

93 O Day of Rest and Gladness



1 O day of rest and glad - ness, O day of joy and light,
 2 On you, at earth's cre - a - tion the light first had its birth;
 3 On you, God's peo - ple, meet - ing, the Ho - ly Scrip-ture hear,



O balm for care and sad - ness, most beau - ti - ful, most bright;
 on you, for our sal - va - tion Christ rose from depths of earth;
 Christ's liv - ing pres - ence greet - ing, through bread and wine made near.



on you, the high and low - ly, through a - ges joined in tune,
 on you, our Lord vic - to - rious sent Spir - it forth from heaven.
 New grac - es ev - er gain - ing from this our day of rest,



sing "Ho - ly, ho - ly, ho - ly" to the great God tri - une.
 And thus on you, most glo - rious, a tri - ple light was given.
 we reach the rest re - main - ing to spir - its of the blest.



this text the first day of the week represents a threefold commemoration of Creation, Resurrection, and Pentecost—each an encounter with Trinitarian activity centered on one of the Three Persons. The tune name calls the secular German song adapted for use with several hymns.

394 Christ Is Made the Sure Foundation



1 Christ is made the sure foun - da - tion, Christ the head and
 2 To this tem - ple, where we call you, come, O Lord of
 3 Here be - stow on all your ser - vants what they seek from
 4 Laud and hon - or to the Fa - ther, laud and hon - or



cor - ner - stone, cho - sen of the Lord and pre - cious,
 hosts, and stay; come, with all your lov - ing - kind - ness;
 you to gain; what they gain from you, for - ev - er
 to the Son, laud and hon - or to the Spir - it,



bind - ing all the church in one; ho - ly Zi - on's
 hear your peo - ple as we pray, and your full - est
 with the bless - ed to re - tain; and here - af - ter
 ev - er three and ev - er one: one in might and



help for - ev - er, and our con - fi - dence a - lone.
 ben - e - dic - tion shed with - in these walls to - day.
 in your glo - ry ev - er - more with you to reign.
 one in glo - ry while un - end - ing a - ges run!



Guitar chords in Pew Edition do not correspond with keyboard harmony.

Although this ancient text has often been used at church dedications, the first stanza clearly refers to the people of God and the second to the place where they meet. The stately and soaring tune is aptly named for the edifice where the composer served as organist and is buried.

757 Today We All Are Called to Be Disciples

1 To - day we all are called to be dis - ci - ples of the
2 God made the world and at its birth or - dained our hu - man
3 Pray jus - tice may come roll - ing down as in a might - y
4 May we in ser - vice to our God act out the liv - ing

Lord, to help to set the cap - tive free, make
race to live as stew - ards of the earth, re -
stream, with righ - teous - ness in field and town to
word, and walk the road the saints have trod till

plow - share out of sword, to feed the hun - gry, quench their
spond - ing to God's grace. But we are vain and sad - ly
cleanse us and re - deem. For God is long - ing to re
all have seen and heard. As stew - ards of the earth may

thirst, make love and peace our fast, to serve the
proud; we sow not peace but strife. Our dis - cord
store an earth where con - flicts cease, a world that
we give thanks in one ac - cord to God who

poor and home - less first, our ease and com - fort last.
spreads a dead - ly cloud that threat - ens all of life.
was cre - at - ed for a har - mo - ny of peace.
calls us all to be dis - ci - ples of the Lord.

This text placing stewardship in the context of faithful witness was written by a retired Presbyterian minister to be part of the 1986 stewardship campaign titled "Called to Be Disciples." The tune name recalls the Sussex village where the arranger first heard the melody.

2 Judge Eternal, Throned in Splendor



Judge E - ter - nal, throned in splen - dor, Lord of lords and
Still the wea - ry folk are pin - ing for the hour that
Crown, O God, your own en - deav - or; cleave our dark - ness



ing of kings, with your liv - ing fire of judg - ment
rings re - lease, and the cit - y's crowd - ed clang - or
ith your sword; feed the faith - less and the hun - gry



urge this land of bit - ter things; so - lace all its
ries a - loud for sin to cease, and the home - steads
with the rich - ness of your word; cleanse the bod - y



vide do - min - ion with the heal - ing of your wings.
nd the wood - lands plead in si - lence for their peace.
of this na - tion through the glo - ry of the Lord.



than a century after it was written, this plea for national purification has lost none of its power, nor has
eed for social justice grown less acute. It is set to a traditional Welsh tune named for a long-inhabited
in north Wales overlooking the River Clywd.

343 Where Cross the Crowded
Ways of Life

1 Where cross the crowd - ed ways of life, where sound the
2 In haunts of wretch - ed - ness and need, on shad - owed
3 From ten - der child - hood's help - less - ness, from hu - man
4 The cup of wa - ter given for you still holds the



cries of race and clan, a - bove the noise of
thresh - olds fraught with fears, from paths where hide the
grief and bur - dened toil, from fam - ished souls, from
fresh - ness of your grace; yet long these mul - ti -



self - ish strife, we hear your voice, O Son of Man.
lures of greed, we catch the vi - sion of your tears.
sor - row's stress, your heart has nev - er known re - coil.
tudes to view the sweet com - pas - sion of your face.



5 O Master, from the mountainside,
make haste to heal these hearts of pain;
among these restless throngs abide;
O tread the city's streets again;

6 Till all the world shall learn your love,
and follow where your feet have trod;
till glorious from your heaven above
shall come the city of our God.

Because dense populations always result in concentrated hardships, this vivid yet timeless evocation of
urban need connects to our own day as well as to Jesus' lament over Jerusalem (Matthew 23:37/Luke 13:34).
This tune was the first used with this text and is now customary.