

437 You Are the Lord, Giver of Mercy!

Im D Im Am Im D Im

You are the Lord, giv-er of mer-cy!

Am D C D Em C Im

You are the Christ, giv-er of mer-cy!

Em D G Am Em D I

You are the Lord, giv-er of mer-cy!

This adaptation of the traditional *Kyrie eleison* text transforms a series of petitions into a series of acclamations. With harsher music these might have seemed bold or rash, but this plaintive setting derived from an Appalachian melody preserves a sense of humility and trust.

TEXT: Trad. liturgical text; rev. *The Worshipbook*, 1970
 MUSIC: Appalachian folk melody; arr. Richard D. Wetzel, 1972
 Text © 1970 The Westminster Press (admin. Westminster John Knox Press)
 Music © 1972 The Westminster Press (admin. Westminster John Knox Press)

438 Rock of Ages, Cleft for Me

1 Rock of A - ges, cleft for me, let me hide my-self in thee
 2 Not the la - bors of my hands can ful - fill thy law's de-mands
 3 Noth-ing in my hand I bring; sim-ply to thy cross I cling
 4 While I draw this fleet-ing breath, when my eye-lids close in death

Let the wa - ter and the blood from thy wound-ed side which flowed
 Could my zeal no res - pite know, could my tears for - ev - er flow,
 na - ked, come to thee for dress, help-less, look to thee for grace;
 when I soar to worlds un-known, see thee on thy judg-ment throne

Though scholars discredit the story that this hymn was written when the author found shelter under a large rock during a thunderstorm, the popular appeal of that conjecture perhaps lies in the energy of this plea and the vividness of its imagery drawn from many biblical sources.

TEXT: Augustus M. Toplady, 1776, alt.
 MUSIC: Thomas Hastings, 1830, alt.

TOPPLADY
 7.7.7.7.7

be of sin the dou - ble cure, cleanse from guilt and make me pure.
 all for sin could not a - tone. Thou must save, and thou a - lone.
 foul, I to the foun-tain fly; wash me, Sav - ior, or I die.
 Rock of A - ges, cleft for me, let me hide my - self in thee.

O My Soul, Bless Your Redeemer 439 (Psalm 103)

1 O my soul, bless your Re-deem-er; all with-in me bless God's name;
 2 God for-gives all your trans-gres-sions, all dis-eas-es gent-ly heals;
 3 Far as east from west is dis-tant, God has put a-way our sin;
 4 As it was with-out be-gin-ning, so it lasts with-out an end;

bless the Sav - ior, and for-get not all God's mer-cies to pro-claim.
 God re-deems you from de-struc-tion, and with you so kind-ly deals.
 like the pit - y of a fa - ther has the Lord's com - pas-sion been.
 to their chil-dren's chil-dren ev - er shall God's righ-teous-ness ex-tend:

- 5 Unto such as keep God's cov'nant and are steadfast in God's way;
 unto those who still remember the commandments and obey.
- 6 Bless your Maker, all you creatures, ever under God's control,
 all throughout God's vast dominion; bless the Lord of all, my soul!

These stanzas are selected from sixteen that originally made up this paraphrase of Psalm 103, the second of two versions in the volume where they were first published. The tune used here was probably created as a German psalm tune but later came to be used with hymn texts.

TEXT: *The Book of Psalms*, 1871, alt.
 MUSIC: Witt's *Psalmody Sacra*, 1715; harm. William Henry Havergal, 1847, alt.

STUTTGART
 8.7.8.7

Jesus, Lover of My Soul

1 Je - sus, lov - er of my soul, let me to thy bos - om fly,
 2 Oth - er ref - uge have I none; hangs my help - less soul on thee
 3 Thou, O Christ, art all I want; more than all in thee I find
 4 Plen - teous grace with thee is found; grace to cov - er all my sin

while the near - er wa - ters roll, while the temp - est still is high
 Leave, ah! leave me not a - lone; still sup - port and com - fort me
 Raise the fall - en, cheer the faint, heal the sick, and lead the blind
 Let the heal - ing streams a - bound; make and keep me pure with - in

Hide me, O my Sav - ior, hide, till the storm of life is past
 All my trust on thee is stayed; all my help from thee I bring
 Just and ho - ly is thy name; I am all un - righ - teous - ness
 Thou of life the foun - tain art; free - ly let me take of thee

Safe in - to the ha - ven guide. O re - ceive my soul at last
 Cov - er my de - fense - less head with the shad - ow of thy wing
 False and full of sin I am; thou art full of truth and grace
 Spring thou up with - in my heart. Rise to all e - ter - ni - ty

Originally titled "In Temptation," these four stanzas (of five) call to mind how a spiritual and emotional tempest can move from turmoil to tranquility. This tune was first used with this text in a cantata by the composer in 1910, and since then has become the standard one.

Hear the Good News of Salvation 441

Wotanin waste nahon po

1 Hear the good news of sal - va - tion: Je - sus died to show God's love.
 2 All the sins I have com - mit - ted, to my Sav - ior now I bring.

1 Wo - tan - in wa - ste na - hon po, Je - sus he wa - i - hdu - sna;
 2 Wo - a - hta - ni kin e - ca - mon, hdu - ha Je - sus si - ha en,

Such great kind - ness! Such great mer - cy! Come to us from heaven a - bove.
 I bow down with tears of an - guish; Christ for - gives and so I sing:
 to - wa - o - si - da kin tan - ka, he de - han i - yo - ma - hi.
 kun i - wa - hpa - mda wa - ce - ya, Je - sus on - si - ma - da ce.

Je - sus Christ, how much I love you! Je - sus Christ, you save from sin!
 Je - sus Christ wa - ste - wa - da - ka, Je - sus Christ ni - ma - yan: han, wa -

How I love you! Look up - on me. Love me still and cleanse with - in.
 ste - wa - da - ke a - ma - ton - we is e - ya wa - ste - ma - da.

This text, originally appearing in four stanzas, was written by the first Native American Dakota to be ordained to the Presbyterian ministry and was published in the Dakota hymnal he edited. Both the Dakota and English versions have been associated with this shape note tune.

275 A Mighty Fortress Is Our God

1 A might - y for - tress is our God, a bul-wark nev - er
 2 Did we in our own strength con - fide, our striv - ing would be
 3 And though this world, with dev - ils filled, should threat - en to un -
 4 That word a - bove all earth - ly powers, no thanks to them, a -

fail - ing. Our help - er he, a - mid the flood of
 los - ing, were not the right man on our side, the
 do us, we will not fear, for God hath willed his
 bid - eth. The Spir - it and the gifts are ours through

mor - tal ills pre - vail - ing. For still our an - cient foe doth
 man of God's own choos - ing. Dost ask who that may be? Christ
 truth to tri - umph through us. The Prince of Dark-ness grim, we
 him who with us sid - eth. Let goods and kin - dred go, this

seek to work us woe. His craft and power are great, and
 Je - sus, it is he. Lord Sab - a - oth his name, from
 trem - ble not for him. His rage we can en - dure, for
 mor - tal life al - so. The bod - y they may kill; God's

Long before Isaac Watts began to Christianize the Psalms, Martin Luther had already done so when he created the text and tune for this, his most famous hymn, which is based on Psalm 46. Luther encouraged metrical versions of psalms as well as chanted psalms and new hymns.

armed with cru - el hate, on earth is not his e - qu
 age to age the same, and he must win the bat - tl
 lo, his doom is sure. One lit - tle word shall fell hi
 truth a - bid - eth still. His king - dom is for - ev - e

Sing a New Song unto the Lord 27

(Psalm 98)

Refrain

G D D#dim Em Am7
 Sing a new song un - to the Lord; let your song b
 D G D7/A G G D
 sung from moun - tain's high. Sing a new son
 D#dim Em Am7 D7 G F
 un - to the Lord, sing-ing hal - le - lu - jah!
 G D7/A Am/G D/F# Em
 1 Shout with glad - ness! Dance for joy! O come be
 2 Rise, O chil - dren, from your sleep; your Sav - ior
 3 Glad my soul for I have seen the glo - ry
 Am7 D7sus D7 G D7/A
 fore the Lord. And play for God on
 now has come. He has turned you
 of the Lord. The trum - pet sounds; the
 Am/G D C Am7 Dsus D to Ref.
 glad tam - bou-rines, and let your trum - pet sound.
 sor - row to joy, and filled your soul with song.
 dead shall be raised. I know my Sav - ior lives.

This loose paraphrase effectively conveys the joyful tone of Psalm 98, largely by incorporating allusions to many other Scriptures, such as Psalm 149:3, Romans 13:11, Psalm 16:9, 1 Corinthians 15:52, and Job 19:25. These familiar echoes help to give the text depth and breadth.

649 Amazing Grace, How Sweet the Sound

1 A - maz - ing grace, how sweet the sound, that
 2 'Twas grace that taught my heart to fear, and
 3 Through man - y dan - gers, toils, and snares, I
 4 The Lord has prom - ised good to me; his
 5 When we've been there ten thou - sand years, bright

saved a wretch like me! I once was lost, but
 grace my fears re - lieved. How pre - cious did that
 have al - read - y come. 'Tis grace has brought me
 word my hope se - cures. He will my shield and
 shin - ing as the sun, we've no less days to

now am found, was blind, but now I see.
 grace ap - pear the hour I first be - lieved!
 safe thus far, and grace will lead me home.
 por - tion be as long as life en - dures.
 sing God's praise than when we'd first be - gun.

CHOCTAW

Shilombish holitopa ma!
 Ishmminti pulla cha
 hatak ilbusha pia ha
 is pi yukupalashke.

CREEK

Po ya fek cha he thlat ah tet
 ah non ah cha pa kas
 cha fee kee o funnan la kus
 um e ha ta la yus.

NAVAHO

Nizhónígo jooba dítts
 yisdáshítínígí,
 lah yóóiyá, k'ad
 shénáhoosdzin,
 doo vesh'íí da nít'ó.

As was his custom, the author wrote this hymn to accompany his sermon on 1 Chronicles 17:16-17, preached on January 1, 1773; he called it "Faith's Review and Expectation." Much of its current popularity comes from this now-familiar tune, an association that began in 1835.

TEXT: Stanzas 1-4, John Newton, 1772; stanza 5, A Collection of Sacred Ballads, 1790; Navaho, Albert Tsoie
 MUSIC: Columbian Harmony, 1829; arr. Edwin O. Excell, 1910, alt.
 Text Phonetic Transcr. Cherokee, Kiowa, Creek, and Choctaw © Oklahoma Indian Missionary Conference.
 Phonetic Transcr. Navaho © Albert Tsoie

AMAZING GRACE

CHEROKEE

Ooh nay thla mah, hee oo way gee'.
 E'gah gwoo yah hay ee.
 Naw gwoo jor sah, we you low say,
 e'gah gwoo yah ho nah.

KIOWA

Daw k'ee da ha dawtsahy he Isow'haw
 daw k'ee da ha dawtsahy hee.
 Bay dawtsahy taw, gaw aym ow thah t'aw,
 daw k'ee da ha dawtsahy h'ee.

O Beauty Ever Ancient 650

Capo 3: (D) (G) (Em) (C) (G) (Em) (A) (D)
 F B^b Gm E^b B^b Gm C F

1 O beau-ty ev - er an - cient, O beau-ty ev - er new,
 2 O beau-ty in cre - a - tion, in world of sound and sight
 3 O beau-ty that is move - ment in liq - uid line of grace
 4 O beau-ty of the Spir - it where love is shin - ing throug

(G) (Em) (F#7) (Bm) (G) (Em) (A) (D)
 B^b Gm A7 Dm B^b Gm C F

di - vine and Ho - ly Pres - ence, my be - ing sings to you,
 O beau-ty in the si - lence, in dark-ness as in light
 O beau-ty that is still - ness in love - ly form or face,
 O beau-ty ev - er an - cient, O beau-ty ev - er new,

(D) (G) (Em) (C) (G) (C) (Dsus) (D) (G)
 F B^b Gm E^b B^b E^b Fsus F B^b

in grat - i-tude, in wor - ship my be - ing sings to you!

Guitar chords do not correspond with keyboard harmony.

Both Psalms 29:2b and 96:6a encourage us to "worship the Lord in the beauty of holiness," yet celebrating beauty of the holy God is not an end in itself but involves a call to oppose unjust ugliness. The beauty that draws us to God also urges us to work for mercy and justice.

First Shirley Frena Murray, 2000

Music © Alfred V. Fedak, 2002

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ANCIENT BEA
 7.6.7.6 with re

The Rice of Life

1 The rice of life from heav - en came to bring true
 2 True rice the hun - gry world has fed, the rice re
 3 The rice of God for all is meant; no one who
 4 The liv - ing rice, for all a sign, came down e

life from God a - bove. Re - ceive this gift; God's mer - cy
 quired for life be - low. Pro - vide this gift; God's mer - cy
 comes is turned a - way. Be - lieve in Christ whom God has
 ter - nal life to give. A - bide in Christ, the liv - ing

1-3 4

claim; in joy and pain give thanks for love.
 spread; in weak - ness God's com - pas - sion show.
 sent; in hum - ble trust God's will o - bey.
 vine; in Christ, with peo - ple die and live

*Indicating up glide (↗) and down glide (↘), typical of Bunun singing style.

For the rice-based peoples of Asia, Jesus' self-disclosure as the Bread of Life (John 6:35, 51) does not relate to daily experience as it does in Western societies. This hymn seeks to bridge that gap and to alert us to such assumptions. The tune name is Taiwanese for "rice-food."

Let Us Break Bread Together 525

1 Let us break bread to - geth - er on our knees; (on our knees)
 2 Let us drink wine to - geth - er on our knees; (on our knees)
 3 Let us praise God to - geth - er on our knees; (on our knees)

let us break bread to - geth - er on our knees. (on our knees)
 let us drink wine to - geth - er on our knees. (on our knees)
 let us praise God to - geth - er on our knees. (on our knees)

Refrain

When I fall on my knees, with my face to the ris - ing sun,

O Lord, have mer - cy on me. (on me)

This African American spiritual quite possibly reflects the circumstances of slaves attending early morning communion services in colonial Anglican churches, but its combination of hope ("rising sun") and

The Rice of Life

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 3 The rice of God for all is meant; no one who
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O Lord, have mer - cy on me. (on me)

This African American spiritual quite possibly reflects the circumstances of slaves attending early morning communion services in colonial Anglican churches, but its combination of hope ("rising sun") and supplication ("Lord, have mercy") speaks to many worshippers' experience.

802 The King of Love My Shepherd Is

(Psalm 23)

1 The King of love my shep-herd is, whose good-ness
2 Where streams of liv-ing wa-ter flow my ran-somed
3 Per-verse and fool-ish oft I strayed, but yet in
4 In death's dark vale I fear no ill with thee, dear

fail-eth nev-er; I noth-ing lack if
soul he lead-eth, and where the ver-dant
love he sought me, and on his shoul-der
Lord, be-side me; thy rod and staff my

I am his and he is mine for-ev-er.
pas-tures grow, with food ce-less-tial feed-eth.
gent-ly laid, and home, re-joic-ing, brought me.
com-fort still, thy cross be-fore to guide me.

5 Thou spread'st a table in my sight;
thy unction grace bestoweth;
and O what transport of delight
from thy pure chalice floweth!

6 And so through all the length of days
thy goodness faileth never;
Good Shepherd, may I sing thy praise
within thy house forever.

Since its creation in the mid-19th century, this text has been one of the favorite paraphrases of Psalm 23 in the English-speaking world. That popularity increased in the early 20th century when *The English Hymnal*, 1906, first joined these words to this flowing Irish melody.

TEXT: Henry Williams Baker, 1868

My Shepherd Will Supply My Need

(Psalm 23)

1 My shep-herd will sup-ply my need; Je-ho-vah is his
2 When I walk through the shades of death your pres-ence is my
3 The sure pro-vi-sions of my God at-tend me all my

In pas-tures fresh he makes me feed, be-side the liv-ing
one word of your sup-port-ing breath drives all my fears a-
O may your house be my a-bode, and all my work be

He brings my wan-dering spir-it back when I for-sake his
Your hand, in sight of all my foes, does still my ta-ble
There would I find a set-tled rest, while oth-ers go and

and leads me, for his mer-cy's sake, in paths of truth and g
my cup with bless-ings o-ver-flows; your oil a-noints my h
no more a strang-er, or a guest, but like a child at h

The effectiveness of this beloved paraphrase of Psalm 23 owes much to the flowing shape note melody which serves as a "living stream" to carry the text, which in turn has been given a remarkable clarity and light through the poet's masterful use of single-syllable words.

TEXT: Isaac Watts, 1719

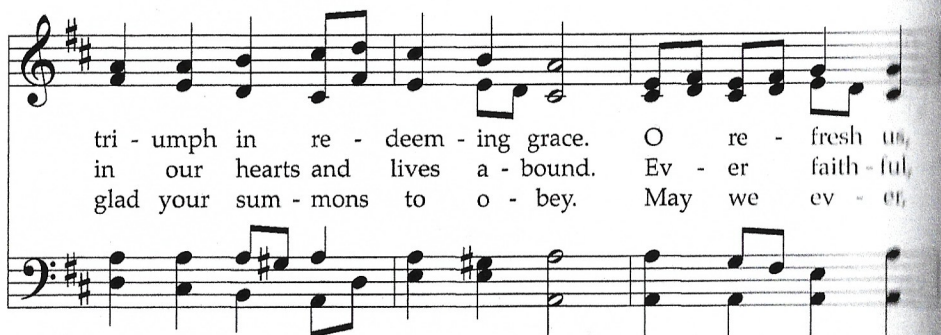
546 Lord, Dismiss Us with Your Blessing



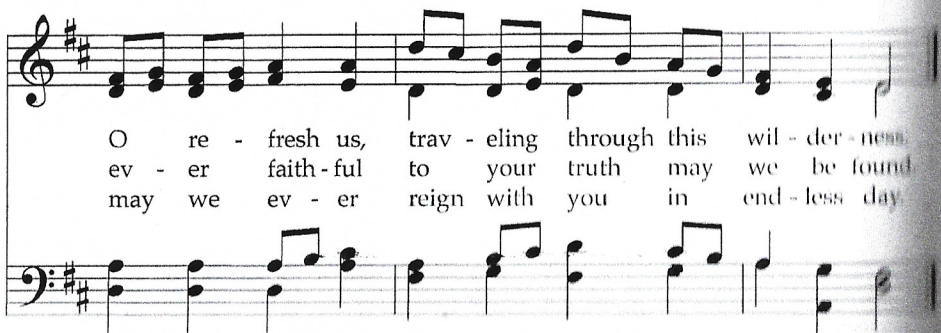
1 Lord, dis - miss us with your bless - ing; fill our hearts with
 2 Thanks we give and ad - o - ra - tion for your gos - pel's
 3 Sav - ior, when your love shall call us, from our strug - gling



joy and peace; let us each, your love pos - sess - ing,
 joy - ful sound; may the fruits of your sal - va - tion
 pil - grim way, let no fear of death ap - pall us,



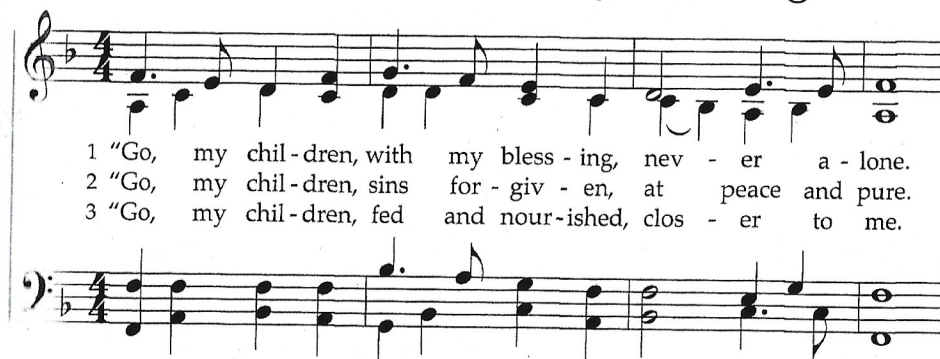
tri - umph in re - deem - ing grace. O re - fresh us,
 in our hearts and lives a - bound. Ev - er faith - ful,
 glad your sum - mons to o - bey. May we ev - er,



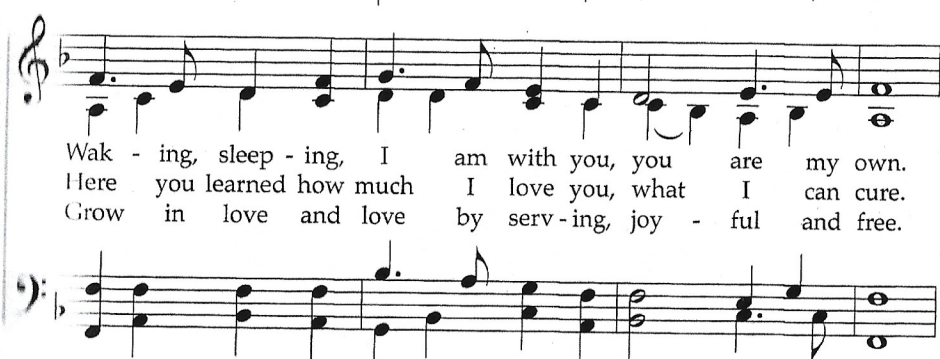
O re - fresh us, trav - eling through this wil - der - ness,
 ev - er faith - ful to your truth may we be found
 may we ev - er reign with you in end - less day.

This hymn of corporate benediction is one of several using the same first line. It was written by a Baptist pastor who dedicated his entire ministry to a small church in rural Yorkshire. The tune used here was first

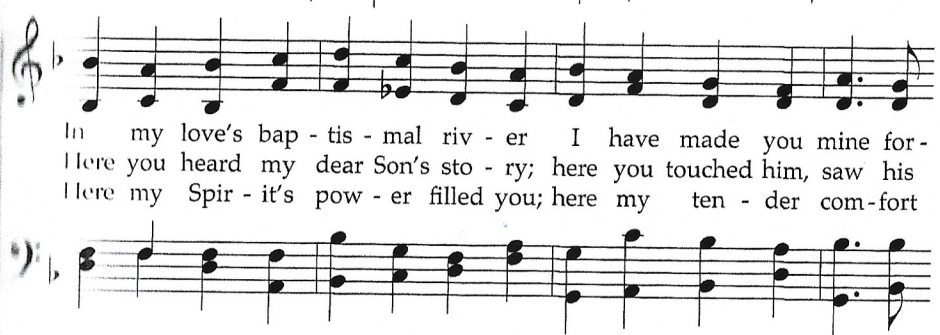
Go, My Children, with My Blessing 547



1 "Go, my chil - dren, with my bless - ing, nev - er a - lone.
 2 "Go, my chil - dren, sins for - giv - en, at peace and pure.
 3 "Go, my chil - dren, fed and nour - ished, clos - er to me.



Wak - ing, sleep - ing, I am with you, you are my own.
 Here you learned how much I love you, what I can cure.
 Grow in love and love by serv - ing, joy - ful and free.



In my love's bap - tis - mal riv - er I have made you mine for -
 Here you heard my dear Son's sto - ry; here you touched him, saw his
 Here my Spir - it's pow - er filled you; here my ten - der com - fort



ev - er. Go, my chil - dren, with my bless - ing, you are my own."
 glo - ry. Go, my chil - dren, sins for - giv - en, at peace and pure."
 stilled you. Go, my chil - dren, fed and nour - ished, joy - ful and free."

Because this Welsh melody usually sets evening texts, the author was asked to create one for use in daytime. His reworking of the Aaronic blessing in Numbers 6:22-27 imagines that passage as a benediction that might be spoken by God at the conclusion of a worship service.