

What Wondrous Love Is This 215



1 What won - drous love is this, O my soul, O my
 2 When I was sink - ing down, sink - ing down, sink - ing
 3 To God and to the Lamb, I will sing, I will
 4 And when from death I'm free, I'll sing on, I'll sing



soul, what won - drous love is this, O my soul! What
 down, when I was sink - ing down, sink - ing down, when
 sing, to God and to the Lamb, I will sing; to
 on; and when from death I'm free, I'll sing on; and



won - drous love is this that caused the Lord of
 I was sink - ing down be - neath God's righ - teous
 God and to the Lamb who is the great I
 when from death I'm free, I'll sing and joy - ful



bliss to bear the dread - ful curse for my soul, for my
 frown, Christ laid a - side his crown for my soul, for my
 AM, while mil - lions join the theme, I will sing, I will
 be, and through e - ter - ni - ty, I'll sing on, I'll sing



soul, to bear the dread - ful curse for my soul!
 soul, Christ laid a - side his crown for my soul!
 sing; while mil - lions join the theme, I will sing!
 on; and through e - ter - ni - ty I'll sing on.

With its ballad-like repetitions before and after each stanza's central narrative lines, this meditative text needs performance in order to be effective. Its haunting melody proves the means of convincing us that the only adequate response to "wondrous love" is "sing on."

GATHERING

386

Come, Worship God

(Psalm 95)



1 Come, wor - ship God, who is wor - thy of hon - or;
2 Ruled by your might are the heights of the moun - tains;
3 We are your peo - ple, the sheep of your pas - ture;
4 Now let us lis - ten, for you speak a - mong us;

en - ter God's pres - ence with thanks and a song!
held in your hands are the depths of the earth.
you are our Mak - er, and to you we pray.
o - pen our hearts to re - ceive what you say.

You are the rock of your peo - ple's sal - va - tion
Yours is the sea, yours the land, for you made them,
Glad - ly we kneel in o - be - dience be - fore you;
Peace be to all who re - mem - ber your good - ness,

to whom our ju - bi - lant prais - es be - long.
God a - bove all gods, who gave us our birth.
great is the one whom we wor - ship this day!
trust in your word, and re - joice in your way!

Psalm 95, often called *Venite* from its first word in Latin, has long served as an opening canticle in the worship of Western Christianity. John Calvin found here two reasons to praise God: for sustaining the created world and for adopting the church into a gracious relationship.

TEXT: Michael Perry, 1980

MUSIC: Paris Antiphoner, 1681; harm. La Feillée's *Méthode du plain-chant*, 1808

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O QUANTA QUALIA

11.10.11.10

817 We Walk by Faith and Not by Sight

1 We walk by faith and not by sight; with
 2 We may not touch your hands and side, nor
 3 Help then, O Lord, our un - be - lief; and
 4 And when our life of faith is done, in

gra - cious words draw near, O Christ, who spoke as
 fol - low where you trod; but in your prom - ise
 may our faith a - bound to call on you when
 realms of clear - er light may we be - hold you

none e'er spoke: "My peace be with you here."
 we re - joice and cry, "My Lord and God!"
 you are near and seek where you are found.
 as you are, with full and end - less sight.

Guitar chords do not correspond with keyboard harmony.

The opening line here is essentially a quotation of 2 Corinthians 5:7, but that affirmation is fleshed out by references to the appearance of the risen Christ to Thomas (John 20:19–29). The shape note tune, named for a stream in Fayette County, Pennsylvania, adds resolution to the words.

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Steal Away

Refrain

Steal a-way, steal a-way, steal a-way to Je-sus!

Steal a-way, steal a-way home; I ain't got long to stay here.

Fine

1 My Lord, he calls me; he calls me by the thun-der.
 2 Green trees are bend-ing; poor sin-ners stand a trem-bling.
 3 My Lord, he calls me; he calls me by the light-ning.

The trum-pet sounds with-in my soul; I ain't got long to stay here.

to Refrain

This spiritual illustrates the double meanings at work in many African American slave songs: it is both a call for a direct encounter with Jesus and a summons to slip away from servitude to freedom. Nat Turner reportedly used this song to call together his followers in 1831.