

Sermons in Song – Hymnal Supplement

Hymns of the Sacrament

737 – God’s Own Child, I Gladly Say It
(Disc 1, Track 9 Christian Worship Supplement Hymn Sampler)

1. God’s own child, I gladly say it:
I am baptized into Christ!
He, because I could not pay it,
Gave my full redemption price.
Do I need earth’s treasures many?
I have one worth more than any
That brought me salvation free
Lasting to eternity!
2. Sin, disturb my soul no longer:
I am baptized into Christ!
I have comfort even stronger:
Jesus’ cleansing sacrifice.
Should a guilty conscience seize me
Since my baptism did release me
In a dear forgiving flood,
Sprinkling me with Jesus’ blood?
3. Satan, hear this proclamation:
I am baptized into Christ!
Drop your ugly accusation,
I am not so soon enticed.
Now that to the font I’ve traveled,
All your might has come unraveled,
And, against your tyranny,
God, my Lord, unites with me!
4. Death, you cannot end my gladness:
I am baptized into Christ!
When I die, I leave all sadness
To inherit paradise!
Though I lie in dust and ashes
Faith’s assurance brightly flashes:
Baptism has the strength divine
To make life immortal mine.
5. There is nothing worth comparing
To this lifelong comfort sure!
Open-eyed my grave is staring:
Even there I’ll sleep secure.
Though my flesh awaits its raising,
Still my soul continues praising:
I am baptized into Christ;
I’m a child of paradise!

Erdmann Neumeister, 1671-1756; tr. Robert E. Voelker, b. 1957 © 1991 Robert E. Voelker

1. How does this hymn capture what is said about Luther, “When the Devil assailed [Luther], he would answer ‘I am baptized.’” (*Here I Stand*, Abingdon Press, 1950 edition, by Roland Bainton, p. 367)? **A similar phrase is repeated throughout the hymn, “I am baptized into Christ.”** What lies behind this phrase that Luther and this hymn would put it front and center? **In baptism God claims us as his own, washes our sins away, and unites us with Christ. As a result none of our spiritual enemies can lay any claim on us or throw any accusation against us. Our baptism into Christ means the defeat of our enemies.**
2. How does verse one poetically highlight the inestimable value of baptism? **It does so with the rhyming phrase, “Do I need earth’s treasures many? I have one worth more than any.”**
3. Which of our enemies does baptism conquer according to verse two? **Baptism conquers sin and as a result it does away with our guilt as well.**
4. Which enemy is repelled by baptism in verse three and why? **Baptism repels Satan because our “travel to the font” means we have been claimed by Christ (“alive to God in Christ Jesus” Romans 6) and Satan’s power against us has ended.**
5. Which enemy does verse four boldly defy? **Verse four boldly defies death because of our baptism.** How is it true that the full effects of baptism aren’t realized by us until we die? **Even though baptism ends our relationship with sin, nonetheless while we are still in this body, our Old Adam still bothers us. That Old Adam, once drowned in our baptism, comes to life again each day to pester us. He only dies completely when we rid ourselves of this world at our death.**
6. How does this hymn stress the continuing significance of our baptism? **Though the hymn speaks of the action of baptism as a past event, the victory over our enemies is spoken of as present realities. This reflects the fourth part of baptism as Luther explained it. As a congregation, what things can you do to encourage people to live daily in their baptism? Answers will vary. Suggestions: frame your baptismal certificate, make a banner that the baptized can take home, send cards from the church on baptismal days, use Luther’s suggestion to make the sign of the cross as a daily remembrance of baptism.**
7. What comforts does verse five give you about people you know who have died and were baptized? **Baptism gives us the confidence to “sleep secure” because of the great things God did in our baptism. Those who have died in the Lord wait only for the day when body and soul join together to live forever in heaven. What a comfort!**
8. Baptism, though it looks serene, fills us with energy to face our bitterest enemies because it unites us with Christ. Sing through this hymn or listen to it on the CD. How does the music reflect that energy? **The running eighth notes in the melody line (often two notes per syllable) reflect that energy.**
9. In the week ahead think of ways that you can remind yourself of your baptism every day.

Sermons in Song – Hymnal Supplement

Hymns of the Sacrament

740 – Draw Near

(Disc 1, Track 10 Christian Worship Supplement Hymn Sampler)

Refrain

*Draw near, draw near! Take the body of your Lord.
Draw near, draw near! Drink the blood for you
outpoured!*

1. Draw near and take the body of your Lord,
And drink the holy blood for you outpoured.
Saved by his body and his holy blood,
With souls refreshed we give our thanks to God.

Refrain

2. Christ our Redeemer, God's eternal Son,
Has by his cross and blood the vict'ry won.
He gave his life for greatest and for least,
Himself the off'ring and himself the Priest.

Refrain

3. Let us approach with faithful hearts sincere,
And take the pledges of salvation here.
Christ, who in this life all the saints defends,
Gives all believers life that never ends.

Refrain

4. With heav'nly bread makes the hungry whole,
Gives living waters to the thirsting soul.
Lord of the nations, to whom all must bow,
In this great feast of love is with us now.

Refrain

7th century hymn, tr. by John M. Neale, 1818-1866, alt.

1. How does the refrain proclaim that Christ is really present in the sacrament? **The refrain makes it clear that what we are invited to partake of is the "body of your Lord" and the "blood for you outpoured."** Confer the words of institution in the Gospels to see how closely this hymn mirrors the message of the Scriptures.
 2. The reciprocal relationship between God and his people is best expressed in the passage "We love because he first loved us." (1 John 4:19). In verse one, where is that relationship expressed within the sacrament? **God's love for us is expressed in the words "saved by his body and his holy blood."** Our love for God is expressed in the words "souls refreshed we give our thanks to God."
 3. How does verse two teach us that God shows no favorites? **Jesus gave his life for the "greatest and for least."** Why is that good to know when we come to the altar to receive the sacrament? **Our sin and guilt may make us feel like unworthy guests at the Lord's table, but here we are assured that Jesus died to save us all, no matter how great or small a sinner we may be.**
 4. Explain what the hymn-writer means by "himself the off'ring and himself the Priest." **John proclaimed Jesus as the "Lamb of God who takes away the sin of the world" – Jesus was the offering! The writer to the Hebrews tells us that Jesus is the "High Priest that meets our needs" – Jesus was also the priest, who offered himself as the payment for the sins of the world.**
 5. What phrase in verse three emphasizes what it means to be truly prepared to receive the sacrament? **"faithful hearts" – Confer Luther's explanation of worthy reception in part four of Holy Communion in the Small Catechism (proper preparation requires only faith).**
 6. Look up the prayer near the bottom of page 36 in *Christian Worship: A Lutheran Hymnal*. What parts of that prayer are reflected in verse three? **"defends" and "life that never ends" = "lives and reigns... now and forever." "pledges of salvation" = "pledge of your forgiveness."**
7. According to verse four, God feeds the hungry and satisfies the thirsty in the sacrament. What is our hunger and thirst? **We hunger and thirst for righteousness.** What does God feed us or give us to drink? **God feeds us his very own self – hidden behind bread and wine – in which he unites us to himself and everything that he is and does. In the Lord's Supper we actually receive the righteousness for which we yearn – the righteousness of Christ through the forgiveness of sins.**
 8. What irony do you sense in the last two phrases of verse four? **Even though we stand in awe of the Lord of nations, we can join him at his feast, in which he is really present with us – he is present NOT to frighten us, but to comfort us in this "feast of love."**
 9. Sing through this hymn or listen to it on the CD. Does the text of this hymn strike you as ancient or contemporary? **Answers will vary. Show the class that the text is from the 7th century!** Give reasons for your answer. In the week ahead look up those hymns in *Christian Worship: A Lutheran Hymnal* that were translated by John M. Neale (confer page 940 in *CW* for a list of those hymns) and ponder the messages of these ancient texts.

Sermons in Song – Hymnal Supplement

Hymns of the Sacrament

741 – Take and Eat

(Disc 2, Track 6 Christian Worship Supplement Hymn Sampler)

Refrain

*Take and eat, take and eat,
this is my body given up for you.
Take and drink, take and drink,
this is my blood, given up for you.*

1. I am the Word that spoke and light was made;
I am the seed that died to be reborn;
I am the bread that comes from heaven above;
I am the vine that fills your cup with joy.

Refrain

2. I am the way that leads the exile home;
I am the truth that sets the captive free;
I am the life that raises up the dead;
I am your peace, true peace my gift to you.

Refrain

3. I am the Lamb that takes away your sin;
I am the gate that guards you night and day.
You are my flock; you know the shepherd's voice.
You are my own; your ransom is my blood.

Refrain

4. I am the cornerstone that God has laid,
A chosen stone and precious in his eyes.
You are God's dwelling place; on me you rest,
Like living stones, a temple for God's praise.

Refrain

5. I am the light that came into the world;
I am the light that darkness cannot hide;
I am the Morning Star that never sets.
Lift up your face, in you my light will shine.

Refrain

6. I am the First and Last, the Living One;
I am the Lord who died that you might live;
I am the Bridegroom, this my wedding song.
You are my bride, come to the marriage feast.

Refrain

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1. Where and when do we often hear the words of the refrain? *We hear them from the Gospels, we here them on Maundy Thursday, and we hear them during distribution.*
2. What (or who) is the focal point of the verse of this hymn? *Jesus our Savior.* Why do you think the hymn-writer chose to match the message of these verses with a refrain about the Lord's Supper? *The refrain reminds us that in the supper we receive Jesus Christ – the verses underscore exactly who it is we receive... the same Jesus who is also all these things listed in the verses.*
3. The verses of this hymn take up some of the "I am" statements of Jesus together with other symbolic descriptions of Jesus (and the church). Match the image taken from the hymn (on the left) with the appropriate Bible passage (on the right):

23 _ The Word	1. Eph. 2:20
12 _ The seed	2. John 14:6
16 _ The bread	3. 1 Thess. 5:10
_6 _ The vine	4. John 8:12
2,8,14 The way	5. Heb. 9:15
2,8,14 The truth	6. John 15:5
2,8,14 The life	7. Rev. 21:9
13 _ Your peace	8. John 14:6
10 _ The Lamb	9. 1 Ptr. 2:6
17 _ The gate	10. John 1:29
22 _ The flock/shepherd	11. Rev. 1:18
_5 _ Your ransom	12. John 12:24
_1 _ The cornerstone	13. John 14:27
_9 _ Chosen/precious stone	14. John 14:6
24 _ Dwelling place	15. Rev. 1:17
19 _ Living stones/temple	16. John 6:41
21 _ The light	17. John 10:7,9
_4 _ Darkness cannot hide	18. Rev. 22:16
18 _ The Morning Star	19. 1 Ptr. 2:5
15 _ The First and Last	20. Rev. 19:7-9
11 _ The Living One	21. John 9:5
_3 _ The Lord who died/live	22. John 10:27
_7 _ The Bridegroom	23. John 1:1-3
20 _ The bride/marriage feast	24. Eph. 2:22

More than just look up the passages, explore and explain them!

4. Sing through this hymn or listen to it on the CD. The refrain is not difficult to sing. One might even sing it while waiting to commune. What advantage might there be in this? *Whereas such singing may be distracting for some, others might find it a creative way of staying focused on the sacrament and its tremendous gifts.*

Sermons in Song – Hymnal Supplement

Hymns of the Sacrament

744 – You Satisfy the Hungry Heart

(Disc 2, Track 15 Christian Worship Supplement Hymn Sampler)

Refrain

*You satisfy the hungry heart
With gift of finest wheat,
Come, give to us, O saving Lord,
The bread of life to eat.*

1. As when the shepherd calls the sheep,
They know and heed that voice,
So when you call your family,
We follow and rejoice.

Refrain

2. With joyful lips we sing to you
Our praise and gratitude,
That you should count us worthy friends,
To share this heav'nly food.

Refrain

3. Is not the cup we bless and share
The blood of Christ outpoured?
Do not one cup, one loaf, declare
Our oneness in the Lord?

Refrain

4. The myst'ry of your presence here,
No mortal tongue can tell;
Whom all the world cannot contain
Comes in our hearts to dwell.

Refrain

5. In gracious love you give yourself;
Then selfless let us be,
To serve each other in your name
In truth and charity.

Refrain

Robert E. Kreutz, © 1977 Archdiocese of Philadelphia.

1. What is meant by the poetic expression “finest wheat”?
We confess that in the Lord’s Supper both the elements and Christ are present. Can there be any “wheat” finer than that bread which conveys to us Christ “in, with and under” it? No other wheat sustains our souls for eternity than the wheat of the Lord’s Supper. Lead the class in a discussion of the value of poetic expressions. From an earthly point of view, poetry has a way of driving concepts into our head and heart that mere prose sometimes lacks.
2. How is the celebration of the Lord’s Supper a call from the Good Shepherd to his sheep? *Jesus is present in the Lord’s Supper, and it is he who invites us to partake of its great blessings. Though it is our pastor speaking, nonetheless, we can hear the voice of the Good Shepherd say “Come, for all things are ready,” or “Take eat, take drink...”*
3. “Worthy” is a term of evaluation. When we examine ourselves in preparation for the Lord’s Supper, what might lead us to think we are unworthy? *Any careful examination of our hearts will lead to the inevitable conclusion that we are sinners, entirely unworthy to sit as guests at the Lord’s Table. What assures us that we are “worthy friends”? Though our sins may weigh us down, still it is our Lord himself who bids us to come and partake. He does so because in this Supper he has the cure for the sins that so overwhelm us. His Supper is no ordinary feast, but it is a feast of forgiveness, in which he himself declares us worthy. Faith trusts this Word of God, and so we are properly prepared for the celebration!*
4. Verse two calls the Lord’s Supper “heav’nly food.” In view of that phrase, when we set apart the bread and wine for their use in the Lord’s Supper, who is using the elements? *We do not set apart the elements for OUR use; we set them apart for the LORD’S use. God is active in the Supper, covering himself in bread and wine to bring us all the blessings of the Christ.*
5. How does verse three explore the name we often give to this sacrament of “communion”? *The words “share, one cup, one loaf, oneness in the Lord” all support the idea that the Lord’s Supper is “communion” – Christ in communion with the elements, Christ in communion with us, and we in communion with each other.*
6. How is Christ’s presence in the sacrament spoken of in verse four? *“myst’ry of your presence” How does Luther express the mystery of Christ’s presence in the Small Catechism? The words “in, with, and under” express the mystery of Christ’s sacramental presence.*
7. The benefits of the Lord’s Supper continue beyond the celebration. What continued blessing does verse five speak of? *Christ “for us” in the sacrament, leads to living Christ “in us”.*
8. Sing through this hymn or listen to it on the CD. The three hymns in this study from the communion section of the Supplement are all hymns with a refrain. Of what benefit might that be when the hymn is sung during distribution? *Smaller congregations might find it difficult to sustain singing during distribution when most of the people are either in line or at the table. Refrain songs are easier to sing for the few who may be in the pew or for those who are in line.*
9. The sacraments have been called the “visible Gospel.” How is that true? *Bread and wine are tangible, visible elements by which God proclaims the Gospel of forgiveness. In the coming week examine some communion hymns of your choice and meditate on how they explore the “visible Gospel.”*