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### An Analysis of Communion Hymns in The Lutheran Hymnal and of Certain Communion Hymns Available from Outside Sources

Herbert Andrew Schulze

Concordia Seminary, St. Louis, [ir\\_schulzeh@csl.edu](mailto:ir_schulzeh@csl.edu)

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**AN ANALYSIS OF COMMUNION HYMNS IN "THE LUTHERAN HYMNAL"  
AND OF CERTAIN COMMUNION HYMNS AVAILABLE FROM OUTSIDE SOURCES**

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**A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
in partial fulfillment of the  
requirements for the degree of  
Bachelor of Divinity**

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**by**

**Herbert Andrew Schulze**

**July 1960**

**Approved by: \_\_\_\_\_**

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## I. EXPLANATION

The purpose of this project is to analyze the Communion hymns of the present Lutheran Hymnal<sup>1</sup> in terms of their eucharistic value and to investigate other Communion hymns of the Christian Church as to their usability in our future hymnal, especially their accent on the eucharistic nature of the Sacrament.

It is the writer's opinion that hymns 304 to 316 ("The Lord's Supper" section of TLH) are inadequate both in number and in quality for expressing our reawakened appreciation of the Lord's Supper as an opportunity joyously to receive the grace of God in Christ for the preservation and strengthening of our Christian lives. Since many congregations have increased the frequency of their celebrations, and since our theology is tending toward placing the Sacrament in its historic center of the worship life of the Church, our present repertoire is not representative of this spirit.

The spirit of former times in which the Sacrament was celebrated, at the most monthly, had decidedly affected the choice of hymns in the 1941 TLH. The accent was often penitential, and regular emphasis was on worthiness, the blessing limited mostly to forgiveness. The Lutheran thrust of the Real Presence was not carried to its natural conclusions (for fear of approaching transubstantiation), but was limited to rational proofs of the Presence, or heavy stress on the preparation or need of the communicants to receive this Presence. With some exceptions, there is insufficient material on the givenness of the Meal, too little actual Gospel content.

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<sup>1</sup>Cited hereafter as TLH.

This is made apparent in the heavier treatment of the redemptive acts of our Lord, those during His entire life, those surrounding the institution of the Sacrament, and those of Good Friday and Easter, found in the hymns I shall classify as "Available."

Finally, the musical settings for Communion hymns in TLH are not completely suitable for our time. It is difficult to teach some mediaeval German music to American people of the twentieth century. It will be pointed out that tempo directions in the new hymnal will encourage more of a Eucharistic spirit in certain Communion hymns. But since the writer is untrained musically, we will have to reserve such judgment on both old and new hymns for the most part.

## II. ANALYSIS OF COMMUNION HYMNS IN TLH.

### 304 - "AN AWE-FULL MYSTERY IS HERE."

The only Eucharistic value is in v. 1, "food divine," and in v. 2. The rest is not Gospel, but urges the singer to believe the mystery of the Real Presence. The word "awe-full" in v. 1 and "boon" in v. 5 are strange to modern ears. I recommend dropping this hymn.

### 305 - "SOUL, ADORN THYSELF WITH GLADNESS."

A well-rounded hymn, definitely Eucharistic, spotted with "worthiness" or preparation clauses. Although the urge to thank is more pronounced than the actual giving of thanks, the reason for the thanks is clearly repeated in the phrases that mention God's giving to us.

The tune, "Schmuecke dich," is an example of the need in some cases to print tempo directions in our hymnal. Although a new tune should be

explored, the mournful spirit associated with this hymn could be discouraged with a suggestion for a livelier timing.

306 - "LORD JESUS CHRIST, THOU HAST PREPARED."

Gospel here is applied only to comfort. The rest is an effort to substantiate the truth of the Real Presence, but not to apply it either to the Gospel narrative of the Scripture nor the life of the believer. We suggest thorough re-wording or dropping.

307 - "DRAW NIGH AND TAKE THE BODY OF THE LORD."

The oldest Communion hymn in TLH, this is a real gem and can only be improved by a direction for a "Eucharistic tempo," and additional lines from the original text of the Banger Antiphony:

Victims were offered by the law of old  
That, in a type, this heavenly mystery told;  
He, Lord of Light and Savior of our race,  
Hath given to His saints a wondrous grace.

By that pure body and that holy blood,  
Saved and refreshed, we render thanks to God;  
Salvation's Giver, Christ the only Son,  
By His dear Cross and blood the world hath won.<sup>2</sup>

308 - "INVITED, LORD, BY BOUNDLESS GRACE."

A wonderful hymn completely emphasizing God's sacramental giving. Any of the other forty-three Long Meter tunes of TLH would be suitable, and a printed suggestion to this effect might lead to the versatility of this hymn's usage.

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<sup>2</sup>Polack, W.G., Compiler, The Handbook to The Lutheran Hymnal, St. Louis, Missouri, Concordia Publishing House, 1942, page 221.

309 - "O JESUS, BLESSED LORD, TO THEE."

Sound in Eucharistic theology, limited to a post-Communion singing.

310 - "THY TABLE I APPROACH."

VV. 1-2 are penitential, 4-5 are rational. Only 3 and 6 are joyful and thankful. I recommend retaining only VV. 3 and 6, or also revising the others.

311 - "JESUS CHRIST, OUR BLESSED SAVIOR."

VV. 1, 2 and 4 are fine Gospel expression. V. 3 is the typical interpretation of 1 Cor. 11:27 ff. as ill-preparedness and unworthiness, rather than attitude toward the Real Presence or the fellow believers. Although the content of the Gospel is not mentioned, the general mood is sound. Polack<sup>3</sup> cites seven additional verses that could be translated from the Latin.

312 - "LORD JESUS CHRIST, THOU LIVING BREAD."

A better hymn for the confessional service (for those who still practise this). Don't Lutherans teach that the forgiveness comes in the Absolution and the Communion blessing is "This strengthen and preserve you...."? The believer is asking for what he will receive at the Altar. No thanksgiving is explicit. The fifth musical line is difficult. I recommend dropping.

313 - O LORD, WE PRAISE THEE."

Luther's two verses and the unknown writer's first verse form what is

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<sup>3</sup>Ibid., p. 223.

undoubtedly the most well-rounded hymn of TLH. Luther's emphasis is apparent in verse 2 - "That Thy blood should bless and sustain me," and should be the model of our sacramental singing.

314 - LORD JESUS CHRIST, WE HUMBLY PRAY."

It is surprising that the one twentieth century Communion hymn of TLH should be so positive, Scriptural and Presence-centered. No specific reference is made to the giving of thanks, but the "awe-ful mystery" is presented in a thankful spirit. Another doctrine greatly ignored in our hymnology is the Body of Christ unity of the Sacrament so apparent in 1 Cor. and so beautifully portrayed in V. 4.

315 - "I COME, O SAVIOR, TO THE TABLE."

Heavily penitential, but equally expressive of the communicant's need, this favorite should be retained, though vv. 2 and 4 could be omitted.

316 - "O LIVING BREAD FROM HEAVEN."

A fairly positive hymn, lacking specific Gospel content but compensative in recognizing the Real Presence and its resulting blessings. Difficult to introduce to a non-German congregation, but worth the struggle.

To summarize the thirteen Communion hymns of TLH, we observe a general trend to stress penitence, worthiness, preparation and forgiveness, and to slide by the Real Presence, the fruits of preservation and life, of incorporation into the Body of Christ, and of a sacrifice of thanksgiving so essential to the historic spirit of the Eucharist. Few passages make reference to the Gospel narrative of Maundy Thursday and Good Friday, and the language in many cases is obsolete. It should be apparent in the following

section what we are missing and what should be added in a forthcoming hymnal.

Before we leave the present Hymnal, we might point out one more suggestion for a revision. This is the inclusion of a page in the Communion section for suggesting hymns under other rubrics in TLH which would be appropriate also for singing at Communion. Other hymnals and hymnologists include in their Communion hymns the following:

# 146 - "Lamb of God, Pure and Holy" (Lent)

# 163 - "The Death of Jesus Christ Our Lord" (Maundy Thursday)

# 249 - "Isaiah, Mighty Seer In Days Of Old" (Trinity)  
- sung after the consecration of the host and its reception by the communicants in Luther's "Deutsche Messe."

# 351 - "Love Divine, All Love Excelling" (The Redeemer)  
- suggested by The Oxford Hymn Book<sup>4</sup>

Further perusal of hymns in TLH will produce additions to this list.

I, for instance, would like to include:

# 877 - "Salvation Unto Us Has Come" (Faith and Justification).

- A positive doctrinal emphasis on sin and grace without stressing remorse. The mention of the Cross in VV. 8 and 9 is rare. The domology of V. 10 is appropriate for the Eucharist.

# 550 - "O Splendor of God's Glory Bright" (Morning)  
- Note especially VV. 6 - 7.

The new Service Book and Hymnal,<sup>5</sup> weak in its own Communion hymn

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<sup>4</sup>The Oxford Hymn Book. Oxford: Clarendon Press, 1920, pp. 368-371.  
Cited hereafter as Oxford.

<sup>5</sup>Service Book and Hymnal of the Lutheran Church in America, Music Edition, Minneapolis, Augsburg Publishing House, 1958. Cited hereafter as Service.



selections, lists the following hymns also in our hymnal:

- # 158 - Glory Be to Jesus (Lent)
- # 350 - Jesus, the Very Thought of Thee (The Redeemer)
- # 371 - Jesus, Thy Blood and Righteousness (Faith and Justification)
- # 388 - Just as I am Without One Plea (Faith and Justification)
- # 426 - The Lord My Shepherd Is (Trust)
- # 436 - The Lord's My Shepherd, I'll Not Want (Trust)
- # 531 - Come Ye Disconsolate (Cross and Comfort)

### III. ANALYSIS OF CERTAIN COMMUNION HYMNS AVAILABLE FROM OUTSIDE SOURCES.

When perusing the hymnals of many denominations and backgrounds for Communion hymns, it soon becomes apparent that the usable material would have to come from Roman, Anglican or Lutheran sources, since these only hold for the Real Presence. The writer became amazed at the rich liturgical and sacramental contributions of the Oxford Movement, as seen in the selections of Oxford. It is not strange that a period so devoted to the Holy Communion should produce so many fine Communion hymns. We have chosen only the "cream" of these works.

The following selections are submitted as usable - partially usable or adaptable for use in the Lutheran Communion service:

#### # 1 ALLELUIA, SING TO JESUS<sup>6</sup>

1. Alleluia, sing to Jesus,  
His the scepter, his the throne;  
Alleluia, his the triumph,  
His the victory alone:  
Hark! the songs of peaceful Sion  
Thunder like a mighty flood;  
Jesus out of every Nation  
Hath redeemed us by his blood.

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<sup>6</sup>Hymns Ancient and Modern For Use in the Services of the Church With Accompanying Tunes. Historical Edition. London, William Clowes and Sons, Limited, 1909, pages 398-399. Cited hereafter as Hymns.

2. Alleluia, not as orphans  
Are we left in sorrow now;  
Alleluia, he is near us,  
Faith believes, nor questions how;  
Though the cloud from sight received him  
When the forty days were o'er,  
Shall our hearts forget his promise,  
'I am with you evermore'?

3. Alleluia, Bread of angels,  
Thou on earth our food, our stay;  
Alleluia, here the sinful  
Flee to thee from day to day;  
Intercessor, friend of sinners,  
Earth's Redeemer, plead for me,  
Where the songs of all the sinless  
Sweep across the crystal sea.

4. Alleluia, King eternal,  
Thou the Lord of lords we own;  
Alleluia, born of Mary,  
Earth thy footstool, heaven thy throne;  
Thou within the veil has entered,  
Robed in flesh, our great High Priest:  
Thou on earth both priest and victim  
In the Eucharistic feast.

Text: William Chatterton Dix  
Tune: "Adoration" - B. Luard Selby

It is difficult to understand how this joyful hymn of praise was omitted in the selection of Communion hymns in TLH. There is nothing strange to Lutheran concepts and everything in its favor as a truly Eucharistic hymn. The repeated Alleluias and the Biblical pictures of the redemption form a most happy and positive song that could well become a Communion favorite. One suggestion: in V. 2, change the word "near" to "in." "Hyfrodol" would be a fitting tune, though some may prefer some of the other 8.7.8.7.D. tunes. Oxford uses S. S. Wesley's tune "Alleluia."

# 2 MY GOD, AND IS THY TABLE SPREAD?<sup>7</sup>

1. My God, and is thy table spread  
And does thy cup with love o'erflow?  
Thither be all thy children led  
And let them all its sweetness know.
2. Hail, sacred feast, which Jesus makes,  
Rich banquet of his flesh and blood!  
Thrice happy he who here partakes  
That sacred stream, that heavenly food!
3. Why are its dainties all in vain  
Before unwilling hearts displayed?  
Was not for you the victim slain?  
Are you forbid the children's bread?
4. Oh, let thy table honoured be,  
And furnished well with joyful guests;  
And may each soul salvation see,  
That here its sacred pledges tastes.
5. Let crowds approach with hearts prepared,  
With hearts inflamed let all attend;  
Nor when we leave our Father's board  
The pleasure or the profit end.
6. Revive thy dying Churches Lord,  
And bid our drooping graces live;  
And more, that energy afford  
A Savior's love alone can give.

Text: Philip Doddridge

Tune: "Rockingham" - adapted by Edward Miller

Here is another excellent hymn reflecting the rich sacramental attitude of the Oxford Movement. I would suggest that verse 3 be omitted for although it would be appropriate in many Lutheran congregations we hope it will not be in the near future. Perhaps the word "Churches" in verse 6 could be changed to "people." Any L.M. tune is appropriate. How about "Duke Street"? Oxford suggests "Bromley."

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<sup>7</sup>Ibid., p. 395

# 3 OH LOVE, HOW DEEP, HOW BROAD, HOW HIGH<sup>8</sup>

1. Oh love, how deep, how broad, how high  
How passing thought and fantasy,  
That God, the Son of God, should take  
Our mortal form for mortals' sake.
2. He sent no angel to our race,  
Of higher or of lower place,  
But wore the robe of human frame,  
And he himself to this world came.
3. Nor willed he only to appear;  
His pleasure was to tarry here;  
And God and Man with man should be  
The space of thirty years and three.
4. For us baptized, for us he bore  
His holy fast, and hungered sore;  
For us temptations sharp he knew,  
For us the tempter overthrew.
5. For us he preaches and he prays  
Would do all things, would try all ways;  
By words and signs and actions, thus  
Still seeking not himself, but us.
6. For us by wicked men betrayed,  
Scourged, mocked, in crown of thorns arrayed;  
For us he bore the cross's death;  
For us at length gave up his breath.
7. For us he rose from death again,  
For us he went on high to reign,  
For us he sent His Spirit here  
To guide, to strengthen, and to cheer.
8. All honor, laud, and glory be,  
O Jesu, Virgin-born, to thee;  
All glory, as is ever meet,  
To Father, and to Paraclete.

Text: St. Thomas a' Kempis  
Trans: Benjamin Webb  
Tune: "Old French Melody"

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<sup>8</sup>Oxford, p. 671

The "for us" phrases of this hymn would supply a much-needed stress in our Hymnal. Is not the link of the Sacrament we received to the total redemption of Christ? Is not the Gospel which we epitomize in the Sacrament what should be the center of our worship and the reason for our praise? This poem of Thomas a' Kempis is truly catholic, biblical and fitting for Eucharistic song. Again any L.M. tune would work. If it were permitted by copyright, I would suggest the tune "Lasst uns erfreuen" with Alleluias added to the second and fourth lines. Oxford uses "Old French Melody."

#4 **THEE WE ADORE, O LOVING SAVIOR, THEE<sup>9</sup>**

1. Thee we adore, O loving Savior, Thee  
Who with us here art ever pleased to be  
Both flesh and spirit in Thy presence fail,  
Yet here Thy presence we devoutly hail.
2. O blessed mem'ry of our loving Lord  
Which living bread to men doth here afford!  
O may our souls forever feed on Thee  
And Thou O Christ forever precious be.
3. Fountain of goodness, Jesu Lord and God  
Cleans us, unclean, with Thy most cleansing blood.  
Increase our faith and love, that we may know  
The hope and peace which from Thy presence flow.
4. O Christ, whom now beneath a veil we see,  
May what we thirst for soon our portion be,  
To gaze on Thee unveiled, and see Thy face,  
The vision of Thy glory and Thy grace.

Text: St. Thomas Aquinas  
Trans: Bishop J. R. Woodford  
Tune: "Adore te devote," Mode II.

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<sup>9</sup>Gerlach, Donald Earl, Editor, Famous Hymns of Then and Now. New York: Union Theological Seminary Book Service, n.d. Cited hereafter as Gerlach.

This hymn of Thomas Aquinas is objective and positive and therefore in the Eucharistic spirit. There is a sane treatment of the Real Presence and its blessings. Another suitable tune would be TLH's "Eilers" (Hymn 47), or a still more joyful melody might be sought.

‡ 5 AND NOW, O FATHER, MINDFUL OF THE LOVE<sup>10</sup>

1. And now, O Father, mindful of the love  
That bought us, once for all, on Calvary's tree,  
And having with us him that pleads above,  
We here present, we here spread forth to thee  
That only offering perfect in thine eyes,  
The one true, pure, immortal sacrifice.
2. Look, Father, look on his anointed face,  
And only look on us as found in him;  
Look not on our misusings of Thy grace,  
Our prayer so languid, and our faith so dim;  
For lo! between our sins and their reward  
We set the passion of Thy Son our Lord.
3. And then for those, our dearest and our best,  
By this prevailing presence we appeal;  
Oh fold them closer to thy mercy's breast,  
Oh do thine utmost for their souls' true weal;  
From tainting mischief keep them white and clear  
And crown thy gifts with strength to persevere.
4. And so we come; oh draw us to thy feet,  
Most patient Savior, who canst love us still;  
And by this food, so awful and so sweet,  
Deliver us from every touch of ill:  
In thine own service make us glad and free,  
And grant us never more to part with thee.

Text: William Bright

Tune: Unde Et Memores - William Henry Monk

With some alterations, this hymn could be a worthy addition to our collection, especially if it were designated as a post-Communion hymn.

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<sup>10</sup>Oxford, op. cit., pages 342-343.

As a distribution hymn, the first line's "and" would have to be changed. Julian<sup>11</sup> suggests "Lo." Verse 2 is worth including if nothing else. Our tune "Yorkshire" would also fit.

# 6    HERE, O MY LORD, I SEE THEE FACE TO FACE<sup>12</sup>

1. Here, O my Lord, I see Thee face to face;  
Here would I touch and handle things unseen,  
Here grasp with firmer hand eternal grace,  
And all my weariness upon Thee lean.
2. Here would I feed upon the bread of God,  
Here drink with Thee the royal wine of heaven;  
Here would I lay aside each earthly load,  
Here taste afresh the calm of sin forgiven.
3. This is the hour of banquet and of song,  
This is the heavenly table spread for me:  
Here let me feast, and feasting, still prolong  
The brief, bright hour of fellowship with Thee.
4. I have no help but thine; nor do I need  
Another arm save thine to lean upon;  
It is enough, my Lord, enough indeed;  
My strength is in thy might, thy might alone.
5. Mine is the sin, but thine the righteousness;  
Mine is the guilt, but thine the cleansing Blood;  
Here is my robe, my refuge, and my peace;  
Thy Blood, thy righteousness, O Lord, my God.

Text: Edward Dearle  
Tune: "Penitentia"

I would suggest changing this hymn to the first person plural. The first verse would read:

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<sup>11</sup>Julian, John, M.A., Editor, A Dictionary of Hymnology Setting Forth the Origin and History of Christian Hymns of All Ages and Nations With Special Reference to Those Contained in the Hymn Books of English-Speaking Countries.... New York: Charles Scribner's Sons, 1892. Cited hereafter as Julian.

<sup>12</sup>Service. op. cit., 275.

Here, our dear Lord, we see Thee face to face;  
Here can we touch and handle things unseen,  
Here grasp with firmer hand eternal grace,  
And all our weariness upon Thee lean.

Gerlach<sup>13</sup> suggests "Ancient Irish" as the tune. Our "O quanta qualia"  
(Hymn 255) would be fine.

# 7 TO CHRIST, THE PRINCE OF PEACE<sup>14</sup>

1. To Christ the Prince of Peace  
And Son of God most high,  
The Father of the world to come,  
Sing we with holy joy.
2. Deep in his heart for us  
The wound of love he bore  
That love which still he kindles in  
The hearts that him adore.
3. O Jesu, Victim blest,  
What else but love divine  
Could thee constrain to open thus  
That sacred heart of thine?
4. O Font of endless life,  
O Spring of waters clear,  
O Flame celestial, cleansing all  
Who unto thee draw near!
5. Hide me in thy dear heart,  
For thither do I fly,  
There seek thy grace through life, in death,  
Thine immortality.
6. Praise to the Father be;  
Praise to his only Son;  
Praise to the blessed Paraclete,  
While endless ages run.

Text: Anon (18th c.?)

Trans: Edward Caswall

Tune: "St. George" - Henry J. Gauntlett

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<sup>13</sup>Hymn 426

<sup>14</sup>Oxford, op. cit., pages 394-395.



This work comes close to being an ideal Eucharistic hymn. It is stately and classic in its worship of the Christ. A small revision of verse 5 for clarity and objectivity would be in order. TLH offers many "S.M." tunes. May we suggest "Energy" by William Monk? (Hymn 374, etc.)

# 8 COME DEAREST LORD, DESCEND AND DWELL<sup>15</sup>

1. Come dearest Lord, descend and dwell  
By faith and love in every breast;  
Then shall we know and taste and feel  
The joys that cannot be expressed.
2. Come, fill our hearts with inward strength,  
Make our enlarged souls possess  
And learn the height and breadth and length  
Of thine unmeasurable grace.
3. Now to the God whose power can do  
More than our thoughts or wishes know,  
Be everlasting honours done  
By all the Church, through Christ his Son.

Text: Isaac Watts

Tune: "Bristol" - S. S. Wesley

Since our people are very familiar with Isaac Watts, this popular Communion hymn of his should be made available also. There would be difficulty with the "enlarged" of verse two, but this could be avoided by changing the second line to:

"Lord, help us now to see Thy face."

If "dearest" is objectionable in the title line, Julian<sup>16</sup> suggests "gracious." Another L.M. tune, our "Angelus" (Hymn 115, etc.) fits well.

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<sup>15</sup>Oxford, op. cit., pages 354-355.

<sup>16</sup>Page 224.

# 9    **LARD, O SION, THY SALVATION!**<sup>17</sup>

1. Laud, O Sion, Thy salvation,  
Laud with hymns of emulation  
Christ thy King and Shepherd true.  
Spand thyself, his honor raising  
Who surpasseth all thy praising,  
Never cease thou reach His due.
2. Sing today the history showing  
Of the living, life bestowing  
Bread from heav'n before thee set  
E'en the same of old provided  
Where the Twelve, divinely guided  
At the holy Table sat.
3. Pull and dent ring out thy chanting  
Joy, her sweetest grace be wanting  
To thy heart and soul today!  
When we gather up the measure  
Of the Supper and its treasure,  
Keeping feast in glad array.
4. What He did at Supper seated  
Christ ordained to be repeated  
His memorial ne'er to cease.  
And His word for guidance taking  
Bread and wine we hallow, making  
Thus our sacrifice of pass.
5. Lo! the Angel's Food is given  
To the pilgrim who hath striven;  
Lo! the Angel's Food is given  
To the pilgrim who hath striven  
See the children's Bread from Heaven  
Which to dogs may not be cast.
6. Very Bread, good Shepherd tend us  
Jesus, of Thy love befriend us,  
Thou refresh us, Thou defend us,  
Thine eternal goodness send us.  
In the land of life to see  
Thou who all things canst and knowest  
Who on earth such Food bestowest  
Grant us with Thy Saints, the lowest,  
Where the heav'nly Feast Thou showest  
Fellow heirs and guests to be.

Amen, Halleluia.

Text: St. Thomas Aquinas (abridged).  
Tune: VV. 1-5 - Sequence anthem  
Lauda Sion, Moses 6-7  
Verse 6 - Part III, none Pastor.

This hymn is one of the most truly Eucharistic in our "possibilities." It is clearly evangelical and soundly sacramental. We need not be afraid to use the word "memorial" on occasion, as is done in verse 4, but this phrase could be changed or the verse dropped. Also the last line of verse 5, "Which to dogs may not be cast," might cause misunderstanding. In general, this song of Aquinas is very acceptable. Some translators prefer "praise" to "laud." Our tune "Alles ist an Gottes Segen" is joyful and appropriate for all but the last verse.

# 10 O LORD, WHO ON THAT LAST SAD EVE<sup>18</sup>

1. O Lord, who on that last sad eve,  
Ere Thou didst die to save our race,  
The fruits of this Thy Death didst leave  
In our New-covenant Meal of Grace;  
For this, of all Thy Gifts the best,  
Thy Holy Name be praised and blest!
2. New life, through Thy life-giving Blood,  
This Sacramental Cup bestows;  
We take and eat this hallowed Food,  
And call to mind Thy dying Woes;  
Thy Wounds, Thy Cross, Thy bitter Pain,  
Our thoughts recall them each again.
3. We hail an added Sign and Seal,  
Anew on burdened hearts impressed,  
That Thy deep Wounds our wounds can heal;  
Thy Love has set our fears at rest,  
Cancelled the debt we could not pay,  
Torn up and thrown the bond away.

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<sup>18</sup>Cox, Frances Elizabeth, Hymns from the German. London, Rivingtons, 1864.

4. The cords more firmly here we tie,  
That close with Thee our souls unite;  
The flame of Love mounts up on high,  
And rules with all-subduing might:  
This sacred Rite can grace afford,  
To make us one with Thee, O Lord.
5. With strength anew from Thee derived  
The strength Thy Flesh and Blood impart,  
Here feels his inner life revived,  
Each guest who comes with faithful heart;  
With fresh resolve once more begin  
The works of Faith, the wars with sin.
6. With all Thy members, Christ our Head  
We cherish thus communion sweet;  
To drink One Cup, to eat One Bread,  
This makes our union more complete;  
One Soul unites our brother-band,  
Possessors of this Covenant land.
7. Thy Flesh a solemn pledge conveys,  
That our weak flesh, though here it dies,  
Like herbs brought forth by dews and rays.  
A glorious body shall arise,  
Which, when this pilgrim state is o'er,  
Shall live with Thee for evermore.
8. O Lamb of God, such precious gifts  
Are in this holy Banquet stored,  
The soul from earth to heaven it lifts,  
In faith to feed at this Thy Board:  
How high the Feast, the gain how vast,  
Where Thou Thyself art our Repast.

Text: Johann Rambach  
Trans: Frances Cox  
Tune: None suggested

A fine example of linking the Real Presence with the Gospel of Maundy Thursday and Good Friday, this Rambach Communion hymn also artfully applies the message of the Eucharist to the needful communicant and the Church. Its length would provide fine material for distribution singing. A final doxological verse could be added. Our tune "Heut' triumphieret Gottes Sohn" is used only once in TLH. (Hymn 397). However, the 8.8.8.8.8 meter fits six other possibilities in our hymnal.

**IV. CONCLUSION**

Any addition to our worship that will assist in returning the Holy Communion to its rightful place in Lutheran piety and worship is worth investigation. The writer hopes that some of this study will be of benefit to the Committee for the Revision of the Hymnal, Arthur F. Katt, Chairman. If only one suggestion is followed, the labor will be worth its while. If not too many of the "available" hymns can be placed in our new hymnal, perhaps our Publishing House can print a small pamphlet for those congregations and choirs that are ready for more Eucharistic singing.

**Psalm 40:3**