

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!

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)? What lies behind this phrase that Luther and this hymn would put it front and center?
2. How does verse one poetically highlight the inestimable value of baptism?
3. Which of our enemies does baptism conquer according to verse two?
4. Which enemy is repelled by baptism in verse three and why?
5. Which enemy does verse four boldly defy? How is it true that the full effects of baptism aren’t realized by us until we die?
6. How does this hymn stress the continuing significance of our baptism? As a congregation, what things can you do to encourage people to live daily in their baptism?
7. What comforts does verse five give you about people you know who have died and were baptized?
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?
9. In the week ahead think of ways that you can remind yourself of your baptism every day.

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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 hvmn. tr. by John M. Neale. 1818-1866. alt.

1. How does the refrain proclaim that Christ is really present in the sacrament?
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?
3. How does verse two teach us that God shows no favorites? Why is that good to know when we come to the altar to receive the sacrament?
4. Explain what the hymn-writer means by "himself the off'ring and himself the Priest."
5. What phrase in verse three emphasizes what it means to be truly prepared to receive the sacrament?
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?

7. According to verse four, God feeds the hungry and satisfies the thirsty in the sacrament. What is our hunger and thirst? What does God feed us or give us to drink?
8. What irony do you sense in the last two phrases of verse four?
9. Sing through this hymn or listen to it on the CD. Does the text of this hymn strike you as ancient or contemporary? 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.

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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?
2. What (or who) is the focal point of the verse of this hymn? Why do you think the hymn-writer chose to match the message of these verses with a refrain about the Lord's Supper?
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):

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

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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”?
2. How is the celebration of the Lord’s Supper a call from the Good Shepherd to his sheep?
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? What assures us that we are “worthy friends”?
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?
5. How does verse three explore the name we often give to this sacrament of “communion”?
6. How is Christ’s presence in the sacrament spoken of in verse four? How does Luther express the mystery of Christ’s presence in the Small Catechism?
7. The benefits of the Lord’s Supper continue beyond the celebration. What continued blessing does verse five speak of?

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?
9. The sacraments have been called the “visible Gospel.” How is that true? In the coming week examine some communion hymns of your choice and meditate on how they explore the “visible Gospel.”