

The Story of the Service

Presentation for the WELS National Conference
on Worship, Music, and the Arts

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The Story that Led to The Service

The Common Service, 1888

Book of Hymns, 1916

The Lutheran Hymnal, 1941

Christian Worship: A Lutheran Hymnal, 1993

Christian Worship: Supplement, 2008

Christian Worship: Hymnal, 2021

TLH

CW93

CWS

CW21

Philosophies that Guided The Service

The Gospel Proclaimed in the Means of Grace

Respect for Christian and Lutheran History

Pastoral and Practical Concerns

A Single Text

Musical Flexibility

Where Are We Heading?

We will examine *The Service* section by section to discover the rationale for the specific form that this arrangement of the Lutheran Liturgy has taken in *Christian Worship: Hymnal*.

(This presentation focuses on *The Service*, and not the other services and rites in CW21.)

Opening Hymn

- This functions as the modern equivalent of an Introit (entrance Psalm), therefore there is no Introit later in the service (after the absolution).

Invocation

- Deliberately included without a caption
- This text is preferably understood as remembrance of baptism (sacramental) rather than invoking God or calling on the Trinity (sacrificial)

Confession

- Originally planned as one confession prayer, with two absolution text options
- Later changed to be two distinct forms, with a third option provided digitally (see Appendix A)
- First form is original to CW21
- Second form is a historic Lutheran confession, with an original absolution text
- The third, digital-only form was not included, but used Scripture verses woven together

Lord, Have Mercy

- Should the *Kyrie* be understood as an extension of confession, or as its own prayer?
- CW93 and CWS split the difference—one service as confession, one service as prayer
- Historically the *Kyrie* was a prayer (before Confession/Absolution was a part of the service)
- The text in CW21 is common across all other major Lutheran hymnals for two generations (LBW, LW, ELW, LSB), and comes from an ancient Eastern *Kyrie* text.

Glory to God in the Highest

- Translation issue:
 - ✓ Roman Catholic English mass texts (used ecumenically) from 1969 and 2010
 - ✓ Translations familiar to WELS from TLH (1941) and CW93

| | |
|------------|---|
| Mass 1969 | Glory to God in the highest, and peace to his people on earth. |
| Mass 2010 | Glory to God in the highest, and on earth peace to people of good will. |
| CW93 & TLH | Glory be to God on high, and on earth peace, good will toward men. |
| NIV | Glory to God in the highest [heaven (2011)], and on earth peace to those (2011) / men (1984) on whom his favor rests. |

Greek N.T. Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.
Glory in [the] highest to God and upon earth peace among men of favor.

Common translations of εὐδοκία in NIV: *favor, (good) pleasure, goodwill, good purpose, desire*

Latin Vulgate Gloria in altissimis Deo, et in terra pax hominibus bonæ voluntatis.
Glory in [the] highest to God, and on earth peace to men of good will.

Common translations of voluntas in NIV: *will, goodwill, desire, want, please*

- How will the average worshiper understand “people of goodwill”—as those *receiving* God’s gracious favor, or those who *live* or *act* with a good will?
- Ultimately, CW21 retained the text from the CW93 Common Service (p. 15) which fit the chant, and used the 1969 translation in other musical arrangements.

The Word

*Prayer of the Day; First Reading; Psalm of the Day; Second Reading; Gospel Acclamation;
Gospel; Hymn of the Day; Sermon; Creed; Prayer of the Church; Offering*

First & Second Readings

- Note the change in terminology from First Lesson to First Reading.
- Some may have viewed the term *Lesson* as a suggestion to offer an extended commentary before the reading. A sentence or two summarizing the reading and demonstrating the connection among the readings is useful, but CW21’s services do not envision or encourage extended “mini-sermons” (i.e. lessons) for the readings, but simply a direct reading from God’s inspired Word.
- Conclusion in common use: The Word of the Lord. **Thanks be to God!**

Gospel Acclamation

- CW93 had an inconsistent approach to the Verse of the Day among its services, which led to inconsistent practices among our congregations—not necessarily bad, but confusing.
- The congregation now stands before the Gospel Acclamation.
- The Gospel Acclamation in CW21, like the Verse of the Day in CW93, is a Bible verse framed with Alleluias. The ideal approach is that the proper verse is sung each week. If a cantor or choir is not available, Service Builder allows the text with music to be printed and sung by the congregation. The print edition of CW21 also provides general seasonal verses.
- Whatever approach is taken, the acclamation is entirely *sung* (i.e. the verse is *not* spoken).

Gospel

- Note that the previous response before the Gospel (“Glory be to you, O Lord”) is omitted. This eliminates the redundancy of the Gospel Acclamation followed by another acclamation response before the Gospel.
- Conclusion in common use: The Gospel of the Lord. **Praise be to you, O Christ!**

Creed

- The Creed is now always placed after the sermon. The reading and preaching of God’s Word is followed by our public confession of faith: “Faith comes from hearing the message.”

Prayer of the Church

- The Prayer of the Church *precedes*, rather than follows, the Offering.
- The congregation is seated in order to avoid a lengthy period of standing.
- A general, responsive prayer is included in each of the three main orders of service.
- A small set of seasonal prayers, spoken only by the minister, is printed in the Altar Book.
- A wide variety of responsive prayers for seasons and occasions is included in Service Builder.
- A deliberate effort was made for prayers that were *petitionary*, not *proclamatory*.

The Sacrament

Preface; Proper Preface; Holy, Holy, Holy; Prayer of Thanksgiving; Lord’s Prayer; Words of Institution; Peace; Lamb of God; Distribution; Verses; Prayer; Blessing

- The Rites Committee briefly discussed a flow for the service of the Sacrament that followed Luther’s German service, but ultimately retained the more historic progression to the communion rite. (See Appendix B)

Prayer of Thanksgiving

- Luther’s extremely negative comments on the Roman Canon
- Eucharistic Prayer were not included in most Lutheran services during/after Reformation, until the 20th century
- Some American Lutherans argued for restoring a Eucharistic Prayer in the mid-1900s.
- The committee that prepared the services for TLH wanted to restore a Eucharistic Prayer, but their preference was not followed in TLH’s “Order of Holy Communion” (p. 15).

- WLQ published articles speaking against the restoration in 1948 and 1950.
- Some in WELS expressed the desire to restore a Eucharistic Prayer in the 1980s.
- Without a Prayer of Thanksgiving, there had been *invitations* to give thanks and *reasons* for giving thanks, but never an actual thanksgiving prayer that completed the progression.
- The framers of CW93's services were not opposed to a Prayer of Thanksgiving, but deferred the decision for a future generation and hymnal.
- A Prayer of Thanksgiving was included in CWS (now also in CW21's Service 4, digitally)
- Three Prayers of Thanksgiving are included in CW21's print edition:
 - ✓ Service 1: adapted from Hippolytus of Rome (3rd century)
 - ✓ Service 2: adapted from Anaphora of Addai and Mari (Syrian, 7th century or earlier)
 - ✓ Service 3: a new prayer, based on the patterns of ancient Eucharistic prayers

Lord's Prayer

- CW93 placed the Lord's Prayer at the end of the Prayer of the Church
- The traditional placement of the Lord's Prayer is at the end of the Eucharistic Prayer
- A devotional view of this sequence (Eucharistic Prayer, then Lord's Prayer): Romans 8:32
- When there is no communion, the Lord's Prayer is spoken after the closing prayer, before the Blessing.

Distribution

- CW93 was first Lutheran hymnal to *not* include the words that the minister speaks during the distribution.
- CW21 gives two sets of distribution words (one spoken to groups/tables, one spoken to individuals, especially when continuous distribution is used) and a dismissal blessing.
- There is wisdom following a prescribed set of words vs. local innovations.

Post-Communion

- The Song of Simeon began to be used after communion in the 19th century. Previously it was associated with Prayer at the Close of Day (*Compline*).
- "Thank the Lord" became a new post-communion canticle in the late 20th century
- One CW21 committee member's observation: "When I sing the Song of Simeon after communion, I'm saying, 'I'm ready to die.' When I sing Thank the Lord after communion, I'm saying, 'I'm ready to live!'" Which message is more appropriate?
- No canticle is included in CW21. Two short Bible verses are spoken instead.
- Congregations that strongly desire to retain a post-communion canticle can import versions of the Song of Simeon and Thank the Lord from the Service Music section of the hymnal and from Service Builder. (These canticles could also be sung as the closing hymn, rather than immediately after the distribution).

Other Points of Interest

- CW21 includes two rites for Holy Baptism: One is designed to be incorporated into The Service (pp. 151-153), and the other is designed to stand as its own rite (especially for private baptisms, pp. 261-265).
- Musical variety with the “single text” concept was a desire of some who produced TLH in 1941, but the single text concept wasn’t fully realized within WELS until the 2021 hymnal. (Strictly speaking, all the versions of The Service in CW21 do not have a single text, but they do have a single outline or progression. The few texts that are different among the services—e.g. the Prayer of the Church, the Prayer of Thanksgiving, and the closing prayers—are all interchangeable.)
- The CW21 Rites Committee considered offering a completely different order of worship intended to serve as an option in place of The Service. Although the concept was developed and tested in a few settings, it was ultimately scrapped in favor of the “single text” concept for The Service with a rich variety of musical options:

Service 1 – a recasting of the “page 15” services in TLH and CW93.

Service 2 – Marty Haugen, 1984

Service 3 – David Kauffman and William Gokelman, 2010 (also available in Spanish)

Service 4 – Kermit Moldenhauer, previously in CW: New Service Settings (2002) and then CWS

Service 5 – Michael Schultz and Kevin Becker

Hymn Tune Canticles with five sets of tunes (American, British, German, Scandinavian, Evening)

- CW21’s *Service of Word and Prayer* (pp. 266-269) is not meant to be an alternate Sunday morning service, but a shorter, flexible service that is suitable for conferences, for midweek Advent and Lent services (especially in the afternoon when Morning Prayer or Evening Prayer would not be as fitting), or for regular weeknight services that congregations offer as abbreviated versions of their Sunday service.

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Appendix A

The following text was prepared as a third option for the confession-absolution rite in The Service in Christian Worship (2021). The original plan was that this text would not be included in the printed hymnal, but would be available digitally in Christian Worship: Service Builder. This text option ultimately was not included in Service Builder. However, the text was approved by both the Rites Committee and Executive Committee. It is offered here for those who would like to insert it into Service Builder and use it for services in their local setting.

Our help is in the name of the Lord,
the Maker of heaven and earth. *Psalm 124:8*

Let us confess our sins to the Lord:

**Have mercy on me, O God, according to your unfailing love;
according to your great compassion blot out my transgressions.
Against you, you only, have I sinned and done what is evil in your sight.
Surely I was sinful at birth, sinful from the time my mother conceived me.
I said, "I will confess my transgressions to the Lord,"
and you forgave the guilt of my sin.** *Psalm 51:1,4,5; 32:5*

Silence for meditation and reflection

The Lord is compassionate and gracious, slow to anger, abounding in love.
God demonstrates his own love for us in this:

While we were still sinners, Christ died for us.

As far as the east is from the west, so far has he removed our transgressions from us.

Therefore, there is now no condemnation for those who are in Christ Jesus.

In him we have redemption through his blood, the forgiveness of sins,

in accordance with the riches of God's grace. *Psalm 103:8,12; Romans 5:8; 8:1; Ephesians 1:7*

Amen.

Appendix B

As noted on page 4, the Rites Committee briefly discussed using the progression of the communion rite in Martin Luther's German Mass. The traditional, fuller progression of the communion rite was ultimately chosen for CW21, but the outline from Luther's service provides an example of a shortened communion rite that is still "complete." The Hymnal Project does not recommend this progression as the norm. However, in circumstances when a shorter rite is preferable, the following outline may be useful. Any musical setting of The Service may be used. The text of the exhortation is from the brief notes at the start of the communion rite from the Service of Word and Sacrament in CW93 (page 33), with a final sentence exhorting the worshipers to receive the Sacrament based on the final statement of the exhortation in Luther's German Mass. The Lord's Prayer may be spoken after Holy, Holy, Holy, or at the end of the service just before the Blessing, as it is with the non-communion ending of The Service in CW21.

Exhortation

Our Lord Jesus has given us a Holy Supper in which we receive his true body and blood for the forgiveness of our sins and the strengthening of our faith. In this supper, we celebrate the gift of his redemption, we bear witness to the fellowship we share as confessors of the truth, and we proclaim his death until he returns. Let us celebrate and receive this Sacrament in Christ's name and according to his command.

Holy, Holy, Holy

Words of Institution

Peace of the Lord

Lamb of God

Distribution

(etc.)