



# FAITH BEHIND IRON:

**Marking  
Thirty Years  
Since the Fall  
of Communism**

Saturday, 16 November 2019:

11:45 AM

Seminary Chapel



J.N. Andrews  
Honors Program  
Andrews University

# Andrews University

J.N. Andrews Honors Program

## Faith Behind Iron: Marking Thirty Years Since the Fall of Communism

16 November 2019, 11:45 am  
Seminary Chapel

*“The sad truth is that most evil is done by people  
who never make up their minds to be good or evil.”  
--Hannah Arendt*

### Song Service

“I Could Sing of Your Love Forever”

“Wonderful, Merciful Savior”

“Build my Life”

Praise Team & Congregation

Cameron Mayer, (guitar), Lauren Butler, Caryn Cruz, Isabella Rappette (vocalists)

Eric Inae (piano), Hannah Castillo (viola)

Owen Pagunsan (cajon)

### Opening Hymn

“Lord, Whose Love in Humble Service”

Adoniah Simon & Congregation

Honors Orchestra

### Invocation

Dr. Beverly J. Matiko

Associate Professor of English & Communications

Honors Faculty

### Truth & Power

Dr. L. Monique Pittman

Professor of English & Director of Honors

### Part 1: The Assault on Truth

#### Scripture Reading: Psalm 25:1-10 (KJV)

Alyssa Henriquez

Unto thee, O Lord, do I lift up my soul.

O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

Shew me thy ways, O Lord; teach me thy paths.

Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

Remember, O Lord, thy tender mercies and thy loving kindnesses; for they have been ever of old.

Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord.

Good and upright is the Lord: therefore will he teach sinners in the way.

The meek will he guide in judgment: and the meek will he teach his way.

All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

**Scripture Reading: Psalm 25:1-10 (French)**

Alma Cortez-Alvarez

**Reading**

Daniel Self

Hannah Arendt  
From *The Origins of Totalitarianism* (1951)

“Before they seize power and establish a world according to their doctrines, totalitarian movements conjure up a lying world of consistency which is more adequate to the needs of the human mind than reality itself; in which, through sheer imagination, uprooted masses can feel at home and are spared the never-ending shocks which real life and real experiences deal to human beings and their expectations. The force possessed by totalitarian propaganda—before the movements have the power to drop iron curtains of an entirely imaginary world—lies in its ability to shut the masses off from the real world” (353).

“The ideal subject of totalitarian rule is not the convinced Nazi or the convinced Communist, but people for whom the distinction between fact and fiction (i.e. the reality of experience) and the distinction between true and false (i.e., the standards of thought) no longer exist” (474).

**The Trial of Reformed Adventists in Bila Tserkva, Ukraine (1952)**

**Indictment**

David Forner

“The members of the Reformed Adventist sect refused to accept the decision of the 1928 Congress of Seventh-Day Adventists obliging all Seventh-Day Adventists to acknowledge the Soviet government as legitimate and lawful, to serve in the Red Army along with all other citizens of the country, and to bear arms in defence of the country. Rejecting this decision, the accused stood against the Soviet government and spread their illicit faith to the neighbouring villages, where they recruited approximately 30 people into their sect. Moreover, they ‘systematically’ held illegal prayer meetings at which they read sermons of an ‘anti-Soviet nature.’ They indoctrinated new recruits in the spirit of hate and hostility towards the Soviet government and preached to them the so-called ‘Lessons of Reform.’” (adapted from Kuromiya 136).

**Coerced Confession, Testimony, and Appeals**

Ingrid Radulescu

**Arkhip Brovchenko’s Guilty Plea** (25 November 1952)

“I admit on the basis of the First Commandment that God’s authority is the highest and legitimate. I recognize all earthly powers, including the Soviet government, only within the limits of my faith. I don’t hide my non-Soviet views and based on the ‘teaching’ of Reformed Adventists I have brought up my children in the same spirit, Oksana Brovchenko and Vasili Brovchenko, the latter having been arrested with me for similar activities.

By observing Christ's Sixth Commandment, I stand opposed to serving in the Soviet Army and defending the Motherland with arms in hand.

I recognize only divine authority to which I submit myself. I follow the Soviet laws only insofar as they don't contravene divine law.

I admit that at the time of my arrest anti-Soviet religious literature of Reformed Adventists was seized from me."

### **Appeals** (filed on 14 January 1953)

"In professing the faith of the 'Reformed Adventists,' I believe that one cannot violate the Commandment 'Thou shalt not kill.' In my belief, the violation of the Commandment would deprive me of an eternal afterlife in the future, after my death. I have no specific goal of weakening the might of the Soviet government.

I beg you to consider that I am a person with a low level of cultural development: I studied only for two years, finishing the second grade.

When joining the sect of 'Reformed Adventists' I didn't delve into the nature of the teaching of this sect in terms of class struggle or politics. I was merely interested in its religious side."

### **Sentence, Exoneration, and the Integrity of Faith**

David Forner

All fourteen accused Ukrainian believers were convicted and sentenced to the Gulag and served varied sentences while appeals were made. Full exoneration would wait for decades. In 1989, the Supreme Court of the Soviet Union exonerated all fourteen defendants "on the grounds that their actions did not constitute a crime" (Kuromiya 181).

"The accused Adventists lived quiet, private lives of faith on the margins of society, not lives of defiance but, rather, ones of silent nonconformity. They certainly did not think of their lives as heroic. They lived as far away from the official world as imaginable. The private universe of the Adventists did not constitute a direct political challenge to the official Soviet universe. Its existence did mean, however, that the official, Stalinist universe had failed to conquer the hearts and minds of Soviet individuals, young and old, and this proved a threat to the socialist harmony of the regime. The state was compelled to remove this threat and purify the Soviet regime of non-Sovietized human elements. Although the Adventists committed no crime, the atheist state insisted that they were political criminals. Such was the logic of Stalinist political repression" (Kuromiya 8).

### **Reading**

Hannah Gallant

Irina Ratushinskaya  
From *Beyond the Limit* (1987)

8.  
I remembered an abandoned church near Moscow:  
doors wide open, cupola smashed.  
And shielding the infant with her arm  
the Virgin quietly mourns. Cold lies ahead,  
the boy's feet are bare,  
it's frightening across the Russian snow—  
Forever, not knowing where—  
*to let down the child, black-*  
*eyed, among these people, to crucify...*  
*Don't throw stones! Don't!*

Can it be, once again,  
For love, salvation, miracle,  
a wide, untrembling gaze—  
a Russian Judas will come?  
a Russian Pilate will be found?  
Among us—those who entered—not a cry  
Or breath—the throat cramps—  
Across his mother’s countenance  
Crooked letters of profanity  
Scratched with broken glass...  
The infant gazes as into a fusillade:  
Wait—I will come soon,  
in your northern December  
my face will be scorched  
but I will traverse the bloody  
Russian path to the end,  
And I will ask—out of power and glory—  
What have you done with the house of my Father?  
And we stand before him, as clay  
Created in his likeness, cursed,  
On our temples: hammering,  
Sensation of collective guilt.  
How long must we—on crosses, executioner’s blocks—  
Through fire of maternal alarms—  
Cleanse His image of shame,  
Of ashes, scourged within us?  
How long wash this earth  
of force, falsehood?  
Dost thou harken, Lord? If thou dost—  
Give us the strength to serve her.  
-- 12 October 1983

## Hymn

“O For a Thousand Tongues to Sing”  
Adoniah Simon & Congregation  
Eric Inae, Organ

## Part 2: The Voice of Truth

### Scripture Reading: Isaiah 1:16-17 (NKJV)

Jessica Bujor

Wash yourselves, make yourselves clean;  
Put away the evil of your doings from before My eyes.  
Cease to do evil,  
Learn to do good;  
Seek justice,  
Rebuke the oppressor;  
Defend the fatherless,  
Plead for the widow.

Reading

Modes of Response: From Cooperation to Confrontation

Jared Wallen

A. Demidov

From "The Voice of the Protestant West" (c. 1960)

"We [Adventists] must search and find something in common with the atheists in communist Russia: as the divinely established Church in the midst of the raging ocean of socialistic all-pervading atheism, we must not permit ourselves to be swallowed up in it and we must not refuse to search until we find something that we have in common with unbelievers. Our mission is to carry the gospel invitation "to every nation, kindred, tongue, and people". "Every" includes also the atheistic, unbelieving communist sector of the world. In order to accomplish this we must not stress those things which divide us from these builders of the new social order, but rather those things which unite us with them" (89-90).

Alexander Hess

Vladimir Andreyevich Shelkov

From "The Only Ideal" (c. 1975)

"The true Seventh-Day Adventists [are] free from a spiritually defiling union with the kingdoms of this world, free from worship of the image of the Beast, free from sinful registration and death-bringing statistical surveys, free from each and every error and lie of Babylon the great...The ideal government should be impartial. The State should not meddle in the sphere of religion. "Render to God the things which are God's" (Mt. 22: 21). The decision whether to believe belongs to the conscience of the individual, and the State ought not to interfere. The materialism of atheism is in its way a faith, a religion, and therefore should not be an official faith nor be inculcated through state education. It should be a private matter like any religious ideology. The principle of the separation of Church (and religion) from State and school applies equally to the separation of state atheism from State and school."

Cristen Williams  
Christine Stowell

Dina Vladimiraovna Lepshina

Vladimir Vladimirovich Shelkov

From "An Open Letter to Brezhnev"

19 March 1978

"We firmly protest against the unjust and baseless accusations that purely religious literature is libelous in content, as it does not attack Soviet power but is directed only against the dictatorship of state atheism, which is in its own way the state religion of the godless class. State atheism now artificially broadens the category of crimes and makes criminals out of innocent religious citizens. State atheism initiates illegal repression of the freedoms of all freely believing Soviet citizens belonging to purely religious denominations: the freedoms of conscience and belief, with their indivisible attributes - freedom of speech, of the press and of assembly.

We firmly protest against the illegal, baseless arrest of the very old Vladimir Andreyevich Shelkov and the seriously ill Ilya Sergeevich Lepshin.

We protest against the illegal search.

We protest against the barbarous and criminal actions of those who carried out the search (or robbery).

We firmly protest at the cruel repression and violence directed against all dissent in thought and religion by the dictatorship of state atheism in our country.

Let us put an end to shameless state atheism in the USSR!

We decisively protest against the enslaved, weak position of the True and Free Christians of our land.”

### Reflection

Dr. Vanessa I. Corredera  
Associate Professor of English & Honors Faculty  
Telling the stories of her Grandparents, Ineido and Elizabeth Castellanos  
As Shared by her mother, Ivette Corredera

### Special Music

Dmitri Shostakovich  
From String Quartet No. 8  
Danya Wilson, Tiffany Steinweg, Shania Watts, Jamison Moore

## Part 3: The Triumph of Truth

### Scripture Reading: Isaiah 25: 1-5 (NKJV)

Adoniah Simon & Congregation

O Lord, You are my God.  
*I will exalt You,*  
I will praise Your name,  
*For You have done wonderful things;*  
Your counsels of old are faithfulness and truth.  
*For You have made a city a ruin,*  
A fortified city a ruin,  
*A palace of foreigners to be a city no more;*  
It will never be rebuilt.  
*Therefore the strong people will glorify You;*  
The city of the terrible nations will fear You.  
*For You have been a strength to the poor,*  
A strength to the needy in his distress,  
*A refuge from the storm,*  
A shade from the heat;  
*For the blast of the terrible ones is as a storm against the wall.*  
You will reduce the noise of aliens,  
*As heat in a dry place;*  
As heat in the shadow of a cloud,  
*The song of the terrible ones will be diminished.*

### Scripture Reading: Isaiah 25: 1-5 (German)

Annelise Burghardt

### Reading

Taylor Uphus

Miroslav Volf  
From *Exclusion and Embrace* (1996)

“In situations of conflict Christians often find themselves accomplices in war, rather than agents of peace. We find it difficult to distance ourselves from our selves and our own culture and so we echo its reigning opinions and

mimic its practices. As we keep the vision of God's future alive, we need to reach out across the firing lines and join hands with our brothers and sisters on the other side. We need to let them pull us out of the enclosure of our own culture and its own peculiar set of prejudices so that we can read afresh the 'one Word of God.' In this way we might become once again the salt to the world ridden by strife." (54)

## Reading

Andras Muranyi

Dietrich Bonhoeffer

*Letters and Papers from Prison* to Eberhard Bethge, 18 & 21 July 1944

"It is not the religious act that makes the Christian, but participation in the sufferings of God in the secular life. That is *metanoia*: not in the first place thinking about one's own needs, problems, sins, and fears, but allowing oneself to be caught up into the way of Jesus Christ, into the messianic event.... This being caught up into the messianic sufferings of God in Jesus Christ takes a variety of forms in the New Testament. It appears in the call to discipleship, in Jesus' table-fellowship with sinners, in 'conversions' in the narrower sense of the word, in the act of the woman who was a sinner...in the healing of the sick, in Jesus' acceptance of children.

I'm still discovering right up to this moment, that it is only by living completely in this world that one learns to have faith. One must completely abandon any attempt to make something of oneself, whether it be a saint, or a converted sinner, or a churchman (a so-called priestly type!), a righteous man or an unrighteous one, a sick man or a healthy one. By this-worldliness I mean living unreservedly in life's duties, problems, successes and failures, experiences and perplexities. In so doing we throw ourselves completely into the arms of God, taking seriously, not our own sufferings, but those of God in the world—watching with Christ in Gethsemane. That, I think, is faith; that is *metanoia*; and that is how one becomes a [hu]man and a Christian."

## East German Protestants & Activism

Annelise Burghardt

Friedrich Schorlemmer

Pastor, Lutherstadt Wittenberg

"And we in the church, we were really a minority, but a minority who—how should I put it?—in our powerlessness had power. It was because we were pushed aside that we had more authority than those in power.... if you don't connect the Lord's Supper with the sharing of bread in the world, if it is somehow separate from any social reality, then how can it have a religious reality?"

Isabella Bacchiocchi

Hannes Urmoneit

Dean of the Protestant Church in Magdeburg

"We wanted to look at society through the eyes of the poor and the concerns of the workers—that meant that we had to think about it and to find a way to be Christians there in the GDR... To 'live life in its entirety' cannot mean to live with your intellectual life or your political life separated from your faith. It is all one. This unity of life became clear to us. We found it quite natural. I became more and more aware that the life of our society belonged to our lives as Christians in the world we lived in, in the GDR."

Heino Falcke  
East German Theologian

“My question was about how we could come to a Christian motivation to act in our society. When people said ‘There is anyway nothing to do, it is not improvable, it is not changeable,’ then they became passive. And when people said ‘this is all wonderful’ they adapted themselves. I used to say that on the basis of our hope in the present Christ we had to see our society as changeable and we could only be church in our society when we believed in its change. I saw this from the point of view of liberation theology.... I saw with the groups that theological motivation was very alien to many people. Their motivation was purely political. It was because of that I emphasized theology so much. I tried to encourage the people in these groups to like the Bible, the Bible as the book of liberation.”

**Reading**

Terika Williams

Jürgen Moltmann  
From *Religion, Revolution, and the Future* (1969)

“...the hope of faith must become a source of creative and inventive imagination in the service of love, and must release anticipatory thought that asks about the present possibility of man’s life here becoming better, more just, freer, and more humane. If the Christian hope in the resurrection of the crucified one affirms that God gives comfort and promises righteousness to the guilty, life to the dying, freedom to the oppressed, and true humanity to the dehumanized, then this hope must also be alert for what is correspondingly possible in the present. It must investigate and seize newly emerging historical possibilities, so that they may better correspond to this future of the Christian hope.” (122)

**Reading**

DahEun Harning

Ellen G. White  
From *The Desire of Ages* (1898)

“Thus the question, ‘Who is my neighbor?’ is forever answered. Christ has shown that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God.

The lesson is no less needed in the world today than when it fell from the lips of Jesus. Selfishness and cold formality have well-nigh extinguished the fire of love, and dispelled the graces that should make fragrant the character. Many who profess His name have lost sight of that fact that Christians are to represent Christ. Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians.”

**Special Music**

Sergey Andreyevich Batsuk (1910-1983)  
“Great and Marvelous are Your Works”  
From Rev. 15:3-4  
Arranged by Grant Steinweg

Honors Choir and Orchestra  
Grant Steinweg, Conductor  
Gabriel Palacios, Piano

## Homily

Pastor Ovidiu Radulescu  
Senior Pastor  
Hammond and Northwest Seventh-Day Adventist Churches

## Hymn

“Oh For a Faith That Will Not Shrink”  
Adoniah Simon & Congregation  
Honors Orchestra

## Closing Prayer

Andrew Remmers

Jürgen Moltmann  
Prayer from “The Blessedness of the Peacemakers”

Heavenly Father,  
It is time for you to come,  
For our time is running out  
And our world is passing away.  
You gave us life, one with another,  
And we have destroyed it in conflict.  
You made your creation in harmony and balance.  
We want progress, and are perishing through our strivings for it.  
Come, Creator of all things,  
And renew the face of the earth.  
In our unhappiness give us hope for your day,  
The day when we can laugh in peace with all created beings,  
And praise you to all eternity.

Give us dreams of peace  
And visions of freedom.  
Make us inconsolable when they are betrayed.  
Console us when they are disappointed.

God, Father, Son and Holy Spirit, triune God:  
Unite with yourself your torn and divided world,  
And let us all be one in you,  
For it is in you that we all live and move and have our being.

Amen

## Invitation to Fellowship

Andrew Remmers

## Postlude

Gabriel Palacios, Piano

*May God in his mercy lead us through these times; but above all, may he lead us to himself.*  
*--Dietrich Bonhoeffer*

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With Gratitude,  
Hannah Gallant, President  
Janelle An, Vice President  
Andrew Remmers, Spiritual Vice President  
Lauren Butler, Social Coordinator  
Adoniah Simon, Public Relations  
Terika Williams, Secretary  
Eric Inae, Music Coordinator  
Andras Muranyi, Academic Affairs  
Naeha Inapanuri, Academic Affairs  
Dr. L. Monique Pittman, Honors Director  
Ms. Maxine Umana, Administrative Assistant & Recruiter

## Honors Choir Members:

Conductor: Grant Steinweg

### Soprano

Annelise Burghardt  
Adair Kibble  
Peyton Ware  
Kelsey Rook  
Angelina Leacock  
Lily Burke  
Irina Gagliu  
Alesandra Zuniga  
Rachelle Evano

### Alto

Lauren Butler  
Lissa Caballero  
Isabella Tessalee  
Colleen Staniszewski  
Hannah Austin

### Tenor

Eric Inae  
Winner Silvestre  
Yosia Nurhan  
Jonathan Doram

### Bass

Simon Luke Brown  
Nicholas Jasper  
Samuel Condori  
Anthony Isensee  
Jason Marquez

## Honors Orchestra:

### Violins

Anita Dyman  
Anthony Isensee  
Elianna Srikureja  
Irina Gagliu  
Janice Pakkianathan

### Viola

Hannah Castillo

### Cello

Bryan Toc Casia

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# 363 Lord, Whose Love in Humble Service

Isa. 58:6, 7  
 Albert F. Bayly (1901-1984)

BEACH SPRING 8.7.8.7.D.  
 The Sacred Harp, 1844

*Unison*

1. Lord, whose love in hum-ble ser - vice Bore the weight of hu - man need,  
 2. Still Your chil - dren wan - der home - less; Still the hun - gry cry for bread;  
 3. As we wor - ship, grant us vi - sion, Till your love's re - veal - ing light

Who up - on the cross, for - sak - en, Worked Your mer - cy's per - fect deed:  
 Still the cap - tives long for free - dom; Still in grief we mourn our dead.  
 In its height and depth and great - ness Dawns up - on our quick - ened sight,

We, Your ser - vants, bring the wor - ship Not of voice a - lone, but heart;  
 As You, Lord, in deep com - pas - sion Healed the sick and freed the soul,  
 Mak - ing known the needs and bur - dens Your com - pas - sion bids us bear,

Con - se - crat - ing to Your pur - pose Ev - ery gift which You im - part.  
 By Your Spir - it send Your pow - er To our world to make it whole.  
 Stir - ring us to ar - dent ser - vice, Your a - bun - dant life to share.

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Harmony setting, No. 634  
 Alternate tune, ABBOT'S LEIGH, No. 61

MISSION OF THE CHURCH

## O for a Thousand Tongues to Sing 438

1. O for a thou - sand tongues to sing My  
 2. My gra - cious Mas - ter and my God, As -  
 3. Je - sus! the name that charms our fears, That  
 4. He breaks the pow'r of can - celed sin, He  
 5. He speaks, and lis - t'ning to his voice, New  
 \*6. Hear him, ye deaf; his praise, ye dumb, Your  
 7. In Christ, your head, you then shall know, Shall

great Re - deem - er's praise, The glo - ries of my  
 sist me to pro - claim, To spread through all the  
 bids our sor - rows cease, 'Tis mu - sic in the  
 sets the pris - 'ner free; His blood can make the  
 life the dead re - ceive; The mourn - ful, bro - ken  
 loos - ened tongues em - ploy; Ye blind, be - hold your  
 feel your sins for - giv'n; An - tic - i - pate your

God and King, The tri - umphs of his grace!  
 earth a - broad The hon - ors of thy name.  
 sin - ner's ears, 'Tis life, and health, and peace.  
 foul - est clean; His blood a - vailed for me.  
 hearts re - joice; The hum - ble poor, be - lieve.  
 Sav - ior come, And leap, ye lame, for joy.  
 heav'n be - low, And own that love is heav'n.

\*May be omitted.

Text: Charles Wesley, 1707-1788  
 Tune: AZMON, CM; Carl G. Glaser, 1784-1829; harm by Lowell Mason, 1792-1872

# O for a Faith

Words by William H. Bathurst

Music by Gioacchino Rossini (1792-1868)

O for a faith that will not shrink, Though  
That will not mur - mur or com - plain be -  
A faith that shines more bright and clear When  
That bears un - moved the world's dread frown, Nor  
Lord, give me such a faith as this, And

5

pressed by many a foe; That will not trem - ble  
-neath the chaste - ning rod, But in the hour of  
tem - pests rage with - out; That when in dan - ger  
heeds its scorn - ful smile: That sin's wild o - cean  
then, what - e'er may come I'll taste e'en here the

11

on the brink of pov - er - ty or woe;  
grief or pain Can lean u - pon its God  
knows no fear, In dark - ness feels no doubt.  
can - not drown, Nor its soft arts be - guile.  
hal - lowed bliss of my e - ter - nal home.