



RECLAIM[®]

LUTHERAN HYMNAL
for CHURCH *and* HOME

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Lutheran Hymnal
for Church and Home

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Introduction

ReClaim: Lutheran Hymnal for Church and Home was born out of an awareness that the clarity of Martin Luther's understanding of the worship service was being lost in the pressure to be ecumenical. In recent decades, Lutheran liturgies have come in line with the liturgical revival of Vatican II in the 1960s. While these efforts to be ecumenical are laudable, Luther's teaching that the center of the Christian worship service is what God has done for us in Jesus Christ, the proclamation of the gospel, has not been as clearly presented as it was in his liturgy.

This hymnal holds to what is sound and authentic. "Our churches are falsely accused of abolishing the Mass," reads Article XXIV of the Augsburg Confession. "Almost all the customary ceremonies are also retained." Church orders at the time of the Reformation cherished liturgical treasures from the past: finely constructed collect prayers from the Roman rhetorical schools, the fourth-century Nicene Creed, at home in the liturgy since the twelfth century, as well as the Gloria in Excelsis, the queen of all Christian hymns.

The liturgy from Martin Luther's era first appeared in English in the 1888 Common Service, compiled according

to "the consensus of the pure Lutheran liturgies of the sixteenth century." For Lutherans, church happens when people gather around the Word. The primary thrust of the service should be proclamation: the sermon, the sacraments, the reading of Scripture, confession and absolution, and the hymns. When Martin Luther worked on the various orders for the weekly Christian service along with baptism, weddings, and funerals, he sought to remove any hint that what we brought to worship, except our repentant hearts, should be celebrated.

Eversince Henry Melchior Muhlenburg, the great American Lutheran patriarch, dreamed that Lutherans in the United States of America could become "one church with one book," Lutherans have tried to realize his dream. Prepared by a committee of Eastern Lutherans who consulted the best evangelical services of the sixteenth century in Germany, the 1888 Common Service became the most widely used service among American Lutherans in the twentieth century.

To remain faithful to that witness, we have chosen to update the language and music of the Common Service for those Lutherans who desire a faithful evangelical order of service.

Thus the version of the Lord's Supper, or Holy Communion, contained in this resource is an updated version of the oldest Lutheran service from Luther's time, cleansed of the Eucharistic prayer as well as any notion of the paschal mystery in which we participate in the death of Christ—and therefore in the atonement. There is no "bringing of the gifts" and no ceremony around the offering. The service does have a clear exhortation to the communicants that both binds and looses the sinner according to Jesus' command. While the music of worship can be varied, as we show in our three musical settings of the service, in folk style, jazz, and traditional chant, we believe that the words in the liturgy are more important than the music and should be the same in every setting.

In that same spirit of being faithful to our Lutheran confessions, the committee has prepared an order for baptism that returns to a clear focus on what Scripture has to say about it. We give little attention to the water of baptism, as is popular in some circles. We affirm the response to the question in Luther's Small Catechism, "How can water do such great things? It is not the water that does these things, but the Word of God connected with the water."

We do not include a prayer for the Holy Spirit to come on the one baptized, but proclaim that the Holy Spirit comes by God's own Word and promise. We have restored the promises of the parents and sponsors to that of raising children in the Lutheran faith using the Bible and the catechism. We have

also restored the solemn promise of the sponsors to see to the spiritual nurture of the child, no matter what happens to the parents.

Likewise, the order for a wedding returns to a focus on Scripture and what it has to say to those about to marry. It includes a strong emphasis on the love of a man and woman for each other as they publicly declare before God and the gathered community their promise to live faithfully with each other. These promises help to establish more stable and Christian homes in our midst. Because the service of marriage in The Book of Common Prayer is most commonly known and remembered in the English-speaking world, we have adapted that service with its traditional vows for our service.

The order for a funeral has been restored to the traditional reading of Scripture, especially what is known as the Way of Salvation, so that the living can hear the good news of salvation and be soberly admonished to take care for their own souls. There are no prayers for the dead, no celebration of the life of the deceased, only one place for the eulogy and a strong urging that the sermon be the gospel of Jesus Christ, not further eulogizing of the dead. These words and hymns are most comforting to mourners who at the time of the funeral are looking for the Word of God.

We included only the Evening Prayer (Vespers) service in the book because it is the most commonly used of the daily prayer offices in congregational life. We have included a General Order for Prayer, which can be used as a devotional aid

in a variety of small group settings, encouraging such small groups to make use of reflection on Scripture and Martin Luther's Small Catechism, which is also provided in this resource.

In addition, we have provided an evangelical liturgy for confirmation along with orders for public and private confession. Selected Psalms, pointed for use in public worship, are also an invaluable part of the hymnal. And we are using the English Standard Version (ESV) translation of the Bible, which we consider to be faithful and eloquent for reading aloud in public services.

This book includes services that help pastors and congregations raise up their children in the evangelical Lutheran faith. Consistent use of these services helps shape people in their faith. As the ancient saying says, "the way you pray becomes the way you believe." So we have worked to provide services in language that will be memorable and eloquent. For Lutherans, however, the sermon and the hymns are the two parts of the service where worship planners are called upon to be creative, providing the congregation with appropriate and seasonal proclamation and instruction. Collect prayers as well as suggestions for supplementary intercessory prayers are available on our website (www.reclaimresources.org).

One will observe that the selection of hymns in this resource is smaller than in many contemporary hymnals. This is for two reasons. First, a common complaint about hymnals is that they are too cumbersome. For this reason we have sought to create a resource that

is physically lightweight while heavy in content. Second, it is our conviction that it is better for a congregation to know a smaller number of classic hymns well than to possess only passing familiarity with a great number of hymns. Repetition is how one learns hymns, so we suggest that congregations and families use these hymns throughout the year, repeating them frequently so they can be memorized. Many of the hymns we have included are among those considered by American Lutherans to be favorites, and these hymns come from a wide variety of times and places in the great tradition of our Christian faith. We have also included an index of miscellaneous information about the hymns in this resource, hoping that this information will enhance peoples' appreciation of these treasures.

As already noted, *ReClaim: Lutheran Hymnal for Church and Home* also includes Luther's Small Catechism for teaching in the church and use in the home during the week. It has been the central teaching document of Lutherans over the ages, and it has helped give Lutherans a shelter in the storms of life. It can be used for daily devotions with the family, personal study, and in church on Sunday mornings. With its simple language and pure tone, it is a precious treasure. We can do no better for our children than to teach it to them. We suggest families sing a hymn, read some brief Scripture, repeat a portion of the catechism, and pray one of the prayers of Martin Luther for morning, meals, and evening every day or as frequently as possible in their busy lives.

ReClaim: Lutheran Hymnal for Church and Home was completed because of the support of many devoted and dedicated friends for whom we praise God. Observing the hard work of the committee was a duty and delight that has shown how fundamental the way we worship is in the shaping of our faith and life around the gospel of Jesus Christ. We are grateful to all the people who gave of themselves unstintingly as the project proceeded. It is our hope and prayer that this resource will be a

blessing to the Church and aid in the proclamation of the good news of Jesus Christ for many years to come.

Gracia Grindal



Editor-in-Chief

On behalf of the ReClaim Resources
Board of Directors





Introduction to Luther's Small Catechism

Doctor Martin Luther was a pastor as well as a monk and a university professor. “Dear God, what misery I beheld,” he wrote after touring local churches. “The ordinary person, especially in the villages, knows nothing about the Christian faith. They do not know the Lord’s Prayer, the Creed, the Ten Commandments.”

Luther took up his pen and began writing single sheets, which sold for a few pennies. These were later collected and published by printers as Luther’s “Small Catechism.” Each sheet carried the same heading to that particular part of the catechism saying, “...in a simple way in which the head of a household is to present it to a household.” Luther thought of a household as a house church. He later wrote, “Every father of a family is a bishop in his house and the wife a bishopess. Therefore, remember that you in your homes are to help us carry on the ministry as we do in the church” (Luther’s Works 51:137).

Luther envisioned parents at home teaching the central parts of the Christian faith to their children. This makes the

father and mother a child’s first pastors in fulfilling the Great Commission of “teaching them to observe all that I have commanded you” (Matt. 28:20 *ESV*).

One need not be a theologically trained teacher for this privilege. The very word catechism is originally from a Greek word meaning “to repeat back”—a word that by the fourth century was used to describe the basic instruction given to new Christians. It is the way many of us also learned the Lord’s Prayer and the Apostles’ Creed, saying it along with, or back to, our parents. Luther also wrote “explanations” for the Commandments, Apostles’ Creed, and Lord’s Prayer and later added Baptism and the Sacrament of the Altar, making teaching a matter of “repeating back” the answers to “What does this mean?”

Truly we have no greater stewardship as parents and sponsors than fulfilling our baptismal promises to teach our children the faith. And we have no greater resource for doing it than Luther’s Small Catechism.

—ReClaim Committee



The Small Catechism

of Doctor Martin Luther

PART ONE

The Ten Commandments

The Introduction

I am the Lord your God.

The First Commandment

You shall have no other gods before me.

What does this mean?

We should fear, love, and trust God above all things.

The Second Commandment

You shall not take the name of the Lord your God in vain, for the Lord will not hold guiltless those who take his name in vain.

What does this mean?

We should fear and love God so that we do not use his name superstitiously or to curse, swear, lie, or deceive, but call upon him in every time of need, and worship him with prayer, praise, and thanksgiving.

The Third Commandment

Remember the Sabbath day to keep it holy.

What does this mean?

We should fear and love God so that we do not despise his Word and the preaching of it, but acknowledge it as holy, and gladly hear and learn it.

The Fourth Commandment

Honor your father and your mother, that your days may be long in the land which the Lord your God is giving you.

What does this mean?

We should fear and love God so that we do not show contempt for our parents and others in authority, nor provoke them to anger, but respect, obey, serve, love, and honor them.

The Fifth Commandment

You shall not kill.

What does this mean?

We should fear and love God so that we do our neighbors no bodily harm nor cause them any suffering, but help and befriend them in every need.

The Sixth Commandment

You shall not commit adultery.

What does this mean?

We should fear and love God so that in matters of sex we are chaste and disciplined in our words and actions, and that husband and wife love and honor each other.

The Seventh Commandment

You shall not steal.

What does this mean?

We should fear and love God so that we do not rob our neighbors of their money or property, nor take from them by unfair dealing or fraud, but help them to improve and protect their property and means of making a living.

The Eighth Commandment

You shall not bear false witness against your neighbor.

What does this mean?

We should fear and love God so that we do not betray, slander, lie, or gossip about our neighbors, but defend them, speak well of them, and put the most charitable construction on all that they do.

The Ninth Commandment

You shall not covet your neighbor's house.

What does this mean?

We should fear and love God so that we do not plot to take our neighbors'

possessions, inheritance, or home, nor obtain them through deceptive means, but assist and serve our neighbors in keeping what is theirs.

The Tenth Commandment

You shall not covet your neighbor's wife, his workers, or his livestock, or anything that is your neighbor's.

What does this mean?

We should fear and love God so that we do not ruin our neighbors' relationships with their husband or wife, workers, or livestock, or try to lure them away, but encourage them to remain and serve each other faithfully.

The Conclusion

What does God declare concerning all these commandments? He says: I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments (Exodus 20:5b-6 ESV).

What does this mean?

God threatens to punish all who violate these commandments. We should, therefore, fear his anger and in no way disobey them. But God promises grace and every blessing to all who keep these commandments. We should, therefore, love him, trust in him, and gladly keep his commandments.

PART TWO

The Creed

The First Article—Creation

I believe in God, the Father almighty, creator of heaven and earth.

What does this mean?

I believe that God has created me and all that exists, and that he has given me and still preserves my body and soul, my eyes and ears, my reason and all my senses, together with food and clothing, home and family, and all my property. Every day he provides abundantly for all the needs of my life. He protects me from all danger, and guards and keeps me from every evil. He does this purely out of fatherly and divine goodness and mercy, though I do not deserve it. Therefore, I ought to thank, praise, serve, and obey him. This is most certainly true.

The Second Article—Redemption

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

What does this mean?

I believe that Jesus Christ—true God, begotten of the Father from eternity, and also true man, born of the virgin Mary—is my Lord. He has redeemed me,

a lost and condemned creature, and has freed me from sin, death, and the power of the devil, not with silver and gold, but with his holy and precious blood and his innocent suffering and death. He has done all this in order that I might be his own, live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness, even as he is risen from the dead, and lives and reigns for all eternity. This is most certainly true.

The Third Article—Sanctification

I believe in the Holy Spirit, the holy Christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

What does this mean?

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to him; but the Holy Spirit has called me through the Gospel, enlightened me with his gifts, and sanctified and preserved me in the true faith. In the same way, he calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and preserves it in unity with Jesus Christ in the one true faith. In this Christian church, he daily forgives abundantly all my sins, and the sins of all believers, and at the last day will raise me and all the dead, and will grant everlasting life to me and to all who believe in Christ. This is most certainly true.

PART THREE

The Lord's Prayer

The Introduction

Our Father who art in heaven.

What does this mean?

God encourages us to believe that he is truly our Father, and that we are truly his children, so that we may boldly and confidently pray to him, just as beloved children speak to their dear father.

The First Petition

Hallowed be thy name.

What does this mean?

God's name is indeed holy in itself, but we pray in this petition that it may be kept holy also among us.

How is this done?

God's name is hallowed when his Word is taught in its truth and purity, and we, as God's children, lead holy lives in accordance with it. Grant this to us, dear Father in heaven. But whoever teaches and lives in ways other than what God's Word teaches dishonors the name of God among us. Prevent us from doing this, heavenly Father.

The Second Petition

Thy kingdom come.

What does this mean?

The kingdom of God comes indeed by itself, without our prayer, but we pray in this petition that it may also come to us.

How is this done?

God's kingdom comes when our heavenly Father gives us his Holy Spirit, so that by his grace we believe his holy Word and live a godly life now and in eternity.

The Third Petition

Thy will be done, on earth as it is in heaven.

What does this mean?

The good and gracious will of God is done indeed without our prayer, but we pray in this petition that it will also be done among us.

How is this done?

God's will is done when he hinders and destroys every evil design and purpose of the devil, the world, and our sinful nature that would keep us from hallowing his name and prevent the coming of his kingdom. And God's will is done when he strengthens us and keeps us steadfast in his Word and in faith to the end of our earthly lives. This is his good and gracious will.

The Fourth Petition

Give us this day our daily bread.

What does this mean?

God indeed gives daily bread to all, even the unbelievers, without our prayer, but we pray in this petition that he would help us to recognize this so that we would receive our daily bread with thanksgiving.

What is meant by daily bread?

Daily bread means everything required to meet our earthly needs, such as food, drink, clothing, home, property, employment, necessities; devout parents, children, and communities; honest and faithful authorities, good government, seasonable weather, peace, health, an orderly society, a good reputation, true friends and neighbors, and the like.

The Fifth Petition

And forgive us our trespasses, as we forgive those who trespass against us.

What does this mean?

We pray in this petition that our heavenly Father would not hold our sins against us and deny our prayers because of them. We know we have not earned, nor do we deserve those things for which we pray. But we ask that he would grant us all things through grace, even though we sin every day and deserve nothing but punishment. And so we, too, will heartily forgive, and gladly do good to those who sin against us.

The Sixth Petition

And lead us not into temptation.

What does this mean?

God indeed tempts no one to sin, but we pray in this petition that God would

guard and protect us from this, that the devil, the world, and our sinful nature may not deceive us or lead us into false belief, despair, and other great and shameful sins, but pray that when we are tempted in these ways, we may finally prevail and gain the victory.

The Seventh Petition

But deliver us from evil.

What does this mean?

We pray in this petition, as in a summary, that our heavenly Father would deliver us from every type of evil—whether it affects our bodies or souls, property or reputation—and at last, when our hour of death comes, would grant us a blessed end to our earthly lives, and graciously take us from this world of sorrow to himself in heaven.

The Conclusion

For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

What does this mean?

It means that I should be certain that such petitions are acceptable to our heavenly Father and are heard by him, for he himself has commanded us to pray in this manner and has promised to hear us. So we pray with confidence: “Amen,” meaning “Yes, it shall be so.”

PART FOUR

The Sacrament of Baptism

What is baptism?

Baptism is not merely water; it is water used according to God's command and connected with God's Word.

What is this Word of God?

It is the Word of our Lord Jesus Christ as recorded in the last chapter of Matthew, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (28:19 *ESV*).

What gifts or benefits does baptism bring?

It brings about forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe, as the Word and promise of God declare.

What is this Word and promise of God?

It is the Word of our Lord Jesus Christ, as recorded in the last chapter of Mark, "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned" (Mark 16:16 *ESV*).

How can water do such great things?

It is not the water that does these things, but the Word of God connected with the water and our faith which relies on that Word. For without the

Word of God it is simply water and not Baptism. But when connected with the Word of God, it is a Baptism, that is, a gracious water of life and a washing of regeneration in the Holy Spirit. As Saint Paul says to Titus, "He saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life. The saying is trustworthy" (Titus 3:5-8a *ESV*).

What is the significance of such baptizing with water?

It signifies that the old Adam in us, together with all sins and evil desires, should be drowned by daily repentance and sorrow for sin and be put to death, and that the new person should come forth every day and rise to live before God in righteousness and purity for ever.

Where is this written?

Saint Paul says in Romans, "We were buried therefore with him by baptism into death, in order that just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Romans 6:4 *ESV*).

OFFICE OF THE KEYS

What is the Office of the Keys?

It is the unique power which Christ has given to his church on earth to forgive the sins of penitent sinners, and to retain the sins of the impenitent, so long as they do not repent.

“If you forgive the sins of anyone, they are forgiven; if you withhold forgiveness from anyone, it is withheld” (John 20:23 ESV).

“Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven” (Matthew 18:18 ESV).

CONFESSION OF SIN

Confession is a good tool to use in life. We can use this tool by speaking privately to another person and by speaking together in the assembly of believers. When we confess in confidence to another (normally to a pastor), we can have the joy and relief of stating our confession to a trusted person, and in turn hearing the words of forgiveness as spoken by Christ himself. In this way also, Christ works to confront us in our sin and free us from its disabling power.

—ReClaim Committee

What is confession?

Confession consists of two parts. One is that we confess our sins and the other is that we receive absolution, or forgiveness, from the confessor as from God himself, in no way doubting, but firmly believing that our sins are thereby forgiven before God in heaven.

What sins should we confess?

Before God we should acknowledge ourselves guilty of all kinds of sins, even those of which we are not aware, as we do in the Lord’s Prayer. To the confessor, however, we should confess only those sins which we know and which trouble us.

What are such sins?

Here examine yourself in the light of the Ten Commandments whether as father or mother, son or daughter, employer or employee, and consider whether you have been disobedient, unfaithful, lazy, angry, sexually unfaithful, or quarrelsome; whether you have injured anyone by word or deed; stolen, neglected, or wasted anything; or done any other evil.

PART FIVE

The Sacrament of Holy Communion

What is Holy Communion?

It is the true body and blood of our Lord Jesus Christ under the bread and wine, given to us Christians to eat and drink, as it was instituted by Christ himself.

Where is this written?

Matthew, Mark, Luke, and Paul say: Our Lord Jesus Christ, on the night in which he was betrayed, took bread; and when he had given thanks, he broke it and gave it to his disciples saying: Take, eat, this is my body, which is given for you. Do this in remembrance of me.

Again, after supper he took the cup, gave thanks, and gave it to them, saying: Take, and drink of it, all of you. This cup is the new testament in my blood, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

What is the benefit of such eating and drinking?

It is pointed out in these words: "Given and shed for you for the forgiveness

of sins." Through these words the forgiveness of sin, life, and salvation are given to us in the sacrament; for where there is forgiveness of sin, there is also life and salvation.

How can the bodily eating and drinking produce such great benefits?

It is not the eating and drinking alone, but also the words that accompany it: "Given and shed for you for the forgiveness of sins." These words, together with the eating and drinking, are the chief thing in the sacrament and those who believe them have what they say and declare, namely, the forgiveness of sins.

When is a person worthy to receive the sacrament?

Fasting and other outward discipline are indeed good preparation, but people are truly worthy and well prepared who believe these words, "Given and shed for you for the forgiveness of sins." But those who do not believe these words or who doubt them are unworthy and unprepared, for the words "for you," require truly believing hearts.

HOUSEHOLD PRAYERS

How the head of the family is to teach members of the household to say morning and evening prayers.

A Morning Prayer

In the morning, when you get out of bed, make the sign of the cross and say: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then say the Apostles' Creed and the Lord's Prayer. You may also use this prayer.

I thank you, my heavenly Father, through Jesus Christ, your dear Son, that you have kept me this night from all harm and danger; and I ask you to protect me this day also from sin and every evil, that in all I do today I may please you. For into your hands I commend myself, my body and soul, and all that is mine. Let your holy angel watch over me, that the wicked foe have no power over me. Amen.

After singing or reading a hymn, or according to your devotional habits, you are to go to your work with confidence and joy.

An Evening Prayer

In the evening, before you go to bed, make the sign of the cross and say: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then say the Apostles' Creed and the Lord's Prayer. You may also use this prayer.

I thank you, heavenly Father, through Jesus Christ, your dear Son, that you have graciously protected me today; and I ask you to forgive me all my sins and the wrong which I have done. By your mercy, graciously protect me from the dangers of this night. Into your hands I commend myself, my body and soul, and all that is mine. Let your holy angel watch over me, that the wicked foe have no power over me. Amen.

Then you are to lie down in peace and sleep.

Prayer before Eating

When children and all members of the household gather at the table, they are to reverently fold their hands and pray:

The eyes of all wait upon you, O Lord, and you give them their food in due season. You open your hand and satisfy the desire of every living thing. (Based on Psalm 145:15-16)

Then they are to pray the Lord's Prayer and the following prayer:

Lord God, heavenly Father, bless us and these your gifts, which we receive from your bountiful goodness, through Jesus Christ, our Lord. Amen.

Prayer after Eating

After eating, also, they should fold their hands and devoutly pray:

O give thanks to the Lord, for he is good, and his mercy endures forever. He gives to the beasts their food, and to the young ravens that cry. His delight is not in the strength of the horse, nor is he impressed by the speed of an athlete. Instead, the Lord takes pleasure in those who fear him, in those who hope in his steadfast love. (Based on Psalm 118:1; 147:9-11)

Then say the Lord's Prayer followed by this prayer:

We thank you, Lord God, heavenly Father, through Jesus Christ, our Lord, for all your benefits. You live and reign forever and ever. Amen.



Athanasian Creed

Named after the church father Athanasius, the Athanasian Creed, the third of the ecumenical creeds acknowledged as authoritative by the Lutheran confessions, probably originated in the fifth century of the Christian era. It is provided here for information, and although it is rarely used liturgically, it is sometimes used on the Sunday of the Holy Trinity (the first Sunday after Pentecost) because of its detailed discussion of the doctrine of the Trinity.

Whoever wants to be saved should
above all cling to the catholic faith.
Whoever does not guard it whole and
inviolable will doubtless perish
eternally.

Now this is the catholic faith: We
worship one God in trinity and the
Trinity in unity, neither confusing the
persons nor dividing the divine being.
For the Father is one person, the Son
is another, and the Spirit is still
another.

But the deity of the Father, Son, and
Holy Spirit is one, equal in glory,
coeternal in majesty.

What the Father is, the Son is, and so
is the Holy Spirit.

Uncreated is the Father; uncreated is
the Son; uncreated is the Spirit.

The Father is infinite; the Son is
infinite; the Holy Spirit is infinite.
Eternal is the Father; eternal is the Son;
eternal is the Spirit:
And yet there are not three eternal
beings, but one who is eternal; as
there are not three uncreated and
unlimited beings, but one who is
uncreated and unlimited.
Almighty is the Father; almighty is the
Son; almighty is the Spirit:
And yet there are not three almighty
beings, but one who is almighty.
Thus the Father is God; the Son is God;
the Holy Spirit is God:
And yet there are not three gods, but
one God.
Thus the Father is Lord; the Son is
Lord; the Holy Spirit is Lord:
And yet there are not three lords, but
one Lord.
As Christian truth compels us to
acknowledge each distinct person
as God and Lord, so catholic
religion forbids us to say that there
are three gods or lords.
The Father was neither made nor
created nor begotten;
the Son was neither made nor created,
but was alone begotten of the Father;
the Spirit was neither made nor
created, but is proceeding from the
Father and the Son.

Thus there is one Father, not three fathers; one Son, not three sons; one Holy Spirit, not three spirits. And in this Trinity, no one is before or after, greater or less than the other; but all three persons are in themselves, coeternal and coequal; and so we must worship the Trinity in unity and the one God in three persons. Whoever wants to be saved should think thus about the Trinity. It is necessary for eternal salvation that one also faithfully believe that our Lord Jesus Christ became flesh. For this is the true faith that we believe and confess: That our Lord Jesus Christ, God's Son, is both God and man. He is God, begotten before all worlds from the being of the Father, and he is man, born in the world from the being of his mother—existing fully as God, and fully as man with a rational soul and a human body; equal to the Father in divinity, subordinate to the Father in humanity.

Although he is God and man, he is not divided, but is one Christ. He is united because God has taken humanity into himself; he does not transform deity into humanity. He is completely one in the unity of his person, without confusing his natures. For as the rational soul and body are one person, so the one Christ is God and man. He suffered death for our salvation. He descended into hell and rose again from the dead. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead. At his coming all people shall rise bodily to give an account of their own deeds. Those who have done good will enter eternal life, those who have done evil will enter eternal fire. This is the catholic faith. One cannot be saved without believing this firmly and faithfully.