The Open Hymnal

VISITATION EDITION 2011

A SMALL HYMNAL FOR USE WHILE VISITING THE SICK OR AFFLICTED

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A SHORT FORM OF BAPTISM IN CASE OF EMERGENCY:

In urgent cases, in the absence of a Pastor, any Christian may administer Holy Baptism.

Take water, call the child or adult by their name, pour or sprinkle the water on them, saying: L: I baptize you in the name of God the Father, and of the Son, and of the Holy Ghost. Amen.

If there is time, the baptism may be preceded by the following prayer:

- L: Eternal, merciful God! We pray that You extend Your goodness and mercy to this (child/man/woman), who now asks, open the door to (he/she) who knocks, that (he/she) may enjoy the everlasting blessing of Your heavenly washing, and may come to the eternal kingdom which You have prepared through Christ our Lord! Amen.
- A: Our Father who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen

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An Order of Devotion

A Hymn of invocation may be sung

- L: O Lord, open Thou my lips.
- R: And my mouth shall show forth Thy praise.
- L: Makes haste O God, to deliver me.
- R: Make haste to help me, O Lord.
- A: Glory be to the Father and to the Son and to the Holy Ghost, As it was in the beginning, is now, and ever shall be; world without end. Amen. Hallelujah!
- L: O come, let us worship the Lord;
- R: For he is our Maker

THE PSALM

A Psalm may be read or sung. (see pp.5-6)

THE LESSON

A Scripture Lesson (see pp.6-8) or a meditation (see pp.10-14) shall then be read. After each Lesson may be sung or said:

L: But Thou, O Lord, have mercy upon us.

A: Thanks be to God.

THE CANTICLE

A Hymn or Canticle may follow. Consider the Te Deum Laudamus (see pp.53-58) or the Benedictus:

for He hath visited and redeemed His people;
in the house of His servant David;
which have been since the world began;
and from the hand of all that hate us;
and to remember His holy covenant;
that He would grant unto us;
might serve Him without fear,
all the days of our life.
for thou shalt go before the face of the Lord and prepare His ways;
by the remission of their sins,
whereby the dayspring from on high hath visited us;
to guide our feet in the way of peace.

A: Glory be to the Father, and the the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

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THE PRAYERS

One or more prayers, such as the following, may be included.

THE KYRIE

Lord have mercy upon us,	Lord have mercy upon us,
Christ have mercy upon us,	Christ have mercy upon us,
Lord have mercy upon us.	Lord have mercy upon us.

THE LORD'S PRAYER

A: Our Father who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen

THE NICENE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, 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 Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I believe in one holy catholic and apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come.

Amen.

MORNING

A: I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast kept me this night from all harm and danger; and I pray Thee to keep me this day also from sin and all evil, that all my doings and life may please Thee. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the Wicked Foe may have no power over me. Amen.

EVENING

A: I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously kept me this day, and I pray Thee to forgive me all my sins, where I have done wrong, and graciously keep me this night. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the Wicked Foe may have no power over me. Amen.

In Illness

L: O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon him/her with the eyes of thy mercy, give him/her comfort and sure confidence in thee, defend him/her from the danger of the enemy, and keep him/her in perpetual peace and safety; through Jesus Christ our Lord.

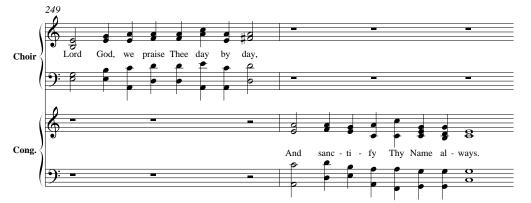
CHORAL 55(6)



55(5) CHORAL







R: Amen.

L: The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defense; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ.

R: Amen.

L: Unto God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore.

R: Amen.

THE COLLECTS

(see pp.9-10)

A: Amen

THE BENEDICTAMUS

L: Bless we the Lord.

R: Thanks be to God.

L: The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all.

PSALMS (KJV)

PSALM 23

The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

PSALM 27

The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD. Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help: leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the LORD will take me up. Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

PSALM 32

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about. Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

PSALM 62

Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved. How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence. They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah. My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

PSALM 130

Out of the depths have I cried unto thee, O LORD. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the LORD, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.

SCRIPTURE LESSONS (WEB)

JOB CHAPTER 19

[23] "Oh that my words were now written! Oh that they were inscribed in a book! [24] That with an iron pen and lead they were engraved in the rock forever! [25] But as for me, I know that my Redeemer lives. In the end, he will stand upon the earth. [26] After my skin is destroyed, then in my flesh shall I see God, [27] Whom I, even I, shall see on my side. My eyes shall see, and not as a stranger.

ISAIAH CHAPTER 53

[1] Who has believed our message? To whom has the arm of Yahweh been revealed? [2] For he grew up before him as a tender plant, and as a root out of dry ground. He has no good looks or majesty. When we see him, there is no beauty that we should desire him. [3] He was despised, and rejected by men; a man of suffering, and acquainted with disease. He was despised as one from whom men hide their face; and we didn't respect him. [4] Surely he has borne our sickness, and carried our suffering; yet we considered him plagued, struck by God, and afflicted. [5] But he was pierced for our transgressions. He

CHORAL 55(4) ov - er cam - est death's sharp sting, Choir God's right hand Thou sitt est, glo - ry come lie - vers un - to heav'n to bring; Cong. th'glo - ry with the Fa - ther had: judge both dead and liv - ing men. Choir Cong Hast ran - somed with that pre - ci - ous blood:

Cong

55(3) CHORAL



was crushed for our iniquities. The punishment that brought our peace was on him; and by his wounds we are healed. [6] All we like sheep have gone astray. Everyone has turned to his own way; and Yahweh has laid on him the iniquity of us all. [7] He was oppressed, yet when he was afflicted he didn't open his mouth. As a lamb that is led to the slaughter, and as a sheep that before its shearers is mute, so he didn't open his mouth. [8] He was taken away by oppression and judgment; and as for his generation, who considered that he was cut off out of the land of the living and stricken for the disobedience of my people? [9] They made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth. [10] Yet it pleased Yahweh to bruise him. He has caused him to suffer. When you make his soul an offering for sin, he shall see his seed. He shall prolong his days, and the pleasure of Yahweh shall prosper in his hand. [11] After the suffering of his soul, he will see the light and be satisfied. My righteous servant will justify many by the knowledge of himself; and he will bear their iniquities. [12] Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

MATTHEW CHAPTER 6

[25] Therefore, I tell you, don't be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn't life more than food, and the body more than clothing? [26] See the birds of the sky, that they don't sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren't you of much more value than they? [27] "Which of you, by being anxious, can add one moment to his lifespan? [28] Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don't toil, neither do they spin, [29] yet I tell you that even Solomon in all his glory was not dressed like one of these. [30] But if God so clothes the grass of the field, which today exists, and tomorrow is thrown into the oven, won't he much more clothe you, you of little faith? [31] "Therefore don't be anxious, saying, 'What will we eat?', 'What will we drink?' or, 'With what will we be clothed?' [32] For the Gentiles seek after all these things; for your heavenly Father knows that you need all these things. [33] But seek first God's Kingdom, and his righteousness; and all these things will be given to you as well. [34] Therefore don't be anxious for tomorrow, for tomorrow will be anxious for itself. Each day's own evil is sufficient.

LUKE CHAPTER 7

- [11] It happened soon afterwards, that he went to a city called Nain. Many of his disciples, along with a great multitude, went with him. [12] Now when he drew near to the gate of the city, behold, one who was dead was carried out, the only son of his mother, and she was a widow. Many people of the city were with her. [13] When the Lord saw her, he had compassion on her, and said to her, "Don't cry." [14] He came near and touched the coffin, and the bearers stood still. He said, "Young man, I tell you, arise!" [15] He who was dead sat up, and began to speak. And he gave him to his mother.
- [16] Fear took hold of all, and they glorified God, saying, "A great prophet has arisen among us!" and, "God has visited his people!" [17] This report went out concerning him in the whole of Judea, and in all the surrounding region.

JOHN CHAPTER 10

[11] I am the good shepherd. The good shepherd lays down his life for the sheep. [12] He who is a hired hand, and not a shepherd, who doesn't own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them. [13] The hired hand flees because he is a hired hand, and doesn't care for the sheep. [14] I am the good shepherd. I know my own, and I'm known by my own; [15] even as the Father knows me, and I know the Father. I lay down my life for the sheep

JOHN CHAPTER 14

[1] "Don't let your heart be troubled. Believe in God. Believe also in me. [2] In my Father's house are many homes. If it weren't so, I would have told you. I am going to prepare a place for you. [3] If I go and

prepare a place for you, I will come again, and will receive you to myself; that where I am, you may be there also. [4] Where I go, you know, and you know the way."

- [5] Thomas said to him, "Lord, we don't know where you are going. How can we know the way?" [6] Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father, except through me. [7] If you had known me, you would have known my Father also. From now on, you know him, and have seen him."
- [8] Philip said to him, "Lord, show us the Father, and that will be enough for us." [9] Jesus said to him, "Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the Father. How do you say, 'Show us the Father?' [10] Don't you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works.

ROMANS CHAPTER 8

[22] For we know that the whole creation groans and travails in pain together until now. [23] Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body. [24] For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees? [25] But if we hope for that which we don't see, we wait for it with patience. [26] In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't be uttered. [27] He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God. [28] We know that all things work together for good for those who love God, to those who are called according to his purpose.

II CORINTHIANS CHAPTER 5

- [1] For we know that if the earthly house of our tent is dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. [2] For most certainly in this we groan, longing to be clothed with our habitation which is from heaven; [3] if so be that being clothed we will not be found naked. [4] For indeed we who are in this tent do groan, being burdened; not that we desire to be unclothed, but that we desire to be clothed, that what is mortal may be swallowed up by life. [5] Now he who made us for this very thing is God, who also gave to us the down payment of the Spirit.
- [6] Therefore, we are always confident and know that while we are at home in the body, we are absent from the Lord; [7] for we walk by faith, not by sight. [8] We are courageous, I say, and are willing rather to be absent from the body, and to be at home with the Lord. [9] Therefore also we make it our aim, whether at home or absent, to be well pleasing to him. [10] For we must all be revealed before the judgment seat of Christ; that each one may receive the things in the body, according to what he has done, whether good or bad.

JAMES CHAPTER 5

[13] Is any among you suffering? Let him pray. Is any cheerful? Let him sing praises. [14] Is any among you sick? Let him call for the elders of the assembly, and let them pray over him, anointing him with oil in the name of the Lord, [15] and the prayer of faith will heal him who is sick, and the Lord will raise him up. If he has committed sins, he will be forgiven. [16] Confess your offenses to one another, and pray for one another, that you may be healed. The insistent prayer of a righteous person is powerfully effective. [17] Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain, and it didn't rain on the earth for three years and six months. [18] He prayed again, and the sky gave rain, and the earth brought forth its fruit.

8



Is 38:19-20, Is 6:1-4, Rev 18:20, Phil 2:5-8, 1Tim 2:5-6

CHORAL

55

Words: Martin Luther, 1529 or 1531. Translated by Richard Massie, 1854. Music: 'Herr Gott, dich loben wir' ancient Latin, alt by Martin Luther. Found in Klug's Gesangbuch, 1535. Setting: Landgraf Moritz, 1612, alt.

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REVELATION OF JOHN CHAPTER 7

- [9] After these things I looked, and behold, a great multitude, which no man could number, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands. [10] They cried with a loud voice, saying, "Salvation be to our God, who sits on the throne, and to the Lamb!"
- [11] All the angels were standing around the throne, the elders, and the four living creatures; and they fell on their faces before his throne, and worshiped God, [12] saying, "Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God forever and ever! Amen."
- [13] One of the elders answered, saying to me, "These who are arrayed in white robes, who are they, and from where did they come?" [14] I told him, "My lord, you know." He said to me, "These are those who came out of the great tribulation. They washed their robes, and made them white in the Lamb's blood. [15] Therefore they are before the throne of God, they serve him day and night in his temple. He who sits on the throne will spread his tabernacle over them. [16] They will never be hungry, neither thirsty any more; neither will the sun beat on them, nor any heat; [17] for the Lamb who is in the midst of the throne shepherds them, and leads them to springs of waters of life. And God will wipe away every tear from their eyes."

Collects

Grant us, we beseech Thee, Almighty God, a steadfast faith in Jesus Christ, a cheerful hope in Thy mercy, and a sincere love to Thee and all our fellow men; through Jesus Christ our Lord.

O Lord, favorably receive the prayers of Thy Church, that being delivered from all adversity and error, it may serve Thee in safety and freedom; and grant us Thy peace in our time; through Jesus Christ our Lord.

FOR THE CHURCH IN ITS CONFLICTS

Almighty and Everlasting God, Who wilt have all men to be saved, and to come to the knowledge of the truth: We beseech Thy glorious Majesty, through Jesus Christ our Lord and Savior, impart the grace and help of Thy Holy Spirit to all ministers of Thy Word, that they may purely teach it to the saving of men; bring to naught by Thine Almighty power and unsearchable wisdom, all the counsels of those who hate Thy Word, and who, by corrupt teaching or with violent hands, would destroy it, and enlighten them with the knowledge of Thy glory; that we, leading a quiet and peaceable life, may, by a pure faith, learn the riches of Thy heavenly grace, and in holiness and righteousness serve Thee, the only true God; through Jesus Christ our Lord.

IN TIME OF AFFLICTION OR DISTRESS

Almighty and Everlasting God, the Consolation of the sorrowful, and the Strength of the weak; May the prayers of them that in any tribulation or distress cry unto Thee, graciously come before Thee, so that in all their necessities they may mark and receive Thy manifold help and comfort; through Jesus Christ our Lord.

FOR THE SICK

Almighty, Everlasting God, the eternal Salvation of them that believe; hear our prayers in behalf of Thy servants who are sick, for whom we implore the aid of Thy mercy, that being restored to health, they may render thanks to Thee in Thy Church; through Jesus Christ our Lord.

O Lord, look down from heaven, behold, visit, and relieve Thy servants, for whom we offer our supplications; look upon them with the eyes of the mercy; give them comfort and sure confidence in Thee defend them from the danger of the enemy, and keep them in perpetual peace and safety; through Jesus Christ our Lord.

FOR SPIRITUAL RENEWAL

Almighty God, who hast given us Thy Only-Begotten Son to take our nature upon Him; Grant that we being regenerate and made Thy children by adoption, and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ.

FOR AID AGAINST TEMPTATION

O God, who justifiest the ungodly, and who desirest not the death of the sinner; We humbly implore Thy Majesty, that Thou wouldest graciously assist, by Thy heavenly aid, and evermore shield with Thy protection, Thy servants who trust in Thy mercy, that they may be separated by no temptations from Thee, and, without ceasing may serve Thee, through Jesus Christ our Lord.

FOR HUMILITY

O God, Who resisteth the proud, and givest grace to the humble; Grant unto us true humility, after the likeness in which Thine Only Son hath revealed it in Himself, that we may never be lifted up and provoke Thy wrath, but in all lowliness be made partakers of the gifts of Thy grace; through Christ our Lord.

FOR PATIENCE

O God, Who by the meek endurance of Thine Only-Begotten Son didst beat down the pride of the old enemy: help us, we beseech Thee, rightly to treasure in our hearts what our Lord hath of His goodness borne for our sakes; that after His example we may bear with patience whatsoever things are adverse to us; through Christ our Lord.

FOR AN ANSWER TO PRAYER

Almighty God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy Name, Thou wilt grant their requests; Fulfill now, O Lord, the desires of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting.

Almighty God, the Fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our informities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son, Jesus Christ our Lord.

Almighty God, Who hast promised to hear the petitions of those who ask in Thy Son's Name; We beseech Thee mercifully to incline Thine ears to us who have now made our prayers and supplications unto Thee; and grant that those things which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through Jesus Christ our Lord.

MEDITATIONS (From "Sacred Meditations" By Johann Gerhard)

VIII. THE CERTAINTY OF OUR SALVATION.

A GOOD HOPE CANNOT BE CONFOUNDED.

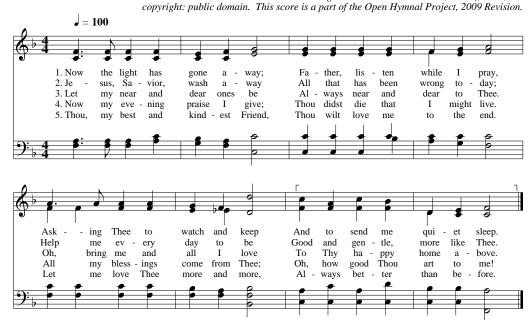
WHY art thou cast down, O my soul, and why art thou still doubting the mercy of God? Remember thy Creator. Who hath created thee without any concurrence of thine own will? Who was He that formed thy body in secret, when thy substance was curiously wrought in the lower parts of the earth (Ps. cxxxix. 15)? Will not He who cared for thee before thou hadst any being care for thee now, after He hath formed thee in His own image? I am a creature of God; to my Creator then do I betake myself. What if my nature is corrupted by the devil; and pierced and wounded by my sins, as by murderous robbers (Luke x. 30), yet my Creator still lives. He who could create me at first can now restore me. He who created me without

10

EVENING Now the Light Has Gone Away

Words: Frances Ridley Havergal, 1869. Music: 'Müde bin ich, geh zur Ruh' from Liederbuch für Kleinkinder-Schulen, 1842. Setting: "Common Service Book" (ULCA), 1917, alt.

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Ps 4:8, Ps 16:7, 1Jn 1:7-9, 4:10, Jn 14:1-3

EVENING

(also known as Now All the Woods Are Sleeping or Now Woods and Wolds Are Sleeping or The Duteous Day Now Closeth)

Words: Paul Gerhardt, 1648. Translation composite before 1941. Music: 'Innsbruck' or 'Nun ruhen alle Wälder' or 'O Welt, Ich Muss Dich Lassen' Heinrich Isaac, 1490. Setting: Johann Sebastian Bach, 1734.

copyright: public domain. This score is a part of the Open Hymnal Project, 2010 Revision.



My loved ones, rest securely, For God this night will surely
From peril guard your heads. Sweet slumbers may He send you
And bid His hosts attend you And through the night watch o'er your beds.

sin, can now remove from me all the sin which has entered into me and has permeated my whole being, either through the temptation of the devil, through Adam's fault, or through my own actual transgression. My Creator can restore my soul, if only He is willing so to do; and certainly He is willing, for who can hate the work of his own hands? Are we not before Him as clay in the hands of the potter (Jer. xviii. 6)? But if He had hated me, certainly he would not have created me from nothing. He is the Saviour of all men, especially of those that believe (I Tim. iv. 10). It is wonderful that He created me, and still more wonderful that He redeemed me. Never did our Lord give a clearer proof of His great love for us than in His bitter passion and bleeding wounds on Calvary in our behalf. Truly are we loved, since for us and our salvation the only begotten Son is sent from the bosom of the Father. And if Thou didst not desire to save me, O Lord Jesus, why didst Thou descend from heaven? But Thou didst descend to the earth and didst become obedient unto death, even the death of the cross (Phil. ii. 8). To redeem a servant, God spared not His own Son (Rom. viii. 32). Truly hath God loved the world with an unspeakable love, since for its redemption He delivered up His own Son to be smitten, to be crucified, to be put to death.

Inexpressibly great was the price of our redemption (I Peter i. 18); great and marvelous, then, is the mercy of God in our redemption. It would almost seem to one as if God loves His elect children as dearly as He loves His only-begotten Son; for what we obtain by purchase we certainly esteem of greater value than that which we give in exchange for it. And that He might have adopted sons, God did not spare His own co-essential Son. What marvel then, that He should have prepared mansions (John xiv. 2) in His heavenly home for us, since He has given His own Son, in whom is all the fullness of the Godhead (Col. ii. 9). Certainly where the fullness of the Godhead is, there is likewise the fullness of eternal life and glory. And if in Christ He hath given the fullness of eternal life, how will He deny us a little particle of it? Truly God has greatly loved us, His adopted sons, since for us He gave His only-begotten Son. Truly the Son has greatly loved us, since for us He gave Himself. To make us rich, He took upon Himself the direst poverty; for He had not where to lay His head (Matt. viii. 20). That He might make us the sons of god, He became a man; and the work of redemption being finished, He does not now neglect us, but sitting at the right hand of the Divine Majesty, He there maketh intercession for us (Rom. viii. 34). What that is necessary to my salvation will He not accomplish for me, since He hath devoted Himself to the work of my eternal salvation? What will the Father deny the Son, who became obedient to Him unto death, even the death of the cross (Phil. ii. 8)? What will the Father deny the Son, since He hath already accepted the ransom offered by the Son? What if my sins accuse me; in this Intercessor do I trust; greater is He who is for me than my sins that are against me. What if my very weakness terrifies me; in His strength do I glory. What if Satan accuses me, if only this Mediator shall pardon me. What if the heavens and the earth accuse me, and mine iniquities declare my guilt; yet it is enough for me that the Creator of the heavens and of the earth and He who is righteousness itself pleads my cause for me. It suffices for me to acknowledge His merit, because mine will not suffice; and it is enough for me to have Him propitious to me, against whom alone I have sinned; whatever He shall not impute to me shall be as though it had never been. Nor does the fact that my sins are so grievous and so varied and so oft-repeated move me in this trust; for if I had not been burdened with sin, I should not so ardently desire His righteousness; if I were not sick, I would not call in the aid of the physician. He Himself is my Physician (Matt ix. 12), He Himself is my Saviour (Matt. i. 21), He Himself is my Righteousness (I Cor. i. 30); He cannot deny Himself (2 Tim. ii. 13). I am spiritually sick, I am condemned, I am a sinner, I cannot deny myself. Have mercy upon me, O Thou my blessed Physician, my Saviour, my Righteousness. Amen!

XXXII. TRUE PEACE OF SOUL.

THE MIND THAT RESTS IN THE LORD IS AT PEACE.

THE soul often seeks rest and peace in transitory and worldly things, but finds them not. And why? Because the soul is of far more worth than all created things; it cannot therefore find the rest and peace it seeks in these meaner objects. All things of earth are fleeting and transitory; but the soul is immortal; how then can it find peace in these? All these are of the earth earthy, but our souls are of heavenly origin, how then could these satisfy its holy desires? In Christ alone it finds the peace it seeks (Matt. xi. 29); He only can satisfy and fully meet its immortal desires. Against the holy wrath of God, it quietly rests in the

wounds of Christ the Saviour; against the accusations of Satan in the almighty power of Christ; against the terrors of the law in the gospel of Christ; against her accusing sins in the precious blood of Christ, that speaketh better things in the presence of God than the blood of Abel (Heb. xii. 24); against the fear of death it reposes in joyful confidence in the intercession of Christ at the right hand of the Father above. And so faith finds rest in Christ; but our love also finds there its most blessed repose. If we set our hearts upon earthly things, we shall not have this true peace, because these earthly things themselves do not have it, nor can they possibly satisfy the longings of the soul, because they are finite, whilst our souls, made in the image of God, ardently long for that Infinite Good, in whom all good things are. As then our faith ought to rely upon nothing in all the world but the merit of Christ alone, so also our love should be set upon no earthly object, not even upon ourselves. The love of self hinders the love of God, and we ought to prefer that love to all things else. Our soul is the bride of Christ (2 Cor. xi. 2); it ought then to cling to Him alone. Our soul is the temple of God (1 Cor. iii. 16), and hence it ought to be the dwelling-place of God alone.

Many seek for rest of soul in earthly riches, but out of Christ it cannot be found; where Christ is, there is poverty if not in outward reality, at least in spirit and feeling. When on earth, the Lord of heaven and earth did not have where to lay His head (Matt. viii. 20); and thus He would commend and consecrate the life of poverty we may be called upon to lead. Riches are something external to us; but the soul can look for true peace only within itself. And in the hour of death when all earthly things must be given up, to whom will thy soul then cling? Either riches desert us or we them; frequently this occurs in life, and always at death. Where then will thy soul find the peace and rest for which it longs?

Many hope to find rest in pleasure. Now pleasure may afford a certain rest and joy to the body for awhile, but not to the soul, and at the last it is always attended by pain and grief. Pleasure has respect to this life; but the soul is not created for this life alone, since at death it is obliged to leave it for another life; how then can it find true rest in pleasure? Out of Christ thou canst find no true peace for thy soul. But what was the life of Christ in this respect? All His life from His birth to His death was one of deepest sorrow. So He, who could rightly estimate the value of all earthly things, would teach us how to regard pleasure.

Many seek rest in worldly honors. But miserable indeed are they who are dependent for honor upon the fickle winds of popular favor. Honor is an external and short-lived good. But again that which ought to afford rest of soul must be within us. What more canst thou say of human praise and honor, than has been said of that famous picture of Apelles, the Grecian painter? Consider the little corner of the world in which thou art hid; what proportion it bears to the whole province in which thou dwellest, to the whole of Europe, to the whole round world. That only is true honor, which God will by and by bestow upon His elect children. The rest of any natural object is in its end; nor does it rest naturally until it has attained its true end and place. The end of a human soul is God Himself, since it is created indeed in His image. It can never then be at rest and peace, except as it attains the end of its being, that is God. As the life of the body is the soul, so the life of the soul is God; as therefore that soul truly lives in which God graciously dwells, so that soul is spiritually dead in which God dwells not. But how can there be rest to a dead soul? This first death in sin necessarily involves that second death unto eternal damnation (Rev. xx. 6).

And so it is that these evils without him cannot possibly disturb the rest of soul which he possesses, whose heart is firmly fixed upon God, and who enjoys His blessed divine consolations. In sorrow he is joyful; in poverty he is rich; in the tribulations of this world he is secure; in all the storms and commotions of this life he is tranquil; amidst the abuses and insults of wicked men he is peaceful; and in the hour of death itself he lives. He regards not the threats of tyrants, because in his heart he experiences the rich consolations of Almighty God. In adversity he is not cast down with sorrow, because the Holy Spirit inwardly supports and comforts him. He is not distressed because poor in this world's goods, for he is rich in the goodness of God. He is not disturbed by the insults of men, because his heart rejoices in the honors God heaps upon him. He cares not for the pleasures of sense, because he has far greater joy in the

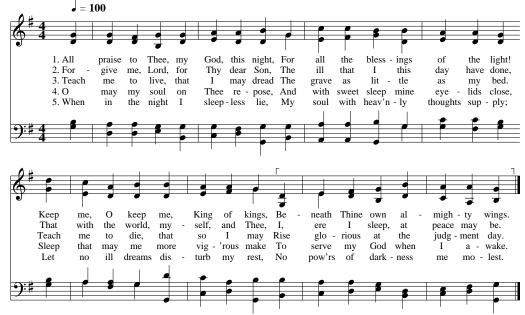
EVENING

All Praise To Thee, My God, This Night

Words: Thomas Ken, circa 1674.

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Music: 'Tallis' Canon' Thomas Tallis, circa 1567. Setting: "A Hymnal" (Episcopal), 1916. copyright: public domain. This score is a part of the Open Hymnal Project, 2008 Revision.



6. O when shall I, in endless day, For ever chase dark sleep away, And hymns divine with angels sing, All praise to thee, eternal King? 7. Praise God, from Whom all blessings flow; Praise Him, all creatures here below; Praise Him above, ye heavenly host; Praise Father, Son, and Holy Ghost.

Ps 17:8, Ps 92:1-2, Ps 4:8, Ps 91:1-16 8888

TRUST

(also known as Your Hand, O Lord, in Days of Old)

Text: Edward H. Plumptre, 1864. Music: 'Kingsfold' traditional English. Setting: Ralph Vaughan Williams, 1906. copyright: public domain. This score is a part of the Open Hymnal Project, 2007 Revision.



ministries of the blessed Spirit. He seeks not worldly friendships, because he rejoices in the friendship of God reconciled to him through the blood of His Son. He covets not the treasures of earth, because he has a treasure laid up in heaven of priceless value. He fears not death, because he ever lives in God. He does not greatly desire worldly wisdom, because he has the Holy Spirit (1 John ii. 20) dwelling within him, teaching him, whose perfect teaching does away with the more imperfect (1 Cor. xiii. 10). He has no fear of lightnings and tempests, of fire and flood, of direful configurations of the planets, and eclipses of the heavenly luminaries, because exalted above all the powers and forces of nature he reposes calmly in Christ by faith, and lives in holy union with Him. He is not led astray by the allurements of the world, because deep in his soul he hears the far sweeter voice of Christ. He fears not the power of the devil, because he is sensible of God's forbearance toward him. Christ who lives in him and is the all-powerful conqueror is stronger far than the devil, who busies himself in vain to conquer him. He yields not to the enticements of the flesh, because living in the Spirit of God he experiences the riches of His grace, whose quickening power crucifies and puts to death the sinful flesh (Gal. v. 24). He feels no dread of the accusations of Satan at the last day, because he is assured of the intercessions of Christ in his behalf.

And now may He, who is the only author and giver of this true rest, our Lord Jesus Christ, God over all, blessed forevermore, grant it unto our souls!

XXXVIII. THE TRANSITORINESS OF LIFE.

WHAT IS HUMAN LIFE?

CONSIDER, O devout soul, the misery and the transitoriness of this present life, that thou mayst lift up thy heart more longingly towards thy heavenly inheritance. Whilst the past of our life here increases, its future decreases; while it is growing in length of years, it is at the same time becoming shorter; whatever is added to it, is at the same time subtracted from it. The life we live is a mere point of time, aye, it is even less than that. While we turn us around, our immortality is upon us. In this life we dwell as in a strange home. Abraham had no spot in the land of Canaan for a dwelling-place, only a sepulcher, where he might bury his dead (Gen. xxiii. 4); so this present life affords us as it were a lodging where we may sojourn for a time, and then a place of burial. As soon as life begins, we begin to die. Like one on board a vessel, who, whether he sits, or stands, or lies down, is always drawing nearer his port, carried thither with the same force with which his ship is driven; so we, sleeping or waking, lying down or walking along, willingly or unwillingly, moment by moment are always being borne along irresistibly towards our end. This life is indeed more like death, for day by day we are dying, since every day we live is for us one day less of life. It is filled with painful regrets for the past, with trying labors in the present, and with dismal fears for the future. We enter upon life's journey weeping, ushered into the world as an infant in tears, as though foreseeing the ills that shall befall us here. Every step onward is one of weakness, afflicted as we are with many diseases, and distressed with many cares. Our departure hence is fraught with gloomy fears, for we go not alone, but carry with us the burden of all the deeds (Rev. xiv. 13) done in the body, and through death we approach the awful judgment-seat of God (Heb. ix. 27). We are conceived in sin, in misery are we born, our life is a constant pain, and death is a source of distress. We are begotten in uncleanness, we are cherished in darkness, we are brought forth in pain. Before our birth we burden our wretched mothers, and at our birth we lacerate them as with a viper's fang; we are strangers at our birth, and mere pilgrims and sojourners whilst we live, because in death we are obliged to move on. In the first portion of our life we know not ourselves; in the midst of it we are overwhelmed with cares, and its closing period is oppressed with the burdens of old age. The whole of life is divided into the present, the past and the future. If we consider the present, it is unstable; if the past, it is already become as nothing: if the future, it is uncertain. At our birth we are as a mass of uncleanness; our whole life is but a bubble; and at our death we furnish a repast to worms. We carry earth about with us, we tread upon the earth as we walk, and by and by our bodies will become earth again. The necessity of being born was laid upon us; and so also the misery of living, and the hardship of dying. Our body is an earthly habitation for death and sin, which day by day consume it.

Our whole life is a spiritual warfare (Job vii. 1); above us are demons watching for our destruction; on

our right hand and on our left the world is assailing us; and below us and within us the flesh lies in wait to destroy us. Man's life is a warfare, because "the flesh lusteth against the spirit and the spirit against the flesh" (Gal. v. 17). What joy can we therefore find in this life, since there is no certain and secure happiness in it? What delight can we take in the things of the present, when, whilst all else is passing away, that which constantly threatens us does not pass away; when the objects of our love here are so soon ended, and we are constantly approaching nearer that place where pain is never ended? About all we gain from a longer life is that we do more evil, we see more evil, we suffer more evil, and at the last judgment a longer list of accusing sins rises up to condemn us. What is man? Well, he is death's purchased possession, a transient traveler; his life is lighter than a bubble, briefer than a moment, more worthless than an image, more empty than a sound, more fragile than glass, more changeable than the wind, more fleeting than a shadow, more deceptive than a dream. What is this life? Why, it is a constant looking forward to death, a stage upon which a farce is enacted; a vast sea of miseries, a single little measure of blood, which a slight accident may spill, or a little fever corrupt. The course of life is a labyrinth which we enter at birth, and from which we withdraw by the portals of death. We are but as dust, and dust is nothing but smoke, and smoke is nothing at all, and so we are nothing. This life, like glass, is easily broken; like a river, it flows swiftly along in its course; like a warfare, it is attended with constant misery, and yet to many it appears so very desirable. A nut may outwardly appear good and sound, but open it with a knife and you may find nothing but worms and putridity within. Apples of Sodom may delight us with their exterior beauty, but touch them and they fall into ashes. And so it is with life. Its external promises of happiness enchant us, but come closer, and these promises will prove to be but as smoke and ashes.

Do not, therefore, O beloved soul, devote thy highest thoughts to this life, but rather, in mind, aspire to the joys of that life which is to come. Contrast the very brief space of time allotted us in this life with the infinite and never-ending ages of eternity, and it will sufficiently appear how foolish it is for us to cling to this fleeting life to the neglect of that eternal life. Our life here is transitory, and yet in this brief life we either win or lose eternal life; it is filled with pain and misery, and yet in it we either win or lose the eternal happiness of heaven; it is full of dire calamities, and yet in it we either win or lose eternal joys. If then thou dost aspire to eternal life, desire it with thy whole heart in this fleeting life. Use this world wisely, but, oh, set not thy heart upon it! Carry on thy temporal business in this life, but, oh, let not thy mind be fixed upon this life. Using the things of this world will not harm us, if we set not our hearts upon them. This world is simply thy lodging-place, but heaven is thy fatherland; do not then take such delight in thy daily sojourn in this earthly lodging-place, that thou wilt abate for a moment thy longing desires for the heavenly fatherland. In this life we are sailing on the sea of time to eternity, our port; do not be so charmed with a momentary tranquility on this sea, that thou wilt not ardently long for that haven of rest that is tranquil for ever and ever. This life is like an inconstant lover, and does not keep faith with those that love it, but contrary to their expectation it frequently flees from them; why, then, wouldst thou put thy trust in it? It is very dangerous to promise ourselves the security of even one hour, for very frequently in that one brief hour this fleeting life comes to a sudden end. It is the safest plan to be on the lookout for death every hour, and to prepare for it by serious repentance of our sins. In the gourd whose shade so delighted Jonah, God prepared a worm when the morning rose, and it smote the gourd that it withered (Jonah iv. 7); so in these worldly objects, upon which so many set their hearts, there is no stability, but worms of corruption are bred in them to destroy them. The world has already been wasted and defaced by so many calamities, that it has even lost some of its seductive charms; and as we should heartily praise and commend those who deign not to delight themselves with a delightsome world, so we should strongly reprove and condemn those who take pleasure in perishing with a perishing world.

O blessed Christ, withdraw Thou our hearts from the love of this world, and enkindle in us holy desires for the heavenly kingdom!

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Ps 90:1, Heb 1:1-2

TRUST Our God, Our Help In Ages Past

Words: Isaac Watts, 1719. Music: 'St. Anne' William Croft, 1708.

Setting: composite found in "The Lutheran Hymnary", 1913.
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- 6. The busy tribes of flesh and blood, With all their lives and cares, Are carried downwards by the flood, And lost in following years.
- 7. Time, like an ever rolling stream, Bears all its sons away; They fly, forgotten, as a dream Dies at the opening day.

- 8. Like flowery fields the nations stand Pleased with the morning light; The flowers beneath the mower's hand Lie withering ere 'tis night.
- Our God, our help in ages past, Our hope for years to come, Be Thou our guard while troubles last, And our eternal home.

Words: Henrietta L. von Hayn, 1778. Translation composite. Music: 'Weil Ich Jesu Schäflein Bin' from Bruder Choral-Buch, 1784. Setting: "Church Book for the Use of Evangelical Lutheran Congregations", 1893. copyright: public domain. This score is a part of the Open Hymnal Project, 2010 Revision.

TRUST



Is 40:11, Jn 10:11-15 778877

THE HYMNS

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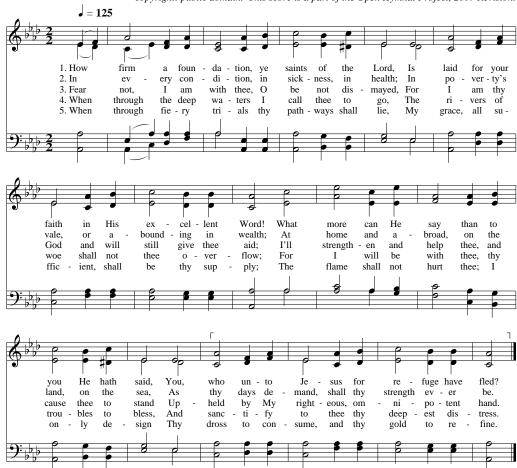
rd | Wittenberg, 1543 & Hassler | 2Tim 2:19, Heb 13:5, Is 41:10, 43:2-5 | 11 11 11 11

TRUST How Firm A Foundation

Words: John Rippon, 1787.

48

Music: 'Foundation (Funk)' or 'Protection' Joseph Funk, 1832. Setting: "Union Harmony", 1837. copyright: public domain. This score is a part of the Open Hymnal Project, 2007 Revision.



- 6. Even down to old age all My people shall prove My sovereign, eternal, unchangeable love; And when hoary hairs shall their temples adorn, Like lambs they shall still in My bosom be borne.
- 7. The soul that on Jesus has leaned for repose, I will not, I will not desert to its foes; That soul, though all hell should endeavor to shake, I'll never, no never, no never forsake.

TRUST

Words: unknown circa 1673. Translated by Catherine Winkworth, 1858. Music: 'Alles ist an Gottes Segen' Johann Balthasar König, 1738. Setting: "Chorale Book for England", 1863, alt. copyright: public domain. This score is a part of the Open Hymnal Project, 2005 Revision.



6. If on earth my days He lengthen, He my weary soul will strengthen; All my trust in Him I place. Earthly wealth is not abiding, Like a stream away is gliding; Safe I anchor in His grace.

Pr 10:22, 2Cor 6:10, Heb 10:34 8 8 7 8 8 7

Title	No.		Comp- lexity	Author/ Translator in italics	Tune	Composer/ Arranger in italics
Magnificat	20	ADVENT	3	Penney, B.	Uffingham	Clarke, J.
Now All the Wood	s Are	Sleeping see Now I	Rest Ben	eath Night's Shadow		
Now Rest Beneath Night's Shadow	53	EVENING	3	Gerhardt, P.	Innsbruck <i>or</i> Nun ruhen alle Wälder <i>or</i> O Welt, Ich Muss Dich Lassen	Isaac & <i>Bach</i>
Now the Light Has Gone Away	54	EVENING	1	Havergal, F.	Müde bin ich, geh zur Ruh	from Liederbuch für Kleinkinder-Schulen, 1842
Now Woods and W	olds .	Are Sleeping see No	w Rest	Beneath Night's Shado	W	
O Lord I Sing with	Lips	and Heart see Rejoi	ce, My	Heart, Be Glad and Sin	g	
O The Deep, Deep Love of Jesus	38	REDEEMER	4	Francis, S.	Ebenezer <i>or</i> Ton-Y- Botel	Williams, T.
Our God, Our Help In Ages Past	50	TRUST	1	Watts, I.	St. Anne	Croft, W.
Praise God From Whom All Blessings Flow	45	PRAISE	2	Ken, T.	Old 100th	Genevan Psalter & Bourgeois
Praise To The Lord, The Almighty	46	PRAISE	2	Neander & Winkworth	Lobe den Herren	from Ander Theil des Erneuerten Gesangbuch, 1665 & Bennett
Rejoice, My Heart, Be Glad and Sing	42	CROSS AND COMFORT	2	Gerhardt, P.	Ich Singe dir mit Herz	König, J.
Salvation Unto Us Has Come	39	JUSTIFICATION	2	Speratus, P.	Es ist das Heil uns Kommen Her	from Etlich Christlich Lider, Wittenberg, 1524
Savior Of The Nations Come	21	ADVENT	2	Ambrose of Milan & Luther & Reynolds	Nun Komm, Der Heiden Heiland	from Walter's Geistliche Gesangbüchlein, 1524
Stricken, Smitten, and Afflicted	26	GOOD FRIDAY	1	Kelly, T.	O Mein Jesu, Ich Muss Sterben <i>or</i> Wo Ist Jesus, Mein Verlangen	from Geistliches Volkslied, 1850
The Duteous Day	Now (Closeth see Now Re	st Benea	ath Night's Shadow		
The King Shall Come	22	ADVENT	2	unknown & <i>Brownlie</i>	Consolation <i>or</i> Morning Song	Wyeth, J.
The Song of Simeo	n: Nu	nc Dimitis see In P	eace and	l Joy I Now Depart		
Thine Arm, O Lord, in Days of Old	51	TRUST	2	Plumptre, E.	Kingsfold	English & Williams
To Us Salvation No	ow Is	Come see Salvation	Unto U	s Has Come	•	•
What A Friend We Have In Jesus	44	PRAYER	1	Scriven, J.	untitled	Converse, C.
You People Who Now Are Baptized		BAPTISMAL LIFE	2	Gerhardt & Dumont	Es ist Gewisslich an der Zeit	from Klug's Geistliche Lieder, Wittenberg, 1533 & Praetorius
Your Hand, O Lord	l, in E	Days of Old see Thir	e Arm,	O Lord, in Days of Old		•

CHORAL OR INSTRUMENTAL SONGS

Title	No.			Author/Translator in italics		Composer/ Arranger in italics
Lord God, Thy	55	CHORAL	4	Luther & Massie	Herr Gott, dich loben	Latin & Luther
Praise We Sing					wir	

PRAISE

In Peace and Joy I Now Depart (also known as The Song of Simeon: Nunc Dimitis)

Words: Martin Luther, 1524. Translated by Leonard Woolsey Bacon, 1884, alt. Music: 'Mit Fried und Freud ich Far Dahin' from Walter's Geistliche Gesangbüchlein, 1524. Setting: Michael Praetorius, 1610.

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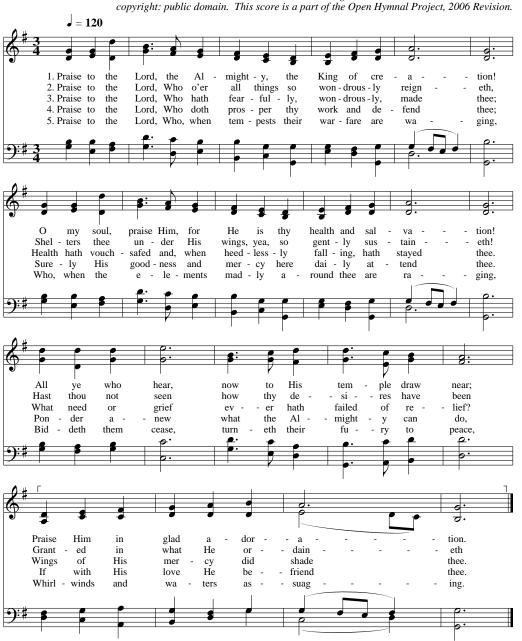
6. Praise to the Lord, Who, when darkness of sin is abounding, Who, when the godless do triumph, all virtue confounding, Sheddeth His light, chaseth the horrors of night, Saints with His mercy surrounding.

Ps 150:1-2, Ps 23:6

7. Praise to the Lord, O let all that is in me adore Him! All that hath life and breath, come now with praises before Him. Let the Amen sound from His people again, Gladly for aye we adore Him.

Praise To The Lord, The Almighty Words: Joachim Neander, 1680. Translated by Catherine Winkworth, 1863.

Music: 'Lobe den Herren' from Ander Theil des Érneuerten Gesangbuch, 1665. Setting: William Sterndale Bennett, 1863, alt.



⁸⁵⁸⁴⁷⁷

PRAISE

ADVENT

Comfort, Comfort Ye My People

19

Words: Thomas Ken, 1674. Music: 'Old 100th' Genevan Psalter, attr. Louis Bourgeois, c. 1551. Setting: Sternhold and Hopkins' Psalter, 1561.

Setting: Sternhold and Hopkins' Psalter, 1561. copyright: public domain. This score is a part of the Open Hymnal Project, 2006 Revision.



Words: Johann Olearius (Oelschlaeger), 1671. Translated by Catherine Winkworth, 1862. Music: 'Freu dich sehr, o meine Seele' from Trente Quatre Pseaumes de David, Geneva, 1551. Setting: "Evangelical Lutheran Hymn-Book", 1931.



PRAYER

Words: Brian L. Penney, 2009. Music: 'Uffingham' Jeremiah Clarke, 1701. Setting: "The English Hymnal", 1906. copyright: Words: Copyright 2009, Brian L. Penney. These lyrics may be freely reproduced or published for Christian worship, provided they are not altered, and this notice is on each copy. All other rights reserved. Music and Setting: public domain. This score is a part of the Open Hymnal Project, 2009 Revision.



Words: Joseph M. Scriven, 1855. Music: 'untitled' Charles C. Converse, 1868. Setting: "Book of hymns and tunes", 1874. copyright: public domain. This score is a part of the Open Hymnal Project, 2005 Revision.



Words: William Williams, 1745. Translated by Peter Williams, 1771. Music: 'Cwm Rhondda' John Hughes, 1907. Setting: "The Methodist Hymnbook" (UK), 1933. copyright: public domain. This score is a part of the Open Hymnal Project, 2007 Revision.

CONSECRATION



Savior Of The Nations Come

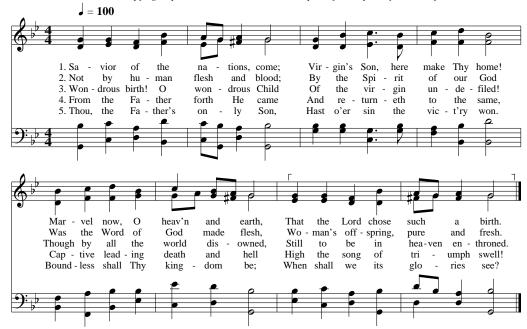
Words: Ambrose of Milan, c. 397. Translated to German by Martin Luther, 1524.

Translated from German to English by William M. Reynolds, 1851.

Music: 'Nun Komm, Der Heiden Heiland' from Walter's Geistliche Gesangbüchlein, 1524.

Setting: "Mehrstimmiges ChoralBuch", 1906.

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6. Brightly doth Thy manger shine, Glorious is its light divine. Let not sin o'ercloud this light; Ever be our faith thus bright. 7. Praise to God the Father sing, Praise to God the Son, our King, Praise to God the Spirit be Ever and eternally. ADVENT

CROSS AND COMFORT

Rejoice, My Heart, Be Glad and Sing

(also known as O Lord I Sing with Lips and Heart)

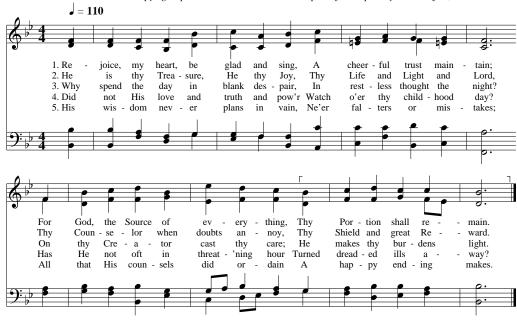
Words: Paul Gerhardt, 1653. Translation composite. Music: 'Ich Singe dir mit Herz' Johann Balthasar König, 1738. Setting: "Evangelical Lutheran Hymn-Book", 1931.

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- 6. And let the endless bliss begin, By weary saints foretold, When right shall triumph over wrong, And truth shall be extolled.
- 7. The King shall come when morning dawns, And light and beauty brings: Hail, Christ the Lord! Thy people pray, Come quickly, King of kings.

Words: Unknown author, Translated by John Brownlie, 1907. Music and Setting: 'Consolation' or 'Morning Song' John Wyeth, 1813.



- 6.Upon thy lips, then, lay thy hand And trust His guiding love; Then like a rock thy peace shall stand Here and in heav'n above.
- 7.O Lord I sing with lips and heart, Joy of my soul, to Thee: To Earth Thy knowledge I impart, As it is known to me.
- 8. Thou art the Fount of grace, I know, And Spring so full and free, Whence saving health and goodness flow Each day so bounteously.
- 9.For what have all that live and move Through this wide world below That does not from Thy bounteous love, O Heav'nly Father flow?
- 10. Who built the lofty firmament? Who spread th'expanse of blue? By whom are to our pastures sent Refreshing rain and dew?
- 11. Who warmeth us in cold and frost? Who shields us from the wind? Who orders it that oil and must We in their season find?

- 12. Who is it life and health bestows? Who keeps us with His hand In golden peace, wards off war's woes From our dear native land?
- 13.O Lord of this and all our store Thou art the author blest; Thou keepest watch before our door, While we securely rest.
- 14. Thou feedest us from year to year, And constant dost abide: With ready help in time of fear, Thou standest at our side.
- 15.He ever will with patience chide, His rod falls gently down, And all thy sins He casts aside And in the sea doth drown.
- 16. When silent woe thy bosom rends. His pity sees thy grief, Supplies what to His glory tends And to thine own relief.
- 17.He knows how oft a Christian weeps And why his tears now fall; And in the book His mercy keeps These things are noted all.

18.Our deepest needs dost Thou supply, Thou giv'st what lasts for aye. Thou lead'st us to our home on high, When hence we pass away.

Zeph 1:14, Rev 22:20 8686

42

Ps 8:1-9, Ps 27:1-6, Mic 7:18-19, Ps 73:25-26

8686

Words: Katharina A. von Schlegel, 1752. Translated by Jane L. Borthwick, 1855. Music: 'Finlandia' Jean Sibelius, 1899. Setting: from Jean Sibelius, 1900. copyright: public domain. This score is a part of the Open Hymnal Project, 2008 Revision.



Be Still My Soul

CHRISTMAS Come, Your Heart and Voices Raising

(also known as Come and Christ the Lord Be Praising or Come and Let Us Christ Revere Now or Come Unite in Praise and Singing)

Words: Paul Gerhardt, 1667. Translation composite.

Music: 'Quem Pastores' German, 1410. Setting: "The Lutheran Hymnary", 1913.
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- 6. From the bondage that oppressed us, From sin's fetters that possessed us, From the grief that sore distressed us, We, the captives, now are free.
- 7. Oh, the joy beyond expressing When by faith we grasp this blessing And to Thee we come confessing, That our freedom thou hast wrought!
- 8. Gracious Child, we pray Thee, hear us, From Thy lowly manger cheer us, Gently lead us and be near us Till we join the angelic choir.

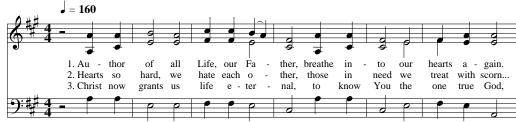
24

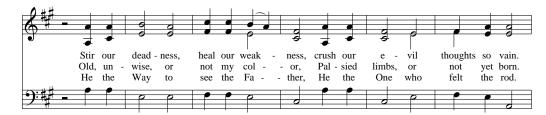
CROSS AND COMFORT

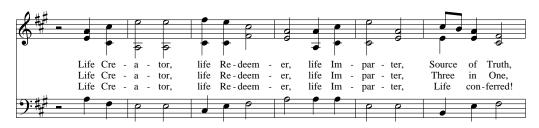
LIFE

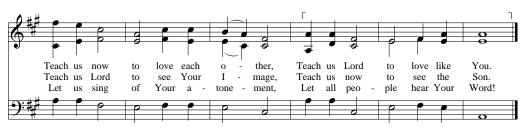
Words: Brian J. Dumont, 12 Oct 2009. Music: 'Beach Spring' Benjamin F. White, 1844. Setting: "The Sacred Harp", 1860, alt. copyright: Words: Copyright 2009, Brian J. Dumont. These lyrics may be freely reproduced or published for Christian worship, provided they are not altered, and this notice is on each copy. All other rights reserved.

Music and Setting: public domain. This score is a part of the Open Hymnal Project, 2009 Revision.









Words: Henry F. Lyte, 1847. Music: 'Eventide' William H. Monk, 1861. Setting: William H. Monk, 1861. copyright: public domain. This score is a part of the Open Hymnal Project, 2008 Revision.



- 6. I need Thy presence every passing hour. What but Thy grace can foil the tempter's power? Who, like Thyself, my guide and stay can be? Through cloud and sunshine, Lord, abide with me.
- 7. I fear no foe, with Thee at hand to bless; Ills have no weight, and tears no bitterness. Where is death's sting? Where, grave, thy victory? I triumph still, if Thou abide with me.
- 8. Hold Thou Thy cross before my closing eyes; Shine through the gloom and point me to the skies. Heaven's morning breaks, and earth's vain shadows flee; In life, in death, O Lord, abide with me.

Salvation Unto Us Has Come (also known as To Us Salvation Now Is Come)

Words: Paul Speratus, 1523. Translation composite.

Music: 'Es ist das Heil uns Kommen Her' traditional German circa 1400 from Etlich Christlich Lider, Wittenberg, 1524.

Setting: "Mehrstimmiges ChoralBuch", 1906.

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- 5. Yet as the Law must be fulfilled Or we must die despairing, Christ came and hath God's anger stilled, Our human nature sharing. He hath for us the Law obeyed And thus the Father's vengeance stayed Which over us impended.
- 6. Since Christ hath full atonement made And brought to us salvation, Each Christian therefore may be glad And build on this foundation. Thy grace alone, dear Lord, I plead, Thy death is now my life indeed, For Thou hast paid my ransom.
- 7. Let me not doubt, but trust in Thee, Thy Word cannot be broken; Thy call rings out, "Come unto Me!" No falsehood hast Thou spoken. Baptized into Thy precious name, My faith cannot be put to shame, And I shall never perish.
- 8. The Law reveals the guilt of sin And makes men conscience-stricken; The Gospel then doth enter in The sinful soul to quicken. Come to the cross, trust Christ, and live; The Law no peace can ever give, No comfort and no blessing.
- 9. Faith clings to Jesus' cross alone And rests in Him unceasing; And by its fruits true faith is known, With love and hope increasing. Yet faith alone doth justify, Works serve thy neighbor and supply The proof that faith is living.
- 10. All blessing, honor, thanks, and praise To Father, Son, and Spirit, The God that saved us by His grace,-All glory to His merit!
 O Triune God in heaven above,
 Who hast revealed Thy saving love,
 Thy blessed name be hallowed.

Jesus Grant That Balm and Healing

Words: Johann Heermann, 1644. Translation composite.

Music: 'Der Am Kreuz' Johann Balthasar König, 1738. Setting: "Evangelical Lutheran Hymn-Book", 1931.

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6. Jesus, grant that balm and healing In Thy holy wounds I find, Every hour that I am feeling, Pains of body and of mind. And when I this world must leave, Grant that, Lord, to Thee I cleave, In Thy wounds find consolation And obtain my soul's salvation 26

REDEEMER

87878787

Words: Thomas Kelly, 1804.

Music: 'O Mein Jesu, Ich Muss Sterben' or 'Wo Ist Jesus, Mein Verlangen' from Geistliches Volkslied, 1850. Setting: "Evangelical Lutheran Hymn-Book", 1931.



Words: S. Trevor Francis, 1875. Music: 'Ebenezer' or 'Ton-Y-Botel' Thomas J. Williams, 1890. Setting: "A Hymnal" (Episcopal), 1916. copyright: public domain. This score is a part of the Open Hymnal Project, 2010 Revision. = 180 deep, deep love of un - meas - ured, bound - less, free! deep, deep love of Je - sus, spread His praise from love of sus, love of ev the best! cean full ness lov - eth, chang - eth o - cean full bless - ing, 'tis love all How He watch - es o'er His loved ones, died call them His to own; deep, deep the love of Je - sus, 'tis heav'n of heav'ns to Lead-ing Thy a - bove! on - ward. lead to glor - ious home - ward How for them He in - ter - ce - deth, watch - eth o'er them from the throne! lifts for it me to Thee! - ry,

EASTER

Words: Paul Gerhardt, 1653. Translated by John Wesley, 1739. Music: 'Yoakley' William Yoakley, 1820. Setting: "The Lute of Zion", 1853. copyright: public domain. This score is a part of the Open Hymnal Project, 2006 Revision.



6. More hard than marble is my heart, And foul with sins of deepest stain; But Thou the mighty Savior art, Nor flowed thy cleansing blood in vain; Ah soften, melt this rock, and may Thy blood wash all these stains away!

37

- 7. O that I, as a little child, May follow Thee, and never rest Till sweetly Thou hast breathed Thy mild And lowly mind into my breast! Nor ever may we parted be, Till I become as one with Thee.
- 8. Still let Thy love point out my way; How wondrous things Thy love hath wrought! Still lead me, lest I go astray; Direct my word, inspire my thought; And if I fall, soon may I hear Thy voice, and know that love is near.
- 9. In suffering be Thy love my peace, In weakness be Thy love my power; And when the storms of life shall cease, Jesus, in that important hour, In death as life be Thou my guide, And save me, Who for me hast died.

I Know That My Redeemer Lives

Words: Samuel Medley, 1775. Music: 'Duke Street' John Hatton, 1793. Setting: "The Church Hymnal, Revised and Enlarged" (Episcopal), 1905. copyright: public domain. This score is a part of the Open Hymnal Project, 2007 Revision.



- 6. He lives, my kind, wise, heavenly Friend,
- He lives and loves me to the end;
- He lives, and while He lives, Ill sing;
- He lives, my Prophet, Priest, and King.

Job 19:25, Ps 104:33-34

- 7. He lives and grants me daily breath; He lives, and I shall conquer death:
- He lives my mansion to prepare; He lives to bring me safely there.
- 8. He lives, all glory to His Name! He lives, my Jesus, still the same.
- Oh, the sweet joy this sentence gives, I know that my Redeemer lives!

36

Words: 14th Century Bohemian Latin carol. Stanzas 1-3 translated in John Arnold's Compleat Psalmist, 1749. Stanza 4 Charles Wesley, 1740, alt.

Music: 'Easter Hymn' from Lyra Davidica, 1708. Setting: composite found in "Church Praise: with tunes", 1885. copyright: public domain. This score is a part of the Open Hymnal Project, 2005 Revision.



Words: Friedrich C. Heyder, 1710. Translation composite. Music: 'Ich Sterbe Täglich' from Emskirchner Choralbuch, 1756. Setting: "Evangelical Lutheran Hymn-Book", 1931. copyright: public domain. This score is a part of the Open Hymnal Project, 2008 Revision.



7. Thou here wilt find a heart most lowly That humbly falls before Thy feet, That duly weeps o'er sin, yet solely Thy merit pleads, as it is meet.

LORD'S SUPPER

8. By faith I call Thy holy table The testament of Thy deep love; For, lo, thereby I now am able To see how love Thy heart doth move. 10. This feast is manna, wealth abounding Unto the poor, to weak ones power, To angels joy, to hell confounding, And life for me in death's dark hour.

11. Thy body, giv'n for me, O Savior, Thy blood which Thou for me didst shed, These are my life and strength forever, By them my hungry soul is fed.

No hell I fear, and thus securely With Jesus I to Heaven rise. 14. Though death may threaten with disaster, It cannot rob me of my cheer; For He Who is of death the Master,

The Lord is nigh, who justifies.

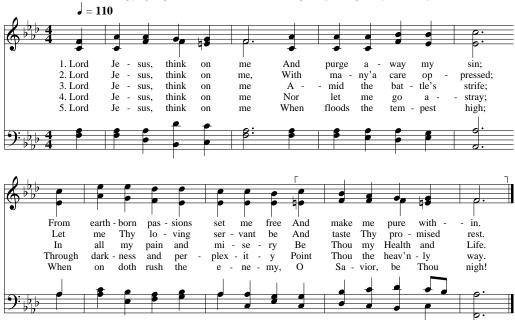
With aid and comfort e'er is near. 15.My heart has now become Thy dwelling, O blessed, holy Trinity

With angels I, Thy praises telling, Shall live in joy eternally.

Words: Synesius of Cyrene, circa 430. Translated by Allen W. Chatfield, 1876.

Music: 'Southwell' William Daman's Psalter, 1579. Setting: "Common Service Book" (ULCA), 1917.

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6. Lord Jesus, think on me That, when the flood is past, I may th'eternal brightness see And share Thy joy at last. 7. Lord Jesus, think on me That I may sing above To Father, Spirit, and to Thee The strains of praise and love.

God the Father Be Our Stay

(also known as God the Father With Us Stay or God the Father With Us Be)

Words: 15th Century Litany, adapted by Martin Luther, 1524. Translated by Richard Massie, 1854, alt. Music: 'Gott Der Vater, Woln Uns Bei' from Walter's Geistliche Gesangbüchlein, 1524. Setting: composite from Landgraf Moritz, 1612 and "Evangelical Lutheran Hymn-Book", 1931. copyright: public domain. This score is a part of the Open Hymnal Project, 2009 Revision.



TRINITY



- 6. It washes all your sins away
 And makes you pure and holy.
 Hell's hold on you was lost that day,
 God's freedom for the lowly.
 You are now truly God's dear child
 An heir of heaven undefiled
 With crown to cast before Him.
- 7. Your nature lost in Adam's fall, Corrupt through generations, Refreshed now in the waterfall-A perfect new creation! The death of death before your eyes: God's power must be recognized. Hell's demons lie defeated!
- 8. Now we can gladly draw to Christ And boldly ask His blessing Because of Jesus' sacrifice, Our sins upon Him pressing. The Father looks on us and sees Christ's holiness and His good deeds: White robes giv'n by His merit.

- 9. This holy bath ... What pow'r displays! What wondrous grace-filled cleansing; None on their own can e'er appraise The value of their raising. The Word of God in simple form Can calm the tempest and the storm. It brings peace to your spirit.
- 10. Plain water cannot wash our sin Nor clean our inward spirit, But water with God's promise can Bring all the Father wills it. The water that floods over you From God's command has strength imbued. His Name is placed upon you.
- 11. Too precious to repay somehow,
 Just grateful thanks we offer.
 Christ's work has been delivered now
 To you through Word and water.
 Nothing but Christ's atoning work
 In you could kill death's ugly smirk
 You're now refreshed and holy.
- 12. Now gladly live as God's dear child Proclaim to all His Gospel Shine to the world; be undefiled... A beacon to all people. Till called home to eternal joy With new song that we'll all employ To cast our crowns before Him.



2Sam 22:2-3, Ps 18:1-2, 1Cor 15:55-57, Rom 8:37-39

34

Setting: Michael Praetorius, 1610.

BAPTISMAL LIFE

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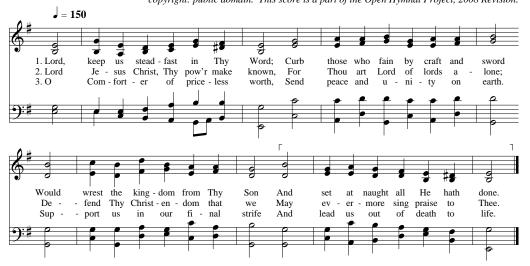
A Mighty Fortress Is Our God

Words: Martin Luther, 1529. Translation composite circa 1868 Pennsylvania Lutheran Church Book. Music: 'Ein Feste Burg (Rhythmic)' Martin Luther, 1529. Setting: "Evangelical Lutheran Hymn-Book", 1931. copyright: public domain. This score is a part of the Open Hymnal Project, 2006 Revision.



Words: Martin Luther, 1541. Translated by Catherine Winkworth, 1863. Music: 'Erhalt Uns, Herr, bei deinem Wort' from Klug's "Geistliche Lieder auffs new gebessert", 1543.

Setting: Hans Leo Hassler, unknown date. copyright: public domain. This score is a part of the Open Hymnal Project, 2008 Revision.



Lord, Keep Us Steadfast in Thy Word

All Who Believe and Are Baptized BAPTISMAL LIFE

(also known as He That Believes and Is Baptized)

Words: Thomas Hansen Kingo, 1689. Translation by George Alfred Taylor Rygh, 1909, alt. Music: 'Es ist das Heil uns Kommen Her' German circa 1400 from Ellich Christlich Lider, Wittenberg, 1524. Setting: "Mehrstimmiges ChoralBuch", 1906.

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