



Full product can be ordered by calling  
1-800-333-8300 or by visiting  
[www.FaithAliveResources.org](http://www.FaithAliveResources.org)

show me 

# sample

**Faith Alive Christian Resources**

Property of Faith Alive Christian Resources. All rights reserved.

Singing  
the  
New Testament



# Singing the New Testament



1855 Knollcrest Circle SE  
Grand Rapids, Michigan 49546



2850 Kalamazoo Avenue SE  
Grand Rapids, Michigan 49560

*Singing the New Testament* is copublished by  
The Calvin Institute of Christian Worship, 1850 Knollcrest Circle SE, Grand Rapids, MI 49546;  
phone 616-526-6088; fax: 616-526-8454; e-mail: [worship@calvin.edu](mailto:worship@calvin.edu); website:  
[www.calvin.edu/worship](http://www.calvin.edu/worship).

and

Faith Alive Christian Resources, 2850 Kalamazoo Ave. SE, Grand Rapids, MI 49560; phone:  
800-333-8300; e-mail: [info@faithaliveresources.org](mailto:info@faithaliveresources.org); website: [www.FaithAliveResources.org](http://www.FaithAliveResources.org).

© 2008 Faith Alive Christian Resources, 2850 Kalamazoo Ave. SE, Grand Rapids, Michigan  
49560. All rights reserved. This book and any copyrighted portions of it may not be reproduced  
in any manner whatsoever without written permission from Faith Alive Christian Resources  
or the specified copyright holders. Please address questions about use of copyrighted materials  
to Permissions, Faith Alive Christian Resources, 2850 Kalamazoo Ave. SE, Grand Rapids, MI  
49560; phone: 800-333-8300; fax: 616-726-1164; e-mail: [permissions@faithaliveresources.org](mailto:permissions@faithaliveresources.org).

The publisher gratefully acknowledges permission to reproduce the words and music granted  
by publishers, organizations, and individuals listed as copyright holders following each song.  
Addresses for these copyright holders can be found in the copyright-holder index. Every effort  
has been made to trace the owner or holder of each copyright. If any rights have been inadver-  
tently infringed upon, the publisher asks that the omission be excused and agrees to make the  
necessary corrections in subsequent printings.

Unless otherwise indicated, Scripture quotations are from the Holy Bible, Today's New Inter-  
national Version. © 2001, 2005 by International Bible Society. All rights reserved worldwide.

ISBN 978-1-59255-416-4

10 9 8 7 6 5 4 3 2 1

# Contents

	<i>Page #</i>
<i>Preface</i> . . . . .	5
<i>Acknowledgments</i> . . . . .	9
<b>The Gospels</b>	<i>Song #</i>
Advent/John the Baptist . . . . .	1-2
Christmas/Birth of Christ . . . . .	3-13
Baptism and Beginning of Ministry . . . . .	14-17
Christ's Teaching . . . . .	18-75
Christ's Miracles . . . . .	76-90
Transfiguration . . . . .	91
Passion/Palm Sunday . . . . .	92
Maundy Thursday . . . . .	93-101
Good Friday . . . . .	102-106
Easter . . . . .	107-111
Post-Resurrection . . . . .	112-115
<b>Acts</b> . . . . .	116-130
<b>Romans</b> . . . . .	131-146
<b>1 Corinthians</b> . . . . .	147-165
<b>2 Corinthians</b> . . . . .	166-173
<b>Galatians</b> . . . . .	174-178
<b>Ephesians</b> . . . . .	179-191
<b>Philippians</b> . . . . .	192-198
<b>Colossians</b> . . . . .	199-204
<b>1 Thessalonians</b> . . . . .	205-207
<b>1 Timothy</b> . . . . .	208-209
<b>2 Timothy</b> . . . . .	210-213
<b>Titus</b> . . . . .	214

<b>Hebrews</b> .....	215-226
<b>James</b> .....	227-230
<b>1 Peter</b> .....	231-236
<b>2 Peter</b> .....	237-239
<b>1 John</b> .....	240-242
<b>Jude</b> .....	243
<b>Revelation</b> .....	244-260

*Indexes*

Copyright Holders .....	417
Scripture References .....	421
Meter .....	431
Tunes .....	435
Titles and First Lines .....	439

Note: For an online index organized by subject, log on to [www.hymnary.org](http://www.hymnary.org)



# Preface

## **Singing Scripture**

If you were to conduct a survey about the Bible texts Christian worshipers happen to know from memory, chances are you'd discover that worshipers learned the vast majority of those texts through music. We may know the Lord's Prayer because we speak it from memory. We may know Psalm 23 or a few other texts because we memorized them as children or because of their significance in a time of personal or community crisis. Beyond that, however, the texts we know are likely to be texts that we've sung into our memories. When Colossians 3:16 (NRSV) reminds us to "sing psalms, hymns, and spiritual songs to God," it does so, in part, to set in motion our obedience to the command that precedes it: "Let the word of Christ dwell in you richly." This is a crucial and rewarding spiritual discipline for brand-new and lifelong worshipers.

Simply put, one major goal of this book is to help individuals, groups, choirs, worship teams, and congregations sing Scripture into their souls. Once lodged in our souls, the texts and melodies in this book will be ready to help us express our faith, to shape our testimonies, and to comfort and challenge us along the way of faithful Christian discipleship.

## **Wrestling with Scripture**

While the Bible's message is very accessible, the Bible is not an easy book. It not only answers but also generates questions. Deep engagement with Scripture inspires but also chastens us. Thus the best way to honor Scripture is not simply to memorize it but also to contemplate it, to struggle with it, and ultimately, to let it shape our deepest thoughts and hopes.

Throughout the church's history, the practice of preaching has been a crucial means of sustaining this deep engagement with Scripture. But so has the practice of singing. Wrestling with the cross of Jesus led hymn writer Johann Heermann to ask, "Who was the guilty? Who brought this upon thee? Alas, my treason, Jesus has undone thee!" Phillips Brooks wrestled with the centuries of warfare after the Incarnation and still concluded, "The hopes and fears of all the years are met in thee tonight." For 2000 years, Christian hymn writers have wrestled with particular biblical texts and themes and produced little musical sermons that offer commentary on particular biblical texts. When sung and studied, the best of these songs and hymns help us to engage the text, to feel its emotions, to see its inner dynamics, to perceive its meaning in fresh ways.

A second main goal of this book, then, is to help you and your congregation learn to wrestle—earnestly, expectantly, joyfully—with Scripture. To maintain the book's focus, the editors have selected music that clearly corresponds with particular biblical texts, not merely broad biblical themes.

Broad, thematic songs and hymns certainly have their place. But they have dominated the worship repertoire in ways that have left out songs that—like many good sermons—are clearly based on a specific biblical text. This book gives renewed attention to songs based on specific biblical texts (or, in a few cases, a cluster of closely related texts).

## Basic Overview

This book offers 260 songs based on New Testament texts. This represents only 8 percent of the total number of all songs and hymns the editorial committee found that are clearly based on a New Testament text—a sign of how vibrant the practice of songwriting is in our time! (To locate an index of the other 3,500 songs they found, visit [www.hymnary.org](http://www.hymnary.org) and search by scripture.)

Many texts are presented here with familiar tunes that we hope will make more of these texts accessible to a large number of congregations. We encourage you, though, to test these text-tune marriages and consider alternate tunes from within this book or another hymnal. Simply identify the meter listed on the bottom of the page, locate that meter in a metrical index found here or in another book, and try other tunes listed. Be sure that the tune doesn't create any awkward textual accents, and that its overall emotion fits the text.

This book is organized according to the basic shape of the New Testament. The first major section is based on the life of Jesus as told in the four gospels. Songs and hymns are presented according to the basic shape of Jesus' life. Each song or hymn is printed along with the textual references to each of the gospels that include a particular narrative. We hope that this structure will invite worship leaders, musicians, and others to compare the various gospel accounts of a given event and to notice the unique features of each gospel text—a deeply instructive and rewarding type of biblical analysis too often left for preachers alone.

The second major section presents songs in canonical order from Acts through Revelation. Not every biblical chapter has a corresponding song (that would produce quite a large book!), and some chapters have several songs, a sign of their significance for songwriters over time. In many cases, the passage has been significant to the church across time and space, either for its promise of salvation, its words of comfort, its challenge for daily living, or its natural song-like structure. In some cases, we are likely singing the words sung by some of the earliest Christians.

We hope that this structure will make *Singing the New Testament* a first stop for worship leaders in their search for music appropriate to a given text. We also sense that songwriters might use this book to find—and then fill—gaps of texts that don't have corresponding songs.



## **Singing Scripture in Worship and Church Life**

This book may be useful in a variety of settings.

Pastors—even those who never plan to choose a song from this book for worship—can use these songs to see what angle of vision a songwriter may have on a particular biblical text. There is a wealth of quotable material for preaching here!

Bible study groups might use this book in conjunction with studies of particular portions of the New Testament. If you happen to be studying Romans or James, the songs based on those books are conveniently grouped together for you! Consider complementing your study with singing as well as by reflecting on how these songs interpret the text.

Choirs and praise teams might use this book as a collection of supplemental music for leading worship, especially for anthems sung in conjunction with the reading and preaching of Scripture.

Congregations may choose to use this as a supplemental songbook alongside a more complete hymn collection.

When it comes to worship, we should note one specific temptation represented by this volume—that of asking the congregation to sing too much unfamiliar music. When that happens, congregations rightly resist. A significant percentage of music in worship should be familiar, the kind of music people can sing from their heart without worrying about learning complex new melodies, harmonies, or rhythms. This applies to nearly every congregation, regardless of worship style.

On the other hand, congregations that insist on having all their music be familiar are losing perspective and balance in another way. New music—perhaps first offered by a soloist, worship team, or choir, and then learned by the congregation—is an opportunity to experience new emotions, learn new themes, or simply see a given theme or text in a different way. Ideally each worship service should have a majority of music that is familiar, and perhaps at least one new but very promising musical selection. We hope that this book will be used in a way that helps maintain this balance.

## **Singing “Musical Sermons” in Worship**

Let me offer a specific hope for this book: that it helps to revitalize the practice of singing “musical sermons” in worship—relatively brief, song-length expositions of text, either before or after the sermon itself.

This is a very old practice. J. S. Bach once composed an elaborate musical sermon each week, offering an extended cantata to respond to the sermon texts of the day. But the very same purpose can be accomplished with a brief song or hymn.

There is much to gain. For one, it deepens our encounter with Scripture, allowing us to let the text and its message sink into our souls with the multisensory experience of singing. For another, it deepens our practice of singing, challenging us to sing not only words we already understand and mean, but also texts—like all biblical texts—that we are growing into.

Still, singing a little sermon right before or after the spoken sermon may strike many readers as a new idea. North American Christians, regardless of style, are used to singing as a form of prayer. We are not used to singing as a form of preaching. In congregations shaped by the praise and worship tradition, the praise team typically sits down when the preaching begins. Congregations that are shaped by traditional orders of service may typically sing a processional hymn, an offertory song, and a recessional hymn, but those are experienced more as prayers than as little sermons. In congregations that do sing musical sermons (sometimes called “the hymn of the day,” as in the Lutheran tradition), worshipers may not sense that they are singing a sermon. The musical cues and the way their attention is framed still make it feel like a prayer.

Singing prayers (just like singing familiar music) is good—very good. In fact, perhaps the majority of worship music can and should be a form of prayer. But singing little musical sermons is too good a practice to set aside! To help develop this practice, consider the following suggestions.

- Try placing a hymn immediately before or after your sermon, an act of worship that joins the sermon in responding to the reading of a specific biblical text.
- If you use a printed bulletin, consider calling this song not simply “the hymn” or “the hymn after the sermon” but something like “proclamation in song.”
- If a leader announces the song or hymn, consider introducing it with words that highlight its function (such as, “All of us now become preachers as we proclaim the message of this text.”)
- If the song is unfamiliar, consider having a soloist, small ensemble, or choir sing the song in worship, at least the first stanza or two.

In short, while there is understandable resistance to singing lots of unfamiliar music in worship, and while there is wonderful enthusiasm for singing as a form of prayer, there is no good reason why text-specific musical sermons cannot be preached in worship for the purpose of building up the body of Christ.

May the Holy Spirit who inspired the Scriptures also inspire your singing and bless you with every spiritual blessing as you encounter the songs in this book.

John D. Witvliet  
Calvin Institute of Christian Worship



# Acknowledgments

Like a tiny seed that grows into a tree, this collection of songs grew from a couple of questions and small beginnings. What would it be like to consciously choose to sing the Scripture used in worship? Are there enough resources available to make that a viable option? The underlying goal as stated in the preface is to help us dwell with Scriptures and have them indwell our being. And so we began tentatively by gathering songs based on one seemingly manageable book (Philippians) with a small group of people examining both Scripture and song texts. This was a very rich experience for those involved and proved both the value of the exercise and the availability of resources.

It took several years and the labor of many people to bring this collection from its seed-like beginnings to the book you hold today. We are grateful to the Calvin Institute of Christian Worship and to Faith Alive Christian Resources for their support of this project and their staff, whose expertise makes this possible. Specific thanks are due to John Witvliet for his insight and vision; to Emily Cooper and Carrie Steenwyk, who served on the committee in its early days; to those who reviewed initial song choices and gave theological and musical advice: Andrew Bandstra, Robert Batastini, David Holwerda, Rachel Klompmaker, Bert Polman, Greg Scheer, and Carl Stam; to those who arranged music: Kenneth Bos, Sean Ivory, Greg Scheer, and Diana Witkowski; and to the many gifted writers and musicians whose songs we sing.

The editorial team met weekly for several years, read up to three thousand hymn texts, searched nearly three hundred books, edited texts and music, wrote song notes, argued amicably, laughed liberally, and grew spiritually. To Emily Brink, Dean Deppe, Norma deWaal Malefyt, Kent Hendricks, Brenda Kuyper, and Tim TenClay, I give my deepest thanks.

May the tree that began with a seed continue to grow and be a blessing for the nations.

Joyce Borger, editor





# 10 How Great Our Joy!

Capo 3

G B $\flat$  C E $\flat$  D7/A F7/C G B $\flat$  Em Gm Bm Dm C E $\flat$

1 While by the sheep we watched at night, lo, there ap -  
 2 Born is the child in man - ger small, whom God has  
 3 Go you this night, and you shall find the Sav - ior  
 4 Je - sus, the gift from heav'n a - bove fills all our

G B $\flat$  C E $\flat$  D7 F7 G B $\flat$  *Refrain* B D B7 D7 Em Gm B D B7 D7

*f* *p* *echo*

peared an an - gel bright:  
 sent to save us all. How great our joy! Great our  
 born for hu - man - kind. hearts with joy and love.

Em Gm *f* D F G B $\flat$  Em Gm D F G B $\flat$  *f* D7 F7 G B $\flat$  B7 D7 C E $\flat$

*f* *p* *f* *echo*

joy! Joy, joy, joy! Joy, joy, joy! Glo - ry to God who

Am6 Cm6 B7 D7 Em Gm *p* G B $\flat$  D7 G B $\flat$  B7 D7 C E $\flat$  Am6 B7 Em Cm6 D7 Gm

*p* *echo*

reigns on high! Glo - ry to God who reigns on high!

Watch the dynamic changes on the echo part. A choir or all the children gathered together could sing the echo.



# 41 Poor Man Lazarus

Capo 3

D F A7 C7 D F

1 Poor man Laza - rus, sick and dis - a - bled, dip your  
2 Rich man Di - vies, he lived so well. Dip your  
3 I love to shout, I love to sing. Dip your

D F A7 C7 D F G B $\flat$

fin - ger in the wa - ter; come and cool my tongue, 'cause

D/A F/C A7 C7 D F

I'm tor - ment - ed in the flame!

A7 C7 D F

He had to eat crumbs from the rich man's ta - ble. Dip your  
And when he died, he went straight to hell. Dip your  
I love to praise my heav - en - ly King. Dip your

D F A7 C7 D F G B $\flat$

fin - ger in the wa - ter; come and cool my tongue, 'cause

D/A F/C A7 C7 D F *Refrain* A7 C7

I'm tor - ment-ed in the flame! I'm tor - ment-ed in the

D F A7 C7 D F D F

flame! I'm tor - ment-ed in the flame! Dip your fin - ger in the

A7 C7 D F G B $\flat$  D/A F/C A7 C7 D F

wa - ter; come and cool my tongue, 'cause I'm tor - ment-ed in the flame!

Some may wonder where the name "Divies" came from (st. 2). It originates from the Latin word "dives," meaning "rich man," as found in verse 16 of the Latin Vulgate. Consider the eighth notes carefully before selecting a tempo, or the tempo will likely be too fast. This spiritual would be a great a capella piece for a choir.



# Be Filled 190

F2 C/E Eb2

Be filled with the Spir - it,

D7(#9) Gm7 F/A

as you sing psalms and hymns and

Bb B° Bb/C C/E

spir - it - ual songs a - mong your - selves. Be filled

F2 C/E Eb7(#11)

with the Spir - it

*continued*

# 190 cont'd

C/D D7+ Gm7 F/A B $\flat$  B $\flat$ /C

as you sing psalms and hymns and spir-it-ual songs,

Gm7 F/A B $\flat$  B $\flat$ 7

sing-ing and mak - ing mel - o - dy to the Lord

B $\flat$ /C D $\flat$ ° Em7(-5) A7(b9)

in your hearts,

Dm7 E $\flat$ 9/6 Em7(b5)

giv - ing thanks to God the Fa - ther at all times,



A7(♭9) Dm7 E♭9

giv - ing thanks to God the

E7(♭5) A7(♭9) Dm7

Fa - ther at all times, giv - ing thanks

E♭9 Am7(♭5) D7sus(♭9) D7(♭9)

to God the Fa - ther for ev - ery - thing in the

Gm7 F/A Gm/B♭ B♭/C D♭maj7

name of our Lord Je - sus Christ.

1 B♭/C C/E 2 E♭7 F2

Be filled

Red. ——— \* Sub - - -

Consider adding bass and a drum kit to the piano.



# 213 Keep What You Have Believed

D Bm G D G A7 D A

1 Keep what you have be - lieved, con - tin - ue what you learned,  
 2 All Scrip-ture is God-breathed, and use - ful for our lives

D A Bm D E A G A D E A

be - cause you know from whom you learned the Ho - ly Word of God.  
 to teach, re - buke, cor - rect, and train in right - eous - ness and faith,

A7 D A D G B7 E D E A

That Word will make you wise through faith in Je - sus Christ;  
 so that the church may grow, God's peo - ple be e - quipped

A7 D G D Em7 A D G D Asus A7 D

sal - va - tion comes to those who trust in God with stead - fast hope.  
 for all good work to serve our God, through Je - sus Christ our Lord.

Sing in response to the reading or preaching of Scripture.



# 260 No Night There

Capo 1

D  
E<sup>b</sup>

A7  
B<sup>b</sup>7

D/F#  
E<sup>b</sup>/G

E7  
F7

1 In the land of end-less day lies the  
 2 All the gates of pearl are made in the  
 3 And the gates shall ne-ver close in the  
 4 There they need no sun-shine bright, in that

D/A  
E<sup>b</sup>/B<sup>b</sup>

A7  
B<sup>b</sup>7

D  
E<sup>b</sup>

A7  
B<sup>b</sup>7

D  
E<sup>b</sup>

C#7  
D7

cit-y four-square; it shall ne-ver pass a-  
 cit-y four-square; all the streets with gold are  
 cit-y four-square, there life's crys-tal ri-ver  
 cit-y four-square; for the Lamb is all the

F#m  
Gm

E7  
F7

D/A  
E<sup>b</sup>/B<sup>b</sup>

A7  
B<sup>b</sup>7

D  
E<sup>b</sup>

way and there is no night there.  
 laid, and there is no night there.  
 flows, and there is no night there.  
 light, and there is no night there.

Refrain

A B $\flat$                       D E $\flat$                       B7 C7                      Em Fm

God shall wipe a - way all tears; there's no

The first system of the refrain features a vocal line in the treble clef and piano accompaniment in the grand staff. The key signature has two flats (B-flat and E-flat). The vocal line begins with a half note G4, followed by a quarter note B-flat4, a half note D5, and a quarter note B-flat4. The piano accompaniment consists of a steady eighth-note bass line in the left hand and chords in the right hand.

A7 B $\flat$ 7                      D E $\flat$                       A B $\flat$                       D E $\flat$

death, no pain, nor fears; and they count not time by

The second system continues the refrain. The vocal line has a half note G4, a quarter note A4, a quarter note B-flat4, a half note D5, and a quarter note B-flat4. The piano accompaniment maintains the eighth-note bass line and provides harmonic support with chords.

Em Fm                      D/A E $\flat$ /B $\flat$                       A7 B $\flat$ 7                      D E $\flat$

years for there is no night there.

The final system of the refrain concludes with a vocal line of a half note G4, a quarter note A4, a quarter note B-flat4, a half note D5, and a quarter note B-flat4. The piano accompaniment ends with a final chord in the right hand and a half note G3 in the left hand.

# Index of Titles and First Lines

A King Put on a Feast . . . . .	45	Christ Sits at God's Right Hand. . . . .	220
A Light from Heaven. . . . .	124	Christ the Lord, Who Calls Us . . . . .	157
A Light from Heaven Shone Around . . . . .	152	Christ, Who Is in the Form of God . . . . .	196
A Living Sacrifice . . . . .	143	Christ, You Are the Fullness . . . . .	201
A Man Called John. . . . .	2	Christ, Your Love Is Overwhelming . . . . .	170
A Single Unmatched Stone . . . . .	120	Church of God, Elect and Glorious . . . . .	233
A Sower's Seed Fell on a Path . . . . .	33	Come and Dine. . . . .	46
A Traveler Unknown to Me . . . . .	73	Come and See . . . . .	109
"Abba, Abba, Hear Us," We Cry . . . . .	137	Come Boldly . . . . .	218
Ahead of Us, a Race to Run . . . . .	222	Come Let Us Go Up to Zion. . . . .	225
Alabaré. . . . .	252	Come Now, You Blessed, Eat at My Table . . . . .	93
All Baptized Beneath the Cloud. . . . .	152	Come, Praise the Name of Jesus . . . . .	237
All Grace and Peace to You from Him . . . . .	244	Come to Me, O Weary Traveler . . . . .	56
All I Once Held Dear. . . . .	197	Creation Fell in Adam's Fall. . . . .	133
All Those Who Make My Words . . . . .	26	Cristo Vive. . . . .	163
Alleluia . . . . .	252	Cup of Blessing. . . . .	154
Alleluia, Alleluia, Praise the Father. . . . .	209	Damascus Bound, Saul Meant to Prey . . . . .	125
Although I Speak with Angels' Tongue . . . . .	161	De Tu Cantaro Dame . . . . .	36
Amor de Dios . . . . .	158	Deep Night Has Hushed Gethsemane . . . . .	100
Are You the One? . . . . .	66	Delight in the Law of the Lord. . . . .	142
Around the Throne of God I Heard. . . . .	251	Disciples Gathered Gladly . . . . .	99
As I Have Done for You . . . . .	97	Do You Not Know . . . . .	134
As Sons of the Day and Daughters of Light. . . . .	207	Each Good and Perfect Gift . . . . .	227
Ask and It Will Be Given to You . . . . .	22	El Peregrino de Emaús . . . . .	111
Ask, Seek, and Knock . . . . .	22	Faith Comes by Hearing . . . . .	140
Awake, O Sleeper. . . . .	189	Faith, First and Last . . . . .	132
Baited, the Question Rose . . . . .	62	Faithful Living . . . . .	228
Banned and Banished by Their Neighbors . . . . .	85	Far From Home We Run, Rebellious. . . . .	40
Bathed in Glorious Light. . . . .	121	Filled with Excitement. . . . .	92
Be Filled. . . . .	190	Foolish Man Builds on the Sinking Sand . . . . .	25
Be Strong in the Lord. . . . .	191	For by Grace You Have Been Saved . . . . .	182
Behold, a Woman from the City. . . . .	83	For Freedom Christ Has Set Us Free . . . . .	174
Behold the Lamb of God. . . . .	15	For Freedom, Christ Has Set Us Free . . . . .	177
Believe in the Lord. . . . .	130	For God So Loved the World He Made . . . . .	71
Benediction/My Friends, May You Grow in Grace. . . . .	239	For the Fruit of the Spirit. . . . .	178
Bitter Was the Night . . . . .	101	Friends of God Whose Faith Abounded. . . . .	224
Blessed Be the God of Israel . . . . .	5	From Heaven Above to Earth I Come. . . . .	9
Blest Are They. . . . .	19	Give Thanks to God, the Father. . . . .	180
Blood Was on the Crown of Thorns . . . . .	102	Giving Thanks . . . . .	204
Bring Forth the Kingdom . . . . .	20	Go . . . . .	114
Build Your Faith . . . . .	25	Go Ye Therefore and Teach All Nations . . . . .	114
By Grace We Have Been Saved . . . . .	181	God Has Chosen What Is Foolish . . . . .	149
By the Sea of Crystal . . . . .	250	God So Loved the World. . . . .	72
Christ Is God's Never Changing "Yes!" . . . . .	166	God, Stir Your Gifts . . . . .	210
Christ Is Risen. . . . .	163	God the Spirit Comes to Stay . . . . .	30
		God Works His Purposes in Us . . . . .	195
		God's Holy Spirit Came . . . . .	118

God's Pascal Lamb (Christ Our Passover) . . . . .	151	Jesus the Lord Said, "I Am the Bread" . . . . .	27
Grace and Peace to You . . . . .	131	Jesus, the Perfect Picture . . . . .	199
Grace to You and Peace . . . . .	192	Keep in Mind . . . . .	212
Great and Wonderful . . . . .	257	Keep What You Have Believed . . . . .	213
Hallelujah . . . . .	258	Keep Your Lamps Trimmed and Burning . . . . .	47
He Walks Among the Golden Lamps . . . . .	246	Knowing You . . . . .	197
Here from All Nations . . . . .	255	Law Kills, the Spirit Gives Life . . . . .	167
Here I Stand at the Door . . . . .	247	Let the Children Come . . . . .	58
Holy, Holy, Holy . . . . .	248	Let the Peace of Christ . . . . .	204
How Can We Thank Our God . . . . .	205	Let Us Draw Near the Throne of God . . . . .	221
How Could They Do This Constantly . . . . .	119	Lift Up Our Eyes . . . . .	74
How Great Is the Love of the Father . . . . .	241	Live in Charity . . . . .	242
How Great Our Joy! . . . . .	10	Lo, I Have Come to Do Your Will . . . . .	219
How Many Doors Will Open . . . . .	129	Look and Learn . . . . .	24
How Shocking Were the People . . . . .	54	Lord, Bid Your Servant Go in Peace . . . . .	11
How Sure the Scriptures Are! . . . . .	216	Mantos y Palmas . . . . .	92
Humble Yourself in the Sight of the Lord . . . . .	230	Martha Sent Unto the Savior . . . . .	87
I Am Crucified with Christ . . . . .	175	May the Grace of Our Lord Jesus . . . . .	172
I Am the Bread of Life . . . . .	28	Morning Sun . . . . .	108
I Am the Holy Vine . . . . .	32	My Elder Son, Go Work Today! . . . . .	44
I Am the Light of the World . . . . .	29	My Friends, May You Grow in Grace . . . . .	239
I Am the Vine . . . . .	31	My Soul Does Magnify the Lord . . . . .	7
I Know It Was the Blood . . . . .	103	Nae pyongsaeng sowon . . . . .	194
I, Your Lord and Master . . . . .	97	Neither Death nor Life . . . . .	136
If Christ Had Not Been Raised from Death . . . . .	164	No Night There . . . . .	260
If We Confess . . . . .	139	Not for Tongues of Heaven's Angels . . . . .	160
If We Have Died to Ourselves . . . . .	135	Now by God's Mercy . . . . .	168
If You and I Believe in Christ . . . . .	122	Now May the God of Hope . . . . .	146
If You Then Want to Follow Me . . . . .	53	Now May the God of Peace . . . . .	226
If You Would Love Me . . . . .	30	Now to Him Whose Power Is Able . . . . .	243
I'm Not Ashamed to Own My Lord . . . . .	211	Now unto the King Eternal . . . . .	208
In Cana at a Wedding Feast . . . . .	88	Now with Our Lips We Seek to Give . . . . .	139
In Christ, Our Faith . . . . .	236	O Christ, Who Shared Our Mortal Life . . . . .	82
In Matthew's Gospel There Are Five . . . . .	4	O God, We Kneel Before Your Throne . . . . .	185
In the Beginning Was the Word Eternal . . . . .	3	O Love of God . . . . .	158
In the Midst of Dreaming, Warning . . . . .	13	O Sons and Daughters . . . . .	107
In the Power of God's Own Spirit . . . . .	65	O Thou, Who at Thy Eucharist Didst Pray . . . . .	98
Incidental Words . . . . .	229	Oh, the Mercy of God . . . . .	179
Is Not the Cup of Blessing . . . . .	154	Oh, to See the Dawn (The Power of the Cross) . . . . .	105
Isaiah Gave the Promise . . . . .	1	On a Barren Hilltop . . . . .	218
It Was Not Peace I Came to Bring . . . . .	55	On the Day of Resurrection . . . . .	110
James and John Once Came to Jesus . . . . .	43	On the First Day of the Week . . . . .	108
Jesus Called to Peter . . . . .	126	One Bread, One Body . . . . .	153
Jesus, Greatest at the Table . . . . .	96	One Day to the Lord . . . . .	238
Jesus Has Come to Preach Good News . . . . .	64	One Day When the Sons of Zebedee . . . . .	42
Jesus, in Whom All Worlds . . . . .	200	One Is the Body . . . . .	187
Jesus, Sailing on the Sea . . . . .	89	Our Father in Heaven . . . . .	23
Jesus Sat with His Disciples . . . . .	18	Paul, Preacher of the Word . . . . .	125
Jesus Sets Free . . . . .	64	Peace . . . . .	95
Jesus, Son of David, Be Merciful . . . . .	79		
Jesus, Tempted in the Desert . . . . .	16		

Peace I Leave with You, My Friends . . . . .	95	The Son of Man Must Suffer. . . . .	52
Peter Said, "I'm Going Fishing" . . . . .	112	The Spirit Called on Philip . . . . .	123
Poor Man Lazarus . . . . .	41	The Weight of Death Bears Heavily . . . . .	206
Pues si vivimos . . . . .	145	The World Turned Upside Down . . . . .	42
Pull Down Your Barns, O Landlord . . . . .	37	Then I Saw a New Heaven and Earth. . . . .	259
Rejoice! . . . . .	198	There Is a Mighty Question . . . . .	49
Risen to Life with Christ . . . . .	202	There Were Ninety and Nine That Safely Lay . . . . .	38
Saint Stephen Was Commissioned . . . . .	121	There Will Be Signs . . . . .	50
Salvation Belongs to Our God . . . . .	256	They Asked, "Who's My Neighbor?" . . . . .	35
Scribes in Long Robes, Expecting Deference. . . . .	63	They Came, a Milling Crowd. . . . .	90
See Christ, Who on the River's Shore . . . . .	14	They Came with Faith to Seek the Lord . . . . .	77
Shadows Lengthen into Night . . . . .	106	They Who Hear My Words. . . . .	75
Sharing Paschal Bread and Wine. . . . .	106	This Is My One, My Lifelong Wish . . . . .	194
She Came to Jesus . . . . .	78	This Is the Feast of Victory . . . . .	254
Shepherd, Do You Tramp the Hills . . . . .	39	This We Proclaim About the Word of Life. . . . .	240
Simon, Simon, Do You Love Me? . . . . .	113	Those Who Are Holy. . . . .	203
Since Our Great High Priest, Christ Jesus . . . . .	217	To a Maid Whose Name Was Mary. . . . .	6
Sing of Foolishness and Wisdom. . . . .	148	To Him Who Sits on the Throne. . . . .	253
Sing Out, My Soul, with Praise . . . . .	8	To Know God's Mind and Do His Will. . . . .	116
Some Mothers Brought Their Children . . . . .	58	To Peter, Lost in Earnest Prayer . . . . .	127
Somos uno en Cristo . . . . .	186	To This We Have Been Called . . . . .	235
Song of Simeon. . . . .	11	Trinity. . . . .	172
Song of Zechariah . . . . .	5	Two People Came to Church To Pray . . . . .	69
Splendor and Honor . . . . .	249	Ubi Caritas et Amor . . . . .	242
Stay Awake and Be Prepared . . . . .	48	Unless a Grain of Wheat . . . . .	94
Surely, Surely . . . . .	115	Wake Up, O Sleeper . . . . .	188
Surrounded by So Great a Cloud of Witnesses. . . . .	223	We All Are Now One People . . . . .	183
Take Heed, the End Is Coming Soon. . . . .	51	We Are Ambassadors for Christ. . . . .	171
Tell John His Prophecy Was True. . . . .	67	We Are in Christ Jesus. . . . .	169
Ten Lepers . . . . .	86	We Are Members of Christ's Body . . . . .	159
Ten Unclean and Nowhere to Go. . . . .	86	We Are One in Christ Jesus. . . . .	186
That Night, at Table . . . . .	156	We Bow Before You, God . . . . .	184
The Bread Is Broken, You Are Whole . . . . .	155	We Give Thanks for Our Salvation . . . . .	147
The Brightness of God's Glory. . . . .	215	We Know That God Works Things for Good. . . . .	138
The Emmaus Road. . . . .	111	We Live Not for Ourselves . . . . .	144
The First Place. . . . .	199	We Pray that God Will Dwell in Us. . . . .	184
The Fruit of the Spirit . . . . .	178	We Sing of Loyal Lydia . . . . .	128
The God and Father of Our Lord. . . . .	231	We Went As You Told Us. . . . .	60
The Gospel of Christ Is the Power of God . . . . .	132	Well, the Lord Gave a Party . . . . .	46
The Grace. . . . .	173	What Fabled Names from Judah's Past . . . . .	61
The Kingdom of Our God Is Like . . . . .	34	What God Prepares . . . . .	150
The Lord's Prayer. . . . .	23	When God Begins a Work. . . . .	193
The Man Whose Little One . . . . .	81	When God Our Savior's Love for Us . . . . .	214
The Mystery Now Unfolds. . . . .	165	When Herod Reigned in Israel. . . . .	12
The Night Was Dark . . . . .	109	When Jesus Passed through Jericho . . . . .	70
The One Born Blind Is Silent . . . . .	80	When Jesus the Healer . . . . .	76
The Reign of God Is Near at Hand . . . . .	2	When Jesus Walked Beside the Shore . . . . .	17
The Samaritan Woman . . . . .	36	When the Son of God Was Dying . . . . .	104
The Son of Man Has Been Revealed . . . . .	245	When We Are Living. . . . .	145
		Where Charity and Love Are Found. . . . .	162
		Where Love Is Found . . . . .	162

Where Mists upon the Mountain	
Swirled . . . . .	91
Where Two or Three . . . . .	57
While by the Sheep We Watched at Night . . . . .	10
While Mary Listened to the Lord. . . . .	68
Who Has Known the Mind of the Lord . . . . .	141
Why Stare at Heaven's Distant Blue . . . . .	117
Why Would We Light a Lamp . . . . .	21
With Body Bent. . . . .	84
With God All Things Are Possible. . . . .	59
You Appeared, O Christ . . . . .	209
You Are a Chosen Race . . . . .	234
You Are the Salt for the Earth, O People. . . . .	20
You Have Put on Christ. . . . .	176
You Who Know the Lord Is Gracious . . . . .	232