

403 Open Now Thy Gates of Beauty

1 O - pen now thy gates of beau - ty, Zi - on, let me
 2 Gra - cious God, I come be - fore thee; come thou al - so
 3 Speak, O Lord, and I will hear thee; let thy will be

en - ter there, where my soul in joy - ful du - ty
 un - to me; where we find thee and a - dore thee,
 done in - deed; may I un - dis - turbed draw near thee,

waits for God who an - swers prayer; O how bless - ed
 there a heaven on earth must be; to my heart O
 while thou dost thy peo - ple feed. Here of life the

is this place, filled with so - lace, light, and grace.
 en - ter thou; let it be thy tem - ple now.
 foun - tain flows; here is balm for all our woes.

In the first stanza "Zion" is not a general synonym for Jerusalem but a reference to the part of the city where the Temple stood. It prepares the way for the interior temple of the heart in stanza two. The pre-existing tune is by a prominent German Reformed hymnwriter.

404 What Is This Place

1 What is this place, where we are meet - ing? On - ly
 2 Words from a - far, stars that are fall - ing, Sparks th
 3 And we ac - cept bread at his ta - ble, bro - ken

earth its floor. Walls and a roof, shel - ter - ing peo - ple,
 us like seed: names for our God, dreams, signs, and won - der
 liv - ing sign. Here in this world, dy - ing and liv - ing,

light, an o - pen door. Yet it be - comes a
 past are what we need. We in this place re -
 oth - er's bread and wine. This is the place where

lives when we are gath - ered here, and know our Go
 speak a - gain what we have heard: God's free re - dee
 ceive what we need to in - crease: God's jus - tice an

This text by a 20th-century Jesuit beautifully captures the fundamental truth that "church" is not the building but the people who come together in order to be nourished by Word and to show forth Christ's redeeming presence in the world.

196 All Glory, Laud, and Honor

Refrain

All glo - ry, laud, and hon - or to thee, Re-deem-er, King,

to whom the lips of chil - dren made sweet ho-san-nas ring!

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
 2 The peo - ple of the He - brews with palms be - fore thee went;
 3 To thee, be - fore thy pas - sion, they sang their hymns of praise;
 4 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

who in the Lord's name com - est, the King and bless - ed One.
 our praise and prayers and an - thems be - fore thee we pre - sent.
 to thee, now high ex - alt - ed, our mel - o - dy we raise.
 who in all good de - light - est, thou good and gra - cious King!

These stanzas for Palm Sunday have been selected and translated from a much longer Latin poem written by a bishop who was the leading theologian in Charlemagne's court. They are sung to a 17th-century German

197 Hosanna, Loud Hosanna

1 Ho - san - na, loud ho - san - na, the lit - tle chi - dren
 2 From Ol - i - vet they fol - lowed 'mid an ex - ulta - tion
 3 "Ho - san - na in the high - est!" That an - cient son

through pil - lared court and tem - ple the joy - ful an - gels
 the vic - tor palm branch wav - ing, and chant - ing clear
 for Christ is our Re - deem - er; the Lord of heave - ns

To Je - sus, who had blessed them, close fold - ed to
 the Lord of earth and heav - en rode on in lo - ve
 O may we ev - er praise him with heart and lip

the chil - dren sang their prais - es, the sim - plest an - gels
 nor scorned that lit - tle chil - dren should on his be - half
 and in his bliss - ful pres - ence e - ter - nal - ly

The opening two stanzas narrate the first Palm Sunday in the past tense, but the third stanza is in the present tense to emphasize what current singers do and believe. The repeated elements in the German text support the repetitive patterns in a crowd's chant.

All Glory, Laud, and Honor

all glo - ry, laud, and hon - or to thee, Re-deem-er, King,

whom the lips of chil - dren made sweet ho-san-nas ring!

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 praise and prayers and an - thems be - fore thee we pre - sent.
 thee, now high ex - alt - ed, our mel - o - dy we raise.
 in all good de - light - est, thou good and gra - cious King!

These words for Palm Sunday have been selected and translated from a much longer Latin poem written by Hildegard of Bingen. She was the leading theologian in Charlemagne's court. They are sung to a 17th-century German tune adapted for these words in the mid-19th century.

197 Hosanna, Loud Hosanna

1 Ho - san - na, loud ho - san - na, the lit - tle chil - dren sang;
 2 From Ol - i - vet they fol - lowed 'mid an ex - ult - ant crowd,
 3 "Ho - san - na in the high - est!" That an - cient song we sing,

through pil - lared court and tem - ple the joy - ful an - them rang,
 the vic - tor palm branch wav - ing, and chant - ing clear and loud;
 for Christ is our Re - deem - er; the Lord of heaven, our King,

To Je - sus, who had blessed them, close fold - ed to his breast,
 the Lord of earth and heav - en rode on in low - ly state,
 O may we ev - er praise him with heart and life and voice,

the chil - dren sang their prais - es, the sim - plest and the best.
 nor scorned that lit - tle chil - dren should on his bid - ding wait.
 and in his bliss - ful pres - ence e - ter - nal - ly re - joice.

The opening two stanzas narrate the first Palm Sunday in the past tense, but the third stanza shifts to the present tense to emphasize what current singers do and believe. The repeated elements in this anonymous German tune suggest the repetitive patterns in a crowd's chant.