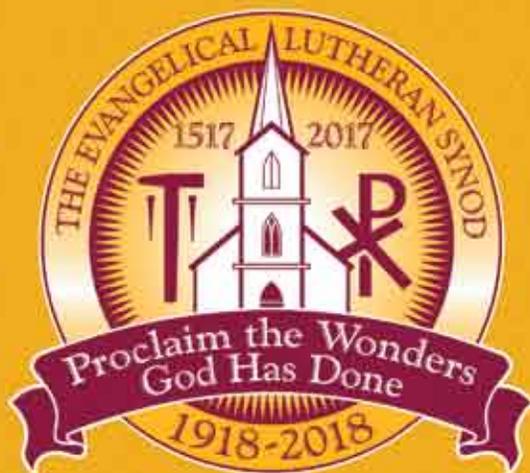


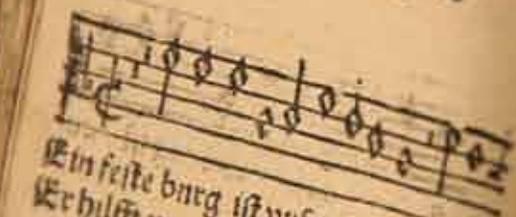
# REFORMATION HYMN FESTIVAL

SOLA SCRIPTURA  
SOLA GRATIA  
SOLA FIDE



Der xlvj. psalm/ Deus  
noster refugium et  
virtus/ etc.

Martinus Luther.

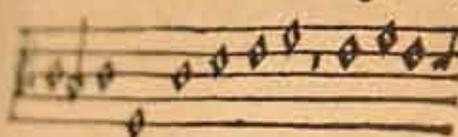


Ein feste burg ist unser Gott Ein gar  
Er hilff vns frey aus aller not/ die vns

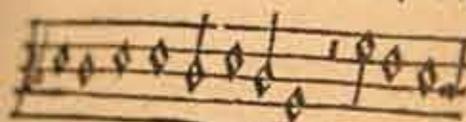


Der alte böse  
fest

50. 43



se hend/ mit cracht ers ist meine/ gros  
(macht vns



wiel list/ sein grausam rüstung ist/ auff  
erd ist



nicht seins gleichen.  
Mit vnser macht ist nichts gethan/  
wie sind gar bald verloren/ Es streit  
für vns der rechte man/ den Gott hat  
selbs

TUESDAY  
JUNE 20<sup>TH</sup>

2017

# HYMN FESTIVAL

June 20, 2017

Commemorating 500 years of the Reformation

1517-2017

**Psalm 46** (*read responsively*)

God is our refuge and strength,

**A very present help in trouble.**

<sup>2</sup> Therefore we will not fear, Even though the earth be removed,

**And though the mountains be carried into the midst of the sea;**

<sup>3</sup> Though its waters roar and be troubled,

**Though the mountains shake with its swelling.**

<sup>4</sup> There is a river whose streams shall make glad the city of God,

**The holy place of the tabernacle of the Most High.**

<sup>5</sup> God is in the midst of her, she shall not be moved;

**God shall help her, just at the break of dawn.**

<sup>6</sup> The nations raged, the kingdoms were moved;

**He uttered His voice, the earth melted.**

<sup>7</sup> The LORD of hosts is with us;

**The God of Jacob is our refuge.**

<sup>8</sup> Come, behold the works of the LORD,

**Who has made desolations in the earth.**

<sup>9</sup> He makes wars cease to the end of the earth; He breaks the bow and cuts the spear in two;

**He burns the chariot in the fire.**

<sup>10</sup> Be still, and know that I am God; I will be exalted among the nations,

**I will be exalted in the earth!**

<sup>11</sup> The LORD of hosts is with us;

**The God of Jacob is our refuge.**

**Glory be to the Father and to the Son and to the Holy Ghost,**

**As it was in the beginning, is now, and ever shall be, forevermore. Amen.**

**Commentary**

The “Glory of the Lord” appeared to God’s people in ancient times: as they wandered in the wilderness, at Mt. Sinai, at the dedication of Solomon’s Temple, and other times. But Isaiah prophesied that the “Glory of the Lord” would be revealed and all flesh would see it together. The “Glory of the Lord” was revealed when God the Son became incarnate and was born in Bethlehem. The angels sang “Glory to God in the highest,” which we now sing in paraphrase. This song of the angels became a regular weekly song of the Christian liturgy in the expanded form of the *Gloria in excelsis*, “Glory be to God on high.” This song makes each week a little celebration of our Savior who becomes human like us, that we might become holy like Him, that we might live in perfect communion

“with saints and angels and all the company of heaven,” singing eternal praise to God our Maker, Redeemer, and Comforter.

Sometimes we sing the hymn-version, “All Glory Be to God on High.” The version we now sing is also from the time of the Reformation, the *Gloria in excelsis*, paraphrased by Martin Luther. This text confesses our Christian faith in the Triune God. He is worthy of all praise because He is the Father, the everlasting God, the Almighty, enthroned on high. The only-begotten Son, the Lamb of God, sends mercy from the Father’s right hand and extends His grace to the whole world. The Spirit, who also is the Lord Most High, is worthy of praise with the Father and the Son to all eternity.

# Hymn | All Glory Be to God Alone

*Please stand at the conclusion of the hymn introduction.*

Attr. Martin Luther, 1483–1546, abr.  
Tr. W. Gustave Polack, 1890–1950, alt.

ALL EHR UND LOB  
*Gesangbuch . . . Psalmen, Geistliche Lieder,*  
Strassburg, 1541, alt.  
Harmonization: *The Lutheran Hymnal*, 1941  
Setting by Jacob B. Weber

The musical score is presented in three systems, each with a vocal line and a bass line. The key signature is one sharp (F#) and the time signature is 4/4. The first system contains the first five lines of lyrics. The second system contains the next five lines. The third system contains the final five lines. The lyrics are as follows:

*All* 1 All glo - ry be to God a - lone, For -  
*Choir* 2 We praise You, God; Your name we bless And  
*All in harmony* 3 Lord God, our King on heav - en's throne, Our  
*Choir* 4 You take the whole world's sin a - way; Have  
*All* 5 You on - ly are the Ho - ly One And

ev - er - more the high - est one, Who did our  
wor - ship You in hum - ble - ness; From day to  
Fa - ther, the Al - might - y One. O Lord, the  
mer - cy on us, Lord, we pray. You take the  
o - ver all are Lord a - lone. O Je - sus

sin - ful race be - friend And grace and peace to  
day we glo - ri - fy The ev - er - last - ing  
sole - be - got - ten One, Lord Je - sus Christ, the  
whole world's sin a - way; O Lord, re - ceive our  
Christ, we glo - ri - fy You and the Spir - it,

us ex - tend. A - mong us may His gra - cious  
 God on high. Of Your great glo - ry do we  
 Fa - ther's Son, True God from all e - ter - ni -  
 prayer this day. From God's right hand Your mer - cy  
 Lord Most High; With Him You ev - er - more shall

will All hearts with deep thanks - giv - ing fill.  
 sing, And to Your throne our thanks we bring.  
 ty, O Lamb of God, to You we flee.  
 send, To all the world Your grace ex - tend.  
 be One in the Fa - ther's maj - es - ty.

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*Be seated.*

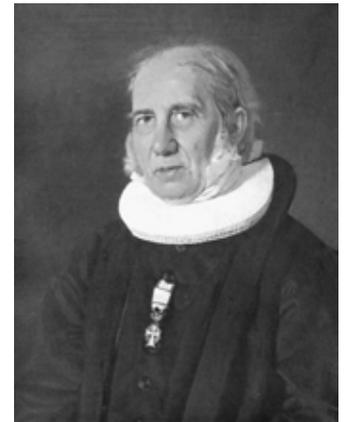
### Commentary

The Lutheran Reformation spread rather quickly over northern Europe. In 1520 two Danish monks were studying in Wittenberg. By 1528 there was already a small Danish Lutheran hymnbook. In 1530 the Copenhagen Confession preceded the Augsburg Confession. The kingdom of Denmark and Norway became Lutheran by royal decree in 1536 and 1537. Luther's pastor in Wittenberg was Johannes Bugenhagen, a native of Pomerania in northern Germany. Bugenhagen travelled north to Copenhagen to install seven Lutheran superintendents (former Roman Catholic bishops) and to prepare a church order.

Like the rest of Europe, Scandinavia was later affected by Pietism and Rationalism. The

church seemed to be crumbling. In the 1700s, the author of this hymn, Nikolai Grundtvig, tried to bring the church closer to the teachings of Scripture and its true foundation: Christ as the Son of God and Savior of the world. Grundtvig was

not correct on all points, but he pointed the church back to God's Word and the sacraments. Baptism washes away our sins and gives us new life through God's grace. The Sacrament of the Altar gives us the body and blood of Christ,



which He sacrificed for us once for all on the cross. These Means of Grace give us the “peace that soothes our bitter woes,”<sup>ELH 381</sup> the “peace which the world cannot give,”<sup>John 14:27</sup> the “peace of God that passes all understanding.”<sup>Phil. 4:7</sup>

### **Hymn 211 | Built on the Rock**

St. 1 Unison

St. 2 Harmony

St. 3 Organ

St. 4 Harmony

The solid and soaring tune is by the Norwegian composer, Ludvig Lindeman—one of his very best.

*(St. 5 will be omitted)*

St. 6 Choir

St. 7 Unison

### **Commentary**

Is salvation from God alone? Does man help or cooperate in any way? The church constantly wrestles with these questions. God’s promise of the Savior was clear to Adam and Eve: “Her Seed shall crush the serpent’s head.”<sup>Gen. 3:15</sup> The Lord spoke firmly through His prophets: “The Lord has put away your sin; you shall not die.”<sup>2Sam. 12:13</sup> The psalmist says: “Do not trust in princes, in mortal man, in whom there is no salvation. His spirit departs, he returns to the earth; in that very day his thoughts perish. How blessed is he whose help is the God of Jacob, whose hope is in the LORD his God”<sup>Psalms 143:3-5</sup>

St. Paul famously directs us away from ourselves, from our works, from boasting, to relying on God’s grace through faith in Christ who died that we might live.

The understanding of salvation “by grace alone through faith alone” which we learn

“in Scripture alone” was restored by Martin Luther. The Small Catechism and the Formula of Concord helped to settle this question for the Norwegian Synod during the Election Controversy: “I cannot by my own reason or strength believe in Jesus Christ my Lord nor come to Him...”

“According to this doctrine of His they should abstain from their sins, repent, believe His promise, and entirely trust in Him; and since we cannot do this by ourselves, of our own powers, the Holy Ghost desires to work these things, namely, repentance and faith, in us through the Word and Sacraments.”<sup>FC XI 71</sup> “Our election to eternal life is founded not upon our godliness or virtue, but alone upon the merit of Christ and the gracious will of His Father.”<sup>FC XI 75</sup>

### **Hymn 415 | I Trust, O Christ, in You Alone**

St. 1 Unison

St. 2 Choir

St. 3 Unison

## Commentary

Hans Christensen Sthen was the greatest Danish hymnwriter before Kingo. In the generation just after Luther, he translated many of the Lutheran chorales into Danish, besides writing many Danish hymns.

In succinct psalm-like poetry, this hymn again speaks of trusting in Christ alone as Savior, Hope, and Salvation. We pray for God's guidance and direction, for preservation in the faith, for comfort and compassion. Sthen directs us to the Word of Christ Crucified,

### Hymn 258 | Lord Jesus Christ, My Savior Blest

St. 1 Harmony

St. 2 Choir

St. 3 Men

St. 4 Choir

## Commentary

*Veni Redemptor Gentium*—Savior of the Nations, Come—is perhaps the most sung Christian hymn of all time. Its author, Ambrose of Milan, lived in the 4th century and is called the “Father of Christian hymnody.” The Norwegian hymnologist, Johannes Nilsson Skaar, says that this “was possibly one of the hymns sung by the congregation in the church of Milan during the night vigils of the year 386. While the Arians denied the divinity of Christ, we have in this hymn a direct statement confessing Christ to be true God, born of the Father from eternity.” In the Augsburg Confession we say that hymns are “added to teach the people. For

### Hymn 90 | Savior of the Nations, Come

Organ Variation: Ornamentation

St. 1 Harmony

St. 2 Organ Variation: Trio

St. 3 Harmony

St. 4 Organ Variation: Fanfare

*Be seated.*

to the Voice of our strong Defender, who helps in every need. Like many Lutheran hymns, the final stanza directs our thoughts to leaving this world and entering into the joys of eternal life before the throne of God.



St. 5 Women

St. 6 Choir

St. 7 Unison

ceremonies are needed for this reason alone: that the unlearned be taught.”

Only a Christian can truly sing this hymn. No one can sing this hymn and deny that Christ is God and Savior. This ancient hymn is a powerful statement of Christian doctrine—a creed and confession of faith in Christ the eternal Son of God, miraculously born of the Virgin, Savior of all nations, the Woman's Offspring as promised to Eve. He was despised by this world, but conquers death and hell, that we might see Him enthroned above, in the glories of His eternal kingdom. The hymn closes with a doxology stanza to the Holy Trinity.

St. 5 Unison

St. 6 Organ Variation: Fugue

St. 7 Unison, *please stand*

## Commentary

We usually say that Paul Gerhardt was the greatest German hymn writer after Martin Luther. For Denmark we choose Thomas Kingo; for Norway, Ludvig Lindeman. For Iceland, it is generally acknowledged to be Hallgrímur Pétursson. He wrote a complete set of Passion hymns, meditations for Lent, that is still sung each year in the churches of Iceland.

Martin Luther made a strong distinction between the theology of glory and the theology of the cross. In the Heidelberg Disputation, he writes: *“That person does not deserve to be called a theologian who looks upon the invisible things of God as though they were clearly perceptible in those things which have actually happened.”* <sup>Rom. 1:20</sup> *He deserves to be called a theologian, however, who comprehends the visible and manifest things of*

## Hymn 339 | The Lord into His Father’s Hands

St. 1 Choir

St. 2 Choir

St. 3 Unison

## Commentary

Erdmann Neumeister is described as *“an earnest and eloquent preacher, ... a vehement upholder of High Lutheranism, and as a keen controversialist against the Pietists and the Moravians by means of the pulpit as well as the press.”* <sup>John Julian</sup> Neumeister wrote texts for church cantatas, five of which were used by Johann Sebastian Bach. At one point Bach applied to be organist at Neumeister’s church in Hamburg.

This hymn directs us to Holy Baptism for comfort and assurance when we are confronted by a guilty conscience, when Satan tries to accuse us. The bold language reflects Luther’s Small Catechism, that Christ has redeemed us “from sin, death, and the power of

*God seen through suffering and the cross.”*

Along with St Paul, we Lutherans focus on the cross of Christ to know the true nature of God’s grace and mercy and glory and love. “The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.” <sup>1 Cor. 1:18</sup>

We also sing this in our hymns: “Jesus, in Thy cross are centered all the marvels of Thy grace;” <sup>ELH 182:8</sup> “Jesus, crucified for me, is my life, my hope’s foundation, and my glory and salvation.” <sup>ELH 593</sup>



the devil.” Stanza 3 echoes Luther’s exhortation to defy the devil by recalling our Baptism: “Satan, hear this proclamation: I am baptized into Christ!” It is a delightful child-like hymn that is also powerful enough to comfort us when we face death itself. “I am baptized into Christ; I’m a child of paradise!”



## Hymn 246 | God's Own Child I Gladly Say It

St. 1 Unison

St. 2 Harmony

St. 3 Choir

St. 4 Harmony

St. 5 Unison

### Commentary

People in the Middle Ages did sing hymns in their own language—just not many of them. Martin Luther and others grew up singing the first stanza of this strong text and sturdy tune: “*Gott sei gelobet und gebenedeiet.*” Luther later added two more stanzas and included them in one of the earliest Lutheran hymnbooks in Erfurt, 1524. He said: “*It pleases me greatly to hear this hymn sung while the people receive the holy sacrament. ... Through hymns of this kind the Church publicly confessed its faith, that Christ*

*has given it both His body and His blood, and that it had the right to receive them in accordance with the express command of Christ. This is what the Church believes, confesses, and sincerely desires in this hymn.*”



## Hymn 327 | O Lord, We Praise Thee

St. 1 Women; Men join on “O Lord, have mercy!”

St. 2 Choir

St. 3 Harmony

### Commentary

Perhaps too often described as the “Battle Hymn of the Reformation,” Martin Luther’s most famous hymn is a paraphrase of Psalm 46 and comforted him in difficult and troubled times. He would take up his lute and say to his friend Melanchthon: “Philipp, let us sing the 46th Psalm.” Quiet strength and consolation are found in the thought that

“God is our refuge and strength, a very present help in trouble.”

Ein feste Burg ist unser Gott, ein gute Wehr und Waffen  
Er hilft uns frei aus aller Not, die uns hat überfallen  
Und ist der hoch zu Fürst, und unser Herr, und unser Schutz  
So fürchten wir uns nicht, so ist uns Gott gelobt zu sein  
Der alle diese Feinde mit sich selbst nicht überwinden  
Der Feinde dieser Welt, die seine Kraft nicht überwinden  
Und weil wir sein gesungen, unser Gott, der uns so sehr  
Uns hoch erhebt, und alle Feinde von uns weilt, so loben wir

— Martin Luther

“Ein’ feste Burg.”

It is also appropriate for us to sing it boldly and in celebration of Jesus Christ, the Chosen One, who fights for us in every field of battle. Because He defeated the old evil foe with one little word, the kingdom of heaven will remain ours forever, by God’s grace alone.

## Hymn 250 | A Mighty Fortress Is Our God

*Please stand at the conclusion of the hymn introduction.*

St. 1 Unison

St. 2 Harmony

St. 3 Choir, in a setting by J. S. Bach, 1675-1750

St. 4 Unison, (as printed)



Unison 4 The Word they still shall let re - main Nor an - y  
thanks have for it; He's by our side up - on the plain  
With His good gifts and Spir - it. And take they our life,  
Goods, fame, child, and wife, Let these all be gone, They  
yet have noth-ing won; The King-dom ours re - main - eth.

*Be seated.*

### Lesson: Colossians 3:12-17

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. And let the peace of God rule in your hearts, to which also you

were called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

## **Hymn 212 | Lord Jesus, Thou the Church's Head**

St. 1 Choir

St. 2 Harmony

St. 3 Harmony

St. 4 Unison

*Please remain seated.*

### **Finale | Improvisation on "Lord Jesus, Thou the Church's Head"**

*All settings composed and arranged by Jacob B. Weber. Lord Jesus Christ, My Savior Blest, God's Own Child I Gladly Say It, and A Mighty Fortress Is Our God were written for today's hymn festival and are dedicated to the 2017 ELS Convention in commemoration of the 500<sup>th</sup> anniversary of the Reformation.*

Commentary written by Rev. Prof. Mark DeGarmeaux.

Trumpet: Andrew Burmeister, Jeffrey Hendrix

Trombone: Erik Hermanson, Isaac Schmidt

Tympani: Benjamin Faugstad

Violin: Daniel Halvorson

### **About the Organist**

Jacob B. Weber serves as Kantor of Emmanuel Lutheran Church and School in Dearborn, Michigan. There he fulfills worship planning, teaching, and organ responsibilities. In addition, he directs numerous adult and children's ensembles, including the choir, hand bells, and brass.

His educational background includes earning a B.A. in Church Music from Bethany Lutheran College ('10), Mankato, Minnesota and the Master of Church Music from Concordia University Wisconsin ('17). Among his numerous organ instructors, Dr. John Behnke and Dr. Michael Burkhardt have been his teachers at the graduate level.

As a composer, he is often sought after for commissions, as a clinician for workshops

and conferences, and as a recitalist and hymn festival leader. His growing catalog of compositions for organ, choir, instrumentalists, and hand bell ensembles are available from Concordia Publishing House, Augsburg Fortress, Northwestern Publishing House, St. James Music Press, and Choristers Guild. His full catalog may be found at [www.jacobwebermusic.com](http://www.jacobwebermusic.com).

Jacob and his wife, Rachael (nee Stiefel, BLC '11), reside in Dearborn, Michigan, with their 3-year-old daughter, Elizabeth. Together they authored and composed a resource for children entitled "Songs of the Church Year," a songbook and CD published by Concordia Publishing House that is designed to teach children the concepts of the church year through music.

# Wittenberg, Germany - October 31, 1517

Amore et studio elucidande veritatis: hec subscripta disputabuntur Wittenberge. Discedente R. M. Martino Lutthero: Artium et S. Theologie Magistro: eiusdemq; ibidem lectore ordinario. Quare petit: vt qui non possunt verbis presentes nobiscum disceptare: agant id literis absentes. In noie dni nostri ihesu chri. Amē.

- |   |  |
|---|--|
| <p>1 Dominus et magister n<sup>r</sup> Iesus chris dicendo. Penitentiam agite. scilicet omnem vitam fidelium penitentiam esse voluit.</p> <p>2 Ad verbum de penitencia sacramentali id est confessionis et satisfactionis que sacerdotum ministerio celebratur: non potest intelligi.</p> <p>3 Non tamen solum intendit interius: immo interius nulla est. nisi foris operetur variis carnis mortificationibus.</p> <p>4 Quare ita quod pena donec manet odium sui (id est penitentia vera intrinseca) usque usque ad introitum regni celorum.</p> <p>5 Papa non vult nec potest vilius penam remittere. propter eam: quae arbitrio vel suo vel canonum imponitur.</p> <p>6 Papa non potest remittere viliam culpam nisi declarando et approbando remissionem a deo. Quia certe remittendo casus reservatos sibi: quibus presertim culpa peioribus remaneret.</p> <p>7 Nulli potius remittit deus culpam: quam simul cum subiecta: humilitate in omnibus: sacerdoti suo vicario.</p> <p>8 Canonice penitentiales solum vinctibus sunt impositi. nihilque mortis in eis esse debet impositum.</p> <p>9 Canonice nobis facit ipsissima in papa. excipiendo in suis decretis quod non est in scripturis: quod non est in scripturis: quod non est in scripturis.</p> | <p>24 Docendi sunt christiani. quod venie papae sunt vitales: si non in eas confidunt. Sed nocentissimi: si timorem dei per eas amittant.</p> <p>25 Docendi sunt christiani. quod si papa nosset extractiones venialium peccatorum mallem Basilicam. scilicet Petri in emerco ire: quod edificari. cute carne et ossibus ovium suarum.</p> <p>1 Docendi sunt christiani. quod papa sicut debet ita velle. etiam vendita: si opus sit Basilica. scilicet Petri: de suis pecuniis dare illis: a quorum plaris non quidam concionatores venias pecuniam eliciunt.</p> <p>2 Mala est fiducia salutaris pro venia. etiam si commiserimus immo papa ipse sua animam pro illis impigneraret.</p> <p>3 Iustus christi et papa sunt: qui propter veniam predicandas verbum dei in alijs ecclesijs penitus sicut libent.</p> <p>4 Inimicitia sit verbo verbum in eodem sermone: equale vel longius tempus impendatur venia quam illi.</p> <p>5 Deus prope necessario est. quod si venie (quod minimum est) vna capana: vna pompa: et ceremonijs celebrant. Evangelium (quod maximum est) centum campanis: centum pompis: centum ceremonijs predicet.</p> <p>6 Thesum ecclesie vni papa dat indulgentias: neque satis notati sunt: neque coguntur apud populum christi.</p> <p>7 Tempus alicuius certe non esse patet. quod non est facile eorum profundate: si firmo colligant multi concionatores.</p> <p>8 Nec tantum merita christi et fides. quod beatus sine papa operentur gratiam hominum interioris: et crucem: misericordiam exterioris.</p> <p>9 Thesum ecclesie. scilicet Laurentii dicit esse pauperum ecclesie. si locutus est de pauperibus christi.</p> <p>10 Thesum ecclesie. scilicet Laurentii dicit esse pauperum ecclesie. si locutus est de pauperibus christi.</p> |
|---|--|

