179 Ten Lepers Facing Constant Scorn

Capo 3: (A) (D) (G) (B) (Em)

C F B↑ D Gm

1 Ten lep - ers fac - ing con - stant scorn, en - bold - ened by their
dai - ly plight, en - coun - tered One whose heal - ing touch was
known to put dis - ease to flight. The ten out - sid - ers sought re -

(A) (A7) (D) (G) (D) (Bm)

C C7 F B↑ F Dm

2 A name - less junc - tion in the road be - came a ho - ly
turn - a - bout. One awe - struck con - vert spun a - round and,
round to all the oth - ers on the way, but on - ly one re -

(Em) (A) (Asus) (A7) (Em) (Bm)

Gm C Csus C7 Gm Dm

3 Would we have stopped, re - traced our steps, and then em - braced the
liv - ing Lord whose word had ban - ished all our sores? What
the first fruits, fit to work for you. Let each be like that

(E7) (B) (Em) (A) (A7) (D7)

Gm D Gm C C7 F7

What Earth said. He knew the walk could set them free.
Heal - er said. He knew the walk could set them free.

solved to seize the mir - a - cle of grace that day.

one in ten: trans - formed and cleansed, re - stored, made new.

Guitar chords do not correspond with keyboard harmony.

Each successive stanza of this text serves to retell, interpret, or apply Jesus’ encounter with ten lepers outside an unnamed village on the border of Samaria and Galilee. This event, mentioned only in Luke 17:11–19, is characteristic of that gospel’s emphasis on forgiveness.

TEXT: John Thornburg, 1995
MUSIC: Thomas Pavlechko, 1993

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Glory to God, Whose Goodness Shines on Me

1 Glory to God, whose goodness shines on me,
   World without end, without end. Amen.

2 World without end, without end. Amen.
   Glories to God, whose goodness shines on me,
   World without end, without end. Amen.

and to the Son, whose grace has pardoned me,
World without end, without end. Amen.

and to the Spirit, whose love has set me free.
World without end, without end. Amen.

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

MUSIC: Paul M. Vasile, 2008
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GLORY TO GOD (Vasile)
Psalm 122 is among the most joyful of the pilgrimage psalms, because it sings of finally reaching Jerusalem, the home of the Temple. This rejoicing spills over into prayers for peace inspired perhaps by the placename Jerusalem, from roots meaning "to establish peace" (shalom).
Praise God, from Whom All Blessings Flow
Doxology

Praise God, from whom all blessings flow; praise Christ, all people here below; praise Holy Spirit evermore; praise Triune God, whom we adore. Amen.

*Or "God"*
All Who Love and Serve Your City

1 All who love and serve your city, all who
2 In your day of wealth and plenty, wasted
3 For all days are days of judgment, and the
4 Risen Lord, shall yet the city be the

bear its daily stress, all who cry for
work and wasted play, call to mind the
Lord is waiting still, drawing near a
city of despair? Come today, our

peace and justice, all who curse and all who bless:
word of Jesus, "You must work while it is day."
world that spurns him, offering peace from Calvary's hill.
judge, our glory. Be its name "The Lord is there!"

Guitar chords do not correspond with keyboard harmony.

This 20th-century text greatly enriches the neglected genre of urban hymns. The second stanza quotes John 9:4; the third stanza refers to Jesus weeping over Jerusalem (Matthew 23:37/Luke 13:34); and the final line cites the name given to Israel's future holy city (Ezekiel 48:35).

TEXT: Erik Routley, 1966
MUSIC: The United States Sacred Harmony, 1799; harm. Carlton R. Young, 1964
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