

***Worship Alive Plus!***

**All Saints Sunday**

**Series B**

***Worship Alive Plus!*** Is designed to be adaptable in planning

Contemporary, blended, and “fresh traditional” worship.

The Scripture readings are the assigned readings for the day taken from the

Revised Common Lectionary @ Augsburg Publishing House

The Liturgy and *Sermon Starters & Seasonings* are written by the writers of

Worship Alive Plus! @ WorshipOutlet

**Theme – “Our Lasting Hope” (Mark 13:1-8)**

As a disciple was admiring the architectural stones of buildings, Jesus used this as a teaching moment to explain the destructive future. The stones from the buildings would not last, so no one should hold onto the things of this earth as it will pass away. Instead, Jesus encouraged His listeners to stand firm to the end. As we witness all sorts of evil in today’s world, let us be reminded to stand firm in Jesus Christ, our lasting hope of salvation.

**✝ We Lift Our Hearts in Worship ✝**

[Preservice options include video countdowns, worship song videos, welcomes), CDs, or live music.]

**Welcome & Time of Greeting**

**Time of Praise and Worship**

**Trust in You**

Lauren Ashley Daigle, Michael Farren & Paul Mabury © 2014 Centric Songs, Farren Love And War Publishing, Integrity's Alleluia! Music, Flychild Publishing, So Essential Tunes (Admin. by Capitol CMG Publishing, Capitol CMG Publishing (Integrity Music [DC Cook]), Essential Music Publishing LLC)

**Firm Foundation**

Nancy Gordon & Jamie Harvill, ©1994 Integrity’s Hosanna! Music & Integrity’s Praise! Music

**House of the Lord**

Jonathan Smith Phil Wickham, © 2020 Be Essential Songs (Admin. by Essential Music Publishing LLC)

Cashagamble Jet Music (Admin. by Essential Music Publishing LLC) Phil Wickham Music (Fair Trade Music Publishing [c/o Essential Music Publishing LLC]) Simply Global Songs (Fair Trade Music Publishing [c/o Essential Music Publishing LLC]) Sing My Songs (Fair Trade Music Publishing [c/o Essential Music Publishing LLC])

**[Traditional Options]**

**The Solid Rock**

BH 91 406; CH 526; HWC 402; HPW 44; HFG 92; HLC 313; HGP 290; RH 419; STTL 436; WC 517; UMH 368; WHM 443; WIS 92

**My Hope Is Built On Nothing Less**

BH 75 337; CH 526; CHH 537; ELW 596; HFG 92; HLC 313; HSP 125; LBW 293,294; LSB 575;LW 368; NCH 403; PH 379; RH 419; UMH 368; WAR 405

**Christ is Surely Coming**

LSB 509

**Invocation**

*Pastor / Worship Leader*

*Come in and take refuge in the Lord.*

**Worshipers**

**Keep us safe, God, for apart from you there is no good thing.**

*Pastor/ Worship Leader*

*We delight in You, Lord. You are our portion and our cup.*

**Worshipers**

**You are our lasting hope, and we bring you our worship now.**

**Opening Prayer / Theme Introduction**

*Pastor / Worship Leader*

*Faithful Father, our hearts are glad before You and we choose to rejoice in You, our Maker. Help us to keep our eyes focused on You and not on the things of this world that don’t last. You are our foundation, Our rock in which we hide. May we hide under the shadow of Your wings today as we give You all of our attention and allegiance. Be with us now, we humbly ask in the name of Your Son, Jesus.*

**Worshipers**

**Amen.**

**Time of Confession and Forgiveness**

*[Alternate location: following Message]*

*Pastor / Worship Leader*

*Lord, we repent of our weakness. Even our bodies are weak.*

**Worshipers**

**Our boundaries are out of balance, our habits need Your help. We are sinners in need of forgiveness.**

*Pastor/Worship Leader*

*We admit that we fall short, just like Your Word says. We put our hope in the things of this world and seek comfort in temporary, ordinary pleasures, when really, eternal pleasures are found in You.*

**Worshipers**

**Help us, Lord, and forgive us. Open up our eyes to see clearly and to know You. Put a deep desire in us to pursue You with passion and integrity. Make us whole, Lord.**

*Pastor / Worship Leader*

*We thank You for Your grace and forgiveness, Jesus. We love you. Amen.*

**✝ We Hear God’s Word ✝**

[Read aloud both the introduction and Scripture]

**First Reading Daniel 12:1-3**

*In the end days, great distress will overcome the nations, but God’s people will be delivered. Those who are sleeping will rise to their fate.*

“At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered. **2**Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. **3**Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.

**Second Reading Hebrews 10:11-14 (15-18) 19-25**

*An earthly priest is no longer required to offer sacrifices on the behalf of the people’s sin. Jesus is the Great High Priest, who through His body, opened up a way for us to enter the Most Holy Place by His own blood sacrifice.*

**11**Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. **12**But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God, **13**and since that time he waits for his enemies to be made his footstool. **14**For by one sacrifice he has made perfect forever those who are being made holy. **15**The Holy Spirit also testifies to us about this. First he says: **16**“This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds.” **17**Then he adds: “Their sins and lawless acts I will remember no more.” **18**And where these have been forgiven, sacrifice for sin is no longer necessary. **19**Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, **20**by a new and living way opened for us through the curtain, that is, his body, **21**and since we have a great priest over the house of God, **22**let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. **23**Let us hold unswervingly to the hope we profess, for he who promised is faithful. **24**And let us consider how we may spur one another on toward love and good deeds, **25**not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.

**Gospel Mark 13:1-8**

*As a disciple was admiring the architectural stones of buildings, Jesus used this as a teaching moment to explain the destructive future. The stones from the buildings would not last, so no one should hold onto the things of this earth as it will pass away. Instead, Jesus encouraged His listeners to stand firm to the end.*

As Jesus was leaving the temple, one of his disciples said to him, “Look, Teacher! What massive stones! What magnificent buildings!”**2**“Do you see all these great buildings?” replied Jesus. “Not one stone here will be left on another; everyone will be thrown down.”**3**As Jesus was sitting on the Mount of Olives opposite the temple, Peter, James, John and Andrew asked him privately, **4**“Tell us, when will these things happen? And what will be the sign that they are all about to be fulfilled?”**5**Jesus said to them: “Watch out that no one deceives you. **6**Many will come in my name, claiming, ‘I am he,’ and will deceive many. **7**When you hear of wars and rumors of wars, do not be alarmed. Such things must happen, but the end is still to come. **8**Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines. These are the beginning of birth pains.

**Response Songs**

*[Alternate location: following Message]*

**Cornerstone**

Edward Mote, Eric Liljero, Jonas Myrin, Reuben Morgan, William Batchelder Bradbury, ©2011 Hillsong Music Publishing (Admin. by EMI Christian Music Publishing)

**Living Hope**

Brian Johnson & Phil Wickham, © Phil Wickham Music (Fair Trade Music Publishing [c/o Essential Music Publishing LLC]) Simply Global Songs (Fair Trade Music Publishing [c/o Essential Music Publishing LLC]) Sing My Songs (Fair Trade Music Publishing [c/o Essential Music Publishing LLC]) Bethel Music Publishing

**Rock Of Ages**

Rita Baloche, ©1997 Maranatha! Praise, Inc. (Admin. by Maranatha! Music)

**[Traditional Options]**

**Built on the Rock the Church Doth Stand**

BH 75 235; BH 91 351; CHH 273;ELW 652; HFG 555; HLC 201; LBW 365; LSB 645; LW 291; WC 705; WAR 546; WHM 340

**Herald, Sound the Note of Judgment**

EH 70; LSB 511

**No Temple Now, No Gift of Price**

HS 98 861; LSB 530

**Message**

**“Our Lasting Hope”**

*“Sermon Seasonings” provided at the end of this service*

**✝ We Respond to God’s Word ✝**

[Optional location for Confession/Absolution]

**Affirmation of Faith**

*Pastor / Worship Leader*

*It is clear in the Truth of Scriptures that there is only One God!*

**Worshipers**

**God is our Protector and our Defender. He delivers us from evil and hides us in the cleft of the firm rock. He restores our brokenness and is near to us. We cannot hide from our Maker, for He knows all, sees all, and hears all.**

**Jesus Christ is the Son of God and our Great High Priest. Through His body we may enter the holy presence of the Lord our God as dearly beloved children, grafted into the Vine through the Lamb of God.**

**The Holy Spirit is our Counselor, making known to us the path of life, filling us with joy in the presence of God, and testifying to the Son.**

**We praise and worship and glorify the Eternal Trinity both now and forevermore. Hallelujah!**

*[Alternate Suggestions]*

**We Believe** Matthew Hooper, Richie Fike, & Travis Ryan, © Abundant Life Ministries UK (Admin. by EMI Christian Music Publishing (IMI)) Integrity Worship Music (Admin. by EMI Christian Music Publishing (IMI)) Integrity's Praise! Music (Admin. by EMI Christian Music Publishing (IMI)) Travis Ryan Music (Admin. by EMI Christian Music Publishing (IMI))

**This I Believe (The Creed)** *Ben Fielding & Matt Crocker, ©2014 Hillsong Music Publishing (Admin by Capitol CMG Publishing)*

***-OR-***

*Speak the historic* **Apostles’ Creed***or***Nicene Creed**

**Offerings**

*[Choose an unused song from elsewhere in the service, or program Special Music by worship team, choir, or soloist]*

**✝ We Pray ✝**

**Prayers**

*[Worshipers appreciate the sincerity of informal, heartfelt prayer, in a simple prayer language they can use in daily life. These starters are offered to help facilitate spontaneity.]*

**Prayer Topic Starters**

* Gratitude for the Lord’s protection
* Wisdom in dealing with challenges at school, work, home, and family life
* Prayers for unity in our nation to recognize God is Lord
* Put your hope in God for the things you are worried about or lacking in
* Prayers for the people of Afghanistan

**The Lord’s Prayer**

*[Consider singing the Lord’s Prayer on occasion, a capella or with accompaniment]*

**Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.**

**For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.**

*[A Communion option is provided for churches celebrating the Lord’s Supper]*

**✝ We Celebrate the Lord’s Supper ✝**

*Here our Lord gives to us His own Body and Blood for the forgiveness of all our sins.*

**We Prepare**

*Pastor/ Worship Leader*

*The Lord Jesus is our portion and our cup.*

**Worshipers**

**He is preparing a place for us in Heaven with Him.**

*Pastor/ Worship Leader*

*We are not alone when we have the Lord Jesus. He is near to us, even now. So as we come to this table, let us take our portion- the bread of Christ, and drink of His cup until He returns. For our Lord Jesus Christ, on the night He was betrayed, took bread…*

**Words of Institution**

**Music During Communion**

**Song of Hope (Heaven Come Down)**

Chase Jenkins, Dan Hamilton, Robbie Seay, Ryan Owens, Taylor Johnson, Tedd Tjornhom, ©2007 Birdwing Music (a div. of EMI Christian Music Publishing) Meaux Hits (Admin. by EMI Christian Music Publishing) Tedasia Music (Admin. by EMI Christian Music Publishing)

**How He Loves**

John Mark McMillan, ©2005 Integrity's Hosanna! Music

**I Lift My Hands**

Chris Tomlin, Louie Giglio, Matt Maher, © 2010 worshiptogether.com songs | sixsteps Music | Vamos Publishing | Matt Maher Designee | Thankyou Music (Admin. by EMI Christian Music Publishing) | (Admin. by EMI Christian Music Publishing) | (Admin. by EMI Christian Music Publishing) | (Admin. by EMI Christian Music Publishing) | (Admin. by EMI Christian Music Publishing)

**[Traditional Options]**

**Rock of Ages, Cleft for Me**

BH75 163; BH91 342; CH 342; CHH 214; EH 685; ELW 623; HWC 204; HFG 108; HLC 149; HGP 336; HSP 9; LBW 327; LSB 761; LW 361; NCH 596; RH 277; STTL 445; WC 227; UMH 361; WAR 384; WHM 507; WIS 47

**O Christ, Our Hope**

BH 91 414; ELW 604; LBW 300; LSB 553; LW 151

**The Only Son From Heaven**

ELW 309; LBW 86; LSB 402; LW 72

**Dismissal Blessing**

*Pastor / Worship Leader*

*Lord, You are our lasting hope. May our minds accept and receive all You have done for us and will continue to do.*

**Worshipers**

**We receive the blessing of our lasting Hope- Jesus Christ!**

**✝ We Depart in Peace ✝**

**Benediction**

*Pastor / Worship Leader*

*Keep your eyes on the Lord, and turn away from the promises of this empty world. He is faithful and He is true!*

**Worshipers**

**He is! He is! Amen.**

**Closing Song**

**Only King Forever**

Chris Brown, Mack Brock, Steven Furtick, Wade Joye © 2013 Be Essential Songs (Admin. by Essential Music Publishing LLC) Elevation Worship Publishing (Admin. by Essential Music Publishing LLC)

**Forever**

Chris Tomlin, ©2001 Worshiptogether.Com Songs

**Rock of my Salvation**

Teresa Muller, ©1982 Maranatha! Music (Admin. by Maranatha! Music) CCCM Music (Admin. by Maranatha! Music)

**[Traditional Options]**

**How Firm A Foundation**

BH 75 383;BH 91 338; CH 408; CHH 618; EH 636,637; ELW 796; HWC 275; HPW 38; HFG 32; HLC 224; HGP 162; HSP 121; LWB 507; LSB 728; LW 411; NCH 407; PH 361; RH 221; STTL 689; WC 612; UMH 529; WAR 411; WHM 342; WIS 1

**Lord Keep Us Steadfast In Your Word**

ELW 517; LBW 230; LSB 655; LW 230

**Who Trusts In God, A Strong Abode**

LBW 450; LSB 714; LW 414

***SSS* – *S*ERMON *S*TARTERS & *S*EASONINGS**

*These ideas are intended to provide material and stimulus for your own creativity*

**“Our Lasting Hope”**

***Mark 13:1-8***

*As a disciple was admiring the architectural stones of buildings, Jesus used this as a teaching moment to explain the destructive future. The stones from the buildings would not last, so no one should hold onto the things of this earth as it will pass away. Instead, Jesus encouraged His listeners to stand firm to the end. As we witness all sorts of evil in today’s world, let us be reminded to stand firm in Jesus Christ, our lasting hope of salvation.*

**Theological Reflections and Practical Applications**

What do you do when you see someone standing on the sidewalk preaching about the end of the world, future destruction, or false messiahs?

Do you hail them as core to your religious beliefs, or do you casually cross to the other side of the street so as to avoid any interaction?

Mark 13 introduces to the reader a fully apocalyptic Jesus, providing content that today we might most appropriately look at askance. Yet, this is Mark’s Jesus, who pronounced from the very beginning the imminent reign of God, who grapples with demons and myriad challenges of other-worldly origin throughout, and who, in chapter 13, gives his longest discourse of the entire gospel in a fully apocalyptic mode.

Two dynamics of the entire apocalyptic discourse in chapter 13 are immediately apparent here in its opening verses. First, the entire discourse begins through questions posed by the disciples. Initially they remark about how large the stones are, marveling over the ingenuity of its construction. Jesus is not impressed. They will all end up in a heap.  Peter, Andrew, and James privately offer a follow up question: When will this happen?  Jesus does not answer their question.

An answer is sort of provided in 13:32, when Jesus will finally admit that no one knows when. Jesus, however, uses their question as an opportunity to teach them. But about what? The content of Jesus’ teaching suggests that things are about to get really bad. Being led astray will be a danger, there will be war, earthquakes, famine. And this will only be the beginning. Here our pericope ends, although Jesus will go on to flesh out some more of the details of this suffering.

Much of what is stated here is apocalyptic boilerplate. Jewish apocalyptic literature had been working with such themes, imagery, and *topoi* for several centuries leading up to the time of Jesus and Mark in the first century. Conservative biblical literalists, who look for the specific fulfillment of Jesus’ prophecies in our modern age, completely misunderstand this genre of literature. Many scholars have found Mark 13 as the best place to try to locate Mark’s gospel in a specific time and place. The reference to false messiahs in 13:5 and to a desolating sacrilege (13:14) seem to locate the gospel in the midst of the turmoil of the war between Jews and Rome in Judaea between 66-70 C.E.

And some of these specifics in Mark can be coordinated from events that can be verified outside of the New Testament in the historical record (especially in the Jewish historian Josephus). The idea behind this type of interpretation is that Mark has provided his readers enough of a clue as to when they should flee to the mountains (13:14-23). One wonders, then, why Jesus couldn’t just say that. Why is a full apocalyptic discourse necessary?

The fact that Jesus doesn’t answer their question should be taken more seriously. More to the point, when he does answer it, eventually, the answer is completely in the negative: nobody knows when this will happen. This leaves us to then ponder the rhetorical force of the discourse as a whole. Perhaps the disciples had asked the wrong question. When they ask: “When?” Jesus responds with a description of a world that has gone off the rails, replete with danger and betrayal, an upheaval of society.

The operative word throughout the discourse is “Watch out.”  It starts the discourse in verse 5, and is repeated in verses 9, 23, and 33. The discourse ends with a parable about a man who leaves on a journey. Jesus’ charge to his disciples is the same to those in charge of the house while the man is away: wakefulness and watchfulness. The discourse closes with the charge: Stay awake!

What is the theological logic of such a discourse? Why, in Mark 13:1-8, does Jesus refuse to answer the disciples’ question? I’m not convinced that the main scholarly trajectory of interpreting this text is appropriate, that it provides an encoded blueprint for the Markan community to know when to flee at the worst point of the war. This would seem to contradict the more basic tenor of the discourse, which is marked by epistemological and temporal agnosticism.

If not meant to provide such a blueprint, what other type of rhetorical force could such a discourse have? If directed at a complacent community, the discourse could become a powerful theological vehicle. It suggests that God is up to stuff that may be beyond human ken, and the community’s job is simply to stay awake for it. It functions like a rumble strip on the side of a highway, meant to jar the community awake as it nods off and drifts toward the ditch.

Theologically, the implication in 13:1-8 of Jesus’ non-sequitur answer to the disciples is that God’s activity is not limited to the human sphere. Mark 13, although much about human activity, is basically anti-anthropological in its theological orientation. It is like Jesus off praying when the disciples simply need to stay awake but cannot.

Apocalyptic eschatology is essentially about God working on behalf of humanity, and that is what is introduced in the beginning of this discourse. It leaves God alarmingly free and open to the future. God is not limited by temporal questions, such as the one the disciples ask. The community is supposed to watch, stay fast, and endure.

**Source:** Micah D. Kiel, <https://www.workingpreacher.org/commentaries/revised-common-lectionary/ordinary-33-2/commentary-on-mark-131-8>

**Quotations**

“No pain will last forever. It is not easy, but life was never meant to be either easy or fair. Repentance and the lasting hope that forgiveness brings will always be worth the effort.” –Boyd K. Packer

“None of us knows what might happen even the next minute, yet still we go forward. Because we trust. Because we have faith.” –Paul Coelho

“It is never too late to be who you might have been.” –George Elliot

“Hope is being able to see there is light despite all of the darkness.” –Desmond Tutu

“Without Christ, there is no hope.” –Charles Spurgeon

**Illustrations**

Tom had never been on a fishing boat before, and he was now thinking it was the stupidest thing he’d ever done in his life. Who would ever have believed that seasickness could be this awful? With every pitch and roll, Tom wondered how he was going to survive the remaining two hours of the trip.

One of the deckhands came up to him and said, "Don’t worry, young fella. Nobody ever died of seasickness."

"You’ve just taken away my last hope for relief," Tom said.

Source: <https://www.sermoncentral.com/sermon-illustrations/70030/peace-by-todd-catteau>

"I Go Home, Daddy."

Christ offers the lasting hope and promise of a new and lasting home.

My three-year-old son Sebastian is a wonderful little boy. My children’s antics and lives provide me with a wealth of sermon illustrations and stories. Not long ago, Sebastian had to go through some medical testing. Sebastian is a very active little boy who does not like to sit still. This particular test involved having to lay still for the better part of an entire hour while some diodes, wires, and things were hooked up to his little body while he lay there in a strange room, in a strange hospital, in a strange city.

The entire test came out fine, and we were very pleased with that, but the reason I share that story with you today is because after only a few minutes into the tests, Sebastian began to cry. He was scared and uncomfortable and didn’t understand what was happening to him. Through his little tears, Sebastian kept saying to me, "I go home, Daddy. I go home."

In this life, very often we find ourselves in strange lands, in unfamiliar and uncomfortable circumstances, wondering what is happening to us, not understanding why we are in pain, why we are afraid; we find ourselves crying out to our Heavenly Father, "I go home, Daddy. I go home."

You see, the ultimate hope that we have in Christ is the promise that He made to us in John 14:1-4, "Do not let your hearts be troubled. Trust in God; trust also in me. In my Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going." (NIV)

Source: <https://www.sermoncentral.com/sermon-illustrations/70083/heaven-by-chris-surber>

**Video Resources**

The Prince of Peace: Find Lasting Peace Through Jesus Christ

<https://www.youtube.com/watch?v=yX5jg2_Kjqc>

The “End of the World” Bible Study Mark 13:1-37

<https://www.youtube.com/watch?v=p-vVS0lJYTM>

**CITED RESOURCES FOR**

***WORSHIP ALIVE PLUS!***

Updated for 2021

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[**www.WorshipTogether.com**](http://www.WorshipTogether.com)

[**www.YouTube.com**](http://www.YouTube.com)

**HYMNAL CODES**

**BH75** Baptist Hymnal *(1975)*

**BH91** Baptist Hymnal *(1991)*

**CH** Celebration Hymnal *(Word)*

**CHH** Chalice Hymnal *(Chalice)*

**EH** Episcopal Hymnal *(1982)*

**ELW** Evangelical Lutheran Worship *(Augsburg)*

**HPW** Hymns for Praise and Worship *(Word)*

**HFG** Hymns for the Family of God *(Paragon)*

**HLC** Hymns for the Living Church *(Hope)*

**HGP** Hymns of Glorious Praise *(Gospel Pub House)*

**HSP** Hymns of the Spirit *(Pathway)*

**HS98** Hymnal Supplement 1998 *(Concordia)*

**HWC**Hymnal for Worship & Celebration *(Word)*

**LBW** Lutheran Book of Worship *(Augsburg)*

**LSB** Lutheran Service Book *(Concordia)*

**LW** Lutheran Worship *(Concordia)*

**NCH** New Century Hymnal *(Pilgrim Press)*

**PH** Presbyterian Hymnal *(1990)*

**RH** Rejoice Hymnal *(Tempo)*

**RS** Ritual Song *(G.I.A.)*

**STTL** Sing To The Lord *(Lillenas)*

**TFWS** The Faith We Sing *(Methodist supplement)*

**UMH** United Methodist Hymnal *(1989)*

**WC** The Worshipping Church *(Hope)*

**WOV** With One Voice *(Augsburg)*

**WAR** *Worship and Rejoice (Hope)*

**WHM** *Worship His Majesty (Gaither)*

**WIS** *Worship in Song (Lillenas)*