

## Immortal, Invisible, God Only Wise 12

1 Im - mor - tal, in - vis - i - ble, God on - ly wise,  
 2 Un - rest - ing, un - hast - ing, and si - lent as light,  
 3 To all, life thou giv - est, to both great and small.  
 4 Thou reign - est in glo - ry; thou dwell - est in light.

in light in - ac - ces - si - ble hid from our eyes,  
 nor want - ing, nor wast - ing, thou rul - est in might:  
 In all life thou liv - est, the true life of all.  
 Thine an - gels a - dore thee, all veil - ing their sight.

most bless - ed, most glo - rious, the An - cient of Days,  
 thy jus - tice, like moun - tains high soar - ing a - bove;  
 We blos - som and flour - ish like leaves on the tree,  
 All praise we would ren - der; O help us to see

al - might - y, vic - to - rious, thy great name we praise.  
 thy clouds, which are foun - tains of good - ness and love.  
 then with - er and per - ish; but naught chang - eth thee.  
 'tis on - ly the splen - dor of light hid - eth thee!

The opening line of this hymn was inspired by the three divine attributes listed in 1 Timothy 1:17 (King James Version), and it continues by considering how God's life exceeds our own finite existence. The text is well set to a Welsh melody shaped by many three-note units.

577

## Lord, Have Mercy

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.  
Lord, \_\_\_\_\_ have mer - cy. Lord, \_\_\_\_\_ have mer - cy.

*Note: Lower voices may hum.*

Ky - ri - e e - le - i - son. Ky - ri - e e - le - i - son.  
Lord, \_\_\_\_\_ have mer - cy. Lord, \_\_\_\_\_ have mer - cy.

TEXT: Trad. liturgical text

MUSIC: Dinah Reindorf, 1987; arr. *Sing! A New Creation*, 2001

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Music Arr. © 2001 Faith Alive Christian Resources

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## Glory Be to the Father

581

Glo - ry be to the Fa - ther, and to the

The first system of the musical score is in 4/4 time, key of B-flat major. The treble staff features a melody of eighth and quarter notes, while the bass staff provides a harmonic accompaniment with chords and single notes.

Son, and to the Ho - ly Ghost; as it was in the be -

The second system continues the melody and accompaniment. The treble staff has a melodic line with some rests, and the bass staff continues with a steady accompaniment.

gin - ning, is now, and ev - er shall be,

The third system shows the continuation of the musical phrase. The treble staff has a melodic line with some rests, and the bass staff continues with a steady accompaniment.

world with - out end. A - men, a - men.

The fourth system concludes the piece. The treble staff has a melodic line with some rests, and the bass staff continues with a steady accompaniment, ending with a final chord in the bass staff.

## 188

## Jesus Loves Me!

1 Je - sus loves me! This I know, for the Bi - ble tells me so.  
2 Je - sus loves me! This I know, as he loved so long a - go,

Lit - tle ones to him be-long. They are weak, but he is strong.  
tak - ing chil - dren on his knee, say - ing, "Let them come to me."

*Refrain*

Yes, Je - sus loves me! Yes, Je - sus loves me!

Yes, Je - sus loves me! The Bi - ble tells me so.

Few songs of faith have supported people from cradle to grave like this one. The great theologian Karl Barth said that its opening two lines were a summary of all that he had learned. The composer formed the refrain from those lines when creating this universally used tune.

# God of Compassion, in Mercy 436

## Befriend Us

1 God of com - pas - sion, in mer - cy be - friend us,  
 2 Though we are lost, you have sought us and found us,  
 3 How shall we stray, with your hand to di - rect us,

giv - er of grace for our needs all - a - vail - ing.  
 stilled our rude hearts with your word of con - sol - ing.  
 you who the stars in their cours - es are guid - ing?

Wis - dom and strength for each day ev - er send us,  
 Wrap now your peace, like a man - tle, a - round us,  
 What shall we fear, with your power to pro - tect us,

pa - tience un - tir - ing and cour - age un - fail - ing.  
 guard - ing our thoughts and our pas - sions con - trol - ling.  
 we who walk forth in your great - ness con - fid - ing?

By ending with questions rather than simple affirmations, this text conveys a strong sense of faith in God's presence and guidance without ignoring how much of the future remains unknown. The confidence of the text is well matched by its sturdy 17th-century French tune.

606

# Praise God, from Whom All Blessings Flow Doxology

The musical score is written for two voices, Treble and Bass, in the key of D major (indicated by two sharps: F# and C#). The time signature is common time (C). The melody is primarily composed of quarter and eighth notes, with some rests. The lyrics are printed below the notes, with hyphens indicating syllables that span across notes. The score is divided into three systems, each with a Treble and Bass staff. The first system covers the first line of lyrics, the second system covers the second line, and the third system covers the third line. The final note of the third system is a whole note chord in both staves, indicating the end of the piece.

Praise God, from whom all bless - ings flow; praise \*him, all crea - tures

here be - low; praise \*him a - bove, ye heaven - ly host; praise

Fa - ther, Son, and Ho - ly Ghost. A - men.

*\*Or "God"*

# 694 Great God of Every Blessing

1 Great God of ev - ery bless - ing, of faith - ful, lov - ing care,  
2 Your Word is our sal - va - tion, the source of end - less grace,  
3 Your Spir - it is our teach - er, the light that guides our search,

you are the fount of good - ness, the dai - ly bread we share.  
in death and life ex - tend - ing your cov - e - nant em - brace.  
trans - form - ing bro - ken peo - ple in - to the ho - ly church.

How can we hope to thank you? Our praise is but a start:  
In Christ we are one bod - y; each mem - ber has a part:  
For feed - ing us with mer - cy, for wis - dom you im - part:

sin - cere - ly and com - plete - ly I of - fer you my heart.

Written for the 500th anniversary of John Calvin's birth, this text sums up his liturgical theology, ending each stanza with his motto: *Cor meum tibi offero, Domine, prompte et sincere*. By moving from plural to singular the stanzas show how corporate faith becomes personal piety.