

## 393 O Day of Rest and Gladness



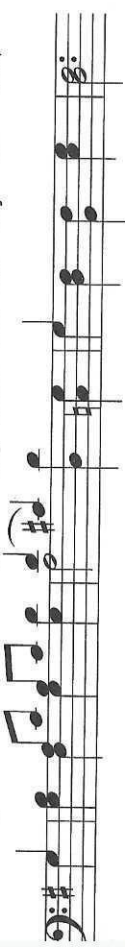
- 1 O day of rest and glad - ness, O day of joy and light,
- 2 On you, at earth's cre - a - tion the light first had its birth;
- 3 On you, God's peo - ple, meet - ing, the Ho - ly Scrip - ture hear,



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.



In 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 recalls the secular German song adapted for use with several hymns.

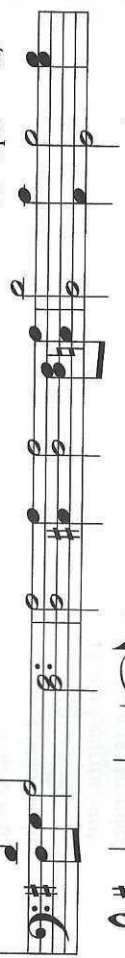
## 394 Christ Is Made the Sure Foundation



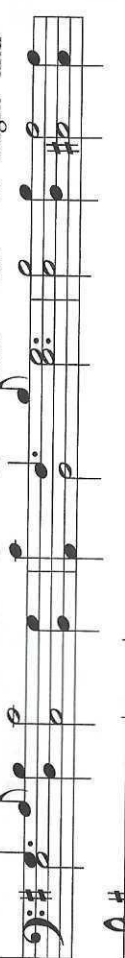
- 1 Christ is made the sure foun - da - tion, Christ the head and
- 2 To this tem - ple, where we call you, come, O Lord of
- 3 Here be - stow on all your ser - vants what they seek from
- 4 Laud and hon - or to the Fa - ther, laud and hon - or



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.

# 233 The Day of Resurrection!

1 The day of res - ur - rec - tion! Earth, tell it out a - broad,  
 2 Let hearts be purged of e - vil that we may see a - right  
 3 Now let the heavens be joy - ful; let earth its song be - gin;

the Pass - o - ver of glad - ness, the Pass - o - ver of God.  
 the Lord in rays e - ter - nal of res - ur - rec - tion light,  
 the round world keep high tri - umph and all that is there - in.

From death to life e - ter - nal, from sin's do - min - ion free,  
 and lis - tening to his ac - cents, may hear, so calm and plain,  
 Let all things seen and un - seen their notes of glad - ness blend,

our Christ has brought us o - ver with hymns of vic - to - ry.  
 his own "All hail!" and hear - ing, may raise the vic - tor strain.  
 for Christ the Lord has ris - en, our joy that has no end.

The roots of this English text come from a mid-8th century Greek hymn that continues to be used in Orthodox churches at the midnight Eucharist marking the beginning of Easter. The tune is named for the county in northwestern England where the composer was then an organist.

# 234 Come, You Faithful, Raise!

1 Come, you faith - ful, raise the strain / of tri - um - ph  
 2 'Tis the spring of souls to - day; Christ has burst  
 3 Now the queen of sea - sons, bright with the day  
 4 Nei - ther could the gates of death, nor the tomb

God has brought forth Is - ra - el in - to joy  
 and from three days' sleep in death as a sun  
 with the roy - al feast of feasts comes its joy  
 nor the watch - ers, nor the seal hold you as

loosed from Pha - raoh's bit - ter yoke Ja - cob's sons  
 All the win - ter of our sins, long and dark,  
 comes to glad Je - ru - sa - lem, who with true  
 but to - day, a - mong your own, you ap - pear

led them with un - moist - ened foot through the Red  
 from the Light, to whom we give laud and praise  
 wel - comes in un - wea - ried strains Je - sus' res - ur - rection  
 your deep peace, which ev - er - more pass - es by

One of the many ancient hymns translated into English in the 19th century, this tune was originally part of a longer Greek liturgical text. This tune was created for this hymn who later rose to fame as a composer of operettas.

# 529 Draw Us in the Spirit's Tether

1 Draw us in the Spir - it's teth - er, for when hum - bly  
 2 As dis - ci - ples used to gath - er in the name of  
 3 All our meals and all our liv - ing make as sac - ra -

in your name two or three are met to - geth - er,  
 Christ to sup, then with thanks to God the giv - er  
 ments of you, that by car - ing, help - ing, giv - ing,

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

you are in the midst of them.  
 break the bread and bless the cup,  
 we may be dis - ci - ples true.

Al - le - lu - ia! Al - le -  
 Al - le - lu - ia! Al - le -  
 Al - le - lu - ia! Al - le -

lu - ia!  
 lu - ia!  
 lu - ia!

Here we touch your gar - ment's hem,  
 so now bind our friend - ship up,  
 We will serve with faith a - new,

This communion text calls attention to the inherent sacramental nature of all meals and the communal dimensions of all human interaction. The tune, originally composed for an anthem setting of this text, honors the institution where the composer was trained and later taught.