

A Comparison of Lutheran Hymnals for Use in Corporate Worship

Hymns: A Reformation Heritage

It is generally acknowledged and understood that the Lutheran Reformation had a significant impact on corporate worship, especially congregational singing. Until the time of Luther and his contemporaries, hymns were seldom sung by the congregation. When they were, they were often lacking in good theological content and usefulness. They generally focused on exploring one's feelings and emotions toward God rather than on proclaiming God's grace in Christ toward mankind.

The Reformation's emphasis on the Word of God carried over into the hymns of that time. Hymns became tools for preaching the word. They became devotions and sermons complete with Law and Gospel. They became tools for teaching important doctrines such as Baptism, the Ten Commandments, and the Lord's Supper. Suddenly hymns themselves were telling the Good News, transmitting the Message. One observer remarked that over time Luther's hymn *Dear Christians, One and All, Rejoice* had done more to spread the gospel worldwide than armies of missionaries.

Through the Lutheran hymns the gospel made its way into Christian homes in ways that the Sunday sermon did not. People would sing around the dinner table, they would sing on their way to work, they formed choirs and singing societies—and the word of the Lord grew.

The Importance of Hymnals

Hymnals played an important role in all this. The moveable type printing press made possible the publication of many different hymnals in the decades following Luther. Hymnals were taken home and used. As time passed, orders of service and other supplemental materials were added to the books.

It has been argued that we do not really need printed hymnals anymore. From a technological point of view, that may be the case. In church it is possible to project a hymnal's content onto a screen, but in a typical worship service, projection holds no clear advantage over print media. One is also able to reprint orders of service and hymns in full each week as bulletin inserts so parishioners can participate in the worship without ever touching a hymnal. This is a help to visitors and younger readers in following the service and it allows for more variation in liturgy and hymns, but a bulletin insert cannot keep the dozens of important and useful Christian resources in one place as a printed book does. The person who fans the pages of a hymnal at church each week before the service can't help but learn from it. A printed hymnal can be browsed easily, taken home, passed around the kitchen table, and used just as it was in Luther's day to the same wholesome effect.

Whether hymnal content is best printed as inserts, published in books, or projected on screens is not part of this hymnal comparison. What should be pointed out is that our congregations and families today *need what a Lutheran hymnal contains as much as ever*. Besides the hymns and liturgies which present the word of God in clear and memorable ways while properly presenting and applying Law and Gospel, modern hymnals are filled to the brim with additional resources invaluable for the father wanting to lead his family in worship at home, a young couple desiring to learn more about Christian marriage, the person wanting to study the preacher's text for himself before he hears the sermon on Sunday, and much more. Today's Lutheran hymnals are treasure chests heaped with tools for learning about Christ, being strengthened in the faith, and sharing the gospel with others.

What Makes For a Good Hymnal?

This question could fill a study of its own and in the end is admittedly rather subjective, but there are a few things that come to mind when evaluating hymnals in general. *These are the sorts of things a congregation's hymnal committee and pastor may wish to take into account as they look at various hymnals for use in their churches.* This list is general and not necessarily complete. Individual congregations would likely give certain questions more weight than others based on their particular ministries. They could also explore other questions that they might determine especially important for them.

- **Ease of Use (Text)** With respect to language we ask, “Is the language in the hymnal understandable and does it communicate the word of God truthfully and accurately?” One of the present concerns with the *The Lutheran Hymnal* (1941) is the language, which in many cases is 100 years or more out of date. Some readings, prayers, and hymns do not communicate well. For adults and children both it can be as if they are hearing a foreign language. While a certain amount of poetic language is expected and appreciated, particularly in hymns, the language should not obscure the meaning of the text or keep the reader/singer/hearer from understanding it.

Ease of Use (Music) With respect to the music we ask, “Is it playable/singable enough for congregational use?” After all, it is not our practice to sit and listen to a praise band do all our worshiping for us. We lift our voices to the Lord together. A church's musicians need to be able to lead and a congregation needs to be able to sing the music in the hymnal. This does not mean everything in the hymnal needs to be so easy that it requires no practice or effort at all, but too much difficulty can become a distraction.

Other musical “ease of use” questions/considerations might include:

- ▶ Do the melodies and hymn texts go together well?
 - ▶ Is the music pleasing to the ear?
 - ▶ Have melodies and harmonies been changed? If so, how significantly?
 - ▶ Does the music fall within the average person's vocal range?
 - ▶ Can the music be played on smaller organs or by organists who do not use foot pedals?
- **“Timeless” Quality (Text and Music)** When evaluating a hymnal, think about the quality of the hymns, the texts, and the liturgies. Have they been around awhile? If they haven't, do you think they have qualities that will keep them around? Do the liturgical and hymn texts speak truths not just for today but for the generation to come? Will the music “wear out” after repeated hearings or are there tunes like *Sine Nomine* (For All the Saints) that are just as powerful the hundredth time you sing them as the first. Texts and tunes that have stood the test of time and been through the furnace of many previous evaluations should not be regarded lightly. They have often stood up for a reason: because they are the best.

This does not mean that everything in a hymnal needs to be 200 years old. In fact, there has been a particular surge in good Lutheran texts and hymns in just the last 25 years and it would be a big mistake to neglect them, but our printed hymnals should contain quality material that

we expect to remain useful in the future, not just material that is here today and gone tomorrow like the latest top hit on the radio.

- **The Word of God (Text)** It goes without saying that a hymnal should not communicate false doctrine, but the fact is no published hymnal is entirely free of sentences that could have been worded better. By way of example: In *The Lutheran Hymnal* (TLH), wording can be found that appears to place conditions on the free gospel of Christ (cf. Hymn 74:3). In *Christian Worship* (CW), wording updates to the Nicene Creed have drawn criticism¹. Certain phrases in the *Lutheran Service Book* (LSB) could also have been written more clearly².

Questions/considerations regarding the Word of God as presented in a particular hymnal might include:

- ▶ Is essential Law and Gospel present in the liturgies?
 - ▶ To what extent do the liturgies contain the historic (and worthwhile) elements of Lutheran worship (*Kyrie, Gloria, Confession of Faith, Confession of Sins and Absolution, Lord's Supper, Sermon, etc.*)?
 - ▶ Are there good hymns for events outside the church year (marriage, confirmation, burial, etc.)?
 - ▶ To what extent does the hymnal present the whole counsel of God? Are there hymns on important but less frequently addressed topics such as Christian love, the creation of the world, dealing with worry, and others? Does the selection of hymns attempt to cover one of the common lectionaries?
 - ▶ On the whole, do the hymns point to God and glorify Him rather than focusing on ourselves?
 - ▶ Are the historic Lutheran hymns well represented?
- **Supplemental Material** is a feature of all current Lutheran hymnals. Much consideration is given as to what will go into the book besides the hymns and regular liturgies. It is not uncommon to see the catechism (enchorion) published in Lutheran hymnals now. Several hymnals include orders of service for family devotions in the home. In their variety of supplemental material, newer hymnals are much improved over older ones.

A Sample Comparison of Liturgies and Supplemental Material

In our circles, the hymnals most likely to receive serious consideration for regular use would be *The Lutheran Hymnal* 1941 (TLH), *Christian Worship* 1993 (CW), *Evangelical Lutheran Hymnary* 1996 (ELH), and the *Lutheran Service Book* 2006 (LSB). The three more recent hymnals, which may be less familiar to us, all present the Law and Gospel adequately, have liturgies that are sensitive to Lutheran themes and concerns, contain historic as well as more recent hymns and liturgies, and could find use in our congregations. Utilizing the relatively inexpensive reprint licenses available, many congregations are already using material from these newer hymnals. The doctrinal differences between us and the church bodies publishing these hymnals do not typically assert themselves in their service books. It is generally observed that Lutheran hymnals tend to be Scriptural and conservative in nature.

¹ See Appendix B: Berea Hymnal Committee Report April 2014: More on Wording Updates Nicene Creed

² See Appendix B: Berea Hymnal Committee Report April 2014: Textual Concerns in LSB Intro & Liturgies

One would expect today's Lutheran liturgies to retain the heritage of the Reformation, and the ones in the modern Lutheran hymnals do. Namely, they focus on the preaching and teaching of God's word rather than on one's own service to God. Lutheran liturgy is primarily sacramental in nature, that is, *it is an activity of the gospel ministry* (cf. *Apology of the Augsburg Confession*, XXIV, 78-80). This is what set Lutheran liturgies apart from Roman Catholic ones in the 16th century (there especially with respect to the Lord's Supper) and it is still what distinguishes Lutheran services today from those of other denominations.

Most of the comparisons here, therefore, will be more subjective in nature and be influenced by things such as preferences in Bible translations, modern language likes and dislikes, and musical tastes. In the first chart, there are twelve points of comparison between the four hymnals with respect to liturgies and supplemental material. The categories are briefly explained as follows:

Regular Service Settings

The number of options for regular worship services is listed here. Modern hymnals include the Lord's Supper as a variant in each regular liturgy rather than printing a separate setting for services with and without the sacrament. For ease of comparison, this is why *The Lutheran Hymnal* is noted in the chart as having only one regular service setting. (Pages 5 and 15 in TLH are essentially the same setting and in current hymnals would be considered as one.) Small congregations or preaching stations may wish to consider if there is a liturgical setting included that is primarily spoken. This can be useful when no organist or only recorded accompaniment is available.

5/15 Equivalent

It is noted here if the hymnal in question includes a service order closely mirroring the regular service setting in *The Lutheran Hymnal*.

Bible Translation

The Bible translation generally used in the hymnal is noted here. Areas of the hymnal affected by the choice of Bible translation are the psalms and canticles as well as introits, graduals, and other liturgical portions that quote Bible verses.

Daily Offices

All the hymnals include liturgical settings of at least two of the historic daily offices. Matins (midnight or early morning prayer) and Vespers (evening prayer) are familiar to us. There are eight traditional offices for daily prayer, but today these are often grouped together into morning, daytime, evening, and night.

Additional Services

Any additional orders of service are listed here, such as marriage or funeral services. Some hymnals offer special liturgical settings for worship in the home.

Lectionaries

All the hymnals include a pericope/lectionary schedule of Bible readings. Some of the hymnals offer more than one. These can be useful in personal Bible reading and home worship settings.

Psalms and Canticles

Whether or not selected psalms and the traditional canticles are included is noted here.

Symbols and Catechetics

This column lists which of the Lutheran Confessions are included. Other catechetical resources are also noted.

Sunday Propers Included

Whether or not the hymnal contains the main liturgical propers such as graduals, collects, and introits. Hymnals that do not may still contain some of the seasonal sentences.

Prayers For Various Occasions

All the hymnals contain some general prayers. If prayers for specific times and occasions are also included, that is noted here.

Glossary

A glossary of liturgical terms can be helpful. Some hymnals include this.

English Language Style

All newer Lutheran hymnals modernize the language, but some are more aggressive in doing it than others. A relative comparison of the language style is included in this column. This comparison is not drawn from a careful study of all the English vocabulary and usage in the hymnal, but from a general feeling sensed after spending time reading in the text.

| | <i>Regular Service Settings</i> | <i>5/15 Equivalent</i> | <i>Bible Translation</i> | <i>Daily Offices</i> | <i>Additional Services</i> | <i>Lectionaries</i> |
|------------------------|--------------------------------------------------------------|---------------------------------------|------------------------------------------------------------|-----------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------|
| TLH 1941 (SC) | 1 | N/A | KJV | 2 Matins, Vespers | 6 Confessional (corporate), Christian Schools, Litany, Suffrages (3) | 2 Historic (Sundays+) Historic (Daily) |
| CW 1993 (WELS) | 3 | Yes | NIV84 This Bible translation is now out of print | 2 Matins, Vespers | 6 Marriage, Funeral, Confessional (private), Home Devotional (3) | 2 Historic (Sundays+) ILCW (Sundays+) |
| ELH 1996 (ELS) | 4 The fourth setting is a Lutheran chorale service | Yes | NKJV | 4 Prime, Matins, Vespers, Compline | 5 Confessional (corporate and private), Baptism, Litany, Suffrages (1) | 2 Historic (Sundays+) ILCW (Sundays+) |
| LSB 2006 (LCMS) | 5 The fifth setting is a Lutheran chorale service | Yes Language is not updated | ESV | 5 Matins, Vespers, Morning Prayer, Evening Prayer, Compline | 14 Prayer and Preaching (a service for teaching the catechism), Baptism, Confirmation, Marriage, Funeral, Suffrages (2), Litany, Confessional (corporate and private), Home Devotional (4) | 3 ILCW (Sundays+) Historic (Sundays+) Daily |

| | <i>Psalms and Canticles</i> | <i>Symbols and Catechetics</i> | <i>Sunday Propers Included</i> | <i>Prayers for Various Occasions</i> | <i>Glossary</i> | <i>English Language Style</i> |
|------------------------|------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|--------------------------------|--------------------------------------------------|-----------------|---------------------------------------------------------------------------------------------------------------------------------------------|
| TLH 1941 (SC) | Both However no provision for singing the psalms | 4 Creeds (3) Luther's Prayers | Yes | Yes Including a few personal prayers | Yes | Archaic |
| CW 1993 (WELS) | Psalms Many are abridged | 5 Creeds (3) Luther's Prayers Chr. Questions | No | Yes Including personal prayers | No | Contemporary |
| ELH 1996 (ELS) | Both | 8 Creeds (3) Augsburg Conf. Small Catechism Table of Duties Luther's Prayers Chr. Questions | Yes | Yes Including daily and weekly prayers | Yes | Less Contemporary Although not archaic, it retains obvious older language and style |
| LSB 2006 (LCMS) | Both | 7 Creeds (3) Small Catechism Table of Duties Luther's Prayers Chr. Questions | No | Yes Including personal prayers | Yes | Mostly Contemporary Retains some older vocabulary and style, particularly in familiar texts (such as the creeds and some prayers) |

Below are some further observations regarding liturgies and supplemental material in these hymnals:

TLH Besides the problem of the archaic language, TLH is weak on offering a variety of orders of service. It would have been nice to have another option or two for regular worship settings. With respect to supplemental materials, TLH also offers less than the other hymnals. At this point in time, the TLH common service is the liturgy most familiar to us. Many of our worshipers have it memorized word for word. This familiarity can be a positive thing if it helps an individual parishioner remember and focus on the word of God. It can be a negative if it leads the worshiper to lose concentration because it is has been heard so often that the mind starts to tune it out.

CW This hymnal contains more liturgical resources than TLH, but less than either the ELH or LSB. Its approach seems to be that of simple and direct. The language is contemporary and orders of service are easy to follow. The page layout does not feel cluttered. Essential liturgical resources are present, but some useful additions such as Luther's Catechism are not. It does contain material for use in the home with several devotional orders of service.

With respect to liturgical chanting, CW follows more in the footsteps of TLH (unlike the ELH and LSB). In most cases (not all) the minister speaks and the congregation chants the responses. Liturgical purists will not like this as much, but for many of us it is a more familiar approach.

ELH The thing that strikes a person immediately when looking through the ELH liturgies is the amount of chanting that is expected. Many of the minister's liturgical parts include musical notation for him to chant. (This is a return to a more traditional practice.) There is not much indication as to where one could optionally speak the chanted parts as is commonly done in TLH.

The layout of the ELH might make the liturgies appear complex to some people. Not that they necessarily are, but all the additional musical notation could give this impression. Each part of the service is numbered as well. Surely this was done in an effort to add clarity, but it can also make the printed liturgy seem longer and more complicated. One of the orders of service has 34 numbered parts. The fonts and font sizes, however, are larger than in other hymnals making longer blocks of printed text generally easier to read.

There are times when the rubrics are not particularly helpful. No option is given to retain the *Gloria* during Advent and Lent (neither does the LSB). In the Service of Holy Communion (p. 56) it reads, "The communicants, who have properly announced themselves to the pastor beforehand, shall come to the altar to receive the Sacrament." However, different congregations observe different customs regarding communion announcement. In connection with the Lord's Supper there is a line that states (p. 56), "Should the consecrated elements be spent before all have communed, new elements brought to the altar shall be consecrated with the appropriate words." The giving of specific direction on this point is not found in other hymnals nor is this procedure practiced by all pastors. It is likely that care was taken to print it here on account of a past disagreement in the ELS/WELS.

The ELH has good supplemental material including the Small Catechism and even the Augsburg Confession.

LSB Offering 24 different services, the LSB includes the widest variety of worship settings. It also has very good resources for worship in the home. The language is short of contemporary in places, but it is understandable and feels reverent. The ESV used in the Psalms and elsewhere sounds more natural to the American ear than either the KJV or NKJV.

In the communion distribution there is a directive written into the hymnal that the pastor and his assistants are to receive the sacrament first and then it is to be distributed to the others. This is not the common practice in our congregations, but it is apparently an ancient custom, referenced in the *Augsburg Confession* (XXIV, 30) as dating from the time of the Council of Nicaea.

The LSB includes additional chanting for the pastor, although not quite to the extent that the ELH does. The hymnal does indicate some places where liturgy may be spoken rather than chanted. The LSB has 330 pages of liturgical and supplemental material in the standard pew edition. This is more than any of the others, although CW does offer supplemental books of liturgy and hymns.

No comment is made here about new liturgical melodies (such as new settings of the *Gloria*, *Kyrie*, etc.) All the hymnals introduce some settings that are different from TLH as well as some that are similar. Remember that almost any new setting can be learned by a congregation over a period of time. After a year or less of regular use, "new" liturgical music will seem familiar. Thus immediate familiarity with the music does not need to be the sole consideration in choosing a liturgy.

A Sample Comparison of Hymns

All the hymnals under consideration contain solid hymn texts that center on the word of God itself and clearly proclaim Law and Gospel. They do not typically include texts which place too much emphasis on the worshiper's own feelings and emotions or those which say nothing much of spiritual value. Although a few individual selections could be argued against, on the whole the hymns in each of the books are good. The hymnals do, however, take some noticeably different directions with respect to hymn choices.

Consider these categories on the following chart:

Number of Hymns

This is a simple metric noting the amount of hymns included. In the LSB, this number also includes some liturgical music and canticles which are numbered. The numbered canticles in TLH are not included.

Texts Authored 1900-1950

This number approximates the number of hymn texts dating from the first half of the twentieth century. Since TLH was published in 1941, the dates used are 1890-1941 to adjust for the same relative time period.

Texts Authored 1951-2006

This number approximates the number of hymn texts dating from the second half of the twentieth century and the beginning of the twenty-first. In this case, no adjustment was made to compensate for the comparatively later printing of the LSB over against ELH and CW. It did not seem necessary to do so because the trends became obvious.

Tunes Composed 1900-1950

This number approximates the number of hymn tunes that were written in the first half of the twentieth century. The dates evaluated were again adjusted for TLH.

Tunes Composed 1951-2006

This number approximates the number of hymn tunes that were written in the second half of the twentieth century and the beginning of the twenty-first. Again, no adjustment was made for the LSB's later publication date.

Musical Style

This indicates in a very general way the style of harmony found among the hymns in the hymnal. A *homophonic* style means that a melody is harmonized with simple blocked chords that typically move on each note or syllable. This type of harmonization is usually easier to play and easier for those who wish to sing in parts. A *polyphonic* style is one in which the different musical voices follow their own melodic lines and may not move on the same notes or syllables as the other parts. It is the type of harmonic style one might expect to hear from a choir. Hymns harmonized in a more polyphonic style can be more difficult to play and more difficult to sing in parts, but they can be very beautiful too. As a general rule, modern hymn harmonizations lean toward a polyphonic style.

| | <i>Number of Hymns</i> | <i>Texts Authored 1900-1950</i> | <i>Texts Authored 1951-2006</i> | <i>Tunes Composed 1900-1950</i> | <i>Tunes Composed 1951-2006</i> | <i>Musical Style</i> |
|------------------------|------------------------|-------------------------------------|-------------------------------------|-------------------------------------|--------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------|
| TLH 1941 (SC) | 660 | ~8 (1890-1941) | N/A | ~13 (1890-1940) | N/A | Homophonic |
| CW 1993 (WELS) | 623 | ~5 | ~76 (-1993) | ~9 | ~53 (1993) | Somewhat Polyphonic (With some instrumental and/or vocal descants included) |
| ELH 1996 (ELS) | 602 | ~2 | ~14 (-1996) | ~8 | ~9 (-1996) | Somewhat Polyphonic (With a number of J. S. Bach harmonizations included) |
| LSB 2006 (LCMS) | 635 | ~5 | ~160 | ~11 | ~100 About 15 of these are in the liturgical music and canticles section where newly composed music is expected | More Polyphonic (Particularly in the more recent hymn tunes) |

Some clear trends can be identified with respect to the directions taken by the various hymnal committees:

TLH This is a known quantity for most of us. By and large it does not include hymns that were modern for its time, mostly selecting texts and tunes that were at least 75 years old. The most recent text is *God the Father, Son, and Spirit* (640) written in 1939, just before the hymnal was published. One of the most recent melodies is *Baltimore* (481) written in 1910. It is a powerful “marching” melody worthy of a Reformation Festival, but it is seldom heard today.

ELH The ELH presents an interesting selection of hymns. Its hymn selection comes from essentially the same time period as TLH, but looks somewhat different. It brings more Scandinavian hymns to the fore (as one would expect) and it attempts to pick up good hymns from earlier centuries that the TLH editors missed or did not have room to include. So it contains a selection of older hymns that are less familiar today (an “old but new” approach). One comes away with the feeling that the hymnal committee wanted the ELH to be what they thought TLH could (or should) have been. The end result is that the texts of the ELH are strong and lean toward more poetic language. The tunes are solid and mostly familiar. Far less emphasis is placed on modern Lutheran hymns.

The following informational release on the publication of the ELH provides further insight into the direction this hymnal takes:

The Evangelical Lutheran Hymnary was compiled by the worship committee of the Evangelical Lutheran Synod, a group of pastors and congregations who trace their theological and denominational lineage through the Norwegian immigration of the nineteenth century to the Danish/Norwegian Reformation of the sixteenth century.

The ELH represents a marriage of two American Lutheran traditions of worship. It bears the imprint of the Lutheran Hymnary of 1913, a work produced for use by the various Norwegian groups in the country at that time, and The Lutheran Hymnal of 1941, prepared by a committee from the Synodical Conference, with the influential leadership of the Lutheran Church-Missouri Synod.

The book is built around the historic calendar of the Christian Church, with hymns arranged according to the topics or themes of the Sundays and Festivals of the Church Year.

The hymns have been drawn from many sources, but the Lutheran chorale is the heart of the book. The chorale appears in both the melodic and harmonic forms, and the rhythmic melodies of Luther, Walter and Praetorius appear alongside the isorhythmic harmonic settings of Bach, Telemann, Lindeman and others.

Many of the hymns retain the flavor of the "classic" translations of Massie, Winkworth, Døving, etc. In some instances the committee altered the texts in an attempt to more accurately reflect the original. The complete poetry of most of the chorales has been restored where other editors have deleted verses.

New translations of chorales and other hymns appear in the work as well. The large number of hymns from the Danish-Norwegian chorale tradition are a worthy heritage for English speaking Lutherans, and many of them appear in the ELH alone among the hymnals produced in recent decades.

The book has four forms for the Divine Service, as well as Prime, Matins, Vespers, and Compline. Psalms are pointed to be sung according to melodies derived from the old Gregorian tones. The Augsburg Confession and the Small Catechism are also included³.

There are some treasures among the hymns of the ELH, including Alfred Fremder's eight-part harmonization of *On My Heart Imprint Thine Image*.

CW CW definitely attempted to bring in more modern texts and tunes. The goal was to update and expand on TLH without entirely overwhelming it. From the Introduction (p. 9):

Over 400 hymns have been retained from *The Lutheran Hymnal*, though many have undergone a slight updating of language. ... The hymn section also has a new look and sound. The last three decades have seen a strong resurgence of creativity and interest in the writing of hymns. Therefore, congregations will enjoy a greater variety of hymns than formerly. In addition to Lutheran chorales and traditional English hymnody, a wide selection of plainsong hymns, spirituals, folks hymns from Appalachia, Wales, Ireland, and elsewhere, gospel hymns, and contemporary hymns in different styles are included. In addition to new texts and new melodies, a somewhat freer and fresher type of harmonization has been furnished for some of the hymns; descants and guitar chords are supplied for a few others.

Sometimes the zeal to get rid of every last "Thee" and "Thou" gets in the way or even changes the

3 <http://www.blc.edu/comm/gargy/gargy1/ELH.html>

originally intended meaning of a hymn. In some cases, already well known and understandable texts were changed anyway (cf. CW 446 *I Am Trusting You, Lord Jesus*). In an effort to modernize the well-loved text *Jesus Shepherd of the Sheep*, the intended connection between the powerful closing stanzas is actually broken, changing the meaning. For the most part, however, the hymn text updates in CW are a welcome improvement.

CW has also been criticized for omitting hymn stanzas unnecessarily. A person who worked on the hymnal remarked that at the time this was primarily a layout decision as effort was made to fit every hymn onto one page.

LSB As one can see from the chart, the LSB made a clear decision to place an emphasis on more recent Lutheran hymnody. While the classic Lutheran chorales are still there (Luther and Gerhardt are both solidly represented), well over a hundred texts are newly written since 1950 as well as many tunes. That is a far greater number than any of the other hymnals, even allowing for the extra decade between the printing of ELH/CW and the LSB.

One does notice when paging through the hymnal that for having such a great number of new hymns, those hymns are drawn from a smaller than expected number of modern authors. The trio of Timothy Dudley-Smith (16), Stephen Starke (32), and Herman G. Stuempfle (15) make up an obvious percentage of the contemporary work.

It is worth noting that while the number of new texts is very high, the number of new tunes is considerably less so. This means that in a lot of cases new texts were paired with more familiar tunes, most likely to facilitate learning and singing. This was a wise decision. With some 160 more recent texts, an equal number of unfamiliar/new melodies would be a steep hill to climb. For the most part, the new hymns are good. Time will tell which of them will last through to subsequent hymnals.

Closing Thoughts

When it comes to liturgies and especially hymns, editors of hymnals are faced with a daunting array of choices. Narrowing a field from tens of thousands of Christian hymns to some 600 is not at all easy. Invariably comments can be made such as, “This should have been left out,” or “This should have been put in.”

There is no such thing as a “one size fits all” hymnal. The decades around and after Luther saw the publication of many different hymnals. It was nearly as popular a thing to publish as the Bible and “hymnal evaluations” are as old as Lutheranism itself. Today too, hymnals are constantly changing. Of the ones considered in this report, *Christian Worship* is already scheduled to be replaced by 2024.

A congregation contemplating a new hymnal to put in its pews will need to carry out its own evaluation. One congregation may prefer the newer hymn texts and tunes of the LSB while another might prefer the “old but newer” approach of the ELH. CW's emphasis on contemporary language and less use of chanting in the liturgy will strike a chord with others. Some congregations may make use of all of them at once through the reprinting technology so widely available today. A few points of comparison for hymnal evaluation have been suggested here, many others have not. It is up to each congregation to determine which points of comparison will mean the most to them.

Pastor David Schaller for the CLC Worship Committee / Rev 14.05.30

Appendix A

Additional Hymnal Resources

The additional resources presented on these pages have not necessarily been reviewed but are presented for information. Most descriptions are from the publishers.

TLH

- *The Lutheran Hymnal Pocket Organist*. A four-disc CD set of the hymns of the Lutheran hymnal for use in congregations who do not have an organist available for services. The hymns are not recorded by a live organist but are careful renderings of MIDI files played back using a good sound font. Published by Aaron Gullerud. Fully licensed from Concordia.
- *The Lutheran Hymnal: Organist's Edition*. A comb-bound copy of the liturgies from the Lutheran hymnal to facilitate page turning for the organist. www.cph.org Item 971293WEB / 1965 / Paperback / 32 Pages. \$12.
- *The Handbook to the Lutheran Hymnal*. A reprint of Gustave Polack's useful volume on the hymns and hymn tunes of *The Lutheran Hymnal*. An essential book in the library of anyone who uses TLH regularly. www.cph.org Item 031113PODWEB / 1942 / Hardback / 696 Pages. This reprint is published using print on demand technology. \$50.
- *The Lutheran Hymnal: Agenda*. Pastor's agenda containing additional services, rites, and ceremonies. www.cph.org Item 191037WEB / 1966. \$70.
- *The Lutheran Hymnal: Organist's Edition*. Identical to the standard pew edition of TLH but bound in spiral halves to guarantee a lay-flat book for the organist. www.cph.org Item 031064WEB / 1941 / Hardback / 858 Pages. \$50.
- *The Lutheran Hymnal: Sight Saving Edition*. A large-print edition providing selected stanzas (text only) for hymns in The Lutheran Hymnal up to 660 (liturgies not included). www.cph.org Item #: 031080WEB / 1941 / Hardback / 960 Pages. \$35.
- *The Lutheran Hymnal: Pew Edition*. Available in red, blue, or black hardcover. This is the standard pew edition of the hymnal. www.cph.org Item 031022WEB / 1941. \$30 (red or blue) \$40 (black).

CW

- *Christian Worship: Pew Edition*. The standard edition of this hymnal. www.nph.net OL-033000 \$21.75.
- *Christian Worship Accompaniment for Liturgy and Psalms*. Includes all keyboard accompaniments for liturgies and psalms. Arranged for ease of page turning. Psalm texts are under the music for ease of playing. A laminated card with Amens for all the hymns in Christian Worship is included. Spiral-bound. 104 pages. Published 1993. www.nph.net OL-033003 \$32.
- *Christian Worship Manual*. A tool for worship planners. Explains the historical background for worship practice in the Lutheran church. Gives directions and suggestions for church musicians. Includes the following for each week of the church year: lectionary references, Prayer of the

Day, psalm references, psalm prayers, Verse of the Day, and Hymn of the Day. Also includes a topical index of the hymns. 572 pages. Published 1993. www.nph.net OL-033004 \$43.50

- *Planning Christian Worship* (Series). A planning tool for pastors, organists, choir directors, and Lutheran elementary school teachers. These editions of prepunched, loose-leaf sheets provide two pages for each Sunday of the church year. The material for each Sunday includes the focus for the day, a brief description of each lesson, texts for Prayer of the Day and Verse of the Day, and lists of the Hymn of the Day and additional hymns. www.nph.net \$16.50/volume. 3 volumes (ILCW).
- *Christian Worship Accompaniment for Hymns*. Every hymn from Christian Worship printed on individual 6 x 9 inch prepunched cards. Alternate settings from Christian Worship can easily be pulled together for service playing. www.nph.net OL-033010 \$65.50.
- *Christian Worship: Large Print Edition*. The text from CW has been reproduced on individual 8 1/2 x 11 inch loose-leaf sheets, prepunched, and reinforced for long life. The copy is twice the size found in the regular edition of the hymnal. www.nph.net OL-033013 \$36.
- *Christian Worship Handbook* by C. T. Aufdemberge. A researched study containing the Christian Worship text, original English text, and original language text of every hymn, with respective background information and composer, author, and translator biographies. www.nph.net OL-033016 \$50.
- *Christian Worship: Altar Book*. Provides pastors with the complete resources necessary for leading worship from CW. Features notes on the liturgy; easy-to-read, large-print texts and melodies for all liturgies; musical chant lines for The Common Service and Service of the Word and Sacrament; 62 Prayers of the Church that cover seasons and festivals; and 86 intercessory prayers. Contains keyword, topical, and prayer indexes. Each Altar Book edition is packaged to include four ribbons and the Christian Worship Alternative Accompaniments. www.nph.net OL-033019 \$85.
- *Christian Worship: New Service Settings: Pew Edition*. This set of liturgies contains new musical settings of The Common Service and Morning Praise, services in CW. In addition, two versions of a new evening service, Prayer at the Close of Day (Compline), are included. Varied settings for organ, piano, and optional instruments. Four new service settings with texts and melodies. www.nph.net OL-033024 \$6.
- *Christian Worship: New Service Settings CD*. This set of liturgies contains new musical settings of The Common Service and Morning Praise, services in CW. Two versions of a new evening service, Prayer at the Close of Day (Compline), are included. This CD-ROM includes MIDI files for accompanying the congregation on computer using a standard MIDI player. Congregations wishing to print out the services in their bulletins can use the graphic and text files on the CD. www.nph.net OL-033026 \$50.
- *Christian Worship: Occasional Services*. Provides pastors with resources to supplement CW including rites for special occasions (for example, baptisms, weddings, and funerals). Service notes provide background on the rites and special instructions for their use. Special services for Prayer at Close of Day (Compline) and Advent, Christmas, Lent, and Easter are also included. Additional resources include settings for liturgical songs and psalms for cantor, choir, or congregation. The page format uses large print text and melodies for all music sung by the minister. Most of the service texts are provided as electronic RTF files on the CD-ROM. TIF

graphic files of music for the congregation are also on the CD-ROM. www.nph.net OL-033028 \$145.

- *Christian Worship: Supplement: Pew Edition*. Supplement offers worship variety and encourages these worship principles: the gospel predominates, the people are encouraged to participate, the experience of the Church is honored, and all of God's gifts are welcome. The book includes 88 hymns and canticles, Gathering Rites, Divine Service I, Divine Service II, Psalms, Meditations, and Supplemental Lectionary. The meditations, services and hymns in the Supplement put the focus primarily on the life, death, and resurrection of Jesus Christ. www.nph.net OL-033032 \$17.25.
- *Christian Worship: Supplement CD*. RTF (rites, services, psalms, meditations, supplemental lectionary, hymns, and canticles), TIFF (music graphics for liturgical songs, psalm refrains and tones, melody with text versions of hymns and canticles), and PDF (Pew Edition). www.nph.net OL-033034 \$250.
- *Christian Worship: Supplement – Accompaniment Edition with CD*. Liturgy and hymn accompaniments with rubrics in red includes MIDI files and PDF files. www.nph.net OL-033035 \$70.
- *Christian Worship - Electronic Pew Edition*. This CD allows congregations to prepare service folders for church and school that include the text and music of the materials in CW. It contains RTF files (of all the worship resources), TIFF files (music graphics of melody and text for all sung parts of CW), and a PDF file (of the 960-page CW.) www.nph.net OL-033038 \$250.
- *Christian Worship Seasonal Responses*. The Seasonal Responses is a short sentence that may be used as a response to a Scripture lesson in any service. This series includes two musical settings for each of the six Seasonal Response texts printed in Christian Worship's Morning Praise and Evening Prayer services. The music is published as prepunched, loose- leaf copy masters, allowing purchasers to make unlimited copies for their exclusive use. www.nph.net OL-280009 \$30.
- *CD-Christian Worship Hymns (2 Volumes)* Contains the complete harmonizations, chords, and melodies from the Christian Worship hymnal performed by a variety of musical instruments -- from the guitar, reed organ, and piano to pipe organ. OL-341001 \$13/Volume.
- *Christian Worship Verse of Day MIDI Accompaniment Files*. This CD-ROM contains MIDI accompaniment files for the verses of the day and seasonal responses. These MIDI files are designed for use with any MIDI application on a computer or electronic musical instrument. Two versions of each musical setting are included. The piano accompaniment plays only a piano sound. The organ accompaniment has separate tracks for the accompaniment and voice parts. Changes to tempo and instrument selection can be made with a standard MIDI editing program. A separate RTF document on this CD contains the full file names of all the MIDI files. www.nph.net OL-341003 \$50.
- *Christian Worship Supplement Hymn Sampler CD set*. This two CD set presents 32 selected hymns from the new Christian Worship: Supplement in various music styles. Instrumentations include use of piano, guitar, handbells, brass, woodwinds, organ, and percussion. www.nph.net OL-388506 \$9.

ELH

- *Evangelical Lutheran Hymnary: Pew Edition*. The standard edition of this hymnal. bookstore.blc.edu 0-944529-18-6 \$18.

LSB

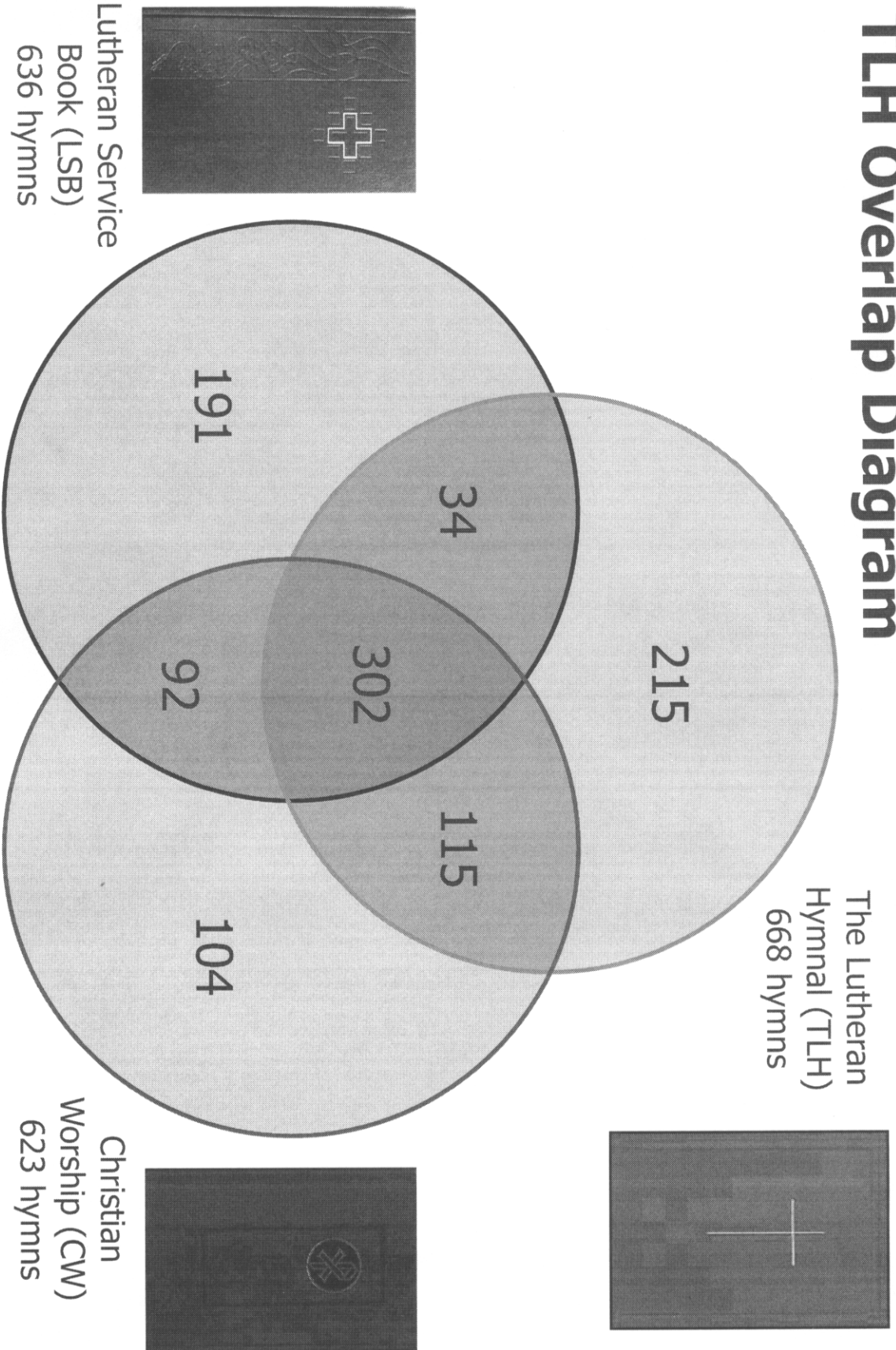
- *Hymn Selection Guide*. This companion resource to Lutheran Service Book provides extensive hymn selections for every Sunday and festival of the year for both the three- and one-year lectionaries. Biblical and topical indexes are also included, as well as charts comparing LSB with TLH, LW, HS98, and LBW. www.cph.org Item S05507WEB / 2006 / \$25.
- *Lutheran Service Book: Altar Book*. This resource provides all the services in Lutheran Service Book with thorough rubrics to assist the pastor in leading corporate worship. Introits, Graduals, Verses, and Collects for the Three-Year Lectionary, One-Year Lectionary, Feasts, Festivals, and Occasions are provided. Also includes over 200 topical prayers of intercession and thanksgiving. www.cph.org Item 031176WEB / 2006 / Hardback / 1008 Pages. \$75.
- *Concordia Art Library: DVD Lutheran Service Book Icons*. Over 100 professionally illustrated line art images, created originally for the Lutheran Service Book. www.cph.org Item 858001WEB / 2010 / DVD. \$50.
- *Hymn Prelude Library: Lutheran Service Book*. Comprehensive organ preludes based on the hymn tunes of Lutheran Service Book. In the tradition of *The Parish Organist* and the *Concordia Hymn Prelude Series*. www.cph.org 12 volumes. \$50 each.
- *Lutheran Service Book: Agenda*. Orders for the pastoral care of congregations. Organized into eight sections: Baptism, Confirmation, Membership; Pastoral Care; Holy Matrimony; Christian Burial; Holy Ministry; Auxiliary and Congregational Offices; Rites of Blessing; Ecclesiastical Rites. www.cph.org Item #: 031177WEB / 2006 / Hardback / 496 Pages. \$60.
- *Lutheran Service Book: Guitar Chord Edition*. Formatted in an enlarged size with spiral binding, this two-volume accompaniment edition provides the melody line and text of each hymn with chords included above the staff for all 656 hymns in Lutheran Service Book. (Chords for the liturgies are not included.) Designed for both guitarists and keyboardists who play from lead sheets. www.cph.org Item 031175WEB / 2008 / Spiral Bound / \$65.
- *Acclamation (Series)*. Provides additional musical settings of the propers (Introit, Psalm of the Day, Gospel Acclamation, Gradual, and Hymn of the Day) for choirs and congregations. ESV translation. Available for each Sunday of the church year. www.cph.org \$10 each. Some free.
- *Lutheran Service Book: Hymn Accompaniment Edition*. This edition contains comprehensive accompaniments for all the hymns in LSB. Nearly 100 have secondary simplified accompaniments or accompaniments designed for use at the piano or organ. www.cph.org Item 031173WEB / 2006 / Hardback / 1408 Pages. \$65.
- *Lutheran Service Book: Liturgy Accompaniment Edition*. Comprehensive accompaniments for all the services in Lutheran Service Book. A spiral-bound, lay-flat, landscape edition. The complete Psalter is included with psalm tone accompaniments. Item 031174WEB / 2007 / Spiral Bound / 272 Pages. \$50.

- *The Concordia Organist*. This 31-CD collection provides pipe organ accompaniments for all of the hymns and liturgical music in Lutheran Service Book. www.cph.org Item 992264WEB / 2009 / CD. \$700.
- *LSB Concordance*. Contains over 5,000 key words from the hymns in Lutheran Service Book, followed by the phrases in which the word occurs. Hymn and stanza cross-references are included. Item 031192WEB / 2009 / Paperback / 512 Pages. \$34.50.
- The website for the *Lutheran Service Book* and its resources: <http://www.cph.org/t-lsb.aspx>
- *Lutheran Service Builder*. A comprehensive electronic tool for designing the worship service. Computer software provides instant access to propers, lectionaries, hymns, church calendar, copyright usage reporting, etc. All the tools to plan and prepare services using the LSB. lsb.cph.org or cphconnect.org/builder/ \$500-\$1250 plus yearly subscription \$147-\$336. Pricing based on congregation size. Demonstration video available. Free demo version available.
- *Lutheran Service Book: Pew Edition*. The standard edition of the hymnal. www.cph.org Item 031170WEB / 2006 / Hardback / 1024 Pages. \$25.
- *Liturgy Audio Files*. Audio files of all the liturgical music in the LSB is online so congregations can hear and learn the new settings. <http://www.lcms.org/page.aspx?pid=453>

Appendix B: Selections from *Berea Hymnal Committee Report April 2014.*

This CLC congregation undertook its own hymnal evaluation. It can be viewed in its entirety at <http://bereaclc.org/hymnal-presentation/>

TLH Overlap Diagram



Numbers derived from table at <http://www.lcms.org/page.aspx?pid=516>
(Minor discrepancy in totals due to split hymns, duplicated hymns, table errors, etc.)

WS Overlap Details

Not in LSB or CW

Not in LSB

Not in CW

| WS # | TITLE |
|------|----------------------------------------|
| 717 | Bright and Glorious is the Sky |
| 730 | Now Let the Heav'n's Be Joyful |
| 734 | Around the World the Shout Resounds |
| 740 | Holy Spirit, End Our Sadness |
| 745 | Let All the World in Every Corner Sing |
| 749 | Come to Living Word and Water |
| 753 | Let the Children Come to Me |
| 754 | Come, Risen Lord |
| 757 | Christ Triumphant, Ever Reigning |
| 759 | These Are the Facts |
| 762 | This Is He |

| WS # | TITLE | CW # |
|------|---------------------------------------|------|
| 702 | As Angels Joyed with One Accord | 5 |
| 705 | Come, O Long-Expected Jesus | 6 |
| 713 | Your Little Ones, Dear Lord, Are We | 46 |
| 718 | O Jesus, King of Glory | 94 |
| 722 | Deep Were His Wounds | 107 |
| 731 | Today in Triumph Christ Arose | 164 |
| 752 | Baptized in Water | 297 |
| 756 | Jesus, Lover of My Soul | 357 |
| 765 | Christ High-Ascended | 558 |
| 770 | I Hear the Savior Calling | 560 |
| 778 | Grace Has a Thrilling Sound | 381 |
| 779 | Redeemed, Restored, Forgiven | 388 |
| 780 | Dear Lord, to Your True Servants Give | 542 |
| 783 | Jesus, Shepherd of the Sheep | 436 |
| 788 | Lord, You Love the Cheerful Giver | 489 |
| 790 | Your Love, O God, Has Called Us Here | 601 |
| 792 | Let All Things Now Living | 260 |
| 795 | Then the Glory | 218 |
| 798 | God, We Praise You | 277 |

| WS # | TITLE | LSB # |
|------|--------------------------------------|-------|
| 701 | Prepare the Royal Highway | 343 |
| 709 | God Loves Me Dearly | 392 |
| 716 | Now Greet the Swiftly Changing Year | 896 |
| 719 | Jesus on the Mountain Peak | 415 |
| 721 | Cross of Jesus, Cross of Sorrow | 428 |
| 724 | Jesus, Remember Me | 767 |
| 725 | No Tramp of Soldiers' Marching Feet | 444 |
| 727 | Our Paschal Lamb, that Sets Us Free | 473 |
| 728 | Christ is Living | 479 |
| 729 | All the Earth with Joy is Sounding | 462 |
| 732 | Now All the Vault of Heaven Resounds | 465 |
| 735 | Long Before the World is Waking | 485 |
| 742 | Praise, My Soul, the King of Heaven | 793 |
| 751 | God's Own Child, I Gladly Say It | 594 |
| 755 | What Is This Bread | 629 |
| 766 | Sing with All the Saints in Glory | 671 |
| 767 | Church of God, Elect and Glorious | 646 |
| 768 | Be Strong in the Lord | 665 |
| 771 | Listen, God is Calling | 833 |
| 789 | Consider How the Birds Above | 736 |
| 791 | Lord, When You Came as Welcome Guest | 859 |
| 797 | Sing Praise to the God of Israel | 936 |

Textual Concerns in LSB Intro & Liturgies

Our Lord serves us today through His holy Word and Sacraments. Through these means, He comes among us to deliver His forgiveness and salvation, freeing us from our sins and strengthening us for service to one another and to the world. At Holy Baptism, He puts His name upon us, pours His Holy Spirit into our hearts, and rescues us from sin, death, and the devil. Through Holy Absolution He pronounces His forgiveness again and again. With His holy Word, written in Scripture and preached into our ears, He daily proclaims His abiding love for us through all the joys and sorrows of life in this world. In His Holy Supper He gives us His own body and blood to eat and drink as a priceless gift to nourish and strengthen us in both body and soul.

The following are all spoken by the pastor and could be modified or avoided as necessary:

- For the peace from above and for our salvation, let us pray to the Lord:
- Lord, have mercy.**
- For the peace of the whole world, for the well-being of the Church of God, and for the unity of all, let us pray to the Lord:
- Lord, have mercy.**
- For this holy house and for all who offer here their worship and praise, let us pray to the Lord:
- Lord, have mercy.**

according to Your strict judgment You condemned the unbelieving world through the flood,
yet according to Your great mercy You preserved believing Noah and his family, eight souls in all.
You drowned hard-hearted Pharaoh and all his host in the Red Sea, yet led Your people Israel through the water on dry ground,
foreshadowing this washing of Your Holy Baptism.

Through the Baptism in the Jordan of Your beloved Son, our Lord Jesus Christ, You sanctified and instituted all waters to be a blessed flood and a lavish washing away of sin.

We should also do this in remembrance of Him, showing His death—that He was delivered for our offenses and raised for our justification. Giving Him our most heartfelt thanks, we take up our cross and follow Him and, according to His commandment, love one another as He has loved us. For we are all one bread and one body, even as we are all partakers of this one bread and drink from the one cup.
For just as the one cup is filled with wine of many grapes and one bread made from countless grains, so also we, being many, are one body in Christ. Because of Him, we love one another, not only in word, but in deed and in truth.

p. viii The introduction identifies Holy Absolution as a sacrament, along with Baptism and the Lord's Supper. Sacrament is a human term upon which Lutherans don't all agree – and don't need to agree. But it may be confusing for CLC members who have been taught that there are two sacraments.

pp. 152, 168, (204), 250 Ambiguous:
What kind of peace? Christ's peace? Absence of war?
What basis for unity? Doctrinal agreement?

p. 268 Suggests that the parting of the Red Sea is a foreshadowing of baptism. Does the Bible say this? (perhaps 1 Cor. 10:2)?

p. 269 Neglects to mention the Word of God which is in and with the water. Without that Word, water is simple water only, and cannot wash away sin.

p. 291 Seems like a stretch of Biblical imagery in 1 Cor. 10:17.

More on Wording Updates

Nicene Creed

LSB uses a familiar form, with some explanations in footnotes. CW made a number of wording changes.

LSB

being of one substance with the Father,
by whom all things were made;
who for us men and for our salvation came down from heaven
and was incarnate by the Holy Spirit of the virgin Mary
and was made man;

Us men means all people.
Christian: the ancient text reads "catholic," meaning the whole Church as it confesses the wholeness of Christian doctrine.

of one being with the Father.
Through him all things were made.
For us and for our salvation, he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary,
and became fully human.

CW

- Some concerns with CW's wording changes have been raised:
- While the traditional phrase "for us men" indicates that Christ's redemptive work was for all humanity, the CW phrase "for us" is less clear, and could be misunderstood to mean just for believers (limited atonement). Perhaps "for all people" would be better, but neither worded it that way.
 - The CW phrase "fully human" loses the significance that Christ came as a male human being – the last Adam – to undo the damage done by the first Adam.

Also: Pastor John Ude <http://clclutheran.net/dclenet/documents/onlineDocs/Scan%2033-WELS-ELS%20and%20the%20CLC.PDF>

Pastor Paul Schaller, Journal of Theology, Sept. 1994
http://clclutheran.org/library/jtheo_arch/jtsep1994.pdf

Christian Worship - 'This new WELS hymnal has a translation of the Nicene Creed which declares that Jesus became "fully human" and is "one being with the Father." These phrases are, at best, less clear than the former translation. They are open to the misunderstanding that if Jesus is fully human then He is not God, and if He is one being with the Father then they are one person. Creeds are meant to be clear, precise statements of truth that reject such errors.
Pastor John Ude,

The phrase "became fully human" for $\epsilon\omega\nu\theta\acute{\alpha}\nu\tau\eta\varsigma\alpha\upsilon\tau\omicron\upsilon$ sometimes urge "the full humanity of Jesus" in casting doubt upon the Virgin Birth and Deity of Jesus, the very doctrine the Nicene Creed was meant to defend (e.g., *What's Going On Among Lutherans*, NWPB, 1992, p. 91). Apparently the present reading was adopted after feedback from the *Sampler* came in, since there the translation reads, "and was made man. If the translation "was made man" suggested only $\alpha\mu\delta\mu\omicron$ to some, perhaps something similar to "human being" would still convey the thought of $\epsilon\upsilon\alpha\nu\theta\acute{\alpha}\nu\tau\eta\varsigma\alpha\upsilon\tau\omicron\upsilon$. "And was made man" still seems best.

Other Observations

LSB occasionally includes another language (generally Spanish, but also German & Latin)

THE CHURCH MILITANT

657 A Mighty Fortress Is Our God

1 A might-y for-ress is our God. A sword and shield vic-
 2 No strength of ours can match his might. We would be lost, re-
 3 Though hordes of dev-ils fill the land All threat'ning to de-
 4 God's Word for-ev-er shall a-bide. No thanks to foes, who

to-ri-ous. He breaks the cruel op-press-ors' rod And wins sal-
 ject-ed. But now a cham-pion comes to fight. Whom God Him-
 your us, We trem-ble not, un-moved we stand! They can-not
 fear it: For God Him-self fights by our side With weap-ons

va-lion glo-ri-ous. The old sa-tan-ic foe Has sworn to
 self e-lect-ed. You ask who this may be? The Lord of
 o-ver-pow'r-us. Let this world's ty-rant rage! In hat-tle
 of the Spir-it. Were they to take our house, Goods hon-or,

work us woe. With creat and dread - ful might He
 hosts is He. Christ Je-sus, might-y Lord, God's
 we'll en-gage. His might is doctored to fail: God's
 child, or spouse. Through life be wrenched a-way, They

Text: Martin Luther, 1529; 1546; 1547; 1548; 1549; 1550; 1551; 1552; 1553; 1554; 1555; 1556; 1557; 1558; 1559; 1560; 1561; 1562; 1563; 1564; 1565; 1566; 1567; 1568; 1569; 1570; 1571; 1572; 1573; 1574; 1575; 1576; 1577; 1578; 1579; 1580; 1581; 1582; 1583; 1584; 1585; 1586; 1587; 1588; 1589; 1590; 1591; 1592; 1593; 1594; 1595; 1596; 1597; 1598; 1599; 1600; 1601; 1602; 1603; 1604; 1605; 1606; 1607; 1608; 1609; 1610; 1611; 1612; 1613; 1614; 1615; 1616; 1617; 1618; 1619; 1620; 1621; 1622; 1623; 1624; 1625; 1626; 1627; 1628; 1629; 1630; 1631; 1632; 1633; 1634; 1635; 1636; 1637; 1638; 1639; 1640; 1641; 1642; 1643; 1644; 1645; 1646; 1647; 1648; 1649; 1650; 1651; 1652; 1653; 1654; 1655; 1656; 1657; 1658; 1659; 1660; 1661; 1662; 1663; 1664; 1665; 1666; 1667; 1668; 1669; 1670; 1671; 1672; 1673; 1674; 1675; 1676; 1677; 1678; 1679; 1680; 1681; 1682; 1683; 1684; 1685; 1686; 1687; 1688; 1689; 1690; 1691; 1692; 1693; 1694; 1695; 1696; 1697; 1698; 1699; 1700; 1701; 1702; 1703; 1704; 1705; 1706; 1707; 1708; 1709; 1710; 1711; 1712; 1713; 1714; 1715; 1716; 1717; 1718; 1719; 1720; 1721; 1722; 1723; 1724; 1725; 1726; 1727; 1728; 1729; 1730; 1731; 1732; 1733; 1734; 1735; 1736; 1737; 1738; 1739; 1740; 1741; 1742; 1743; 1744; 1745; 1746; 1747; 1748; 1749; 1750; 1751; 1752; 1753; 1754; 1755; 1756; 1757; 1758; 1759; 1760; 1761; 1762; 1763; 1764; 1765; 1766; 1767; 1768; 1769; 1770; 1771; 1772; 1773; 1774; 1775; 1776; 1777; 1778; 1779; 1780; 1781; 1782; 1783; 1784; 1785; 1786; 1787; 1788; 1789; 1790; 1791; 1792; 1793; 1794; 1795; 1796; 1797; 1798; 1799; 1800; 1801; 1802; 1803; 1804; 1805; 1806; 1807; 1808; 1809; 1810; 1811; 1812; 1813; 1814; 1815; 1816; 1817; 1818; 1819; 1820; 1821; 1822; 1823; 1824; 1825; 1826; 1827; 1828; 1829; 1830; 1831; 1832; 1833; 1834; 1835; 1836; 1837; 1838; 1839; 1840; 1841; 1842; 1843; 1844; 1845; 1846; 1847; 1848; 1849; 1850; 1851; 1852; 1853; 1854; 1855; 1856; 1857; 1858; 1859; 1860; 1861; 1862; 1863; 1864; 1865; 1866; 1867; 1868; 1869; 1870; 1871; 1872; 1873; 1874; 1875; 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Summary: Orders of Service

Primary Orders of Service

- LSB Setting 1 (p 151) – Many unfamiliar arrangements, would take much getting used to.
 - LSB Setting 2 (p 167) – Many unfamiliar arrangements, would take much getting used to.
 - LSB Setting 3 (p 184) – Almost identical to TLH p 15. Would be an easy adjustment.
 - LSB Setting 4 (p 203) – Similar in style to WS. Not too difficult, but would require some adjustment.
 - LSB Setting 5 (p 213) – Sung liturgy consists primarily of hymns, requiring much page turning.
 - CW Common Service (p 15) – Similar to TLH p 15, shortened, with some wording and melody changes.
 - CW Word and Sacrament (p 26) – Many unfamiliar arrangements, would take much getting used to.
 - CW Word (p 38) – Some overlap with WS. One unfamiliar arrangement. Would require some adjustment.
- ### Matins and Vespers
- LSB Matins (p 219) – Largely similar to TLH p 32, although not entirely.
 - CW Matins (p 45) – Somewhat similar to TLH p 32, but less so than LSB.
 - LSB Vespers (p 229) – Somewhat similar to TLH p 41, although not entirely.
 - CW Vespers (p 52) – Several unfamiliar arrangements, would take much getting used to.
- ### Other Orders of Service
- LSB Morning Prayer (p 235) – Unfamiliar arrangements would take much getting used to.
 - LSB Evening Prayer (p 243) – Unfamiliar arrangements would take much getting used to.
 - LSB Close of Day (p 253) – Unfamiliar arrangements would take much getting used to.
 - LSB Prayer and Preaching (p 260) – Old and New Testament Canticles are unfamiliar, but really nice arrangements.

Comparison Table

| Weight | Item | LSB | CW |
|---------------------------------|------------------------------------------|------------------------------------|-------------------------------------------------------------------------------------|
| Higher | Richness and selection of hymns | Good | Good |
| | Richness of liturgy | Better | OK |
| | Wording updates | Balanced | More aggressive |
| | Musical quality | Good | Good |
| | Replacement already planned | No | 2024 |
| Medium | Bible translation used | ESV 2001 | NIV 1984 is good, but no longer available (some concerns with NIV 2011 replacement) |
| | Reduced verse count (may be good or bad) | Frequent | Frequent |
| | Psalms (context of reading the psalms) | 107 psalms | 59 psalms (some shortened) |
| | Worship Supplement hymns included | 70 | 67 |
| | Capitalize pronouns referring to God | Yes | No |
| | Scripture references listed | Yes | No |
| | Explanations of difficult terms | Yes | No |
| | Full 4 part music on all hymns | Sometimes melody only or text only | Yes |
| | Full 4 part music in liturgies | Generally not | No |
| | Lowered key (singability) | Frequent | Frequent |
| | Playing difficulty | A bit harder than TLH, but OK | A bit harder than TLH, but OK |
| | Contains Luther's Catechism | Yes | No |
| Companion organ music volumes | In progress | Nothing specific | |
| Contemporary hymns / spirituals | A few | A few | |
| Foreign language hymns | Some | None | |
| Hymns with descants | No | 16 | |
| Paper quality | Better? | OK | |
| Lower | Psalms (context of chanting the psalms) | Poorly formatted for chanting | Better formatted for chanting |
| | Amen included | No | No |
| | Use of extra space | Bible passages, prayers, etc. | Left blank |
| | Numbering scheme (hymn vs. page) | No duplication / confusion | Duplication |