

## All my hope on God is founded

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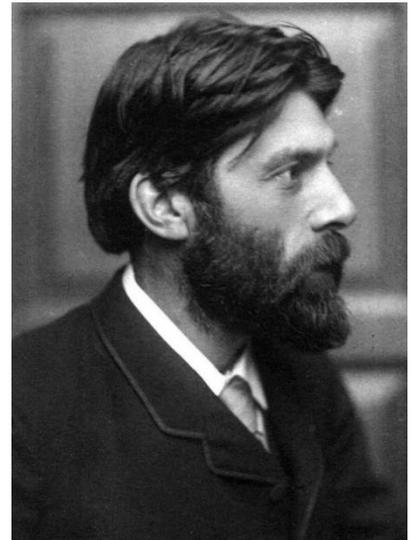
Robert Seymour Bridges, 1844-1930, English. Son of a wealthy squire, Bridges planned to practice medicine until age forty and then write poetry. He served at several London hospitals, and had to retire early because of ill health. He retired to the Berkshire village of Yattendon. His work with the village church choir led him to an interest in hymnody and to the publication of *The Yattendon Hymnal* (1899). In 1913 he was named poet laureate. His magnum opus is *Testament of Beauty*.

Joachim Neander, 1650-1680, born Bremen, Germany. Family name was Niemann or Neumann. Joachim's grandfather changed it to its Greek form, maybe because the family was Jewish. Joachim went to St. Martin's Church with a couple friends to make fun of things but heard Theodore Under-Eyck preach. He became a Pietist. Called the "Paul Gerhardt of the German Reformed Church."

\*Neander used to take long walks in the Düssel valley. It is said that he wrote many of his hymns there. It was named for him, and that's where the Neanderthal Man (Neander Valley Man) was discovered.

"A free version of a hymn by Joachim Neander."

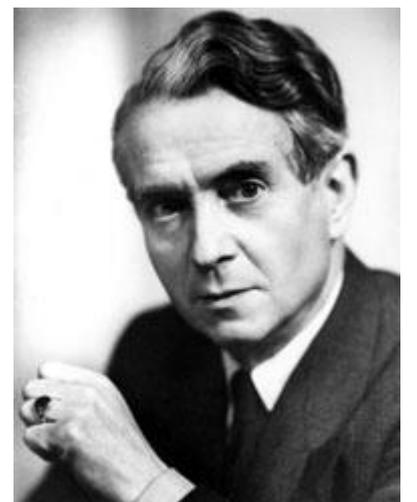
Bridges didn't necessarily translate German hymns. Rather, he used them as a model for a new creation.



## MICHAEL

Herbert Howells, 1892-1983, English. Professor of composition at the Royal College of Music in London, where he remained for over half a century. Succeeded Gustav Holst as director of music at St. Paul's Girls' School in London. President of the Royal College of Organists and the Plainsong Medieval Society. Master of the Worshipful Company of Musicians.

This tune was written in 1930 at the request of the Director of Music of Charterhouse School. He wrote the entire tune at the breakfast table where he had been opening his mail. Named for Howells' son, who died in childhood.





1 All my hope on God is found - ed; he doth still my  
 2 Mor - tal pride and earth - ly glo - ry, sword and crown be -  
 3 God's great good - ness e'er en - dur - eth, deep his wis - dom  
 \* 4 Dai - ly doth the al - might - y Giv - er boun - teous gifts on  
 5 Still from earth to God e - ter - nal sac - ri - fice of



1 trust re - new, me through change and chance he  
 2 tray our trust; though with care and toil we  
 3 pass - ing thought: splen - dor, light, and life at -  
 4 us be - stow; his de - sire our soul de -  
 5 praise be done, high a - bove all prais - es



1 guid - eth, on - ly good and on - ly true. God un -  
 2 build them, tower and tem - ple fall to dust. But God's  
 3 tend him, beau - ty spring - eth out of nought. Ev - er -  
 4 light - eth, plea - sure leads us where we go. Love doth  
 5 prais - ing for the gift of Christ, his son. Christ doth



1 known, he a - lone calls my heart to be his own.  
 2 power, hour by hour, is my tem - ple and my tower.  
 3 more from his store new-born worlds rise and a - dore.  
 4 stand at his hand; joy doth wait on his com - mand.  
 5 call one and all: ye who fol - low shall not fall.

Words: Robert Seymour Bridges (1844-1930), alt., after Joachim Neander (1650-1680)  
 Music: Michael, Herbert Howells (1892-1983)

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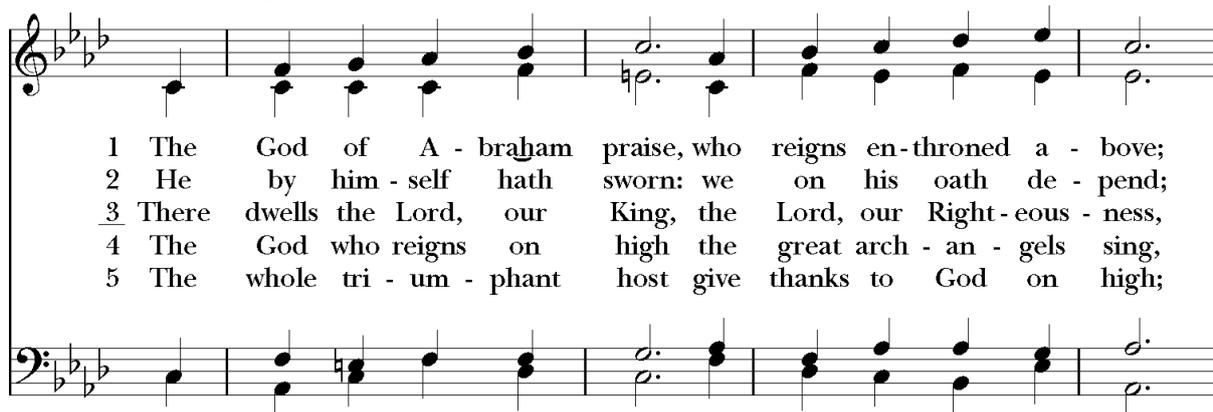
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A translation of the Yigdal, the Jewish articles of faith, written down by Moses Maimonides (1130-1205) and put into verse around 1400.

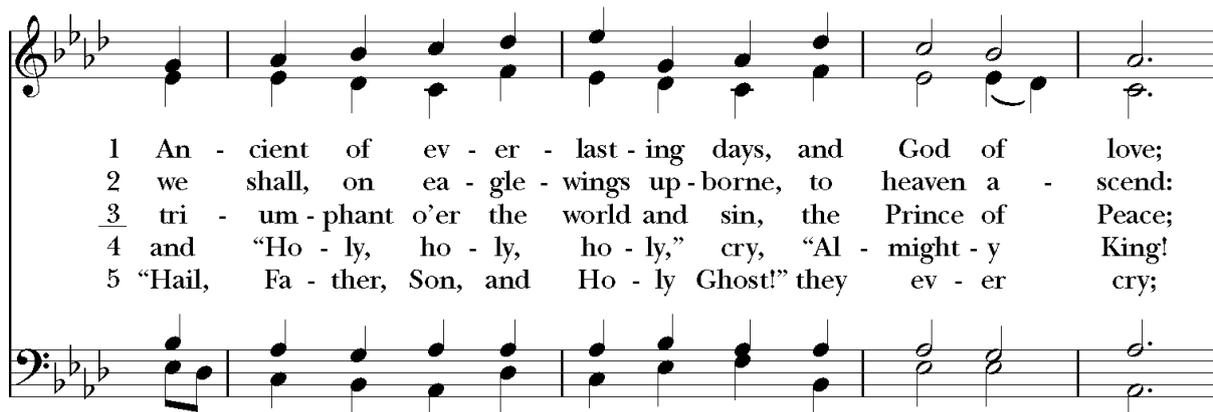
## LEONI

Based on the Hebrew melody traditionally used for the Yigdal, which is probably from the seventeenth century. Written out by Meyer Lyon (Meier Leoni), for whom it is named. Leoni was cantor of the Great Synagogue in London.

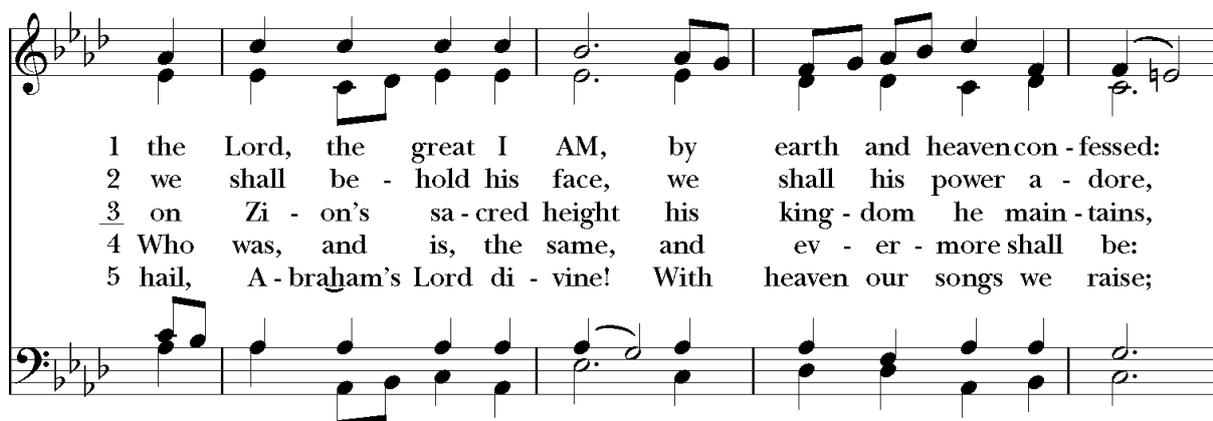
Also known as YIGDAL.



1 The God of A - braham praise, who reigns en - throned a - bove;  
 2 He by him - self hath sworn: we on his oath de - pend;  
 3 There dwells the Lord, our King, the Lord, our Right - eous - ness,  
 4 The God who reigns on high the great arch - an - gels sing,  
 5 The whole tri - um - phant host give thanks to God on high;



1 An - cient of ev - er - last - ing days, and God of love;  
 2 we shall, on ea - gle - wings up - borne, to heaven a - scend:  
 3 tri - um - phant o'er the world and sin, the Prince of Peace;  
 4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!  
 5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;



1 the Lord, the great I AM, by earth and heaven con - fessed:  
 2 we shall be - hold his face, we shall his power a - dore,  
 3 on Zi - on's sa - cred height his king - dom he main - tains,  
 4 Who was, and is, the same, and ev - er - more shall be:  
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

we bow and bless the sa - cred Name for ev - er blest.  
 and sing the won - ders of his grace for ev - er - more.  
 and, glo - rious with his saints in light, for ev - er reigns.  
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."  
 all might and ma - jes - ty are thine, and end - less praise.

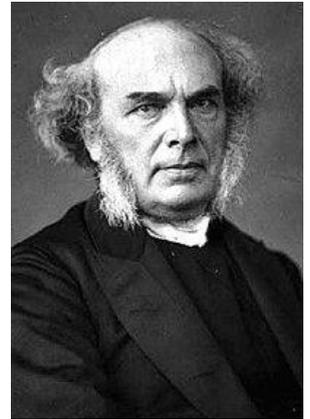
“The God of Abraham praise” is in the public domain.



## I heard the voice of Jesus say

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Horatius Bonar, 1808-1889, b. Edinburgh. Member of a prominent Scottish family that had had members among the clergy for more than two centuries. Bonar was ordained as a minister of North Parish, Kelso, and stayed there until 1866, when he became the minister of the Chambers Memorial Church, Edinburgh (named for his former professor Thomas Chambers!). He became one of the founders of the Free Church of Scotland and in 1883 became moderator. Known for his “profound scholarship, deep conviction, and great warmth.” Based on John 1:16: “And from his fullness have we all received, grace upon grace.” Included in *Hymns of Faith and Hope* (London, 1857).



## THE THIRD TUNE

Thomas Tallis, 1505-1585, born possibly in Kent, England. Often called the “father of English church music.” He was first heard of in 1532 when he was a “player of organs” at Dover Priory. 1538 he became organist at Waltham Abbey and remained there until the dissolution of monasteries in 1540. He became a lay clerk at Canterbury Cathedral, and then a Gentleman of the Chapel Royal, a position he held ‘til his death. He served under four Tudor monarchs, and he suffered no persecution, even though he preferred the Roman Catholic faith. His greatest achievement as a composer is in his choral music for the church.

A four-part psalm tune printed in Matthew Parker’s *The Whole Psalter translated into English Metre*, 1567/1568. Parker was Queen Elizabeth’s first Archbishop of Canterbury.

Named “third tune” because of the Phrygian mode!



1 I heard the voice of Je - sus say, "Come un - to me and rest;  
 2 I heard the voice of Je - sus say, "Be - hold, I free - ly give  
 3 I heard the voice of Je - sus say, "I am this dark world's light;

and in your wea - ri - ness lay down your head up - on my breast."  
 the liv - ing wa - ter; thirst - y one, stoop down and drink, and live."  
 look un - to me, your morn shall rise, and all your day be bright."

I came to Je - sus as I was, so wea - ry, worn, and sad;  
 I came to Je - sus, and I drank of that life - giv - ing stream;  
 I looked to Je - sus, and I found in him my Star, my Sun;

I found in him a rest - ing place, and he has made me glad.  
 my thirst was quenched, my soul re - vived, and now I live in him.  
 and in that light of life I'll walk till pil - grim days are done.

*"I heard the voice of Jesus say" is in the public domain.*

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Francis of Assisi, 1182-1226. Born Giovanni di Pietro di Bernardone in Assisi, Italy. Eldest son of a wealthy cloth merchant. May have been trained in music, but certainly trained to manage his father's business. Had a carefree life as a young man. Participated in the overthrow of the Duke of Spoleto but was taken captive during the battle of Collestrada and thrown into prison for maybe two years. Heard a call from Christ to "repair my church" and sold some of his father's cloth and a horse (without permission) to repair the chapel at San Damiano, where he was praying. Father took him before the bishop. He broke with his father, saying his father was "our Father in heaven," renounced his possessions, and lived a life of poverty. Repaired churches, spoke to Jesus in the vernacular, identified with lepers and the poor, and sang spiritual lauds with only the voice, further identifying with the poor who would have had no musical instruments. He attracted followers, and formed the Order of Friars Minor, which was approved by Pope Innocent III in 1209. Also formed an order of sisters, the Poor Clares. Also formed a third Order, to include those who were already in vocations and relationships but wanted to lead a life of Franciscan ideals. Francis identified with the earth and creation and is said to have preached to the birds. Possibly the oldest religious poem in Italian.

Written in San Damiano in summer 1225. Francis was sick, in pain, temporarily blind, and near death. Sheltered in a hut overrun by field mice.

Also known as the "Canticle of the Sun" or "Canticle of Brother Sun."



## LASST UNS ERFREUEN

Possibly from sixteenth-century Strassburg. First appeared with the Catholic hymn "Last uns erfrewen hertlich sehr." Catholics kept it until Ralph Vaughan Williams used it for "Ye watchers and ye holy ones" in 1906.



1 All crea - tures of our God and King, lift up your voic - es, let us  
 \*2 Great rush - ing winds and breez - es soft, you clouds that ride the heavens a -  
 \*3 Swift flow - ing wa - ter, pure and clear, make mu - sic for your Lord to  
 4 Dear mo - ther earth, you day by day un - fold your bless - ings on our  
 5 All you with mer - cy in your heart, for - giv - ing o - thers, take your  
 \*6 And ev - en you, most gen - tle death, wait - ing to hush our fi - nal  
 7 Let all things their cre - a - tor bless, and wor - ship him in hum - ble -



1 sing: Al - le - lu - ia, al - le - lu - ia! Bright burn - ing  
 2 loft, O — praise him, Al - le - lu - ia! Fair ris - ing  
 3 hear, Al - le - lu - ia, al - le - lu - ia! Fire, so in -  
 4 way, O — praise him, Al - le - lu - ia! All flowers and  
 5 part, O — sing now: Al - le - lu - ia! All you that  
 6 breath, O — praise him, Al - le - lu - ia! You lead back  
 7 ness, O — praise him, Al - le - lu - ia! Praise God the



1 sun with gold - en beams, pale sil - ver moon that gen - tly gleams,  
 2 morn, with praise re - joice, stars night - ly shin - ing, find a voice,  
 3 tense and fierce - ly bright, you give to us both warmth and light,  
 4 fruits that in you grow, let them his glo - ry al - so show:  
 5 pain and sor - row bear, praise God, and cast on him your care:  
 6 home the child of God, for Christ our Lord that way has trod:  
 7 Fa - ther, praise the Son, and praise the Spi - rit, Three in One:

*Refrain*



O praise him, O praise him, Al - le - lu - ia,



al - le - lu - ia, al - le - lu - ia!

“All creatures of our God and King” is in the public domain.



Thank you for joining us for Song Lovers Online #8. We pray you're well, and look forward to the time when we can assemble and sing these songs as a community. Peace.

Research from Westermeyer, Paul: Hymnal Companion to Evangelical Lutheran Worship, Minneapolis, Augsburg Fortress, 2010 and Young, Carlton R.: Companion to the United Methodist Hymnal, Nashville, Abingdon Press, 1993 and Many interesting web sites.