With Awe and Love

Hymn Festival
Based on Martin Luther’s Catechism Hymns

Sunday, April 2, 2017
3:00pm
Reception following Hymnfest in Fellowship Hall

St. Andrew’s Lutheran Church
629 Eighth Street NE
Hickory, NC 28601
The Apostles’ Creed
Luther’s Reflection on the Creed

We All Believe in One True God
Wir glauben all an einen Gott

German hymn, 15th cent.
Martin Luther, 1483–1546
Tr. The Lutheran Hymnal, 1941, alt.

We all believe in one true God,
be-lieve in Jesus Christ,
con-fess the Holy Ghost

Who created earth and heaven,
The Father,
Who, in highest heaven dwelling
An equal

who to us in love Has the right of children given.
God-head, throne, and might, Source of every grace and blessing;
Father and the Son, Comforts us beyond all telling;

He in soul and body feeds us; All we need his
Born of Mary, virgin mother, By the power
Who the Church, his own creation, Keeps in uni-
This hymn is based on a medieval hymn that summarized the entire Nicene Creed in one German stanza. Luther took that hymn’s text and music as a foundation on which he built his own three-stanza versification of the Creed, one stanza for each person of the Holy Trinity. Even the medieval tune was reshaped in places to strengthen its support of the text. Appearing first in print with Walter’s 1524 hymnal, the hymn served a liturgical function within the Deutsche Messe of 1526 and a catechetical function in teaching Christians the basics of the faith.
These Are the Holy Ten Commands

Dies sind die heilgen zehn Gebot

Martin Luther, 1483–1546
Tr. Joseph Herl, st. 1
Tr. Michael A. Penikis, st. 2
Tr. Christian Worship, 1993, stts. 6, 8–10, 12, alt.

IN GOTTES NAMEN FAHREN WIR
German, 13th cent.
Eyn Enchiridion oder Handbüchlein, Erfurt, 1524
Setting by Paul J. Grime

Introduction—Organ and Trumpet

The Ten Commandments

Luther's Reflection on the Ten Commandments

1. These are the holy Ten Commandments God gave to us by
2. “I am alone your God, the Lord; No other gods shall
3. “Do not My holy name disgrace, Do not My Word of
4. “You shall observe the worship day That peace may fill your

Moses' hands When high on Sinai's mount he stood,
be adored. But you shall fully trust in Me
truth debase. Praise only that as good and true
home, and pray, And put aside the work you do.

Receiving them for our good. Have mercy, Lord!
And love Me whole heartedly. Have mercy, Lord!
Which I Myself say and do. Have mercy, Lord!
So that God may work in you. Have mercy, Lord!

go to page 7
5 “You are to honor and obey
   Your father, mother, ev’ry day,
   Serve them each way that comes to hand;
   You’ll then live long in the land.”
   Have mercy, Lord!

6 “You shall not murder, hurt, nor hate;
   Your anger dare not dominate.
   Be kind and patient; help, defend,
   And treat your foe as your friend.”
   Have mercy, Lord!

7 “Be faithful to your marriage vow;
   No lust or impure thoughts allow.
   Keep all your conduct free from sin
   By self-controlled discipline.”
   Have mercy, Lord!

8 “You shall not steal or take away
   What others worked for night and day,
   But open wide a gen’rous hand
   And help the poor in the land.”
   Have mercy, Lord!

9 “Bear no false witness nor defame
   Your neighbor nor destroy his name,
   But view him in the kindest way;
   Speak truth in all that you say.”
   Have mercy, Lord!

10 “You shall not crave your neighbor’s house
    Nor covet money, goods, or spouse.
    Pray God He would your neighbor bless
    As you yourself wish success.”
    Have mercy, Lord!

11 You have this Law to see therein
    That you have not been free from sin
    But also that you clearly see
    How pure toward God life should be.
    Have mercy, Lord!

12 Our works cannot salvation gain;
    They merit only endless pain.
    Forgive us, Lord! To Christ we flee,
    Who pleads for us endlessly.
    Have mercy, Lord!

With the publication of his Small Catechism in 1529, Luther demonstrated his concern for instructing the people in God’s Word. He had already shown this concern in 1524 when he wrote this hymn, which was used in 1525 during weekday Lenten services. After the introductory stanza, each of the Ten Commandments is discussed within a stanza, the exception being the Ninth and Tenth Commandments, which are combined in the tenth stanza. The Commandments show us our sin and our need for a Savior. Thus Luther, in the concluding two stanzas, applies God’s Law to our hearts and shows us Jesus Christ as our Savior.
These Are the Holy Ten Commands

Stanza 5

Text: Martin Luther
Setting: Nancy Raabe

Soprano

Alto

"You are to honor and obey your father, mother,

Tenor

Baritone

"Honor and obey,

every day. Serve them each way that comes to hand; you'll

SA

TB

every day,

then live long, long in the land." Have mercy, Lord!

SA

TB

you'll then live long in the land." Have mercy, Lord!

Go to p. 5, verse 6
Men sing
These Are the Holy Ten Commands

Stanza 9

Legato; slower (\( \frac{4}{4} \) = 80)

Text: Martin Luther
Setting: Nancy Raabe

Unison choir

"Bear no false witness, nor defame your neighbor, nor destroy his name; But view him in the
kind-est way: speak truth in all that you say." Have mer-cy, Lord!

Go to p. 5, vs. 10
DON'T SING
Confession and Forgiveness

Luther’s Reflection on Confession

Out of the Depths I Cry to You
Aus tiefer Not schrei ich zu dir

Psalm 130
Martin Luther, 1483-1546
Tr. Gracia Grindal, b.1943

AUS TIEFER NOT
Martin Luther, 1483-1546
Setting: Copyright 1952 Orgelchoralbuch

1 Out of the depths I cry to you; O Father,
2 All things you send are full of grace:
   You crown our lives with favor.
3 It is in God that we shall hope;
   We rest our fears in his good Word;
   No watch-er waits with greater hope.
4 My soul is waiting for the Lord;
   As one who hears me calling.
   Incline your ear to my distress.

In spite of my rebelling, Do not regard
Without our Lord and Savior. We praise the God
And trust his Holy Spirit. His promise keeps
Than I for his return. I hope as Is-
Psalm 130, which this hymn paraphrases, portrays the deepest repentance, the highest assurance of forgiveness, and the strongest hope of the believer in Christ. Luther used this hymn as an example of the type of German hymn he hoped poets would write for congregational singing. When the hymn was published in 1524, it was paired with Luther’s own new, descriptive tune.
The Lord's Prayer

Luther's Reflection on the Lord's Prayer

Our Father, Who from Heaven Above
Vater unser im Himmelsreich

Quartet: Betty, June, Kasim, Steve & Charlie

1. Our Father, who from heav'n above
   Bids all of us to
   Live in love, That we may obey

2. Your name be hallowed. Help us, Lord,
   In purity to
   Keep Your Word, That we may obey

3. Your kingdom come. Guard Your domain
   And Your eternal
   Righteous reign. The Holy Ghost enrich our day

4. Your gracious will on earth be done
   As it is done be-
   Fore Your throne, That we may obey

And pray to You in unity,
Teach us no false
With gifts attendant on our way,
Break Satan's
Through out our lives all that You say,
Curb flesh and

thoughtless words to say
But from our inmost hearts to pray.
Teach us per vert;
All poor de luded souls con vert.
Pow'r, de feat his rage;
Pre serve Your Church from age to age.
Blood and ev'ry ill That
sets it self a gains t Your will.

Text (sts. 2–5, 7) copyright © 1980 Concordia Publishing House. All rights reserved.
all women—unison, w/ violin

5 Give us this day our daily bread,
   And let us all be clothed and fed.
Save us from hardship, war, and strife;
In plague and famine, spare our life,
That we in honest peace may live,
To care and greed no entrance give.

Narrator

solo—Kasim

7 Lead not into temptation, Lord,
   Where our grim foe and all his horde
Would vex our souls on ev’ry hand.
Help us resist, help us to stand
Firm in the faith, a mighty host,
Through comfort of the Holy Ghost.

Narrator

all men—unison, w/ trumpet

6 Forgive our sins, Lord, we implore,
   That they may trouble us no more;
We, too, will gladly those forgive
Who hurt us by the way they live.
Help us in our community
To serve each other willingly.

Narrator

all—unison, w/ violin

8 From evil, Lord, deliver us;
   The times and days are perilous.
Redeem us from eternal death,
And, when we yield our dying breath,
Console us, grant us calm release,
And take our souls to You in peace.

Narrator

all—unison, soprano descant w/violin (next page), trumpet—melody

9 Amen, that is, so shall it be.
   Make strong our faith in You, that we
May doubt not but with trust believe
That what we ask we shall receive.
Thus in Your name and at Your Word
We say, “Amen, O hear us, Lord!”

Narrator

Turn Page

Having completed at least one hymn for each section of the catechism, Luther set out to write a versification of the Lord’s Prayer. Unique to his paraphrase is that almost every stanza is catechetical in form: first, a literal statement of the petition; second, an explanation and application. Though Luther himself wrote a tune for the text, it was never well received. Rather, Schumann’s 1539 hymnal uses a revised tune from the Bohemian Brethren, which is used here. It is uncertain how much Luther was involved in revising the tune.
Our Father, Who from Heaven Above
To Thee, Omniscient Lord of All

Verse 9

Sopranos

All-unison

A-men-that is so shall it be, Make strong our faith in You that we

May doubt not but with trust believe, that what we ask we shall receive.

Thus in Your name and at Your Word, We say "A-men, O hear us, Lord!"

Permission is given the original purchaser to reproduce this page to accommodate the instrumentalist.

Copyright © 2016 Concordia Publishing House. All rights reserved.

97-7739
To Jordan Came... (Baptism) Arr. Ada Smith

1. Jordan came the Christ our Lord, to speak the Lord, "Go do the Father's please-ure.

5. And to His disci-ples spoke the Lord, "Go do the Father's please-ure.

1. Bap-tized by John, the living Word was given us to trea-sure. This

5. And bring to them the living Word and give-en us to trea-sure. This

1. heav'n-ly weak-ing now shall be a new shall be a cleansing from transgres-sion and

5. ev-ery one a ban-don sin and come in true con-tri-tion to

1. by his blood and a-go-ny release from deaths of-pres-sion. And

5. be bap-tized and there-by win Full par-don and re-mis-sion. And

new life now a-waits in her- it."

Turn to page 17, verse 6
To Jordan Came the Christ, Our Lord
Christ, unser Herr, zum Jordan kam

1. To Jordan came the Christ, our Lord, To do His Father's pleasure;
   Baptized by John, the Father's Word was given us to treasure. This heav'nly washing now shall be.

2. O hear and mark the message well, For God Him- self has spoken. Let faith, not doubt, a mong us dwell. The Father's voice from heav'n came down.
   O'er us extend-ing; The Holy Spirit like a dove. This Lord here with His Word endows Pure water, freely flowing. The lovers of us, With promises compelling.

3. These truths on Jordan's banks were shown By mighty
   These truths on Jordan's banks were shown By might y us extend ing; The Holy Spirit like a dove. This Lord here with His Word endows Pure water, freely flowing. The lovers of us, With promises compelling.

4. There stood the Son of God in love, His grace to
   There stood the Son of God in love, His grace to extend; The tri-une God as -
And by His blood and agony
God’s Holy Spirit here a-vows
That in our Baptism He will thus
Re-lease from death’s
Him you must hear, and Him a-lone,
And trust in full-
A- mong us find

op - pres - sion. A new life now a-waits us.
be - stow - ing The Baptism of His bless - ing.
est mea - sure The word that He has spo - ken.”
a dwell - ing To com - fort and sus - tain us.

5 To His disciples spoke the Lord,
“Go out to ev’ry nation,
And bring to them the living Word
And this My invitation:
Let ev’ryone abandon sin
And come in true contrition
To be baptized and thereby win
Full pardon and remission
And heav’nly bliss inherit.” interlude

6 But woe to those who cast aside
This grace so freely given;
They shall in sin and shame abide
And to despair be driven.
For born in sin, their works must fail,
Their striving saves them never;
Their pious acts do not avail,
And they are lost forever,
Eternal death their portion.

all—unison, w/trumpet, faster, triumphant

7 All that the mortal eye beholds
Is water as we pour it.
Before the eye of faith unfolds
The pow’r of Jesus’ merit.
For here it sees the crimson flood
To all our ills bring healing;
The wonders of His precious blood
The love of God revealing,
Assuring His own pardon.

Luther wrote this hymn in 1541, though the earliest existing copy is from a 1543 hymnal. Finishing the cycle of catechetical hymns, this Baptism hymn reflects the teaching in Luther’s Small and Large Catechisms. The tune, perhaps written by Luther, was associated with his paraphrase of Psalm 67 and had been so used in a 1524 hymnal. Beginning with the Gospel account of Christ’s Baptism, Luther quickly goes on to explore the riches of God’s Word-drenched water of Baptism in which Christians are reborn and receive forgiveness of sins and faith.
The Sacrament of the Altar

Luther’s Reflection on Holy Communion

Jesus Christ, Our Blessed Savior

Jesus Christus, nostra salus
John Hus, ca. 1369–1415
Martin Luther, 1483–1546
Tr. The Lutheran Hymnal, 1941, sts. 1–2, 4–5, 7, 9, alt.
Tr. Lutheran Service Book, 2006, sts. 3, 8
Tr. F. Samuel Janzow, 1913–2001, sts. 6, 10, alt.

JESUS CHRISTUS UNSER HEILAND, DER VON UNS
Geistliche lieder auffs neu gebessert, Wittenberg, 1533,
ed. Joseph Klug, ca. 1490–1552
Setting: The Lutheran Hymnal, 1941

Introduction: handbells—harmony, with violin—melody (no organ)

Quartet: Ashley, Paulette, Dick & Kasim—(move to handbells)

1. all—unison, bells, organ, violin—melody
2. Choir—harmony
3. All—harmony
4. quartet—harmony

1. Jesus Christ, our blessed Savior, Turned away God’s wrath forever;
   By His bitter grief and woe food supplying, Gives His body with the bread,
   food has given, Who, to mend what we have done,

2. As His pledge of love undying, He, this precious are preparing, For if you do not believe,
   food was preparing, 

3. Jesus here Himself is sharing; Heed then how you He saved us from the evil foe.
   And with the wine the blood He shed.
   His judgment then you shall receive.
   Gave into death His only Son.

4. Praise the Father, who from heaven To His own this
All—unison, with handbells

5 Firmly hold with faith unshaken
That this food is to be taken
By the sick who are distressed,
By hearts that long for peace and rest.

Solo—Adrian

8 "For what purpose was My dying
If not for your justifying?
And what use this precious food
If you yourself were pure and good?"

All—unison, minor key

6 Agony and bitter labor
Were the cost of God’s high favor;
Do not come if you suppose
You need not Him who died and rose.

All—unison, with handbells; descant—sopranos & trumpet

9 If your heart this truth professes
And your mouth your sin confesses,
You will be your Savior’s guest,
Be at His banquet truly blest.

Choir: STOP Solo—Adrian

7 Christ says: “Come, all you that labor,
And receive My grace and favor:
Those who feel no pain or ill
Need no physician’s help or skill.

All—unison, with handbells

10 Let this food your faith so nourish
That its fruit of love may flourish
And your neighbor learn from you
How much God’s wondrous love can do.

Verse 10

Luther’s hymn expounding on the Lord’s Supper was probably written in 1524, the same year it was released as a broadsheet and published in three hymnals. Luther loosely based his hymn on a Latin hymn ascribed to Bohemian reformer John Hus. While the tune originally printed in 1524 is still often used with this text, the present melody is based on a fifteenth-century German trope and was published in Klug’s hymnal of 1533. This standard catechism hymn on the Sacrament of the Altar should not be confused with Luther’s Easter hymn that bears a similar German first line.
Luther’s Reflection

Closing Hymn: A Mighty Fortress Is Our God
Setting by Donald Busarow

Invocation and Blessing
Pastor Richard Fritz

(Please be seated—recognition of participants is appropriate after the Postlude.)

Postlude
Fugue in E-flat Major (St. Anne)
Johann Sebastian Bach

Please join us for a Reception in Fellowship Hall on the first floor.