



Songs of Praise

*An evening of
hymns celebrating
175 years of
Anglican worship in
Cologne*

All Saints, Cologne

19.10.2025

Organ – Marche Triumphale (Chorale-Improvisation on ‘Now thank we all our God’) – Sigrid Karg-Elert

Welcome

Our service this evening forms a part of our celebration of 175 years of Anglican worship here in Cologne. The hymns that have been chosen for this evening’s worship are all hymns written before 1850 and therefore hymns that would have been known and perhaps also sung by the first congregation who gathered in Cologne in order to celebrate Anglican worship. At that time a great number of hymns that had been published were based on the Psalms, a fact that is reflected in both the readings and hymns this evening.

Opening prayer

God our Father, as we gather to worship you with our songs of praise, we remember before you all who have worshiped in this chaplaincy over the past 175 years and in whose honour we celebrate our songs of praise this evening. We give you thanks tonight especially for the gift of hymn writing and ask that we may ever sing of your goodness in the company of your saints for ever. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Amen.

Let us pray with confidence the prayer that our Saviour himself has taught us:

**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 them that trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power, and the glory,
for ever and ever.
Amen.**

Malachi 4:1-6

A reading from the Book of the Prophet Malachi

See, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the LORD of hosts, so that it will leave them neither root nor branch. But for you who revere my name the sun of righteousness shall rise, with healing in its wings. You shall go out leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the LORD of hosts. Remember the teaching of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel. Lo, I will send you the prophet Elijah before the great and terrible day of the LORD comes. He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse.

This is the word of the Lord

All Thanks be to God

Hymn – Christ whose glory fills the skies

Tune – Ratisbon

Christ, whose glory fills the skies,
Christ, the true, the only light,
Sun of righteousness, arise,
triumph o'er the shades of night;
Dayspring from on high, be near;
Daystar, in my heart appear.

Dark and cheerless is the morn
unaccompanied by thee:
joyless is the day's return,
till thy mercy's beams I see,
till they inward light impart,
glad my eyes, and warm my heart.

Visit then this soul of mine;
pierce the gloom of sin and grief;
fill me, radiance divine;
scatter all my unbelief;
more and more thyself display,
shining to the perfect day.

The morning Hymn 'Christ whose glory fills the skies' was first published in a book entitled 'Hymns and Spiritual Songs' which Charles Wesley produced with his brother John in 1740. For many years it was wrongly attributed to Augustus Montague Toplady, the author of 'Rock of Ages'. Like most of Wesley's hymns it draws strongly on metaphors and images from Scripture. The striking phrase

‘Sun of Righteousness’, which occurs in the third line of the first verse, is taken from Malachi 4:2: “But for you who revere my name the Sun of Righteousness shall rise, with healing in its wings.”

The hymn was originally sung to the German tune ‘Heidelberg’, which first appeared in a book of songs and psalms published in Berlin in 1653. The tune more often used now is ‘Ratisbon’, another German melody, which first appeared in a book of chorales published in Leipzig in 1815 where it was set to the words ‘Jesu meines Lebens Leben’.

Philippians 4:1

A reading from the letter of Paul to the Philippians

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

This is the word of the Lord

All Thanks be to God

Hymn – Rejoice, the Lord is king

Tune – Gopsel

Rejoice the Lord is King!
your Lord and King adore,
rejoice, give thanks and sing,
and triumph evermore.
*Lift up your heart, lift up your voice;
rejoice, again I say, rejoice.*

Jesus, the Saviour reigns,
the God of truth and love:
when he had purged our stains,
he took his seat above.
*Lift up your heart, lift up your voice;
rejoice, again I say, rejoice.*

His kingdom cannot fail;
he rules o’er earth and heaven;
the keys of death and hell
are to our Jesus given.
*Lift up your heart, lift up your voice;
rejoice, again I say, rejoice.*

He sits at God's right hand
till all his foes submit,
and bow to his command,
and fall beneath his feet:
*Lift up your heart, lift up your voice;
rejoice, again I say, rejoice.*

Rejoice in glorious hope!
Jesus the Judge shall come
and take his servants up
to their eternal home:
*We soon shall hear the archangel's voice,
the trump of God shall sound: rejoice!*

First published in 1746 in his "Hymns for our Lord's resurrection" Wesley clearly intended this hymn to be sung at Easter but today it is more associated with Ascensiontide services. The refrain is based on Philippians 4:4.

Psalm 90

Lord, you have been our dwelling-place
in all generations.
Before the mountains were brought forth,
or ever you had formed the earth and the world,
from everlasting to everlasting you are God.

You turn us back to dust,
and say, 'Turn back, you mortals.'
For a thousand years in your sight
are like yesterday when it is past,
or like a watch in the night.

You sweep them away; they are like a dream,
like grass that is renewed in the morning;
in the morning it flourishes and is renewed;
in the evening it fades and withers.

For we are consumed by your anger;
by your wrath we are overwhelmed.
You have set our iniquities before you,
our secret sins in the light of your countenance.

For all our days pass away under your wrath;
our years come to an end like a sigh.

The days of our life are seventy years,
or perhaps eighty, if we are strong;
even then their span is only toil and trouble;
they are soon gone, and we fly away.

Who considers the power of your anger?
Your wrath is as great as the fear that is due to you.
So teach us to count our days
that we may gain a wise heart.

Turn, O LORD! How long?
Have compassion on your servants!
Satisfy us in the morning with your steadfast love,
so that we may rejoice and be glad all our days.
Make us glad for as many days as you have afflicted us,
and for as many years as we have seen evil.
Let your work be manifest to your servants,
and your glorious power to their children.
Let the favour of the Lord our God be upon us,
and prosper for us the work of our hands
O prosper the work of our hands!

**Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.**

Hymn – O God our help in ages past

Tune – St. Anne

O God, our help in ages past,
our hope for years to come,
our shelter from the stormy blast,
and our eternal home:

Under the shadow of thy throne,
thy saints have dwelt secure;
sufficient is thine arm alone,
and our defence is sure.

Before the hills in order stood,
or earth received her frame,
from everlasting thou art God,
to endless years the same.

A thousand ages in thy sight
are like an evening gone;
short as the watch that ends the night
before the rising sun.

Time, like an ever-rolling stream,
bears all its sons away;
they fly, forgotten, as a dream
dies at the opening day.

O God, our help in ages past,
our hope for years to come,
be thou our guide while troubles last,
and our eternal home!

“O God, Our Help in Ages Past” is a paraphrase of Psalm 90:1-5. Written by Isaac Watts in 1714, and published it in a collection of poetic versions of the Psalms in 1719 with the title ‘The Psalms of David Imitated in the Language of the New Testament and applied to the Christian State and Worship’, in which Watts paraphrased in Christian verse the entire psalter with the exception of twelve Psalms which he felt were unsuited for Christian usage. In 1738, John Wesley in his hymnal entitled, ‘A Collection of Psalms and Hymns’ changed the first line of the text from “Our God” to “O God”. Both Watts’ original text and Wesley’s rewording remain in current use.

The hymn is often sung as part of the Remembrance Day service in the United Kingdom, including at the annual Remembrance Sunday service at the Cenotaph in London.

The hymn tune “St. Anne” (common metre 86.86) to which the text is most often sung was composed by William Croft in 1708 during the time in which he was the organist of St Anne’s Church, Soho: hence the name of the tune.

Psalm 23

The Lord is my shepherd, I shall not want.
He makes me lie down in green pastures;
he leads me beside still waters;
he restores my soul.
He leads me in right paths
for his name’s sake.
Even though I walk through the darkest valley,
I fear no evil;
for you are with me;

your rod and your staff
they comfort me.

You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.
Surely goodness and mercy shall follow me
all the days of my life,
and I shall dwell in the house of the Lord
my whole life long.

**Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.**

Hymn – The God of love my shepherd is

Tune – University

The God of love my shepherd is,
and he that doth me feed;
while he is mine and I am his,
what can I want or need?

He leads me to the tender grass,
where I both feed and rest;
then to the streams that gently pass:
in both I have the best.

Or if I stray, he doth convert,
and bring my mind in frame,
and all this not for my desert,
but for his holy name.

Yea, in death's shady black abode
well may I walk, not fear;
for thou art with me, and thy rod
to guide, thy staff to bear.

Surely thy sweet and wondrous love
shall measure all my days;
and, as it never shall remove,
so neither shall my praise.

The God of love my shepherd is, written by George Herbert (1593-1633). This metrical version of Psalm 23 was first published in 'The Temple' (Cambridge, 1633) just after Herbert's death. It is the only paraphrase of a psalm in the collection. Herbert clearly recalls the version of Psalm 23 by William Whittingham that was published in 'The Whole Booke of Psalmes' (1562) and which begins 'The Lord is only my support/And he that doth me feed/How can I then lack any thing/Whereof I stand in need?'

Organ – Intermezzo op.119 – Johannes Brahms

Psalm 148

Praise the Lord!
Praise the Lord from the heavens;
praise him in the heights!
Praise him, all his angels;
praise him, all his host!

Praise him, sun and moon;
praise him, all you shining stars!
Praise him, you highest heavens,
and you waters above the heavens!

Let them praise the name of the LORD,
for he commanded and they were created.
He established them for ever and ever;
he fixed their bounds, which cannot be passed.

Praise the LORD from the earth,
you sea monsters and all deeps,
fire and hail, snow and frost,
stormy wind fulfilling his command!

Mountains and all hills,
fruit trees and all cedars!
Wild animals and all cattle,
creeping things and flying birds!

Kings of the earth and all peoples,
princes and all rulers of the earth!
Young men and women alike,
old and young together!

Let them praise the name of the LORD,
for his name alone is exalted;

his glory is above earth and heaven.
He has raised up a horn for his people,
praise for all his faithful,
for the people of Israel who are close to him.
Praise the LORD!

**Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.**

Hymn – Praise the Lord! Ye heavens adore him Tune – Austria

Praise the Lord! Ye heavens, adore him;
praise him, angels, in the height;
sun and moon, rejoice before him;
praise Him, all ye stars and light.
Praise the Lord! for He hath spoken;
worlds his mighty voice obeyed;
laws, which never shall be broken
for their guidance hath he made.

Praise the Lord! for He is glorious;
never shall his promise fail;
God hath made his saints victorious;
sin and death shall not prevail.
Praise the God of our salvation!
hosts on high, his power proclaim;
heaven and earth and all creation
laud and magnify his name.

‘Praise the Lord! Ye heavens adore him’ is a hymn of praise based on Psalm 148. The author is unknown, although various sources have attributed it to John Kemphorne (1775–1838), and more often to the English born and educated writer and Church of England vicar Richard Mant (1776-1848). However, there is no agreement among hymn-scholars as to whom the author was and most scholars simply note that it was found in a book published by or for the London Foundling Hospital in 1796 a hospital for destitute and abandoned children in High Holborn where the children were all taught to sing.

Genesis 1:1-5

A reading from the Book of Genesis

In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, “Let there be light,” and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day.

This is the word of the Lord
All Thanks be to God

Hymn – Thou, whose almighty word

Tune – Moscow

Thou, whose almighty word
chaos and darkness heard,
and took their flight;
hear us, we humbly pray,
and, where the gospel day
sheds not its glorious ray,
let there be light!

Thou who didst come to bring
on thy redeeming wing
healing and sight,
health to the sick in mind,
sight to the inly blind,
O now to all mankind,
let there be light!

Spirit of truth and love,
life-giving holy Dove,
speed forth thy flight;
move on the waters’ face
bearing the lamp of grace,
and, in earth’s darkest place,
let there be light!

Holy and blessed Three,
glorious Trinity,
Wisdom, Love, Might;
boundless as ocean’s tide,
rolling in fullest pride,
through the world far and wide,
let there be light!

The hymn 'Thou whose almighty word' was originally intended to be sung to the tune of the national anthem. It is however most commonly sung to the tune Moscow. Its author John Marriot (1780-1825) wrote this hymn around the year 1813. Too modest to publish it during his lifetime, Marriot would not even allow the words of 'Thou whose almighty word' to be copied by friends and it was not sung in any church until after his death. Six weeks after his death, the verses of the hymn were read out to a meeting of the London Missionary Society by the Revd Thomas Mortimer. It was much acclaimed by those who heard it there and was printed later that year (1825) in both the 'Evangelical Magazine' and the 'Friendly Visitor'. The hymn is based on Genesis 1 verse 3 "and God said, 'Let there be light', and there was light."

Psalm 72

Give the king your justice, O God,
and your righteousness to a king's son.
May he judge your people with righteousness,
and your poor with justice.
May the mountains yield prosperity for the people,
and the hills, in righteousness.
May he defend the cause of the poor of the people,
give deliverance to the needy,
and crush the oppressor.

May he live while the sun endures,
and as long as the moon, throughout all generations.
May he be like rain that falls on the mown grass,
like showers that water the earth.
In his days may righteousness flourish
and peace abound, until the moon is no more.

May he have dominion from sea to sea,
and from the River to the ends of the earth.
May his foes bow down before him,
and his enemies lick the dust.

May the kings of Tarshish and of the isles render him tribute,
may the kings of Sheba and Seba bring gifts.
May all kings fall down before him,
all nations give him service.

For he delivers the needy when they call,
the poor and those who have no helper.

He has pity on the weak and the needy,
and saves the lives of the needy.
From oppression and violence he redeems their life;
and precious is their blood in his sight.

Long may he live!
May gold of Sheba be given to him.
May prayer be made for him continually,
and blessings invoked for him all day long.
May there be abundance of grain in the land;
may it wave on the tops of the mountains;
may its fruit be like Lebanon;
and may people blossom in the cities
like the grass of the field.

May his name endure for ever,
his fame continue as long as the sun.
May all nations be blessed in him;
may they pronounce him happy.

Blessed be the LORD, the God of Israel,
who alone does wondrous things.
Blessed be his glorious name for ever;
may his glory fill the whole earth.
Amen and Amen.
The prayers of David son of Jesse are ended.

**Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever. Amen.**

Hymn – Jesus shall reign where'er the sun

Tune – Truro

Jesus shall reign where'er the sun
doth his successive journeys run;
his kingdom stretch from shore to shore,
till moons shall wax and wane no more.

People and realms of every tongue
dwell on his love with sweetest song;
and infant voices shall proclaim
their early blessings on his name.

Blessings abound where'er he reigns:
the prisoner leaps to lose his chains,
the weary find eternal rest,
and all the sons of want are blest.

To him shall endless prayer be made,
and praises throng to crown his head;
his Name like incense shall arise
with every morning sacrifice.

Let every creature rise and bring
peculiar honours to our King;
angels descend with songs again,
and earth repeat the loud Amen.

Written by Isaac Watts (1674-1748) 'Jesus shall reign where'er the sun' first appeared in Watts's 'Psalms of David Imitated in the Language of the New Testament and applied to the Christian State and Worship' published in 1719. The hymn is a paraphrase of psalm 72. It transforms the Hebrew psalm into a Christian hymn by applying to Christ words which were almost certainly originally intended to apply to King Solomon, The first verse of the hymn takes up the theme of the fifth, seventh and eighth verses of the psalm which proclaimed of the Israelite king: 'May he live while the sun endures, and as long as the moon, throughout all generations. In his days may righteousness flourish and peace abound, until the moon is no more. May he have dominion from sea to sea and from the River to the ends of the earth.'

Organ – Allegro, 3rd movement of Concerto No. 1 – J.S. Bach/Antonio Vivaldi

Colossians 3:17, 23-24

A reading from the letter of Paul to the Colossians

Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Whatever your task, put yourselves into it, as done for the Lord and not for your masters, since you know that from the Lord you will receive the inheritance as your reward; you serve the Lord Christ.

This is the word of the Lord
All Thanks be to God

Hymn – Forth in thy name, O lord I go

Tune – Song 34 (Angel's Song)

Forth in thy Name, O Lord, I go,
my daily labour to pursue;
thee, only thee, resolved to know
in all I think or speak or do.

The task thy wisdom hath assigned,
O let me cheerfully fulfil;
in all my works thy presence find,
and prove thy good and perfect will.

Preserve me from my calling's snare,
and hide my simple heart above,
above the thorns of choking care,
the gilded baits of worldly love.

Thee may I set at my right hand,
whose eyes my inmost substance see,
and labour on at thy command,
and offer all my works to thee.

Give me to bear thy easy yoke,
and every moment watch and pray,
and still to things eternal look,
and hasten to thy glorious day.

For thee delightfully employ
whate'er thy bounteous grace hath given;
and run my course with even joy,
and closely walk with thee to heaven.

Considering the important role that work occupies in most lives, there are surprisingly few hymns about the subject and how the Christian should approach it. Charles Wesley's hymn 'Forth in thy name, O Lord I go' provides perhaps the most comprehensive treatment of the subject. Wesley (1707-1788) wrote the hymn in 1749 and it was first published in his 'Hymns and sacred poems' in the same year. In most hymnbooks it appears in the morning section, but it does not really have to be sung at the beginning of the day – as the English Hymnal long acknowledged with a discreet note to the effect that it is suitable for midday services. All hymnbooks substitute the phrase 'thy good and perfect will' for 'thy acceptable will' in the last line of the second verse, partly for musical and partly for theological reasons.

The tune almost always used for this hymn is Song 34 (Angel's Song) by Orlando Gibbons (1583-1625), the famous madrigal composer who was organist of the Chapel Royal and Westminster Abbey.

Psalm 87

On the holy mount stands the city he founded;
the LORD loves the gates of Zion
more than all the dwellings of Jacob.
Glorious things are spoken of you,
O city of God.

Among those who know me I mention Rahab and Babylon;
Philistia too, and Tyre, with Ethiopia
'This one was born there,' they say.
And of Zion it shall be said,
This one and that one were born in it';
for the Most High himself will establish it.

The LORD records, as he registers the peoples,
'This one was born there.
Singers and dancers alike say,
'All my springs are in you.'

Hymn – Glorious things of thee are spoken

Tune – Austria

Glorious things of thee are spoken,
Zion, city of our God;
he whose word cannot be broken
formed thee for his own abode;
on the Rock of Ages founded,
what can shake thy sure repose?
With salvation's walls surrounded,
thou may'st smile at all thy foes.

See, the streams of living waters,
springing from eternal love,
well supply thy sons and daughters
and all fear of want remove.
Who can faint, when such a river
ever flows their thirst to assuage?
Grace which, like the Lord, the giver,
never fails from age to age.

Round each habitation hovering,
see the cloud and fire appear
for a glory and a covering,
showing that the Lord is near.
Thus they march, their pillar leading,
light by night, and shade by day;
daily on the manna feeding
which he gives them when they pray.

Saviour, if of Zion's city,
I through grace a member am,
let the world deride or pity,
I will glory in thy Name.
Fading is the worldling's pleasure,
all his boasted pomp and show;
solid joys and lasting treasure
none but Zion's children know.

Written by John Newton (1725-1809), better known as the author of the hymn 'Amazing Grace', the hymn 'Glorious things of thee are spoken' first appeared in the Olney Hymn Book that was produced by John Newton and his friend William Cowper in 1779. The opening line of the hymn is taken from the third verse of Psalm 87 'Glorious things are spoken of you, O city of God.' But the hymn also contains various other biblical references, notably to the Book of Revelation.

Normally we sing this hymn to the more flowing and less bombastic tune Abbot's Leigh by Cyril Taylor (1907-1991) but as that tune was only composed after 1850, tonight we sing it to the tune Austria, which is the tune that would have been used in 1850 and which is still occasionally used today.

Lamentations 3:22-33

A reading from the Book of Lamentations

The steadfast love of the Lord never ceases,
his mercies never come to an end;
they are new every morning;
great is your faithfulness.
'The Lord is my portion,' says my soul,
'therefore I will hope in him.'

The Lord is good to those who wait for him,
to the soul that seeks him.

It is good that one should wait quietly
for the salvation of the Lord..
It is good for one to bear
the yoke in youth, to sit alone in silence
when the Lord has imposed it,
to put one's mouth to the dust
(there may yet be hope),
to give one's cheek to the smiter,
and be filled with insults.

For the Lord will not reject for ever.
Although he causes grief, he will have compassion
according to the abundance of his steadfast love;
for he does not willingly afflict
or grieve anyone.

This is the word of the Lord
All Thanks be to God

Hymn – Glory to thee, my God this night

Tune – Tallis's Canon

Glory to thee, my God, this night,
for all the blessings of the light:
keep me, O keep me, King of kings,
beneath thine own almighty wings.

Forgive me, Lord, for thy dear Son,
the ill that I this day have done;
that with the world, myself, and thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
the grave as little as my bed;
teach me to die, that so I may
rise glorious at the awful day.

O may my soul on thee repose,
and with sweet sleep mine eyelids close;
sleep that shall me more vigorous make
to serve my God when I awake.

When in the night I sleepless lie,
my soul with heavenly thoughts supply;
let no ill dreams disturb my rest,
no powers of darkness me molest.

Praise God, from whom all blessings flow;
praise him, all creatures here below;
praise him above, ye heavenly host:
praise Father, Son, and Holy Ghost.

The hymn 'Glory to thee, my God this night' was written by Thomas Ken (1637-1711), a prominent figure in English hymnody. It is based on verses found in the Book of Lamentations chapter three. It was published in 1695 as part of Ken's work 'A Manual of Prayers for the use of the Scholars of Winchester Collage.' The hymn emphasises themes of safety, forgiveness, the blessings received during the day and the need for peace before sleep. It is often sung in the evening and is best known for its doxology 'Praise God from whom all blessings flow' which is one of the most popular hymn verses in the English language.

Blessing

God, who through the resurrection of our Lord Jesus Christ
has given us the victory,
give you joy and peace in your faith;
and the blessing of God almighty,
the Father, the Son and the Holy Spirit
rest upon you and remain with you always.
Amen.

Organ – Toccata from the 'Suite gothique' – Léon Boellmann

Thank you for coming this evening. We hope that you have enjoyed the service and that you will join us again. A special thank you to our organist Hilary Griffiths for volunteering to play for us this evening and without whom this service would not have been possible.

