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SHORT TITLE

LUTHERAN THEOLOGY IN THE TRANSCIUS

A Thesis Presented to the Faculty
of Concordia University, St. Louis,
Department of Protestant Theology
in partial fulfillment of the
requirements for the degree of
Doctor of Theology

by
Henry J. ...

May 1965

33719

Approved by:

John E. ...
Advisor

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Reader

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Reader

35729

LUTHERAN THEOLOGY IN THE TRANSCIUS

WITH SPECIAL ATTENTION

TO THE DOCTRINE OF THE CHURCH

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FOREWORD

SLOVAK LUTHERANS CONFESS THEIR CHRISTIAN FAITH THROUGH THE TRANOSCIOUS

The theology that pastors who serve in the Synod of Evangelical Lutheran Churches (formerly the Slovak Evangelical Lutheran Church) bring to their ministry is the orthodox Lutheran theology as confessed by The Lutheran Church--Missouri Synod. Pastors of the Synod of Evangelical Lutheran Churches receive their pretheological as well as theological training at the Colleges and Seminaries of The Lutheran Church--Missouri Synod (the small size of the Synod of Evangelical Lutheran Churches making it unfeasible for it to conduct its own schools for the training of young men for the holy ministry).¹

At the same time, there is a distinctively Slovak Lutheran theology with which these pastors operate. This specifically Slovak corpus of Lutheran doctrine is embodied in poetic verse in the Tranoscius, the Slovak Lutheran hymnal that is used Sunday after Sunday even in our day in a majority of the churches of the Synod of Evangelical Lutheran Churches. What is the theology that the laity and pastors of this church body are

¹Statistics for the Synod of Evangelical Lutheran Churches as recorded by the National Lutheran Council in 1963 and as reported by The Lutheran Church--Missouri Synod through the The Lutheran Annual in 1965 show the number of congregations in the Synod of Evangelical Lutheran Churches as being 61, with 57 pastors, a baptized membership of 20,464, and a communicant membership of 14,737. (These statistics are being quoted from The Lutheran Annual since the latest statistical report of the Synod of Evangelical Lutheran Churches that appeared in print in the 1963 Convention Proceedings of the Synod of Evangelical Lutheran Churches contains statistics only through 1962).

professing as they worship via Slovak Lutheran hymnody? Are there any differences at all between this theology and that which the pastors of the Synod of Evangelical Lutheran Churches derive from their studies at the Colleges and Seminaries of The Lutheran Church--Missouri Synod? Are there particular emphases which certain doctrines receive in the Tranoscius which perhaps do not receive similar treatment in the theology of The Lutheran Church--Missouri Synod? Do certain doctrines predominate? If so, why? Do some doctrines receive little consideration or none at all?

Wilhelm Stählin has made this observation:

Especially then when we preach wholly from the Bible, that is, out of the fulness of the Holy Scriptures, we discover how many things there are in the Bible, which have not found their way into the hymnody of the Church. There are very deep causes for this lack. They are connected with a certain narrowing of Reformation piety, a narrowing not found in Lutheran piety, a narrowing not found in Luther but soon after him, particularly in Pietism and in the eighteenth century.²

How did the Tranoscius fare in this regard? Are there any noticeable influences of Pietism in the Tranoscius? How did the Tranoscius weather the period of Rationalism?

While many students of Slovak Lutheran hymnology have done considerable research in a number of the areas noted above, what still appears to be lacking is a cataloguing of the specific doctrines that are treated in the Tranoscius, which indicate exactly which stanzas of which hymns deal with which doctrines. This will be the burden of this dissertation. At the same time, an attempt will be made to give satisfactory answers

²Wilhelm Stählin, "The Church Hymn and Theology," Response, I, (Pentecost 1959), p. 29.

to the questions raised above.

The Relevancy of such a Compilation

In recent years there has been a rupture within the Synodical Conference which leaves this Conference with only two participating synodical bodies, namely, The Lutheran Church--Missouri Synod, and the Synod of Evangelical Lutheran Churches (formerly Slovak). Both the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod (formerly Norwegian) have suspended relations with The Lutheran Church--Missouri Synod. In doing so, however, neither of these two Synods broke off relations with the Synod of Evangelical Lutheran Churches. Thus the Wisconsin Evangelical Lutheran Church and the Evangelical Lutheran Synod are still in fellowship with the Synod of Evangelical Lutheran Churches. The doctrinal unity committee and officials of the Synod of Evangelical Lutheran Churches continue to meet with the doctrinal committees and officers of both the Wisconsin and the Norwegian groups.

Since pastors of the Synod of Evangelical Lutheran Churches matriculate at the theological seminaries of The Lutheran Church--Missouri Synod, it might easily be concluded that the theology of the Synod of Evangelical Lutheran Churches pastors is a "borrowed" theology, taken over completely from theologians of The Lutheran Church--Missouri Synod. While this may largely be the case, it is necessary to point out the fact that Slovak Lutheranism has its own theological tradition which dates back to the days of John Huss (1373?-1415). The theology of the pastors of the Synod of Evangelical Lutheran Churches can not be dubbed as being exclusively "Missourian".

Furthermore, on each Sunday of the year, in most of the congregational

worship services conducted within the Synod of Evangelical Lutheran Churches where Slovak worship services are being held (and this is in a high majority of churches), pastors and laity are voicing a theology that has roots in pre-Lutheran Reformation days. Hence, there is a distinctively Slovak Lutheran theology that present-day pastors of the Synod of Evangelical Lutheran Churches can point to as being a heritage handed down to them from their forefathers, distinct from "Missourian" influence.

One of the purposes for the preparation of this thesis is to make available to the Synod of Evangelical Lutheran Churches and to its doctrinal unity committee and its officers still another corpus of doctrinal materials which might be used more frequently and perhaps with greater effect than in the past in discussions with the Wisconsin and Norwegian bodies.

Members of the Synod of Evangelical Lutheran Churches would have at their disposal an organized compilation of doctrines treated in the Slovak Lutheran hymnal, the Tranoscius. They could point out that certain facets of theology have been the heritage of the Slovak people for centuries, even before the days of Martin Luther, and are thus not "borrowed" from Missouri or simply a restatement of the theology of The Lutheran Church--Missouri Synod.

The results of this dissertation might serve also a third purpose: in recent years the Synod of Evangelical Lutheran Churches along with the larger Lutheran Church bodies in America, namely, The Lutheran Church--Missouri Synod, The Lutheran Church in America, and The American Lutheran Church, has been studying the possibility of being a constituent member

of the newly-proposed Inter-Lutheran Agency, which would eventually supplant the National Lutheran Council. Members of the Synod of Evangelical Lutheran Churches are currently meeting with representatives of the other Lutheran bodies for the purpose of framing a constitution and by-laws acceptable to all participating bodies. At its fortieth synodical convention, held in Lakewood, Ohio, October 7-10, 1963, the Synod of Evangelical Lutheran Churches resolved to continue the preliminary exploratory discussions relating to the forming of an Inter-Lutheran Agency with the definite possibility of becoming an active constituent member of this proposed body.

Should the new Agency become a reality, each participating synodical body would have the privilege of cooperating only in such endeavors as it saw fit to engage in. The one area in which all member Synods would be required to take part would be the area of "theological discussion." Section 3 of Article II, regarding Participating Bodies, of the proposed constitution for this new body reads as follows: "All the Participating Bodies shall take part in the Division of Theological Studies. In all other work of the Council each Participating Body may determine whether to participate. . . ."³

In the event, then, that the Synod of Evangelical Lutheran Churches became an active participant in this new agency, it would be expected to make its contribution theologically. It would be helpful to be able to dip into the Slovak theological tradition of the past as it has been deposited

³Constitution of Lutheran Council in the United States of America, (unpublished mimeographed manuscript, issued in 1964), p. 2.

also in Slovak Lutheran hymnody. The preparation of such a thesis as this could thus prove its relevancy by making available to those who would represent the Synod of Evangelical Lutheran Churches at the inter-theological discussions a summary report on the doctrines confessed and stressed in the Tranoscius.

These are only a few of the immediate ways in which this dissertation might prove useful and helpful. There are others. The latest edition of the Tranoscius, published in the United States of America in 1952, the fourth American edition, will very likely be the very last printed in America.⁴ The use of the Slovak language for worship purposes is fading. Gradually, congregations of the Synod of Evangelical Lutheran Churches are dropping it entirely and are conducting services only in the English language. As the elderly members, who are for the most part "first generation" Americans, die out, the need for Slovak worship will go out with them. Modern-day youth of the Synod of Evangelical Lutheran Churches is not being reared to understand or to speak the Slovak Language. One day the transition to worship services that are exclusively English will come also within the Synod of Evangelical Lutheran Churches. What heritage might the Bohemian and Slovak hymnwriters represented in the Tranoscius leave to English-speaking Lutheranism? Might it not be possible for some of the choicest and most outstanding doctrinal hymns in the Tranoscius to be translated into the English

⁴This was the opinion of the Literary Board of the Synod of Evangelical Lutheran Churches in 1951 when the fourth American edition was being contemplated. The writer of this dissertation happened to be a member of the Board at that time and also acted as manager of Publications for the Synod of Evangelical Lutheran Churches when the fourth edition was published at Slavia Printing Company, Pittsburgh, Pa. The Literary Board felt that 3000 copies should suffice to meet the remaining needs of Slovak Lutheranism in America. This is the amount that was then printed.

language and recommended for use in future English Lutheran hymnals?

One of the purposes of this dissertation will be to make precisely such recommendations. Outstanding hymns from the pens of Slavic writers will be singled out for possible examination and translation for use in English Lutheran hymnals.

One further area in which this particular thesis might prove its relevancy would be the area of doctrinal discussions regarding the doctrine of the Church and fellowship. This is the area that is currently the "bone of contention" between the Synod of Evangelical Lutheran Churches and the Wisconsin Evangelical Lutheran Synod as well as the Evangelical Lutheran Synod. Might the doctrine of the Church as confessed in and through the hymnody of the Tranoscius reveal certain emphases that could prove helpful?

Surely the doctrine of the Church and fellowship will receive high priorities in doctrinal discussions with other Lutheran and non-Lutheran bodies as well, with which the Synod of Evangelical Lutheran Churches might some day discuss possible fellowship. One of the special emphases, therefore, of this dissertation will be to examine closely the treatment of the doctrine of the Church in the Tranoscius with the hope that the information gathered might prove useful and beneficial in future doctrinal discussions on synodical levels.

Necessary Limitations

Originally, it was the intention of the writer of this thesis to define the distinctively Slovak theological contribution as proclaimed through the Tranoscius in worship services. It soon became evident that this would be more difficult than might seem to be the case. Almost one-

third of the hymns in the Tranoscius are listed as anonymous. Some of these are translations from other languages, either from German, Latin, Polish, Hungarian, or Moravian.

Others of these hymns are simply designated as coming from certain periods, as for example, z počiatku osemnásteho storočia, from the beginning of the eighteenth century. Whether these hymns are from Slavic writers or from non-Slavic composers is impossible to determine. Some are described as coming from the rukopisný spevník Jána Koledanusa, from the manuscript hymnal of John Koledanus. It is difficult to determine whether some or all of the hymns in his collection are Slavic or a mixture of hymns from several languages. The same is true of hymns taken from the hymnal of Daniel Pribiš, z Pribišovho kancionála. A similar problem exists in examining hymns in the Tranoscius taken from Kleych, z Kleychovho kancionála.

Since the Tranoscius comes to us from the days of the Thirty Years' War and from Counter Reformation days it can easily be understood that records of authorship of many hymns from those days were either lost or destroyed. Research in this regard continues in an effort to determine background and authors of many of these anonymous hymns.⁵

Since this problem of indefinite authorship of many hymns does exist and since it would be difficult to pinpoint exactly which hymns are of Slavic authorship and which are not, this essayist has had to forego the original plan to single out the distinctively Slovak Lutheran theological

⁵The Rev. John Bajus, pastor of Zion Lutheran Church, Norridge, Illinois, and a student for many years of Slovak Lutheran hymnology, has informed this writer that he made a study of some of the anonymous hymns in the Tranoscius and found some to be translations from German hymnists. Some of Pastor Bajus' findings were published in Theologica Evangelica, at Charles University, Prague, Czechoslovakia.

contributions made through the hymns of the Tranoscius. Where this is possible, credit will be given to Slavic composers for specific emphases they make. However, the goal of this thesis will be to determine which doctrines users of the Tranoscius are confessing at worship services within the Synod of Evangelical Lutheran Churches. This will include not only specifically Slovak Lutheran contributions but also doctrinal contributions from non-Slavic writers. The attempt will be to arrive at an overall summary of the doctrines Slovak Lutherans are professing Sunday after Sunday at their worship services.

Since many of the hymns in the Tranoscius have been translated from other languages, it shall be one of the goals of this dissertation to try to point out, if possible, why specifically those hymns were chosen for translation which finally did appear in the Tranoscius. It will become evident that Slovak Lutheran translators did have sound doctrinal standards for the choice of hymns they translated into the Slovak language.

Special attention will be given to the treatment of the doctrine of the Church by Slavic writers. A number of the hymns dealing with the doctrine of the church are translations from Martin Luther and other non-Slavic authors. Our primary concern with this doctrine will be the particular treatment accorded it by Slovak hymnists.

Structure of this Thesis

The very first matter that the reader will encounter following this introductory first chapter will be a tabulation and cataloguing of the specific doctrines of Holy Scripture treated in the Tranoscius. This will be done in the following manner: the guide will be the table of

contents of the Tranoscius. The 1043 hymns (less eighty-three that have been omitted from the American editions) are divided into four major divisions. Each of the major divisions will be examined individually with the exception of the first which is the section devoted to the Church seasons. Since hymns in this first category are especially rich in doctrine, each of the Church seasons will be handled separately. Summations of findings for each major division will be presented at the close of each division.

Having determined exactly which doctrines are treated and in what manner, the next step will be to attempt to determine why the choice of the specific doctrines used was made. Can it be determined why certain doctrines do predominate? We shall delve briefly into the theological background of such Slovak Lutheran hymn-giants as Juraj Tranovský and Samuel Hruškovíc and use them as representative examples of orthodox Lutheran confessors who held to Holy Scriptures and the unaltered Augsburg Confession as bases for the doctrines embodied in the hymnody of the Tranoscius.

The special area of concentration will be the manner in which the doctrine of the Church is handled in the Tranoscius. Many questions have been raised regarding this doctrine during the course of doctrinal discussions that the Synod of Evangelical Lutheran Churches has been holding with the Wisconsin Synod. Can the Tranoscius with its handling of the doctrine of the Church make any helpful contribution in this respect? At the very least, can it be shown that the Tranoscius offers "undergirding" of the Synod of Evangelical Lutheran Churches' position with regard to the doctrine of the Church? Are there particular emphases

the Tranoscius offers that might well be noted regarding the Church in present-day doctrinal discussions?

A special chapter will be devoted to the reason why the Synod of Evangelical Lutheran Churches prefers the Tranoscius as a hymnal over against the Zpěvník which appeared some two hundred years after the first edition of the Tranoscius. Writers of hymns in the Zpěvník have sometimes been accused of permitting rationalism to influence their writing. Is such an accusation justified? If there are objectionable features in the Zpěvník, which are these? They will be spelled out in summary fashion. Hymns of rich doctrinal content in the Tranoscius that might bear examination for translation and possible use in future English Lutheran hymnals will be listed in a succeeding chapter.

Conclusions will be summarized in the closing chapter.

Major Sources Examined

Since the concern of this dissertation is a summary of doctrines being confessed among Slovak Lutherans of the Synod of Evangelical Lutheran Churches in the present day, the primary source from which findings for this thesis have been drawn is the very latest American edition of the Tranoscius, the fourth edition published in 1952.⁶ Also examined were previous American editions, namely, the third edition published in 1937, in smaller format, with no revisions having been made in the text

⁶The full name of the Tranoscius is Cithara Sanctorum. Písně Duchovní, (Tranoscius), kterýchž církev evanjelicko-luteránska při výročních slavnostech a památkách, jakož i ve všelikých potřebách svých obecných i obzvláštních s mnohým prospěchem užívá; k obecnému církve Boží vzdělání, někdy shromážděné a vydané od kněze Jiříka Tranovského, služebníka Páne při církvi Svato-Mikulášské v Liptově.

of the hymns; the second American edition, of 1928, which likewise is identical to the fourth edition as far as the number and content of hymns it contains; and also the first American edition, published in 1918, in Akron, Ohio, which served as the basis for the succeeding editions and hence is in substance no different from the fourth edition as far as the hymns are concerned. One of the major differences between the last edition, the fourth, and previous editions, lies in this, that the prayers at the close of the Tranoscius have been translated from the Czech into the Slovak language. This work was carried out by Pastor Jaroslav J. Pelikan, Sr., who also added new prayers while translating the old.

Another valuable source for the preparation of this thesis was the European edition of the Tranoscius, published in 1949 in Czechoslovakia, by the firm, Spolok Tranoscius v Liptovskom Sv. Mikuláši. This edition proved invaluable in that it supplied the results of much recent research regarding the authorship and background of many of the anonymous hymns. This European edition, also called Cithara Sanctorum, contains 1153 hymns, with two later additions totaling 152 more hymns, for a grand total of 1305 hymns, which is 345 more hymns than we have in the American editions. This dissertation will not include a summary of doctrine as found in these additional hymns contained in the European edition. We shall limit ourselves to the hymns in use by members of the Synod of Evangelical Lutheran Churches in the United States of America.⁷

⁷The Synod of Evangelical Lutheran Churches supports mission congregations also in Canada and in Argentina where Slovak is still the major language for worship purposes. These congregations are making use of the American edition of the Tranoscius rather than the European.

The method followed in preparing the data for this thesis was the following: each hymn was carefully examined, stanza by stanza, for doctrinal content. A tabulation was then made of which doctrines were treated in which specific hymns and stanzas. Distinctive manners of presenting a particular doctrine were noted. Unusual handling of specific doctrines was singled out for mention. Representative examples of how certain facets of a particular doctrine were treated were copied out and will be used in this thesis to demonstrate the manner in which doctrines are highlighted in the Tranoscius. At the close of each major division a summation was made to see which doctrine or doctrines were predominating. This information will also be spelled out in detail in the body of this thesis. A complete listing of doctrines contained in the Tranoscius and exactly which hymns and stanzas carry these doctrines will be found in the Appendix.

Treatment of doctrine in the Tranoscius was then compared with the handling of similar doctrinal matter in the Zpěvník. Findings regarding differences will be outlined in this thesis.

In the process of preparing this dissertation, the writer submitted the proposed outline to a goodly number of the older pastors of the Synod of Evangelical Lutheran Churches for suggestions, revisions, or additions. A number of these pastors were deeply involved in the early days of Synod in the choice of which specific hymnal was to be encouraged for use within Synod. Several of these pastors have made helpful recommendations for this thesis. The writer is especially indebted to the Rev. Dr. Joseph Kucharik, Sr., of Garfield, New Jersey, who supplied the present essayist with a copy of the European Tranoscius and with other valuable source

materials no longer in print. This thesis will be all the richer for this kindly assistance on his part and on that of other fellow-pastors in the Synod of Evangelical Lutheran Churches.

Initial Summary

It will become evident as we examine the use of doctrine in the Tranoscius that two of the major emphases lie within the doctrine of Christ, or in Christology. Particular stress is given the deity of Christ as well as the vicariousness of His work of atonement. There are historical reasons for this which will be outlined later.

Another major stress is that upon eschatology. Many of the hymns in use today in the Tranoscius come to us from days when the Church was under persecution, namely the days of the Counter Reformation and the Thirty Years' War. Many of the hymns breathe a nostalgic sighing for release from the tensions of life in so uncertain and tenuous a setting. Yet the longing for the Lord's rescue is accompanied by an optimistic hope that the Lord of the Church would stand by His Church and would provide His elect with a glory so precious that the sufferings of this present time would not be worthy the comparison. In this connection the doctrine of election is frequently woven into hymns, especially in the closing stanzas of many of the hymns, where the hope is often expressed that the faithful in Christ's Church below might soon be relieved of all earthly woes and be transported to the Lord's Kingdom above to rejoice forever with all the Lord's "elect."

The doctrine of the Church comes in for interesting treatment in view of the fact that many of the writers saw the Church being attacked

on all sides from foes of every type. A most welcome and happy accent is to be found in the treatment of the Una Sancta. This is probably the most noticeable stress the Tranoscius reveals in its treatment of the doctrine of the Church.

Another noteworthy emphasis is that on the "saving grace of God." Many a hymnwriter extolls this grace, and a sense of awe is in evidence in many a hymn which deals with this unfathomable facet of God's dealings with sinful, unworthy man.

It may be surprising to some to note the great amount of attention accorded to Mary, the earthly mother of Jesus. One might wonder whether there is perhaps even an overabundance of "Maryology"; however, what is also worthy of note is the fact that references to Mary cease almost completely beyond the section on the Church year in the Tranoscius.

An unusual element which will be found in a number of hymns is the use of allegory in connection with Christ's life.

One of the criticisms sometimes made regarding the shortcomings of the Tranoscius is that it is weak on sanctification. (Compilers of the Zpěvník point to this as one of the reasons for the desirability of a new hymnal for Slovak Lutheranism. They have attempted to rectify this in their production). An examination of the data dealing with sanctification in the Tranoscius will reveal that the doctrine of sanctification does receive considerable coverage. Proper Scriptural motivation for Christian living is adduced frequently. The life of Christian love is encouraged in many instances. Fruits of faith that the Lord of the Church expects of His faithful are designated in many hymns throughout the entire Tranoscius. The Appendix will attest to the number of times

that the doctrine of sanctification is treated in the Tranoscius. Specific examples of outstanding "sanctification hymns" in the Tranoscius will be cited in succeeding chapters. At the same time the contribution that the Zpěvník makes in the area of sanctification will be noted.

An examination of the background of some of the major Slavic hymnwriters and translators will show that while many of them were surrounded by pietistic influences and compromising movements, especially with Calvinists, these men chose to hold to the Lutheran Confessions as a clear and true exposition of Scripture. By and large they chose Wittenberg for their theological training rather than Halle. They followed the theological leadership of Dr. Martin Luther, for they were convinced that he was more true to Christ and Holy Scriptures than were the pietists, rationalists, and other "enlightened" reformers. Thus, we shall see that the theology declared in the Tranoscius is solidly Lutheran, deriving its basis exclusively from God's Holy Word with the Lutheran Confessions, and the unaltered Augsburg Confession, in particular, serving as the expositor for that Word.

We shall also propose that English Lutheran hymnody can be enriched through the inclusion of the choicest products of Slavic Lutheran hymnwriters. The writer of this thesis will offer recommendations of specific Slavic doctrinal hymns that might be considered for translation. While this may prove to be a subjective selection, the writer hopes, in the process, to encourage other students of hymnology to delve into the inviting "mine" of Slovak Lutheran hymnody to discover still other hymns that might prove worthy of consideration for use in future English hymnals for the enrichment spiritually of the Lord's own redeemed.

Translations of Slovak and Czech quotations as well as hymn stanzas are those of the writer of this dissertation. Special thanks in this regard are due the Rev. Dr. George Dolak, of Concordia Theological Seminary, Springfield, Illinois, and also the Rev. Jaroslav Vajda, editor of This Day magazine, Concordia Publishing House, St. Louis, Missouri, who is also chairman of the committee studying the texts of hymns being proposed for the new Lutheran hymnal of The Lutheran Church--Missouri Synod. Both of these gentlemen rendered valuable aid in making suggestions for the proper translation of many a word and phrase.

In order to draw attention to certain items of interest in various hymns, the writer of this thesis has underlined specific words in the English translation only. This is noted at this point so that attention would not have to be called to this matter in each instance by means of footnotes.

Since this first division of hymns is particularly rich in doctrine, each stanza will be dealt with separately, with capsule summaries appearing at the close of the entire section.

Advent hymns, dealing with the Incarnation of the Son of God.

Following the five opening intrudes, the Advent hymns begin with

¹One of these intrudes is chanted by pastor and congregation at the opening of each worship service. These intrudes are sometimes classified in the "loose ends" of hymns.

²Liturgia Slavica, (Linnecius) (Pittsburgh: Slavia Printing Co., 1912), pp. 21-274. Hereafter this hymnal will simply be referred to as Liturgia.

CHAPTER I

A CATALOGUING OF DOCTRINES IN THE TRANOSCIOUS

The First Major Division: Church Seasons

Ten categories of hymns make up the first major division of the Tranoscius. They are as follows: (1) Introits for all Sundays and festivals;¹ (2) Advent hymns, dealing with the incarnation of the Son of God; (3) Christmas hymns, with the inclusion also of Epiphany hymns; (4) Hymns for the New Year, of the Circumcision of the Lord, with praises; (5) Pre-lenten hymns, of the active life, preaching, and miracles of the Lord; (6) Lenten hymns, of the passion and death of our Lord Jesus Christ; (7) Easter hymns, of the resurrection of Christ the Lord; (8) Hymns dealing with the ascension of Christ the Lord into heaven; (9) Hymns about the Holy Spirit; and (10) Hymns dealing with the exalted Holy Trinity.²

Since this first division of hymns is particularly rich in doctrine, each season will be dealt with separately, with composite summaries appearing at the close of the entire section.

Advent Hymns, dealing with the Incarnation of the Son of God

Following the five opening introits, the Advent hymns begin with

¹One of these introits is chanted by pastor and congregation at the opening of each worship service. These introits are sometimes classified in the "loose sense" as hymns.

²Cithara Sanctorum, (Tranoscius) (Pittsburgh: Slavia Printing Co., 1952), pp. 33-274. Hereafter this hymnal will simply be referred to as Tranoscius.

6 in the Tranoscius and continue through # 33.³ Three hymns have been omitted in the Advent section of the American edition which the European editions include, namely, # 20, # 21, and # 34.⁴

Christology receives the greatest amount of attention in these twenty-six Advent hymns. It is treated more than 250 times.⁵ The following facets of this doctrine are included: Christ's conception by the Holy Spirit (11 times); His incarnation and its fruits for the Christian (44 times); the virgin birth (24 times); His state of humiliation (8 times); His Person and especially His deity (23 times); His substitutionary atonement (28 times); crucifixion, death and burial (2 times); descent into hell (2 times); resurrection (1 time); ascension and session at God's right hand (3 times); His second coming (4 times); His three-fold office (46 times); His work as Creator (3 times); His work as Intercessor (1 time); as man's Judge (1 time); Christ as "our Father" (2 times); as well as other general references that ascribe to Jesus Christ divine honor and glory.

An interesting feature regarding Christology in the Tranoscius is the fact that four advents are ascribed to Christ rather than the usual three. The three that the Christian Church traditionally proclaims are as follows: (1) His coming into the flesh, (2) His "second coming" to

³Ibid., pp. 96-115.

⁴Eighty-three hymns have been omitted in the American editions which still appear in European editions. Many of these deal with agricultural matters and do not fill the same need in America as in Europe. Others treat the same subject in so similar a way they are regarded as redundant.

⁵See the Appendix for a detailed listing.

judge the world, and (3) His coming to us through the Means of Grace. The fourth coming added in the Tranoscius, in hymn # 30, is His coming to the Christian at the point of his death.⁶ The writer of this hymn is Lukáš Pražský; however, the tune prescribed for this hymn is the hymn-tune for the Latin hymn, "Ave hierarchia."⁷ This might also indicate that the Slovak hymn as contained in the Tranoscius might be a translation or a paraphrase of an earlier Latin version. At any rate, Pražský uses the following order in listing Christ's four advents: "nejprvnější v těle; druhé v duši celé; a třetí při smrti; čtvrté má souditi."⁸ Translated, Pražský's order is this: His first coming is in the flesh; His second into the soul, wholly; His third, at death; His fourth will be for judgment.

One of the most noteworthy appellations given Christ is that of King. In the Advent section this occurs 36 times in the 26 hymns. However, this continues throughout the entire Tranoscius and would appear to be a favorite designation for Christ by Slavic hymnwriters. The immediate explanation for this title in the Advent section lies in the fact that the holy Gospel for the first Sunday in Advent is the Gospel according to St. Matthew, chapter 21, verses one to nine, where Christ is hailed as King as He enters the city of Jerusalem on the first Palm Sunday. However, the continued use of this high title in preference to many others would

⁶Tranoscius, p. 112.

⁷Juraj Chorvát, Velká Partitúra (V Liptovskom Sv. Mikuláši, Czechoslovakia: Spolek Tranoscius, 1936), p. 24. Chorvát dates this hymn at 1410.

⁸Tranoscius, p. 112

indicate that perhaps other underlying reasons are involved. Many of the hymns that make use of this title of King for Christ come to us from the days when the Slavic people were under the imperial power of foreign kings. Any number of instances might be cited from many of these hymns which would indicate that some of these kings were oppressive tyrants. Frequently the prayer expressed in such hymns is an appeal to the Lord of the Church to spare people, Church, and country from "tyranny and from tyrants." Hymn writers of these eras might have been expressing the sentiment that although they were physically under the rule of foreign kings, their true King was Jesus Christ, the King of kings and Lord of lords. This is only conjecture on the part of the writer of this thesis but is offered as one of the possible explanations for the frequent use of this term.

One example might suffice: in hymn # 10, "Až, panna jest pozdravena," an Old Czech hymn, reworked by Juraj Tranovský, we find in stanza 5 this profession: "z milosti Boží srdečně, porodila Nejvyššího Krále nad králi mocného."⁹ The translation: "by the grace of God, (the Virgin Mary) gave birth to a powerful King, the greatest above (all other) kings."

It is to be understood that since the Advent season concentrates on the several comings of the Lord and especially His first, the hymns in this Advent section should direct the minds of worshippers to concentrate on the Lord's incarnation. And this is done admirably well; however, closely related to the incarnation is the saving grace of God, whereby God planned the sending of His Son to unworthy man even before He proceeded

⁹Ibid., p. 99.

with the creation of the world. This doctrine is treated 38 times in the short span of the 26 Advent hymns. Emphasis is laid not only on the "fore-ordained plan" of God to rescue undeserving man from his sinful plight but also on the fulfillment of this saving plan through the sending of Christ. A worthy example is that of hymn # 11, "Buď pochválen Bůh věrný. . . ." This is a translation by Jan Glosius of a German hymn by Heinrich Held. The first stanza reads, "Buď pochválen Bůh věrný, který své sliby plní, a světu Spasitele poslal jest v lidském těle."¹⁰ Translated, we have this: "Be Thou praised, O faithful God, who keeps His promises and has sent the world a Savior in human flesh."

An outstanding example of a fairly adequate handling of this doctrine of the saving grace of God is hymn # 18, "O Bože náš, Trojice nejsvětější!" a hymn of 14 stanzas by Juraj Tranovský that glorifies the holy Trinity for the unfathomable concern the holy God shows to rebellious man.¹¹ Let us look at but one stanza of this hymn:¹²

S podivením to musíme vyznati:
Co jest člověk, že's mu to ráčil dáti?
Zdaliž jest hoden také vážnosti,
V niž's ho postavil z pouhé milosti?

A free translation:

With amazement we must confess and ask,
What is man, that Thou hast granted this to him?
Can he possibly be worthy of such consideration,
Into which Thou hast placed him out of sheer grace?

In the Advent section we also find Christ referred to as "our Father."

¹⁰
Ibid.

¹¹
Ibid., p. 104.

¹²
Ibid.

This is in keeping with Isaiah, chapter 9, where in verse six we learn that Christ's Name would also be "the everlasting Father."

Christ is given this designation twice in the Advent hymns (and ten times in the entire Tranoscius); in hymn # 31, stanza 5¹³ and again in hymn # 32, stanza 4.¹⁴

An exemplary doctrinal hymn from the Advent section is hymn # 8, "Věříme v jednoho Boha," by Juraĵ Tranovský.¹⁵ This hymn is in the nature of a seasonal Credo and is particularly rich in doctrine. It spans the entire gamut of Christ's life and atoning work, with the seasonal stress resting on Christ's incarnation. It is a beautiful epitome in eight stanzas of our Christian faith. The final stanza, the eighth, expresses a yearning and longing for an early and a quick advent of our Lord. Old Testament language is used, "Ó by prolomil nebesa! Ó by přišel náš vůdce!" The translation: "O that He would break through the skies! O that our Leader would come!" This is a proper Advent theme based on Isaiah's words, "O that Thou wouldst rend the heavens and come down."¹⁶ This hymn comes to us from the historical setting of Thirty Years' War days and yields overtones of oppression from which the writer seeks relief. Tranovský gives clear expression to this eschatological longing in the opening lines

¹³ Ibid., p. 113.

¹⁴ Ibid. It is interesting to note that the European edition of 1949 has changed the word from "father" to "brother" in hymn # 32, stanza 4, a hymn by Ján Augusta. It did not make a similar change in hymn # 31, stanza 5, a translation by Jan Glosius from a German hymn by Schirmer. Cithara Sanctorum (V Liptovskom Sv. Mikuláši, Czechoslovakia: Spolek Tranoscius, 1949), pp. 37-38.

¹⁵ Tranoscius, p. 97.

¹⁶ Isaiah 64:6 (RSV).

of this last stanza:

Věříme Bohu živému
u prostřed svých neřestí;
že nás k životu věčnému
mocně ráčí přivesti. . . .¹⁷

The translation:

We believe the living God
In the midst of our distresses;
That He will mightily bring us
To eternal life. . . .

Certain Advent hymns give prominence to the Virgin Mary and would appear to extol not only the "virgin birth" but also the Virgin Mary. This is even more so the case in Christmas hymns. This may be due to Roman Catholic influence since some of these hymns come from the Latin.

We find an interesting viewpoint regarding Mary proclaimed in hymn # 22, "Poslán jest od Boha anjel."¹⁸ Here the implication is made that at the very moment that Mary believed the Word of God as delivered through the angel, Gabriel, she in that very moment also conceived. Stanza 11 reads in part, "Aj, já devka jsem Jeho, staň se podle slova tvého."¹⁹ Stanza 12 continues, "Hned v jejím svatém životě spojeno jest toto dvojce: Božství, také člověčenství, bez porušení panenství."²⁰

Translated, these stanzas read, "Behold, I am His maiden, be it according to your Word." Stanza 12: "Immediately in her womb are joined these two: deity, as also humanity, without violating her virginity."

¹⁷ Tranoscius, p. 98.

¹⁸ Ibid., p. 106.

¹⁹ Ibid., p. 115. See also # 12, stanza 3, Ibid., p. 100.

²⁰ Ibid., p. 111.

This same view is repeated in Advent hymn # 33, in stanza 7, by Martin Michalec.²¹ That the Virgin Mary preserved her virginity in the process is repeated many other times.

Juraj Tranovský goes so far as to specify the location of Christ's conception. He offers this detail in Advent hymn # 29, "Tvrdošijní Židé," stanza 4:²²

Počat v Nazarétu,
Nenarodil se tu, ale do Betléma šel,
Tam ten kmen Davidův vykvet všemu lidu:
Kdo se Mu rovný našel?

The translation:

Conceived in Nazareth,
He was not born there but went to Bethlehem,
There the stem of David blossomed for all people:
Who has been found equal to Him?

While there are frequent references to Mary's role as mother of our Lord, yet, in summary, it must be concluded that in the Advent hymns they are generally subdued. She is most frequently portrayed as the humble instrument of God. It is Christology that usually predominates in most of the hymns that describe Mary's part in the incarnation.

The doctrine of God necessarily comes to the fore in the Advent section. In the small number of hymns in the Advent section, God is portrayed as Creator, as the Author of redemption, as being a God of mercy, love, and grace, as a Judge upon sin, as being in essence one, yet truly three distinct persons, as being almighty and unchangeable, as existing from eternity. The doctrine of God is handled by hymnists more

²¹Ibid., p. 115. See also # 12, stanza 3, Ibid., p. 100.

²²Ibid., p. 111.

than 50 times in the 26 Advent hymns.²³

The saving grace of God is directed toward man in need. The doctrine of man, therefore, necessarily comes into play in Advent hymns. Man's fall into sin is often confessed with a succeeding accent on the grace of God which did not leave man in his wretched condition. We note this in hymn # 7, an Advent Kyrie, "Hospodine, Otče žádouci," where in stanzas 2 and 3 we have this: "lidského (stvorení) . . . jenž padlo v zlořečení. . . ." "Z lásky své, v pádu's ho nenechal."²⁴ Translation: "the human (creation) . . . which fell into a cursed state. . . ." "Out of Your love, You did not leave him in his fallen state. . . ."

Man's total depravity is described in hymn # 8, stanza 6,²⁵ and also in hymn # 9, stanzas 5-7.²⁶

Because of Christ's first Advent, however, man can look forward to final glorification. This hope of redeemed man is voiced often. Here is but one example, from hymn # 11, "Bud' pochválen Bůh věrný," Ján Glosius' translation of a hymn by Heinrich Held. Stanza 9 reads, "Tak když slavně přijdeš . . . v ústřety Tobě půjdu a kde jsi Ty, tam budu."²⁷ Translation, "So that when You come gloriously . . . I shall go out to meet You, and where You are, there I shall be."

The doctrine of justification by grace alone receives crowning treat-

²³See the Appendix.

²⁴Tranoscius, p. 96.

²⁵Ibid., p. 98.

²⁶Ibid.

²⁷Ibid., p. 100.

ment early in the Tranoscius. Tranovský spells it out clearly in his Advent Credo, hymn # 8, "Věříme v jednoho Boha," in stanza 6:²⁸

V svých mdlobách věříme, silne všech hříchů odpuštění,
Nabyvajíc neomylně z Krista ospravednění,
Ne nám, Pane Bože, ne nám, ale Tobě sluší čest:
Tys spravednosti původ sám, při nás jen zlá žádost jest.

The translation:

Amidst our weaknesses we firmly believe in the forgiveness of all
sins,
Obtaining (this forgiveness) unmistakably through Christ's justifying,
Not to us, Lord God, not to us, but to Thee is honor due:
Thou alone art the origin (source) of righteousness, with us there
is but evil desire.

We have here also a clear example of how Tranovský, as perhaps the finest representative of Slovak hymnists, compresses a variety of doctrine into one short stanza. In the preceding stanza which deals specifically with justification by grace, Tranovský has woven into the texture of that stanza also the doctrine of man with his propensity toward evil, Christ's redemptive work, and several aspects of the doctrine of God.

A summary of the doctrines and the frequency of their treatment in the Advent section might appear like this: (1) Christology - 245 times; (2) doctrine of God - 55 times; (3) doctrine of man - 46 times; (4) Saving Grace of God - 38 times; (5) eschatology - 33 times; (6) sanctification - 17 times; (7) saving faith, preservation in the faith, and the work of the Holy Spirit - 13 times; (8) angelology - 12 times; (9) doctrine of Holy Scripture - 11 times; (10) doctrine of the Church - 8 times; (11) creation - 5 times; (12) Law and Gospel - 2 times; (13) the Sacraments - 2 times; (14) conversion - 1 time; (15) justification by grace - 1 time;

²⁸Ibid., p. 98.

(16) doctrine of election - 1 time.²⁹

Christmas Hymns

Sixty-six comprise the Christmas section of the Tranoscius, numbering from hymn # 35 to hymn # 108.³⁰ Eight hymns have been omitted in the American editions: # 36, # 42, # 63, # 64, # 69, # 78, # 83, # 93.

Once again Christology is central. There are over 500 instances in the 66 Christmas hymns where the doctrine of Christ is adorned.³¹

A classic example of the treatment of the doctrine of Christ's incarnation is to be found in Christmas hymn # 46, "Dite mile teto chvile," an anonymous Slovak hymn from the seventeenth century.³² We cite stanza 2 as the example:³³

Čím jest bylo, tím zůstalo to dítě, Slovo Otcovo;
 Čím nebylo, tím se stalo, by tak na věky trvalo:
 Tak že již v jedné osobě Bůh jest a člověk to obě,
 Náš Spasitel v jedné době.

The translation:

What it was, this that Child remained, the Word of the Father;
 What it was not, that it became, that thus it might continue forever:
 So that now in one person are God and man, both,
 At one time, our Savior.

Another excellent handling of the two natures of Christ we have in

²⁹See the Appendix.

³⁰Tranoscius, pp. 116-153.

³¹See the Appendix.

³²Tranoscius, p. 120. The data on authorship and era from which this hymn comes is supplied by the European edition, Cithara Sanctorum, p. 45.

³³Tranoscius, p. 120

hymn # 68, "Ó křesťané! Nastal Páně hod," a Slovak hymn by Kašpar Motešický, of which stanza 3 reads as follows: "Tělem se stal, Bohem zůstal, by nás od smrti věčné vysvobodil."³⁴ The translation is, "Flesh He became, God He remained, in order that He might rescue us from eternal death."

Christ's conception by the Holy Ghost is touched on briefly, only four times in the Christmas section, with the major attention centering on the incarnation via the virgin birth. The incarnation as such is handled 64 times, the virgin birth, 118 times.

In an Old Czech hymn from 1522, hymn # 96, "V městě Betlémě," an anonymous hymn, the possible hour of Christ's birth is suggested; stanza 3 reads, "Prorokovali proroci, co se stalo o půlnoci, Hallelujah, narodil se Bůh z své moci."³⁵ The translation: "The prophets prophesied, what has happened at midnight, Hallelujah, born is God by His power."

As in Advent hymns so also in Christmas hymns the Virgin mother is given prominent mention within the setting of Christ's incarnation. She is often the subject of stanzas that depict the virgin birth. We note hymn # 96, cited above, where in stanza 2 we read, "Panna Syna porodila, a v jesličkách ho složila, Hallelujah, čistou pannou vždy zůstala."³⁶ Translated, we have this: "The Virgin gave birth to the Son, and laid Him in a manger, Hallelujah, remaining at all times a pure virgin." The fact that much stress is given to the "most pure" quality of the Virgin

³⁴Ibid., p. 130.

³⁵Ibid., p. 145.

³⁶Ibid.

mother may be attributed to Romanizing influences. Some Christmas hymns are translations from old Latin hymns, as for example, hymn # 38, "Hospodine, studnice dobroty," which Lukáš Pražský translated from the Latin hymn, "Kyrie, fons bonitatis," of the tenth century.³⁷ In this particular hymn, in stanza 5, we have this: "Kriste, přečisté panny Synu jediný," ³⁸ The translation: "Christ, the only Son of the most pure virgin," This terminology is used often.

That Mary retained her virginity throughout the birth of the Savior is repeated many times in Christmas hymns. One of the clearest examples comes to us from hymn # 65, "Nastal nám den veselý," an anonymous translation of the Latin hymn, "Dies est lactitiae," of which stanza 5 reads as follows:³⁹

Jakož slunce neruší skla, když by je přešlo;
 Tak Marie panenství není porušeno;
 Šťastná jest to panenka,
 Jenž z čistého života Krále porodila,

The translation:

As the sun does not disturb (violate) glass, even though it might
 pass through it;
 So Mary's virginity is not violated;
 Fortunate is that virgin,
 Who from a pure womb bore the King,

Christ's birth is closely related to His purpose in becoming incarnate. His redemptive work is cited at least 60 times in the Christmas section. Here is an example of the close proximity of Christ's birth and His work of salvation as taken from hymn # 53, "Již slunce z hvězdy vze-

³⁷Chorvát, p. 28.

³⁸Tranoscius, p. 117.

³⁹Ibid., p. 129.

vyšlo," from the Old Czech, of which stanza 3 reads as follows:⁴⁰

Panna má poroditi světa Spasitele,
 Onť má vysvoboditi lid od nepřítel;
 Život z života vyšel,
 By nám milost našel.

The translation:

A virgin is to bear the Savior of the world,
 He is to rescue (His) people from (their) enemies;
 Life proceeded from the womb,
 In order that He might find (produce) for us grace.

The use of the present tense is often used for a "re-actualization" of the past events surrounding Christ's coming. This is a favorite technique of J. Tranovský and others whereby they hope to involve worshippers more closely with Scriptural occurrences. Here are some samples: in Tranovský's hymn # 47, "Dítě se nám narodilo," stanza 2 reads, "V jeslech leží pro nás" ⁴¹ "In the manger He is lying for us"

In hymn # 50, anonymous from the seventeenth century, "Ej, muž nyní," in stanza 2 we have, "Dnešního dne kůrové anjelští v Betlehémě s velikou radostí noviny zpívají, a Messiaše pastýřům ohlašují" Translated, we have, "On this very day angel choirs in Bethlehem with great joy sing the news and announce the Messiah to shepherds"

Where Slavic writers found such a use of the present tense portraying events of the past in hymns of other languages, this practice appealed to them, and they frequently took this over into their translations. Here are two examples from translations of German hymns: Samuel Hruškovíc takes a German hymn of M. G. Neumann, which became # 41 in the Tranoscius, "Adam v ráji protrhl smlouvu," and places the worshipper into the

⁴⁰ Ibid., p. 123.

⁴¹ Ibid., p. 120.

immediate setting of the first Christmas with his translation of stanza

7:⁴²

Vstaň, srdce! tu jest Bůh tvůj,
Hleď ho vítat, a vstříc jíti;
Tvé pokuty a hřích tvůj již ráčil na sebe vzíti;
On potom umře za tebe,
A pomůžeť sám do nebe.

The translation:

Arise, O heart! Here is your God,
Be sure to greet Him and go out to meet Him;
Your penalties and your sin He has condescended now to take upon
Himself;
He will later die for you,
And will Himself provide assistance to heaven.

Another translation of a German hymn, with both author and translator unknown, which comes to us from the eighteenth century, is # 58, "Mé srdce Tobě dávám," which gives clear evidence of the Christian being woven into the texture of the Christmas events as they happened; note stanza 2:⁴³

Mé srdce ve mně horí,
Ježiši, můj Pane, pro radost . . .
Když Tě uhlídám v jesličkách,
Ležícího při hovádkách,
Když Tě uhlídám nahého, tak poníženého.

Translated, the stanza reads,

My heart within me burns,
Jesus, my Lord, for joy . . .
As I behold You in the manger,
Lying by cattle,
As I behold You bare, so humbled.

In this same connection we often find Slavic and non-Slavic writers addressing themselves directly to personalities within Holy Scripture.

⁴²Ibid., p. 119.

⁴³Ibid., p. 126.

In hymn # 43, "Bůh se nám nyní narodil," by Juraj Bánovský (but possibly a Latin translation), we find this practice in Stanza 7, where the writer addresses a direct quotation to King Herod (after Herod had issued the command for the slaughter of the innocents):⁴⁴

Koho se bojíš, nevěro,
Ukrutná potvoro?
Nežádát' kralovství tvého,
Jenžt' přeje bydla věčného.

The translation:

Whom do you fear, O unbelief,
(You) cruel monster?
He (Christ) does not desire your kingdom,
He wishes (for us) now an eternal dwelling-place.

In the Christmas section we also find a continued preference for the title of King for Christ.⁴⁵

The saving grace of God comes to the fore also in the Christmas section since it provides the world with its Savior. In this connection God is described as being all-powerful, eternal, Triune, uncreated, as the Source of all goodness, as Creator of all, as gracious.⁴⁶

Christ's coming is closely tied in with the doctrine of the Church. This will find special treatment in a later chapter on the use of the doctrine of the Church in the entire Tranoscius.

There is a high incidence of pleas to the Lord, in the Tranoscius, "to be relieved of earth's burdens and woes," and to be taken to the heavenly home where only peace reigns. We find this to be the case also in

⁴⁴Ibid., p. 119.

⁴⁵See the Appendix.

⁴⁶See the Appendix.

the Christmas section. We adduce but one example: hymn # 79, "Propust', propust' me," an anonymous Slovak hymn from the eighteenth century; stanza 2 reads,⁴⁷

Propust', propust' me, Pane můj,
Z života bíd plného,
Ať jest tam, kdežs Ty,
Sluha tvůj, před tváří Syna tvého;
Dejž v pokoji vyjítí,

Translated, this stanza reads,

Permit me to depart, permit me to depart, my Lord,
Out of a life full of miseries,
That I may there, where You are,
Your servant be, before the face of Your Son;
Permit me to depart in peace,

As in the Advent section, so in the Christmas section we find a rich embodiment of doctrine in the Kyrie, Credo, and Gloria hymns. These are # 38, # 39, and # 40 in the Christmas portion of the Tranoscius.⁴⁸

To summarize the Christmas section doctrinally as to frequency of treatment of the various doctrines, we have the following:

	<u>Christmas section</u>	<u>Cumulative</u>
1. Christology	526 times	771 times
2. Angelology	57 times	69 times
3. Man	51 times	97 times
4. God	43 times	98 times
5. Saving Grace of God	42 times	80 times
6. Eschatology	39 times	72 times

⁴⁷Tranoscius, p. 136. This hymn is based on the Nunc Dimittis of Simeon, as found in Luke 2:29.

⁴⁸Ibid., pp. 116-118.

	<u>Christmas section</u>	<u>Cumulative</u>
7. Ecclesiology	38 times	46 times
8. Saving Faith	20 times	26 times
9. Holy Scripture	11 times	22 times
10. Sanctification	8 times	25 times
11. Creation	6 times	11 times
12. Preservation in Faith	3 times	7 times
13. The Sacraments	3 times	5 times
14. Conversion	2 times	3 times
15. Lord's Supper	2 times	2 times
16. Election	2 times	3 times
17. Law	1 time	3 times
18. Justification by faith	0 times ⁴⁹	1 time
19. Holy Baptism	0 times	0 times

Hymns for the New Year, of Christ's Circumcision, with praises

Nine hymns comprise this section, beginning with # 109 through # 117.⁵⁰ Once again the doctrinal stress falls on Christology. One entire hymn is devoted to the naming of Christ on the day of His circumcision, according to Luke 2:21. In this particular hymn, # 110, "Ježíš, jméno nejvyšší," by Samuel Hruškovíc, the writer comes up with at least sixteen additional names for Christ, which he appends to the heaven-sent Savior

⁴⁹The doctrine of justification by faith is so closely related to the doctrine of the saving grace of God as well as to the doctrine of Christ's vicarious atonement that it is difficult to separate them. In this Christmas section the latter two doctrines were outlined most clearly, while justification by faith was implied but not spelled out in as many words.

⁵⁰Tranoscius, pp. 154-158.

in the nine stanzas of his hymn.⁵¹ They are as follows:

zdraví světa . . . kámen drahý . . . můj poklad . . . propast všeho
dobrého . . . můj radostí chrám . . . rosa jitřní . . . studně slad-
ká . . . slunce, jenž blesk má . . . hlas libezný . . . mé veselí,
má rozkoš a ráj celý . . . můj chléb s nebe . . . cukr dásním mým,
balsám, když v zármutku mdlím . . . strom života . . . spasení
mé⁵²

Translated, these names come out as follows:

(Jesus is) . . . the health of the world . . . a precious stone . . .
my treasure . . . a valley of nothing but goodness . . . my temple
of joy . . . the morning dew . . . a sweet well . . . a sun, which
has radiance . . . a comely voice . . . my happiness, my pleasure
and the fulness of Paradise . . . my bread from heaven . . . sugar
for my gums, balm when I faint in sorrow . . . a tree of life . . .
my salvation

We have here in reality a commentary on several passages of Holy
Scripture which extol the name, Jesus.⁵³

Hints of the oppression the Slavic people endured for their faith
and the Lord's mighty deliverance shine through many of the hymns in the
Tranoscius. We find this also in New Year's Day hymn # 112, "Rok nový
zase k nám přišel," an anonymous Old Czech hymn, in stanza 8: "Skrze
hlad, mor, krve prolití nedal nás vykořeniti. . . ." ⁵⁴ Translation:
"through hunger, plague, and bloodshed He (the faithful Savior of the
world) did not permit us to be rooted out" (as a Church or as a nation).
On the basis of such preservation on the Lord's part, the Christian is to
derive comfort for the Lord's continuing sustenance also in the new year.

⁵¹Ibid., p. 155.

⁵²Ibid.

⁵³Matthew 1:21; Acts 4:12, and Luke 2:21, the holy Gospel for the
Circumcision and Name of Jesus (New Year's Day).

⁵⁴Tranoscius, p. 156.

An outstanding example of how Christ's propitiatory work of atonement is woven into a hymn for New Year's Day is hymn # 1114, an anonymous Slovak hymn from the seventeenth century, "Tisíce anjelů. . ."

stanza 4:⁵⁵

Již k nám na svět přišel;;;
 Kristus, náš Spasitel,
 Který všechny hříchy shlazuje svou krví.
 Smrt, ďábla, peklo zkazil, ;;;
 Nás s Bohem Otcem smířil;;;

The translation:

Now He has come to this earth to us,
 Christ, our Savior,
 Who cancels all sins with His blood.
 Death, the devil, hell He spoiled,
 Us He has reconciled to God.

We have the following line-up of the use of doctrines in this section:

	<u>Circumcision and Name</u>	<u>Cumulative</u>
1. Christology	45 times	816 times
2. God	17 times	115 times
3. Divine Providence	4 times	4 times
4. Angelology	4 times	73 times
5. Man	4 times	101 times
6. Eschatology	3 times	75 times
7. Saving Grace of God	2 times	82 times
8. Justification by faith	1 time	2 times
9. Holy Scripture	1 time	23 times
10. Law	1 time	4 times

⁵⁵Ibid., p. 157

	<u>Circumcision and Name</u>	<u>Cumulative</u>
11. The Sacraments	1 time	6 times

Pre-Lenten hymns

This section is devoted primarily to the prophetic ministry of Jesus. It contains many references to His preaching, miracles, works of love. It describes Him in His state of humiliation. His redemptive work is frequently alluded to. This section contains only six hymns, numbering from # 118 to # 124.⁵⁶ One hymn is omitted in the American editions, that the European editions include, namely, # 123.⁵⁷

There are some one hundred references to Christ's work in this short section. Few other doctrines are treated. Summaries will be included with Lenten summaries at the close of the next section.

Hints of the persecutions the Church experienced during Thirty Years' War Days are in evidence in two of J. Tranovský's hymns in this section, # 121, and # 122, in both of which the following phrase occurs, "po zdejší žalosti přived' nás do radosti."⁵⁸ The translation: "after the present grief, lead us into joy."

An example of a doctrinal hymn devoted to the attributes of God is # 124, "Všemohoucí Stvořiteli," by Juraj Štyrsa, which deals with God's person, with His work of creation and preservation, with His omnipotence, saving grace, eternal being, and many other facets. This is singled out at this point over against the criticism of the Tranoscius that it lacks

⁵⁶Ibid., pp. 159-165.

⁵⁷Supra, p. 19, n. 4.

⁵⁸Tranoscius, pp. 162 and 164

adequate hymns on the doctrine of God.

Lenten Hymns

This section consists of 62 hymns, numbering from # 125 to # 195.⁵⁹ Nine hymns of the European editions are omitted from the American editions; they are # 127, # 147, # 162, # 184, # 186, # 187, # 188, # 189, # 194.⁶⁰ Some of the longest hymns in the Tranoscius appear in this Lenten section. One hymn, # 195, numbers 50 stanzas; this is the lengthiest hymn in the entire Tranoscius.⁶¹ Another hymn contains 34 stanzas; one has 25 stanzas, one, 24 stanzas. Still another lists 20 stanzas; two have 19 stanzas; one 18. Four hymns have 16 stanzas each, and four others have 15 each. Many of the others have as many as 14 and 13.⁶² Most of these hymns deal with the central doctrine of Holy Scripture, namely Christ's all-atoning work for all, which explains the unusual length of many of the hymns. Christology is treated close to 900 times. In frequency of appearance, the closest doctrine to this is the doctrine of man, occurring some 150 times.⁶³

That Christ's propitiatory work includes all men of all time is clearly presented in # 182, "Umučení Ježíše," which is a moralia, from the history of the holy passion; this hymn contains 34 stanzas and is

⁵⁹Ibid., pp. 166-216.

⁶⁰Supra, p. 19, n. 4.

⁶¹Tranoscius, pp. 214-216.

⁶²Ibid., pp. 166-216.

⁶³See the Appendix.

a translation by Daniel Stránský of a German hymn by M. P. Stockmann (1603-1636).⁶⁴ It is quoted here as one of the clearest examples in the Tranoscius of the vicariousness of Christ's expiatory work. It is on this aspect of Christology that the greatest stress in this Lenten section lies. Stanza 15 is herewith offered:⁶⁵

Jezu, tvých rukou rány, také obě nohy,
Za čtyři světa strany zaplatily dluhy;
Tuť není žádný rozdíl, milost dosahuje,
Kdož jen, byť Řek neb Žid byl, Duchu povoluje.

The translation:

Jesus, the wounds of Your hands and of both Your feet,
Have paid the debts of the four sides of the earth;
Here there is no difference, whether Greek or Jew,
Each gains grace, whoever is obedient to the Spirit.

In this connection Christ's passion, specifically His sufferings of the Cross and His death, along with the fruits for the Christian, receives understandable concentration and emphasis. Here is a sampling, from # 155, "Kristovo umučení," by J. Tranovský; stanza 4 sums it up in this picturesque fashion: "roztah ruce své k východu i k západu, aby všecky shrnul a pomoh z pádu."⁶⁶ The translation: "He stretched out His hands (on the Cross) to the east and to the west, so that He might gather together all and help them from the fall (into sin)."

Many of the writers felt a present involvement with the Savior in His Passion was desirable for the worshipping Christian. Hence many a hymn places the Christian into the immediate setting of Christ's

⁶⁴Tranoscius, p. 205.

⁶⁵Ibid.

⁶⁶Ibid., p. 187.

agonies. This is a common occurrence in the hymns of J. Tranovský. Lente hymn # 177, "Pohled' na Pána Ježíše," is an example of Tranovský's handling of this technique; here is stanza 1:⁶⁷

Pohled' na Pána Ježíše, pohled', ó křesťanská říše!
 Jak vzdychá na kříži smutně, jsa zohaven překrutně;
 Vše snáší z pouhé milosti
 Pro naše ohavné zlosti.

The translation:

Look upon the Lord Jesus, behold, O Christian kingdom!
 As He sighs mournfully on the Cross, being disfigured most cruelly;
 All (this) He bears out of sheer grace
 For our abominable evils.

In stanza 7, Tranovský invites the worshippers to draw closer to the Cross to hear what the Lord is saying:⁶⁸

Přistupme srdcem svým blíže, a slyšme, co mluví s kříže:
 Ať dí: kteříž tu chodíte, a na mé bídy hledíte,
 Pravtež, měl-li kdo bolesti,
 Jakéž Já teď musím nésti.

The translation:

Let us draw closer with our heart, and listen to what He is speaking
 from the Cross:
 Behold, He speaks: Those of you who are walking here and are behold-
 ing my griefs,
 Say, has anyone had pains,
 Of the type that I now must bear.

In stanza 10, Tranovský makes the application for the Christian's spiritual gain:⁶⁹

Pamatujmež všickni na to, není' za nás dáno zlato!
 Ni krev člověka sprostého, než krev, hle! Syna Božího:
 Aby nás vinné vykoupil.

⁶⁷Ibid., p. 199.

⁶⁸Ibid., p. 200.

⁶⁹Ibid.

Translated, this stanza reads,

Let us all remember the fact, that it was not gold that was given
for us!
Nor the blood of stupid man, but rather, behold! (the blood) of the
Son of God:
He paid, that which He did not plunder,
That He might redeem us, the guilty ones.

The doctrine of Christ's vicarious work is proclaimed in conjunction with the spiritual profit that should accrue to the Christian who is viewing again, as if at first hand, the very sufferings of the Lord.

This particular way of handling the Lord's Passion had special appeal to Slavic hymnists as is attested from the fact that they translated a number of hymns from German hymnists that practiced this method. Samuel Hruškovic has translated several hymns from Paul Gerhardt which follow this pattern: # 181 is one, "Svöte, viz;"⁷⁰ M. Krist Pešek has given us # 135, "Bud' tisíckráté přivítán," as a translation from Paul Gerhardt which illustrates the matter at hand.⁷¹

A classic example of this manner of handling Christ's atoning work is hymn # 139, "Dnes, člověče," Hruškovic's translation of a hymn by Matthew Apelles von Löwenstern.⁷² In this hymn there is a running conversation between Christ, while hanging on the Cross, and the onlooking believer, regarding the gravity of man's sins as well as the overwhelming grace of God whereby man's sins are washed away through Christ's blood. The closing three stanzas are the Christian's grateful response to the gracious Savior for His condescending love.

⁷⁰Ibid., pp. 202-203.

⁷¹Ibid., pp. 172-173.

⁷²Ibid., pp. 175-176.

We find still another example of this in # 132, "Aj pobožný muž," an anonymous Slovak translation from the beginning of the eighteenth century from Gregory Ritsch.⁷³

One of the most beautiful hymns of this type, which is reminiscent of the closing chorus of Johann Sebastian Bach's Passion according to St. Matthew, is hymn # 160, "Nyní můj milý Pán," which is from the pen of the German hymnist John Rist, translated into the Slovak by Jan Blasius.⁷⁴ Here are a few choice stanzas:⁷⁵

1. Nyní můj milý Pán Ježíš dává dobrou noc,
Konec již běže jeho umučení,
Oddal duši Otci nyní.

2. Pojd', přistup všecko stvoření,
Vydej se v smutné kvílení času tohoto,
V němž milý Syn umřel na kříži.

6. I ty, tehdy, ó má duše, přistup blíže,
A připoj se k ctným milovníkům
Našeho Spasitele laskavého.

7. Pojd' v duchu vroucném, pojd' spíše,
Pomáhej Pána Ježíše žalostně oplakavati,
Líbati, pochovávati.

Translated, these stanzas read,

1. Now my dear Lord Jesus is giving (saying) "Good Night,"
An end is now coming to His passion,
He has now committed His soul to the Father.

2. Come, all of creation draw near,
Give yourself over to mournful wailing at this time,
In which the dear Son has died on the Cross.

⁷³Ibid., pp. 169-170. The data on the author and translation appear in the European edition, Cithara Sanctorum, p. 96.

⁷⁴Tranoscius, pp. 190-191. The data on author and translation are supplied by the European edition, Cithara Sanctorum, p. 118.

⁷⁵Tranoscius, pp. 190-191.

6. You also, then, O my soul, come closer,
And join yourself to the honorable lovers
Of our Loving Savior.

7. Come with a fervent spirit, come quickly,
Help to mourn the Lord Jesus woefully,
(Help) to love (Him), and to bury (Him).

This practice of having the Christian relive the actual passion of our Lord, as well as the use of the present tense generally for past Scriptural events, however, is to be found already in old Czech hymns of the Czech Brethren. Such a hymn is # 142, "Jestit' psáno dávným rokem," a hymn of 14 stanzas in which the plotting of the Jews against Christ, as prophesied by the prophet Jeremiah, is spelled out in the present tense with Christ's reaction and response to it.⁷⁶

Mary's place within the passion of our Lord receives perhaps more attention than is warranted biblically. In hymn # 179, "Slyš, křestane věrný," an anonymous Slovak hymn from the seventeenth century, in stanza 6, words that are extra-scriptural are placed into Mary's mouth as she views the crucifixion of Jesus:⁷⁷

Bolestná máť jeho, když roztazeneho videla bídně viseti,
Pod křížem tu stála, přehorče plakala:
Ach, Synu můj milý! Kdož mi dá v tu chvíli,
Bych s Tebou mohla umřítí?

A literal translation follows:

His suffering mother, when she saw Him hanging stretched out
miserably,
Under the Cross here she stood, very bitterly sobbing:
O, my beloved Son! Who will give it to me in this moment,
That I might be able to die with You?

⁷⁶Ibid., pp. 177-178. The data on the background of this hymn appears in the European edition, Cithara Sanctorum, p. 104.

⁷⁷Tranescius, pp. 201-202.

In hymn # 128, "Ach já matka zarmoucená," an anonymous Slovak hymn from the seventeenth century, labeled "Nařikání Marie pod křížem," "The wailing of Mary beneath the Cross," Mary is depicted as the subject of the first twelve stanzas in which she bemoans her grief upon beholding the crucifixion of her innocent Son.⁷⁸ An interesting stanza is the second one, "Kterého jsem bez bolesti zplodila. . . ."⁷⁹ The translation: "Whom (which Son) I have given birth to without pain." The thought contained in the last two words, "without pain," is extra-biblical. In this hymn Mary speaks in the first person and looks for pity from her fellow-women as well as from nature itself.⁸⁰

A similar lamentation of Mary over the suffering Savior is # 190, "Ach, ach ouveh mně," an anonymous Bohemian hymn from the seventeenth century, in which we see Romanizing influences.⁸¹ In stanza 7 Mary asks Jesus to pray to the Father for us:⁸²

O Ježíši milostivý, Synu Boží žalostivý!
Spomeň na tu bolest svou, kteráž proniká duši mou:
V tento den, smutný den, truchlý den!
Spomeň na své drahé rány, i na kříži omdlévání,
Přimluv se za hříšné,
Neb prosby tvé vděčné jsou vždy před Otcem tvým nebeským,
Ať nám dá milost všem věrným, pro tvé umučení,
Bolestné umrtvení.

⁷⁸Ibid., p. 167. Data regarding the origin of the hymn is supplied by the European edition, Cithara Sanctorum, p. 94.

⁷⁹Tranoscius, p. 167.

⁸⁰Ibid.

⁸¹Ibid., pp. 209-210. Background data for this hymn is furnished by the European edition, Cithara Sanctorum, p. 118.

⁸²Tranoscius, p. 210.

The translation:

O gracious Jesus, the sad Son of God!
 Call to mind that pain of Yours, which pierces my soul:
 On this day, this sad day, this mournful day!
 Recall Your precious wounds, and your fainting on the Cross,
Intercede for sinners,
 For Your prayers are always acceptable before Your heavenly Father,
 That He might bestow grace upon all the faithful, for the sake of
 Your passion,
 Your painful dying.

The Romanist influence is unmistakable in hymn # 178, "Rozmýšlej-
 mež dnes," which comes from an Old Czech Catholic source, from Hlchovský's
Cantus Catholici, which was the first Roman Catholic hymnal to appear in
 Slovak (some twenty years after Tranovský's Cithara had been published
 in 1636).⁸³ Stanza 10 attributes to Mary extra-biblical actions:⁸⁴

V času nešporním byl s kříže složený,
 Skrze své sluhy, Pán všeho stvoření,
 Matka to těla na rukou svých měla,
 Žalostně lkala.

The translation is as follows:

In the afternoon He was taken down from the Cross,
 Through His servants, the Lord of all creation,
 His mother held that body in her hands,
 Mournfully she wailed.

The "Pieta-style" of holding the expired body of Jesus after it was
 suspended from the Cross is the extra-biblical feature voiced here. Thus
 there would appear to be a trace of "Maryology" in the Lenten section,
 as we also noted in the Christmas section, much of which might well have
 been subdued or perhaps even omitted in certain cases, as in the very last
 two examples cited above.

⁸³Ibid., pp. 200-201. The background data on the source of this
 hymn is supplied by the European edition, Cithara Sanctorum, p. 127.

⁸⁴Tranoscius, p. 201.

In this Lenten section we find much direct address aimed at Biblical characters, the intent being to involve the Christian congregation in the actual Passion setting. In # 138, "Co jsi učinil," by Adam Flintovic, the ungrateful Jews are denounced in stanza 9 for their shameful treatment of Christ.⁸⁵

In # 136, "Chvála Tobě Kriste," an anonymous Old Czech Lutheran hymn, the writer not only condemns Judas for his treacherous action but also passes judgment on him, in direct address to him:⁸⁶

Nevěrný Jidáši, co jsi učinil,
Ze jsi svého Mistra Židům zradil,
Musíš za to v pekle hořeti
A se všemi ďably tam byti: Kyrie eleison.

The translation:

Unfaithful Judas, what have you done,
That you betrayed your Master to the Jews,
You will have to burn for this in hell
And with all the devils there remain: Lord have mercy.

Mary also comes in for special attention in this direct form of address. In an anonymous Old Czech hymn from 1559, # 159, "Nebeský Pán," stanza 8 offers this:

Ó kdež radost tvá, kterouž jsi měla,
Panno matko přechista,
Když jsi Jeho porodila?
Již jsi žalostivá.⁸⁷

The translation:

⁸⁵Ibid., p. 175.

⁸⁶Ibid., p. 173. The information on the source of this hymn comes from the European Cithara Sanctorum, p. 100.

⁸⁷Tranoscius, p. 190. Data on the source of this hymn is offered by the European Cithara Sanctorum, p. 116.

O where is your joy, which you had,
 O most pure Virgin Mother,
 When you bore Him,
 Now you are mournful.

Another interesting use of doctrine in the Lenten hymns and in general throughout the Tranoscius is found in many a closing stanza to a hymn. Mocko points out that it was customary to close many hymns with praises to the Holy Trinity, which practice also J. Tranovský preserved in his hymn-writing. Where this was not the case, there the hymn usually closed with an appeal to Christ's merits as the ground for the hearing of the petitions expressed in the hymn.⁸⁸

Such a closing stanza appealing to Christ's satisfactions became standard and is found at the conclusion of a number of the Lenten hymns as well as many hymns throughout the Tranoscius. We cite but one instance of this, using # 142, "Jestit' psáno," an anonymous hymn from the Old Czech Brethren, 1501, stanza 14, the closing stanza, as an example:⁸⁹

Kriste pro tvé umučení,
 Dej nam hříchu odpuštění,
 Ať nás nezžhe večný plamen,
 Uchovej nás, Kriste, amen.

The translation:

Christ, for the sake of Your passion,
 Grant to us the forgiveness of sins,
 Lest the eternal flame (of hell) devour us,
 O preserve us, Christ, Amen.

A few of the other hymns using such a closing stanza are # 56,

⁸⁸Ján Mocko, Historia Posvätnej Piesne Slovenskej a Historia Kancionálu (Liptovský Sv. Mikuláš: Spolok Tranoscius, 1909, p. 14.

⁸⁹Tranoscius, p. 178. Data for the origin of this hymn is to be found in the European edition, Cithara Sanctorum, p. 104.

91, # 176, and # 195.⁹⁰

The longest hymn in the Tranoscius is to be found in the Lenten section and merits some attention. It is # 195, "Poslouchejte žaloby," an anonymous Old Czech Lamentation from 1522, of 50 stanzas.⁹¹ It is headed, "A complaint of the God of Israel over the ungratefulness of His people." In this hymn the Father and the Son speak out complaints, in the first person singular, regarding the stubborn rebelliousness and ingratitude of Israel and of the Jews of Jesus' day. Here is an example:⁹²

32. Já jsem tě na poušti krmil mannou přechutnou;
však tys Mne na kříži krmil žlučí velmi horkou.

33. Já jsem tě napájel z skály vodou sladkosti,
ale Tys Mne napájel octem v mé žíznivosti.

The translation:

32. I have fed you in the wilderness with manna most tasty;
You, however, fed Me gall most bitter on the Cross.

33. I have satisfied your thirst from the rock with a water of
sweetness,
You, however, offered Me vinegar in My thirst.

In connection with Christ's work of atonement, the doctrine of man is often brought in. Man is reminded that he must always remain humble and never rear his head in pride, for he is utterly undeserving of Christ's gracious work. Man should at all times remember that he is but dust and clay. A number of hymns give emphasis to this. Here is but one: # 138, "Co jsi učinil," by Adam Plintovic; stanza 12 has the following:

⁹⁰Tranoscius, pp. 126, 143, 199, 216.

⁹¹Ibid., pp. 214-216.

⁹²Ibid., p. 215.

Děkujž Mu za to každý křesťan věrný,
 Jsa popel, bláto, On pak Buh všemocný;
 Nekřižujž více Ježíše milého,
 Ale vzyvej Ho.⁹³

Translated, the stanza reads, that he is utterly finite, he is al-

Thank Him for this every faithful Christian,
 (You) being ashes and clay, He however God almighty:
 Do not crucify Jesus any longer,
 But rather invoke Him (in prayer).

In other hymns man is also referred to as a handful of ashes and as earth, this usually in contrast to the omnipotence of the eternal Son of God.

Man is encouraged to express his loving response to his gracious Redeemer. In some hymns of consecration, hymnists suggest the surrender of the heart "sprinkled and cleansed by Christ's blood." We find this in # 158, "Můj Ježíši nejmilejší," an anonymous Slovak hymn from the beginning of the eighteenth century, where in stanza 3 we have this: "Ej dám Ti srdce skroušené, a krví tvou pokropené."⁹⁴ Translated, this verse reads, "O, I shall give You a contrite heart, one that is sprinkled with Your blood." In the very next stanza, the consecration continues:⁹⁵

Teď i já se Tobě dávám,
 S duší i s tělem oddávám;
 V krvi tvé se zamočuji,
 Tvé smrti se důvěřuji. . . .

The translation:

⁹³Ibid., p. 174.

⁹⁴Ibid., p. 189. Data for the background of the hymn are to be found in the European edition, Cithara Sanctorum, p. 116.

⁹⁵Tranoscius, p. 189.

Now I also give myself to Thee,
 With soul and body I yield myself (to Thee);
 In Thy blood I wet (immerse) myself,
 In Thy death I take confidence. . . .

Thus although man is reminded that he is utterly finite, he is also encouraged to take comfort in the fact that Christ's blood can make of him a new person, washed clean of sin, and destined for eternity.

At the same time Christ's loving sufferings for man are offered as the motivation for man's life of service to God and his fellowman. This we find in a number of Lenten hymns. The Lenten and pre-Lenten summary appears as follows:

	<u>Lent and pre-Lent</u>	<u>Cumulative</u>
1. Christology	1000 times	1816 times
2. Man	163 times	262 times
3. God	31 times	146 times
4. Angelology	23 times	96 times
5. Eschatology	22 times	97 times
6. Creation	17 times	28 times
7. Saving Grace	16 times	98 times
8. Sanctification	12 times	37 times
9. Soteriology	11 times	37 times
10. Ecclesiology	6 times	52 times
11. Justification	6 times	8 times
12. Holy Scripture	4 times	27 times
13. Law	2 times	6 times
14. Gospel	1 time	1 time
15. Lord's Supper	1 time	3 times
16. The Sacraments	0 times	6 times

Easter Hymns dealing with the Resurrection of Christ the Lord

The Easter section of the Tranoscius offers 43 hymns for purposes of worship, # 196 to # 240, with 2 hymns, # 218 and # 236 being omitted from the American editions while being retained in European editions.⁹⁶ This section opens with 2 Kyrie hymns, a Gloria hymn, and a Credo hymn, all of which summarize Christian doctrine, with a special accent on Christ's Easter Victory.⁹⁷

As is to be expected, Christology again rises to the fore among doctrines receiving treatment in the Easter section. More than 375 references to this doctrine appear, with 114 dealing directly with the resurrection of Christ and its fruits for the believing Christian. The Christus Victor motif is strong, with many references to Christ's disarming victory over Satan.

Christ is often pictured as the Lion of Judah who crushes the wicked, roaring lion, Satan. We cite a representative example from a hymn by Samuel Hruškovic, # 222, "Sstoupil jest Kristus do pekcl," stanza 6:⁹⁸

Lev z Judova pokolení
 Již lva pekclného přemoh',
 A pobral odění,
 I loupeže jeho.

The translation:

The Lion of Judah's tribe
 Now has conquered the lion of hell,
 And has taken his clothing (armor),
 As well as his prey.

⁹⁶Ibid., pp. 217-241.

⁹⁷Ibid., pp. 217-219.

⁹⁸Ibid., p. 232.

That Christ and His victory are prefigured in the Old Testament is brought out in a number of hymns, # 208, for one, "Ke cti Krista Spasitele," a hymn from the Czech Brethren that Tranovský reworked.⁹⁹ In this hymn reference is made in stanza 3 to the three days that Jonah spent in the fish's belly and how this is a preview of Christ's stay in the belly of the earth and His resurrection.¹⁰⁰ Stanza 4 offers,¹⁰¹

Izák z smrti vychvácený,
 Jozef v Egyptě vznešený,
 Samson, Mojžíš, z vody přišed výš,
 David zabiv Goliaše, znamenali Messiáše:

The translation:

Isaac (is) snatched out of death,
 Joseph (is) exalted in Egypt,
 Samson (conquers), Moses, comes out of the water (Red Sea),
 David slew Goliath, (all these) signified the Messiah:

A variety of picturesque descriptions of Christ's glorious resurrection are used. An unusual one comes from # 204, "Den vzkříšení Jezu Krista," borrowed from the Old Czech Catholic tradition, with anonymous authorship; stanza 3 reads,¹⁰²

Dnes utichlo moře hříchů!
 Hallelujah, budiž chvála Bohu vzdána;
 Dábel poražen s svou pýchou:
 Hallelujah,

The translation:

Today the ocean of sins has calmed down!
 Hallelujah, praise be given to God;

⁹⁹Ibid., p. 224. The data regarding the background of the hymn is supplied by the European Cithara Sanctorum, p. 163.

¹⁰⁰Ibid.

¹⁰¹Ibid.

¹⁰²Ibid., p. 222. Information concerning the origin of this hymn is offered by the European Cithara Sanctorum, p. 161.

The devil has been defeated with his pride: *Lon is on Christ's*
Hallelujah,

Because of Christ's victorious smashing of death's power, the Christian gains new hope for rising from the dead to live eternally. This is another major theme in the Easter hymns. But one example need be cited: # 232, "Vstal jest této chvíle," an Old Czech Hussite hymn, dated Rp. vyšehradský 1450, of which stanza 6 reads, "pro tvé umrtvení, vzkříšení, dal jsi jim naději s sebou, žeť budou s Tebou."¹⁰³ Translated it reads, "by virtue of Thy death and resurrection, Thou hast now given them hope in Thee, that they will be with Thee."

Frequently a closing stanza will contain an appeal to Christ's victory as the basis for eternal life for the Christian. Tranovský follows this practice; note # 238, "Zpívejmež všickni," the closing stanza (# 12): "Ježíši, pro své vzkříšení: Hallelujah: dejž nám věčné oslavení: Hallelujah."¹⁰⁴ The translation: "O Jesus, for the sake of Thy resurrection: Hallelujah: grant us eternal glorification: Hallelujah."

Not only is man to exult for joy over Christ's vicarious victory on his behalf, but many a writer, carried away by the magnanimity of Christ's conquest, encourages all of nature to respond with rejoicing. There are at least 19 such references to nature's response to Christ's Easter victory: # 203, 3; # 213, 4, 6 and 10; # 219, 1-2; # 220, 8-9; # 225, 10-12; # 227, 2; # 228, 2; # 229, 7; # 230, 4, 6 and 7; # 231, 3; # 237, 1.¹⁰⁵

¹⁰³Tranoscius, p. 237. See European Cithara Sanctorum, p. 176.

¹⁰⁴Tranoscius, p. 240. *data for the source of this hymn is taken*

¹⁰⁵Ibid., pp. 220-239.

While the major emphasis in this Easter section is on Christ's subduing all of the forces of evil hostile to man, through His resurrection, much space is accorded to Christ's expiatory work as well. This is often quoted immediately preceding the Easter event. Hymn # 214, "Muž velikonoční chválu," an Old Czech Brethren hymn from 1501, illustrates how an Easter hymn combines the two:¹⁰⁶

2. Beránek vykoupil ovce,
Kristus ten věrný příměluce,
S Otcem smířil lidi hříšné,
Když umřel z lásky přílišné.

3. Smrt a život, to oboje,
Měli jsou předivné boje,
Vývoda života Ježíš zvítěziv,
Aj, kraluje již.

The translation:

2. The Lamb (of God) redeemed the sheep,
Christ, that faithful Intercessor,
With the Father He reconciled sinful mankind,
When He died out of overwhelming love (for man).

3. Death and life, these two,
Had their awesome battles,
The source of life, Jesus, conquered (death),
Behold, now He rules.

Christ, in His priestly work of atonement is often likened to a pelican here and elsewhere in the Tranoscius. Here is an example from an Easter hymn, # 212, "Léto chvíle této," from the Old Czech, 1522, stanza 4:

Pelikan nám toho příklad ukazuje,
Ten sve ptáčky zhynulé svou krví obživuje:
Tak i náš milý Kristus Pán,
Dal se jest umučiti sám,

¹⁰⁶Ibid., p. 228. The data for the source of this hymn is taken from the European Cithara Sanctorum, p. 167.

chtě všechny obživiti.¹⁰⁷

Translated, this stanza reads,

The pelican shows us this example,
He nourishes his perishing young with his blood:
So also Christ our dear Lord,
Gave Himself to be tortured,
Desiring to nourish all (with His blood).

In proclaiming His glorious Easter feat, hymnists also saw here a most opportune occasion for glorifying Christ's deity. A case in point is # 202, "Bůh náš všemhoci," an anonymous Old Czech pre-Hussite hymn, dated as early as 1390.¹⁰⁸ In the very first verse of this hymn Christ is confessed as God almighty; here is the first stanza:¹⁰⁹

Bůh náš všemhoci
Vstal z mrtvých žádoucí:
Chvalmež Jeho veselí,
Tot' nám všem Písmo velí:
Pán Bůh buď s námi.

The translation:

Our God, the Almighty (One)
Rose from the dead, the desired One:
Let us praise Him with rejoicing,
This the Scripture commands us all to do:
Lord God be with us.

The rich theology of the powerful German hymn, "Christ lag in Todesbanden," which also emphatically declares the deity of Christ, has been included in the Tranoscius through a fine translation by J. Tranovský.¹¹⁰

¹⁰⁷Tranoscius, p. 227. Background information for this hymn comes from the European Cithara Sanctorum, p. 167/

¹⁰⁸Tranoscius, p. 220. Data regarding the source of this hymn is taken from the European Cithara Sanctorum, p. 159.

¹⁰⁹Tranoscius, p. 220.

¹¹⁰Ibid., pp. 225-226.

A summary of the frequency of treatment of the various doctrines in the Easter section gives this picture:

	<u>Easter</u>	<u>Cumulative</u>
1. Christology	375 times	2191 times
2. Eschatology	73 times	170 times
3. God	35 times	181 times
4. Ecclesiology	30 times	82 times
5. Angelology	28 times	124 times
6. Man	27 times	291 times
7. Holy Scripture	17 times	44 times
8. Soteriology	14 times	51 times
9. Sanctification	11 times	48 times
10. Election	4 times	7 times
11. Saving Grace	3 times	101 times
12. Justification	2 times	10 times
13. Lord's Supper	1 time	4 times
14. Creation	1 time	29 times

The summary reveals a close relationship between Christ's Easter rising and the Christian's hope for a similar rising to live forever with the Lord.

Ascension Hymns

Fourteen hymns comprise the Ascension section, beginning with # 241 and continuing through # 255, a total of 14 hymns, with but one, namely, # 253, being omitted in the American editions.¹¹¹

¹¹¹Ibid., pp. 242-250.

Again a concise summary of the Christian faith is presented in the Kyrie, Gloria, and Credo hymns, all written by J. Tranovský, for the Ascension season.¹¹² In each of these hymns the ascension of Christ, His session at the Father's right hand, and the resultant fruits for the Christian are highlighted and given predominance.

One of the choicest doctrinal hymns in this section, and one that shows Tranovský's submission to Holy Scriptures, is # 245, "Aj Pán kraluje," a hymn of 12 stanzas in which Tranovský defends the deity of the Lord Christ over against the Calvinists.¹¹³ The Calvinists and the Czech Brethren, who were strongly influenced by Calvinism, were disseminating in Bohemia false doctrine regarding the person of Christ especially in connection with His session at the right hand of God and Christ's omnipresence.¹¹⁴ They insisted that Christ's human nature since His ascension is enclosed in the heavens in one specific spot, namely the Father's right hand, and that it therefore can not be present on the earth and will not be until He returns to earth on the day of judgment.¹¹⁵ Over against this, Tranovský composed his hymn, "Aj Pán kraluje," cited above, in which he sets forth the doctrine of the Lutheran Church according to the Augsburg Confession that Christ is by no means limited to one definite location as regards His human nature, but that He is present with us also here on earth not only in spirit, with His deity but also with His humanity—

¹¹²Ibid., pp. 242-244.

¹¹³Ibid., pp. 244-245.

¹¹⁴J. Beblavý, "Tranovský ako obranca augsburgského vyznania," Tranovského Sborník (Liptovský Sv. Mikuláš: Spolok Tranoscius, 1936), p. 128.

¹¹⁵Ibid.

that thus the entire Christ is present.¹¹⁶ Tranovský furthermore maintained that Christ through His ascension elevated our humanity into His divine glory.¹¹⁷ This doctrinal position he offered in the hymn noted above. He describes the correct Scriptural approach to Christ's session at God's right hand in stanzas 2 and 3 of this hymn:¹¹⁸

To pak sedění, jakž i vstoupení,
Není (věz jistě) na jednom místě
Hmotné stavení a obmezení,
Pravda písem haní to tělesné zdání.

Znejmež věřící, že tou pravici
Čest se znamená, neobsažená moc nade všemi,
V nebi na zemi, všudy kralování,
Všeho spravování.

The translation:

This session, however, as also the ascension,
Is not (know assuredly), (simply) in one location
A material remaining and limitation,
The truth of Scriptures traduces such a human opinion (supposition).

Let us be assured, O believers, that by the right hand
Honor is meant, unlimited power over all,
In heaven, on earth, everywhere a ruling,
A directing of all things.

In stanza 4, Tranovský proceeds to point out how the humanity of Christ was exalted into divine glory:¹¹⁹

Neb k tomu zboží, kteréž Syn Boží
Měl od večnosti, v času plnosti,
Své človečenství vzal k účastenství:
Po stavu snižení přišel k oslavení.

In translation this stanza reads as follows:

¹¹⁶Ibid., p. 129.

¹¹⁷Ibid.

¹¹⁸Ibid., and also Tranoscius, p. 244.

¹¹⁹J. Beblavý, p. 129, and also Tranoscius, p. 244.

For to these riches, which the Son of God
 Possessed from eternity, in the fulness of time
 He added His humanity into communication (with it);
 After His state of humiliation He came into exaltation.

Beblavy points out Tranovský's reliance on the Words of Christ's promises to be present with His faithful to assist them in all their struggles; this is expressed in stanzas 5 and 8:¹²⁰

A z té příčiny ten Pán jediný
 Řek stádcí svému: Kde se v mém jménu,
 Dva neb tři sejdou, i Mne mít budou,
 A zas: Jáť jsem s vámi světa do skonání.

Jestli Pán s námi, takt' nejsme sami,
 Kdož muž proti nám? On potře zle sám,
 Když řekne: Jáť jsem, Hned padnou na zem
 V své moce i radě, co židé v zahradě.

The translation:

And for that reason that Lord, the only One
 Spoke to His flock: Where in My Name,
 Two or three meet, also Me they will have,
 And again: I am with you until the end of the world.

If the Lord is with us, then we are not alone,
 Who can (be) against us? He Himself will overcome evil,
 When He will speak: I am, they will immediately fall to the ground
 In His power and counsel, as the Jews in the garden.

Tranovský sees here not only the spiritual Christ but the entire Christ who promises His presence in totality to His faithful followers.¹²¹

Tranovský's complete submission to God's holy Word and his refusal to be guided by human reason comes through in stanza 6:¹²²

Křesťané věrní, budmež důvěrní,
 Nezpytujíce; ale věříce,
 Co Božské řeči o Kristu svědčí:
 Víceť Jemu známo, než rozumu dáno.

¹²⁰J. Beblavý, p. 129, and Tranoscius, p. 244.

¹²¹J. Beblavý, p. 129.

¹²²Ibid., and Tranoscius, p. 244.

The translation:

O faithful Christians, let us be faithful,
Not questioning, but believing,
What God's Words regarding Christ testify;
Far more is known to Him, than is given to (human) reason.

Another item of note among the ascension hymns is the practice of using Christ's victorious work, in this case His ascension and session at the Father's right hand, as the basis for praying for grace. This has been observed in hymns of the other Church seasons as well. Hymn # 252, "Vstoupil jest Kristus na nebe," an old Czech translation from the Latin, the author and translator both being anonymous, stanzas 12 and 13 demonstrate this:¹²³

12. Pro tvé, ó Kriste, vstoupení: Hallelujah,
Dej nám hříchů odpuštění, Hallelujah.

13. At' nás nezže večný plamen: Hallelujah,
Uchovej nás Kriste, amen: Hallelujah.

Translated these stanzas read,

12. For the sake of Your ascension, O Christ: Hallelujah,
Grant to us the forgiveness of sins, Hallelujah.

13. That the eternal flame might not devour us: Hallelujah,
Spare us, O Christ, amen: Hallelujah.

The doctrine of the Means of Grace receives its first mention in the Tranoscius in the Ascension section, through hymn # 242, stanza 5.¹²⁴ So also the doctrine concerning Holy Baptism is treated for the first time in the Ascension set of hymns, in hymn # 247, stanzas 5 and 6, in which our Lord Christ issues the great commission instructing His Church to

¹²³Tranoscius, p. 249. The data relating to the background of this hymn are to be found in the European Cithara Sanctorum, p. 189.

¹²⁴Tranoscius, p. 242.

disseminate His Gospel among all nations, teaching and baptizing.¹²⁵

Here is the Ascension summary of doctrines treated:

	<u>Ascension</u>	<u>Cumulative</u>
1. Christology	161 times	2353 times
2. Eschatology	26 times	196 times
3. God	24 times	205 times
4. Soteriology	16 times	67 times
5. Ecclesiology	14 times	96 times
6. Holy Scripture	8 times	52 times
7. Angelology	8 times	132 times
8. Saving Grace	4 times	105 times
9. Justification	2 times	12 times
10. Man	2 times	293 times
11. Holy Baptism	2 times	2 times
12. Means of Grace	1 time	1 time
13. Sanctification	1 time	49 times
14. Sacraments	1 time	7 times
15. Lord's Supper	1 time	5 times
16. Creation	1 time	30 times

Hymns Relating to the Holy Spirit, Pentecost, and others

The Pentecost section of hymns includes hymns from # 256 through # 278, a total of 22 hymns, with but one having been omitted from the European editions, namely hymn # 276.¹²⁶ The seasonal emphasis deals with the work

¹²⁵Ibid., p. 246.

¹²⁶Ibid., pp. 251-266.

of the Holy Ghost, hence the doctrine of soteriology predominates in this section, being voiced more than 200 times, with Christology also receiving prominence, being expressed more than 50 times.

Opening this section, as is the case also with preceding major festivals, is a carefully chosen Psalm which glorifies God, extolling His grace. The closing stanza is a Gloria patri doxology.¹²⁷ Next follow three hymns from J. Tranovský, a Pentecost Kyrie, a Gloria, et in terra hymn, and a Credo hymn, all of which are doctrinally rich and which place the weight of treatment on the Holy Spirit's work.¹²⁸

Of note among Pentecost hymns is # 265, "Duch Svaty' od Otce poslan," an anonymous hymn of Slovak origin, a hymn of 17 stanzas in which the seven gifts of the spirit are described in detail.¹²⁹

The Spirit is called Creator; prayers are addressed to Him to shower upon those whom He has created grace, peace, and comfort.¹³⁰ He is referred to also as the Creator of faith in # 273, stanza 5, an anonymous hymn taken from Kleych's hymnal.¹³¹ As the Source of faith many hymns are addressed to the Holy Spirit as prayers to be preserved in the true saving faith.

Tranovský calls the Spirit the Gate-keeper of heaven, in # 266, stan-

¹²⁷Ibid., p. 251. The Psalm is # 100, the hymn, # 256.

¹²⁸Ibid., pp. 251-253

¹²⁹Ibid., pp. 257-258. Data relating to the source of this hymn is carried by the European Cithara Sanctorum, p. 197.

¹³⁰Tranoscius, p. 265. The hymn is # 277, "Stvořiteli, Duchu Svaty'," Tranovský's translation of Luther's hymn.

¹³¹Ibid., p. 258

za 7.¹³² Christ is described as the Great Shepherd who leads His sheep to the heavenly Door, which is also Christ, and at which the Holy Spirit is pictured as serving as Door-keeper, who opens to the faithful followers of Christ.

Tranovsky has also produced a hymn of 20 stanzas in which he attempts to explain why the Holy Spirit chose to appear in the form of a dove.

The hymn is # 264, "Duch Svatý, když na Jordánč."¹³³ Here is a sampling:¹³⁴

3. Nejprv nám pak ukazuje,
 Co svým úřadem spravuje:
 Ze jsa Duch Svatý milostný,
 Pokoj přináší radostný.

The translation:

3. First of all He demonstrates to us,
 What through His Office He administers:
 That being the gracious Holy Spirit,
 A joyous peace He brings.

The Holy Spirit's centrality in the doctrine of the inspiration of Holy Scriptures is confessed in # 268, "O Duchu Svatý a drahý," in stanza 4.¹³⁵

To sum up, the Holy Spirit is portrayed as a gift from God, # 259, stanza 1; as a gift from Christ, # 263, stanza 3; as having been prophesied, # 262, stanza 4; as the One who gives spiritual life, # 266, stanza 1; as the heavenly Comforter, # 257, stanza 7, and in many other Pentecost

¹³²Ibid., p. 258.

¹³³Ibid., pp. 256-257.

¹³⁴Ibid., p. 256.

¹³⁵Ibid., p. 260. This hymn is a translation by Samuel Hruškovíc of a German hymn by G. Neumann, according to the European Cithara Sanctorum, p. 199.

hymns; as the Revealer of God's Truth, # 257, stanza 8; and as He who leads, teaches, protects and sanctifies the Church, # 260, stanza 3 and many other Pentecost section hymns.¹³⁶

The first reference to the public ministry in the Tranoscius occurs in this section, in # 257, stanza 6.¹³⁷

One further observation ought to be noted: Kliment Bosák equates the soul of man with his person and describes the soul as sharing in the staining by sin, in hymn # 260, "Boze Otce, seshiz nam nyní," stanza 3: "O Bože Svätý Duchu, račiž nás navštíviti, a naše hříšné duše, svým ohněm zapáliti. . . ." ¹³⁸ Translated this reads, "O God, the Holy Spirit, condescend to visit us, and to inflame our sinful souls with Thy fire. . . ."

The summary for Pentecost appears as follows:

	<u>Pentecost</u>	<u>Cumulative</u>
1. Soteriology	211 times	278 times
2. Christology	53 times	2406 times
3. Sanctification	22 times	71 times
4. Man	20 times	313 times
5. God	17 times	222 times
6. Holy Scripture	17 times	69 times
7. Ecclesiology	17 times	113 times
8. Saving Grace	10 times	115 times

¹³⁶Tranoscius, pp. 251-266.

¹³⁷Ibid., p. 251.

¹³⁸Ibid., p. 260.

	<u>Pentecost</u>	<u>Cumulative</u>
9. Eschatology	9 times	205 times
10. Angelology	4 times	136 times
11. Preservation in Faith	3 times	3 times
12. Justification	2 times	14 times
13. Election	2 times	9 times
14. Law	2 times	8 times
15. Creation	2 times	32 times
16. The Sacraments	1 time	8 times
17. Public Ministry	1 time	1 time
18. Conversion	1 time	1 time
19. Means of Grace	1 time	2 times

Hymns about the majestic Holy Trinity

The final section in the Church season division of the Tranoscius deals with the Holy Trinity and consists of 11 hymns, numbering from # 280 through # 292 with but one omission, # 286, which appears in the European editions but not in the American versions.¹³⁹ Lacking are the Kyrie, Gloria, and Credo hymns found in the other seasonal sections; however, all hymns in this Trinity portion of the Tranoscius are hymns of praise extolling the Holy Trinity for its saving acts, hence it might have been deemed unnecessary to follow the procedure followed in preceding seasonal sections. The saving grace of God is beautifully outlined and described as God's foreordained plan, with glory and credit being given to the Trinity as a whole throughout this section, hymn # 292, "Trojici blahoslavenou," by

¹³⁹Ibid., pp. 267-274.

Jan Augusta, being a prime example.¹⁴⁰

While the accent is particularly strong on God's gracious plan of salvation for mankind, other aspects of God's creative activity are held up for praise and honor. Hymn # 285, for one, a hymn of 20 stanzas, presents God's work of creation in detail; the hymn is anonymous and comes from an Old Czech origin.¹⁴¹

The Trinity summary of frequency of appearance of Scriptural doctrines is as follows:

	<u>Trinity</u>	<u>Cumulative</u>
1. Doctrine of God	62 times	284 times
2. Christology	42 times	2448 times
3. Soteriology	24 times	302 times
4. Creation	18 times	50 times
5. Eschatology	13 times	218 times
6. Saving Grace	10 times	125 times
7. Ecclesiology	8 times	121 times
8. Man	7 times	320 times
9. Angelology	7 times	143 times
10. Sanctification	4 times	75 times
11. Holy Scripture	3 times	72 times
12. Preservation in Faith	3 times	6 times
13. Holy Baptism	2 times	4 times
14. Conversion	1 time	2 times

¹⁴⁰Ibid., pp. 273-274.

¹⁴¹Ibid., pp. 270-271. The data regarding the source of this hymn is given in the European Cithara Sanctorum, p. 211.

To review the treatment of Scriptural doctrines in the first division of the Tranoscius we find that this opening section dealing with the Church seasons is rich in doctrine, being saturated most thoroughly in all ten portions with Christology, which doctrine is handled some 2448 times. Particular stress is laid on the vicarious aspect of Christ's redemptive work. His deity is repeatedly singled out and confessed. The title, "king," is one of the most frequently used for Christ.

No other doctrine begins to rival Christology in frequency of use in the first division of hymns in the Tranoscius. The next in order of frequency of use is the doctrine of man, voiced some 320 times. Man is the object of Christ's gracious work, and therefore, his needy condition is often confessed, his sinfulness and unworthiness bemoaned, and his new condition as a result of Christ's work is proclaimed.

Soteriology is next in order of the amount of times the various doctrines appear in this division, being expressed 302 times. How the Holy Spirit proceeds to operate on spiritually dead man, and man's complete inability to cooperate are dealt with often.

The doctrine of God follows in frequency of appearance, occurring some 284 times. The Holy Trinity is held up to the Christian as the Source of God's gracious dealing with man and as the object of all of man's honor and praise.

In close connection with the doctrine of the Holy Trinity, the doctrine of God's saving grace is proclaimed.

Receiving little attention in the Church season division are the Means of Grace, and specifically, the Sacraments. These receive more adequate treatment in succeeding sections.

The Second Major Division of Hymns

Nine subdivisions make up the second major division of the hymns in the Tranoscius. They are as follows: (1) Additional Kyrie, Gloria, and Credo hymns; (2) About angels; (3) Of the blessed Virgin Mary; (4) Of apostles and martyrs; (5) Before the preaching of God's Word; (6) After the preaching of God's Word; (7) Concerning the holy Sacraments; (8) At the close of worship; and (9) Concerning the state of marriage.¹⁴²

The hymns number from # 293 through # 392, a total of 87 hymns, with the following being deleted in the American editions: # 302, # 304, # 319, # 320, # 340, # 341, # 342, # 344, # 345, # 347, # 349, # 357, # 362, # 353a, and # 354a.¹⁴³

Five additional Kyrie hymns are provided for use on festival or on non-festival Sundays. These are freighted with doctrine; the first three stanzas are generally devoted to the Father, citing several of His attributes and expressing a prayer for His mercies; the next three stanzas are addressed to the Son of God, confessing His propitiatory work in brief, and beseeching Him for mercy; the final three are directed to the Holy Spirit, that His renewing and sanctifying work might continue in the life of the Christian.¹⁴⁴ In two of these hymns, a tenth stanza is added as an Amen stanza in which the assurance is expressed that the Lord will show

¹⁴²Tranoscius, p. 275.

¹⁴³Ibid., pp. 275-334.

¹⁴⁴Ibid., pp. 275-278.

the mercies that the Christian is requesting.

The fifth Kyrie hymn, # 297, "Otče, Stvořiteli všeho," is an unusual one in that angels are mentioned in each of the nine stanzas. How the Father, Son, and Holy Spirit have used them in Bible days is described with the prayer that the Holy Trinity would use the ministering servants to be a blessing today also in the lives of the Lord's faithful.¹⁴⁵

Four Gloria . . . et in terra hymns follow. These are of a general nature and may be used on any Sunday of the Church year. The nine Credo hymns that conclude this section again offer concise statements of the complete Christian faith. One example will be cited to demonstrate some of the unusual ways in which the doctrine of God is presented; here is stanza 3 of hymn # 309:¹⁴⁶

Světů se ukazoval v způsobích rozličných,
V ohni, v větru, v anjelích, i svatých prorocích,
Nejposléze v Synu svém, v té nádobě čisté,
Ráčil se ukázati ve vsí plnosti své.

The translation:

To the world He (God) revealed Himself in various manners,
In the fire, through wind, through angels and holy prophets,
At the last, in His Son, in that pure vessel,
He deigned to reveal Himself in all His fullness.

A short section is devoted to the blessed Virgin Mary. All three hymns in this section are from Tranovský's pen and are of a proper, Scriptural kind, glorifying the Lord and toning down Mary's role. In the first of these hymns, # 317, "Boha Otce nestíhlého," Tranovský gives us another

¹⁴⁵Ibid., p. 278. This is a setting by J. Tranovsky of an Old Czech hymn which he adapted. This information is supplied by the European Cithara Sanctorum, p. 220.

¹⁴⁶Tranoscius, p. 284. This is an anonymous hymn of Slovak Catholic origin, according to data in the European Cithara Sanctorum, p. 228.

clear example of his Christocentricity; for even though the hymn is devoted to the Virgin Mary, it is the doctrine of Christ that predominates:¹⁴⁷

9. O Bože! Jak milostné jest tvých slibů naplnění;
Ovšem pak jak předivné jest Syna tvého vtělení:
Což byl, to byti nepřestal:
Což nebyl, to pro nás přijal,
Když se Bůh člověkem stal.

The translation:

9. O God! How gracious is the fulfillment of Your promises;
Verily, however, how marvellous is Your Son's incarnation:
What He was, that He did not cease to be:
What He was not, that for our sake He took on (accepted),
When God became man.

In the last three lines above we see how Tranovský compacts into a few words great doctrinal truths, truly a rare gift with him.

In his hymns dealing with the Virgin Mary, Tranovský uses the narrative of the annunciation, the words of the Magnificat, and Mary's humble submissiveness to the Lord's Will, as subject matter. He gives all glory to God for her role in the incarnation and thus sets her in proper Scriptural perspective.

The doctrine of the public ministry is treated in 12 stanzas in hymn # 324, "Nejvyšší Kníže pastýřů," by Jan Augusta; nevertheless, the doctrine of Christ's atoning work permeates the hymn.¹⁴⁸

The doctrine of Holy Baptism is handled some 30 times. Hymn # 353a, "K Tobě, ó drahý Jezu," has been added in the American editions of the Tranoscius to fill the need for a hymn dealing with infant Baptism; it is a translation of a German hymn from Benjamin Schmolck, dated 1704, in the

¹⁴⁷Tranoscius, p. 291.

¹⁴⁸Ibid., pp. 296-297.

American editions of the Tranoscius.¹⁴⁹ No other hymn in this section deals with infant Baptism.

Similarly, hymn # 354a, "Živ jsem Já," has been added to American editions (while it does not appear in European editions) to add the feature of individual absolution, not found elsewhere in the Tranoscius; the hymn is a translation from M. Hermann, dated 1560, of which stanza 8 reads as follows:¹⁵⁰

Skrze ruk správcu vzkládání
 Sám Bůh hříchy pryč zahání
 A krví nás rozhřešuje:
 Kdož věří, sám to zkušuje.

Translated, this reads,

Through the laying on of the hands of administrators (of the Lord)
 God Himself drives away sins
 And with blood absolves us:
 Who believes, experiences this himself.

Many hymns are devoted to the doctrine of the Holy Sacrament of the Altar, there being over 180 references to it in this section. Calvinism had made inroads into the teaching of the Czech Brethren with regard to the spiritual presence of Christ in the Holy Supper rather than the reality of His total presence.¹⁵¹ Tranovský sought to prevent this Reformed approach from taking hold among the Evangelical Lutherans. He upheld the solidly Lutheran teaching of the real presence and aimed one of his doctrinal hymns on this holy Sacrament squarely at the false teaching of the Calvinists, namely, # 361, "Až divná moudrost," a hymn of 11 stanzas in

¹⁴⁹ Ibid., p. 310.

¹⁵⁰ Ibid., p. 312.

¹⁵¹ J. Beblavý, p. 130.

which Tranovsky shows himself to be a staunch defender of the Augsburg Confession.¹⁵² In the very first stanza he proclaims that the whole Christ is offered to us in the Holy Supper:¹⁵³

Aj divná moudrost, dobrota, i moc Boha našeho;
Aj jak vznáší Pán života člověka smrtelného;
Vstoupil v nebe, však nám sebe,
Tělo k pokrmu dává, krev k nápoji;
Tak se pojí s námi ta večná sláva.

The translation:

Behold the wonderful wisdom, goodness, and power of our God;
Behold, how the Lord of life lifts up (honors) mortal man;
He ascended into heaven, yet He (gives) Himself to us,
Adding His body to the bread, His blood to the drink;
Thus that eternal glory joins itself to us.

The third stanza has Tranovsky belittling human reason and urging submissive faith in this mystery (which the Calvinists do not admit):¹⁵⁴

To že se děje, věříme, majíce slovo Páně;
Kterak se děje, nevíme, za to majíc poddaně,
Věrné duši že jen sluší upřímnou víru máti,
Pán pověděl, kterýž věděl,
Co a jak má mluvíti.

Translated, this stanza reads,

This, that it happens, we believe, having the Word of the Lord;
How it happens, we do not know, accepting this fact humbly,
That it befits a faithful soul to have only sincere faith,
The Lord spoke, Who knew,
What and how He ought to speak.

In other stanzas of this outstanding doctrinal hymn Tranovsky deals also with the memorial aspect of the Holy Supper, its mystery, benefits, and the proper manner of self-examination in preparation for receiving

¹⁵²Tranoscius, pp. 314-315.

¹⁵³Ibid., p. 314

¹⁵⁴Ibid

this holy Sacrament in a worthy manner.

Slovak translators looked for hymns which were Scriptural in their insistence on faith with regard to the Holy Supper's mysteries and that rejected human reason. This led Samuel Hruškovíc to translate a hymn from M. G. Neumann in which the prayer is expressed that one's human reason be suppressed and that man be guided by faith in the doctrine of the Holy Supper; the hymn is # 373 in the Tranoscius, "Pane, Ty jsi stůl obzvláštní."¹⁵⁵

Tranovský went to great pains to preserve the pure Lutheran teaching regarding the Lord's Supper in his hymnal. In preparing his version of the hymn, "Jesus Christus nostra salus," which came originally from Jan Hus, Tranovský followed Dr. Martin Luther's presentation, Jesus Christus unser Heiland, 1524, and also compared a version by Závorka, presumably from 1602. Tranovsky's final result with this hymn is a careful reworking and adaptation of all these previous settings. It appears in the Tranoscius as # 366, "Ježíš Kristus, náš Spasitel."¹⁵⁶

Tranovský also composed a special hymn to be used in connection with the consecration of the elements at the celebration of the Holy Supper. It is # 355, "Hosanna, sláva, moc."¹⁵⁷ A most edifying hymn regarding the essence and benefits of the Lord's Supper, also from the pen of Tranovský, is hymn # 367, "Kristus Ježíš, Bůh a člověk pravý," a hymn of 24 stanzas

¹⁵⁵Ibid., pp. 322-323. Data regarding the composer of this hymn appears in the European Cithara Sanctorum, p. 269.

¹⁵⁶Tranoscius, pp. 316-317. Data for the background of this hymn is to be found in the European Cithara Sanctorum, p. 263.

¹⁵⁷Tranoscius, p. 313.

meaty in doctrine.¹⁵⁸

Something unusual in this section is the direct address of Christ's body and blood. This is found in # 371, "Otče Bože všemhoubí," patterned after an early Hussite hymn; stanzas 3 and 4 are as follows:¹⁵⁹

3. Ó přeslavné tělo Boží, věrných duší jisté zboží,
Utěšení spravedlivých, obrana všech doufajících.

4. Ó presvatá krvi drahá, jenž's přemohla ďábla vraha;
Račiž ty nás okrášliti a od hříchu očistiti.

The translation:

3. O most glorious body of God, of faithful souls the true food,
The delight of the righteous, the defense of all trusting ones.

4. O most holy, precious blood, which has conquered the devil, the
murderer;
Deign Thou to beautify us and from sins to cleanse (us).

Another item worth noting in the section on the Holy Supper occurs in a hymn from the Old Czech, # 374, "Pán Ježíš lidu věrnému," which expresses the danger of judgment on those who do not receive the Holy Supper in both kinds.¹⁶⁰ Stanzas 8 and 9 read,¹⁶¹

8. Kdožby nebral obojího, z rozkázání Pána svého,
Boj se pekla hořícího;

9. A kdož z víry přijímají, přikázání jeho plní,
Budouť v věčném kralování.

The translation:

8. Whoever does not receive both kinds (in the Sacrament), by the
command of the Lord,

¹⁵⁸ Ibid., pp. 317-318.

¹⁵⁹ Ibid., p. 320. Data about the background of this hymn is located in the European Cithara Sanctorum, p. 267.

¹⁶⁰ Tranoscius, p. 323. Information regarding the origin of this hymn is found in the European Cithara Sanctorum, p. 270.

¹⁶¹ Tranoscius, p. 323.

Should fear the burning hell; Second Division Cumulative

9. And who accepts (both) by faith, fulfill His command,
Will be in eternal reigning. 15 times

This strong expression of judgment on those not receiving both kinds
may be the result of Utraquistic influence carried over from Hussite days.

Many a hymn closes with a falling back on Christ's atoning work as
the basis for the plea for forgiveness and eternal rescue.

Throughout all of the hymns in this second major division it is once
again Christology that receives greatest emphasis, with the Lord's Holy
Supper ranking second: Third Major Division of Hymns

	<u>Second Division</u>	<u>Cumulative</u>
1. Christology	500 times	2948 times
2. Lord's Supper	182 times	187 times
3. God	107 times	391 times
4. Soteriology	94 times	396 times
5. Angelology	86 times	229 times
6. Eschatology	84 times	302 times
7. Man	56 times	376 times
8. Ecclesiology	54 times	175 times
9. Sanctification	39 times	114 times
10. Saving Grace	33 times	158 times
11. Holy Baptism	31 times	35 times
12. Holy Scripture	27 times	99 times
13. Public Ministry	27 times	28 times
14. Creation	27 times	77 times
15. Justification	10 times	24 times

	<u>Second Division</u>	<u>Cumulative</u>
16. Election	6 times	15 times
17. Divine Providence	6 times	11 times
18. Preservation in Faith	5 times	16 times
19. Gospel	4 times	5 times
20. Conversion	2 times	4 times
21. Sacraments in general	1 time	9 times
22. Law	1 time	9 times

The Third Major Division of Hymns

The subdivisions in this division number nine and are as follows:

(1) Hymns about the Word of God and the sum of the Catechism; (2) Of the Church; (3) About Christ the Lord; (4) Of justification; (5) Of predestination to eternal life; (6) Concerning prayers; (7) Of repentance; (8) Concerning the bearing of the cross; and (9) Of the honorable and noble life (sanctification).¹⁶² These number from # 393 through # 646 with the following hymns being omitted from the American editions: # 397, # 402, # 448, # 485, # 508, # 510, # 534, # 536, # 564, # 611, # 642, # 643, # 645, and # 646.¹⁶³ This leaves a total of 240 hymns appearing in this third major division of the Tranoscius.

Outstanding and unusual contributions, doctrinally, will be singled out from this section and briefly examined. Hymn # 398, "Znejmež krátkou summu," is a hymn of 21 stanzas in which J. Tranovský summarizes Christian-

¹⁶²Ibid., p. 335

¹⁶³Ibid., pp. 335-530.

teachings ably and concisely using the six chief parts of Luther's small Catechism as his basis.¹⁶⁴

In hymn # 399, "Bůh věčný a nebeský Pán," of Old Czech origin, we have God's Law summarized, the Ten Commandments being paraphrased; the closing stanza of this hymn expresses the prayer for strength to perform God's holy will not only now but also "potom v nebesích věčně. . . ." The translation: "later eternally in the heavens."¹⁶⁵

Two hymns are included in this division which contain in epitome form all 28 articles of the Augsburg Confession. They are # 407, "Bože, buď milostiv na mne," and # 408, "Chraň nás, Pane, bez přestání."¹⁶⁶ Both have been translated by Samuel Hruškovíc from the German; the author of # 407 is anonymous, the composer of the second, # 408, is M. G. Becker.¹⁶⁷ The inclusion of these two hymns speaks for the confessional and thoroughly Lutheran character of the Tranoscius.

One of the richest doctrinal hymns in the entire Tranoscius is in the section dealing with the person and work of Christ the Lord. It is # 466, "Jezu Kriste, Tys zajisté Syn pravý," by Kliment Bosák.¹⁶⁸ It deals with the offices of Christ, His work of atonement, and in stanza 5 has the entire order of salvation outlined:

¹⁶⁴Ibid., pp. 338-340.

¹⁶⁵Ibid., pp. 340-341. The European Cithara Sanctorum dates this hymn from the beginning of the seventeenth century, p. 286.

¹⁶⁶Tranoscius, pp. 345-347.

¹⁶⁷Cithara Sanctorum, European edition, p. 293.

¹⁶⁸Tranoscius, p. 391.

Ježíši náš, Ty dobře znáš, že jsme plní všech zlostí;
 Skrze svou krev nám viny slev, a popřej své milosti;
 Ať jsme silní, neomylní, u víře, v milování, plníce tvá přikázání;
 Ať úzkosti vždy s radostí nesem pro Tě v svem životě,
 Pane Králi Sabaoth, potom nám přej, i s sebou dej
 V nebesích věčný život.¹⁶⁹

The translation:

Our Jesus, You well know, that we are full of all manner of evil;
 Through Your blood remove our trespasses and grant (us) Your grace;
 That we might be strong, unflinching, in faith, in loving, (thus)
 keeping Your commandments;
 That I always bear anxieties (burdens) with joy in my life, for Your
 sake,
 Lord, King of Sabaoth (hosts), then grant to us and with Yourself
 grant,
 In the heavens eternal life.

Dr. Joseph Kuchárik, Sr., authority on Slovak Lutheran hymnology, points out that here we have the whole order of salvation in this one stanza.¹⁷⁰ The entire life of the Christian is covered from his birth to his glorification in heaven. The following line-up is evident: man's depravity; the blood of Christ, washing away guilt; this by grace; it is received by faith; then follows obedience to God's commandments; for this, however, the Christian experiences persecutions and hardships in this world throughout his life; finally, though, the King of hosts grants him participation in eternal life with Himself.¹⁷¹ Kuchárik maintains, "Všetky nové piesne v Zpěvníku dohromady nepovedia tolko, kolko je povedané v tomto jednom verši."¹⁷² The translation: "All the new hymns in the Zpěvník (added to those taken from the Tranoscius) put together do not say as much

¹⁶⁹Ibid., p. 391.

¹⁷⁰Jozef Kuchárik, Rozdiel medzi Tranosciusom a Zpěvníkom (Streator, Ill.: Svedok Publishing House, 1917), p. 14.

¹⁷¹Ibid.

¹⁷²Ibid.

(doctrinally) as is presented in this one stanza."

In the same section, dealing with the offices and work of Christ, J. Tranovský has an unusual hymn on the person and work of the Lord. It uses the name Fán Ježíš, Lord Jesus, and builds the hymn on each of the letters of this name, giving us an acrostic. The hymn is # 471, "Pána Ježíše v pravosti znáti," with 12 stanzas, the first 8 making up the acrostic, and the final 4 forming a summary.¹⁷³ The hymn covers the entire work of Christ's propitiatory work with special emphasis on His deity. Tranovský speaks only two offices that Christ had, namely, that of Priest and King.¹⁷⁴ He makes similar mention of only two offices also in the Advent hymn, # 88, "Slyšte, pobožní, novinu," in stanza 4.¹⁷⁵

Jan Augusta has a similar hymn covering Christ's work of satisfaction for man in # 472, "Páne Ježíši Kriste," in briefer form.¹⁷⁶

Five hymns are devoted exclusively to the doctrine of justification by faith, numbers # 473 to # 477.¹⁷⁷ Here again Slavic hymnists held to the orthodox Scriptural Lutheran position on justification and chose clear doctrinal hymns from German Lutheran hymnists for translation purposes. Tranovsky has given us Luther's hymn, "Nun freut euch, lieben Christen g'mein," in translation; it is # 476 in the Tranoscius: "Radujtež se,

¹⁷³Tranoscius, pp. 396-397.

¹⁷⁴Ibid., p. 397. See stanza 10.

¹⁷⁵Ibid., p. 141.

¹⁷⁶Ibid., p. 397.

¹⁷⁷Ibid., pp. 398-402.

ó křesťané."¹⁷⁸ Paul Speratus' hymn, "Es ist das Heil uns kommen her," a choice doctrinal hymn on the justification of man by the sheer grace of God has been a most welcome addition to the Tranoscius via a fine translation by J. Tranovský. It is # 475 in the Tranoscius, "Přišlot k nám padlým spasení," with all 14 stanzas remaining intact.¹⁷⁹ Another happy choice of a hymn on justification for translation purposes was L. Spengler's "Durch Adams Fall ist ganz verderbt," which describes man's plight as a result of the fall and how God rescues him by grace through His Son. Matěj Augustini has translated this hymn into the Slovak language; it is # 477 in the Tranoscius, "Skrz Adamův pád přetěžký."¹⁸⁰ An example of a thoroughly Scriptural hymn on justification from a Slavic writer is # 473, "Kdo bude, co Bůh vyvolil," authored by Samuel Hruškovíc and based on Romans 8:33.¹⁸¹

A hymn on the doctrine of predestination is worthy of note; it is Tranovský's, "Znejmež, ó křesťané věrní," # 478 in the Tranoscius.¹⁸² In it we note Tranovský's complete submission to Holy Scripture, so like Luther in this regard. Tranovský urges the Christian to rejoice over his predestination to glory and not attempt to grasp it through human reason. Stanza 9 is significant:

Protož, má duše jediná,
Pozcruj slov pravdivých Božího Syna;

¹⁷⁸Ibid., pp. 400-401.

¹⁷⁹Ibid., pp. 399-400. The hymns are # 479, # 480, # 481, # 483.

¹⁸⁰Ibid., pp. 401-402. Background data for this hymn is found in

¹⁸¹Ibid., p. 398. Tranoscius, p. 385.

¹⁸²Ibid., p. 403. 487-488.

Nezpytuj Páně tajností;
Na zjeveném učení vděčným srdcem měj dosti.¹⁸³

The translation:

Therefore, my soul, my only one,
Give attention to the true Words of God's Son;
Do not question the Lord's secrets;
On His clear teaching with a thankful heart find contentment.

In the section on prayers and their worth, the Lord's Prayer appears in hymnody in 5 settings.¹⁸⁴ In hymn # 482, "Nuž všickni spolu," an anonymous Old Czech hymn of 27 stanzas, the power of prayer is stressed, with many examples being adduced from the Old and New Testaments showing what great things the faithful of God accomplished through prayer.¹⁸⁵

In the section on Confessional hymns, Adam Flintovic writes with penetrating insight into the utter depravity of man's nature and of his repeated tendency and inclination to return to his old lusts and sins. This is to be found in his hymn, "Ach, běda mně nyní," # 487, especially in stanzas 3 through 5.¹⁸⁶

In hymn # 518, "Probudněž se křesťané," J. Tranovský spells out the three component parts of repentance:

11. Znejmež pak, že pokání tři částky v sobě má:
Polcřytstvím se jistě mámí, kdož jich v mysli nemá.

12. První: Srdce skroušenost, hříchů litující,
S vyznáváním Boha za milost věrně žádající.

¹⁸³Ibid.

¹⁸⁴Ibid., pp. 404-409. The hymns are # 479, # 480, # 481, # 483, and # 484.

¹⁸⁵Ibid., pp. 406-407. Background data for this hymn is found in the European Cithara Sanctorum, p. 348.

¹⁸⁶Tranoscius, pp. 487-488.

13. Druhá jest živá víra v Pána Jezu Krista,
Kdož té nemá, sám se zžirá, duše v něm nejistá.

16. Z víry má pocházeti poslušenství nové;
Potřebná jest ta věc třetí k smlouvě opravdové.¹⁸⁷

The translation:

11. Let us know, that repentance has three parts in it:
With hypocrisy surely one does delude himself, who does not have
them in his mind.

12. The first: contriteness of heart, a regretting of sins,
With confession, beseeching God faithfully for grace.

13. The second is a living faith in the Lord Jesus Christ,
Who lacks this, corrodes himself, his soul being uncertain within
him.

16. From faith should follow new obedience;
Necessary is this third matter for the real covenant (of forgiveness).

Seven penitential Psalms are included as hymns in the section on Re-
pentance: Psalm # 6 (hymn # 540); Psalm # 32 (hymn # 541); Psalm # 38
(hymn # 542); Psalm # 51 (hymn # 543); Psalm # 102 (hymn # 544); Psalm #
130 (hymn # 545); Psalm # 134 (hymn # 546).¹⁸⁸ All have been prepared or
translated by J. Tranovský.

There are a number of references in hymns of Confession to the fact
that one of the major sins the Christian commits against his God is the
breaking of the Baptismal vow. In # 577, "Kvilim žalostive," an anonymous
Slavic hymn from Pribiš' hymnal, stanza 5 states it this way: "Pokoru
mou oblib, a nepřipomínej, že jsem křtu zrušil slib. . . ." ¹⁸⁹ Transla-
ted, this portion of the stanza reads, "Show favor to my humility, and do

¹⁸⁷ Ibid., pp. 433-434.

¹⁸⁸ Ibid., pp. 446-451.

¹⁸⁹ Ibid., p. 472.

not call me to task for the fact that I have broken the Baptismal vow. . . ."
 In other hymns, throughout the Tranoscius, the Christian is urged to recall the meaning of his Baptismal covenant.

In the section on bearing the cross, hymn # 599, by Samuel Hruškovíc, "V hříších jsem narozen," is a most interesting one.¹⁹⁰ Each of the ten stanzas has a counterpart to it; on the left side of the page, the sinner's problem is mentioned, while on the right side a comforting answer from Holy Scripture is stated. The superscription to this hymn reads, "Žaloba zarmúteného srdca a duchovní odpoved."¹⁹¹ The translation: "The complaint of a sorrowful heart and a spiritual answer."

Under sanctification we find a fine hymn extolling the Christian virtue of mercy, with Christ being held up as the prime example. This is hymn # 621, "Lítostivý jest milý Syn Boží," an anonymous hymn of Old Czech Lutheran background.¹⁹²

One of the most beautiful hymns on Christian Love in the Tranoscius is # 617, "Jakt' jest líbezná," an anonymous hymn of Old Czech Lutheran derivation.¹⁹³ It draws in thoughts on Love from 1 Corinthians 13, 1 John 4, Romans 13, as well as from Christ's own Words in the Gospels.

J. Tranovský felt a strong need to meet the evils of drunkenness of his day. He prepared hymn # 616, "Duch můj bolesti," as Christian counsel

¹⁹⁰ Ibid., pp. 490-491.

¹⁹¹ Ibid.

¹⁹² Ibid., pp. 511-512. Information regarding the source of this hymn is taken from the European Cithara Sanctorum, p. 447.

¹⁹³ Tranoscius, pp. 508-509. Data about the origin of this hymn is located in the European Cithara Sanctorum, p. 444.

for the Christian tempted by excess in drinking.¹⁹⁴ In this hymn he is constantly Christ-oriented, recalling Christ's Words regarding the end of the world in Matthew 24. He reminds the Christian of the high calling to which God has elevated him and urges the Christian to fulfill God's expectations for him. Tranovský sees drunkenness as the root of many other an evil:¹⁹⁵

8. Odkud pochází smilství, svárové i vraždy?
Jistě z hříchu opilství, znát' to věrný každý;
To jest původ a kořen v světě všeho zlého,
Nimž bývá i umořen držíci se jeho.

The translation:

8. From where do adultery, quarrels, and murders proceed?
Surely from the sin of drunkenness, as each faithful one well knows;
This (drunkenness) is the origin and root of all evil in the world,
By which he who holds to it is wearied to death (mortified).

In the same hymn Tranovský holds up Christ as the "mirror of moderation," stanza 10.¹⁹⁶ He reminds the Christian that the Lord has condescended to suffer much hunger and thirst for man's sake.

Another of Tranovský's outstanding hymns on sanctification is # 611, "Chrámové Ducha Svatého," labeled, "Proti Sodomským nečistotám," against the Sodomite impurities; however, in which there isn't a single mention or reference at all to Sodom.¹⁹⁷ Wonderfully Scriptural, this hymn has a happy accent on the challenge which the Church has, to remember who she is and what God's will for her is, namely sanctification and purity.

¹⁹⁴ Tranoscius, pp. 507-508.

¹⁹⁵ Ibid., p. 508.

¹⁹⁶ Ibid.

¹⁹⁷ Ibid., pp. 506-507.

There are frequent quotation and paraphrases in Tranovsky's hymns from the Book of Revelation. In this hymn, # 614, he quotes from chapters 21 and 22 from John's Revelation. (Tranovský wrote a homiletical commentary on the Book of Revelation which will be discussed in the section on the doctrine of the Church).

Another interesting hymn on sanctification is # 638, "Slyš, ó věrná duše," which is a running narrative account in summary form of the apocryphal Story of Susanna.¹⁹⁸ The hymn is an acrostic on the name of his daughter, Susanna Tranoscius, and was very likely composed and dedicated for her edification. However, it is a most useful hymn for the Christian Church as well, for the closing six stanzas are a prayer to Christ to bless the Christian in his imitation of Susanna in her virtues of purity and steadfastness.

A fine use of the Ten Commandments for sanctification purposes, according to the third use of the law, is found in hymn #609, "Ach Bože, tvá přikázání jsou," by Ján Blasius.¹⁹⁹

An outstanding hymn on sanctification defining the substance, source, and blessings of the Christian virtue of patience, and based on Hebrews 10:36, is # 640, "Trpělivost máš míti," by Ján Glosius.²⁰⁰

Another fine example of a hymn of sanctification is # 632, "Pohled, Bože jak proti mně," by Samuel Hruškovíc, in which he offers a clear

¹⁹⁸Ibid., pp. 525-527. The European Cithara Sanctorum suggests that the author of this hymn might have been Samuel Tranovský, who was a son of Juraj Tranovský and thus a brother of Susanna.

¹⁹⁹Tranoscius, pp. 500-501

²⁰⁰Ibid., pp. 528-529.

picture of the weakness and frailty of human nature and the struggles that the Christian must wage against his three spiritual enemies, the devil, the world, and his own flesh.²⁰¹ In this hymn the Christian is encouraged to flee to God and Christ and the Spirit for strength to overcome in the daily strife and to lead the sanctified life of godliness.

Included in this section is a hymn regarding duties to civil authorities, based on Psalm 101; it is # 623, "Národům se vši budu veselostí," with M. Vavrinec and Bened. Nudožerin listed as authors.²⁰²

In this section are found a total of 106 hymns of a Cross and Comfort nature in which Christians under the stress of persecution are urged to anchor their full trust in the Lord of the Church who assures them that He will not forsake them.

Motivation for the sanctified life of love is to be found in Christ's own love for fallen man. One example is herewith cited, from # 441, "Ježíš Kristus, Pán nebeský," of anonymous origin; we note stanza 4:²⁰³

I bud' verný v pravé lásce, miluj Boha živého!
Miluj bližního ze srdce, též nepřítel svého;
Pohled', jak jsem Já činil, když jsem na kříži visel:
Tak když z toho světa vyjdeš, koruny života dojdeš.

The translation:

Be also faithful in true love, love the living God!
Love the neighbor from the heart, also your enemy;
Behold, how I acted, when I was hanging on the Cross:
Thus when you exit from this life, a crown of life you will receive.

An overview of the hymns in this third major division of the

²⁰¹Ibid., p. 521.

²⁰²Ibid., p. 513.

²⁰³Ibid., p. 372. The European Cithara Sanctorum lists this hymn simply as Pieseň exultanta, an anonymous hymn of praise, p. 317.

Tranoscius reveals a heavy emphasis on the sanctified life of the Christian with many a hymn being a prayer to the Triune God for His grace. Yet in examining this division for doctrinal content, once again the major stress falls on Christology, typifying the purpose of the entire Tranoscius, namely to be a hymnal that glorifies Christ throughout. The summary for the third major division is as follows:

	<u>Third Division</u>	<u>Cumulative</u>
1. Christology	530 times	3478 times
2. Sanctification	295 times	409 times
3. Man	215 times	591 times
4. Ecclesiology	211 times	386 times
5. God	190 times	581 times
6. Eschatology	190 times	492 times
7. Law	104 times	113 times
8. Holy Scripture	103 times	202 times
9. Saving Grace	101 times	259 times
10. Soteriology	98 times	494 times
11. Angelology	92 times	321 times
12. Creation	34 times	111 times
13. Election	16 times	31 times
14. Justification	15 times	39 times
15. Lord's Supper	12 times	199 times
16. Holy Baptism	11 times	46 times
17. Public Ministry	11 times	39 times
18. Means of Grace	10 times	12 times
19. Divine Providence	10 times	21 times
20. Gospel	9 times	14 times

	<u>Third Division</u>	<u>Cumulative</u>
21. Preservation in Faith	8 times	24 times
22. Conversion	4 times	8 times
23. Sacraments in general	4 times	13 times

There are also 17 instances in which hymnists spoke out against false doctrine.

The Fourth and Final Major Division of Hymns

This final portion of the Tranoscius includes such other hymns as were felt necessary to cover those areas of the Christian life not covered in earlier sections. This division is made up of 7 sections: (1) Verses useful in connection with daily prayers; (2) Morning, afternoon, and evening hymns; (3) Hymns for all types of needs; (4) In time of war; (5) Concerning the goodnesses of God; (6) General hymns; (7) Funeral hymns and hymns about the four final things (eschatology).²⁰⁴ There are two additions at the close of this division which will be included in the summary of this division of the Tranoscius.

The fourth major division of hymns numbers from hymn # 647 through hymn # 1001, with the following hymns being omitted in the American editions: # 691, # 706, # 732, # 818, # 820, # 845, # 850, # 878, # 887, # 904, # 942, # 953, # 972, # 976, # 980, # 987—a total of sixteen.²⁰⁵ One new hymn has been added in the American editions, namely, # 992a, "Jeruzalém, tot' město vznešené," a translation of Johann M. Meyfart's "Jerusalem, Thou City fair and high," the translator of the Slovak version

²⁰⁴Tranoscius, p. 531.

²⁰⁵Ibid., pp. 531-755.

being anonymous.²⁰⁶ The total in this division is 340 hymns.

The first addition of hymns numbers from hymn # 1002 through # 1011 and is labeled, "Devotional Hymns."²⁰⁷ Two are omitted in the American editions: # 1002 and # 1010.

The second addition, also a set of general hymns, numbers from hymn # 1012 through # 1040, with the following being deleted in American editions: # 1026, # 1030, # 1031, # 1032, # 1035, # 1036, and # 1037.²⁰⁸

While this last major division of hymns covers mainly areas of worship expression and is replete with prayers, there is still much in the way of doctrinal content worth noting.

Under the doctrine of God we find an interesting hymn in # 790, "Vichřice hrozná nastává," by Kašpar Motešický.²⁰⁹ In this hymn of 29 stanzas, the writer offers edifying instruction for the Christian's use during storms or stormy seasons. He expresses the thought that God sometimes thunders from heaven to call man to repentance and to warn him to beware of false doctrine:²¹⁰

4. Bůh na nebi hřívá silně, bychom se učení pilně
Falešného varovali, slovo Jeho milovali.

15. Bouře znamená soud Boží, na němž bezbožníci
Mnozí budou hrozně poraženi, do pekla s ďáblem svrženi.

The translation:

²⁰⁶ Ibid., pp. 746-747.

²⁰⁷ Ibid., pp. 756-761.

²⁰⁸ Ibid., pp. 762-775.

²⁰⁹ Ibid., pp. 611-612.

²¹⁰ Ibid.

4. God in heaven thunders powerfully, so that we diligently
Beware of false doctrine, and love His Word.

15. Storms signify God's judgment, at which the ungodly many
Will be struck down, (and will be) cast into hell with the devil.

That God does thunder against evil has basis in 1 Samuel 12:17ff., and
elsewhere in Scripture.

Man's evil is often deplored by hymn writers. Samuel Hruškovíc be-
moans man's inability to control his thoughts even in sleep, in his dreams.

In hymn # 692, "Noc uchází," Hruškovíc writes as follows:²¹¹

4. Než jedno jest, co mysl mou kormoutí,
Že i v snách tělo mne k zlému nutí;
Ty znáš, Pane, všecko mé myšlení,
Že v krvi mé nic dobrého není.

5. Odpusť prosím, všecky mé nepravosti,
Které's na mne spatřoval i v temnosti;
Já netajím, a chci se kořiti,
Ty rač mne svou milostí dařiti.

Translated, these two stanzas read,

4. But there is one thing, that troubles my mind,
That (even) in dreams my flesh compels (drives) me toward evil;
You know, Lord, all my thinking,
That in my blood there exists no good.

5. Forgive, I pray, all my wrongs,
Which You have observed in me also in the darkness;
I do not deny, and I do want to prostrate (myself before You),
Condescend to grant me Your grace.

Sometimes the language used in connection with the doctrine of man
might seem to be overdrawn with a particularly heavy accent on man's utter
depravity. Examples of the following type occur here and there through-
out the Tranoscius:

Ó bláto mrzuté! Ó pytli smrdutý!
Proč se tak nadýmáš, co měchýř nadutý?

²¹¹ Ibid., p. 556.

Šarlátom neb kmentem buď jak chceš oděť,
Však to všickni vědí, že tě červy snědí, hadi jedovatí.²¹²

This is stanza 9 of hymn # 951, "Proč se svět v marnosti," an anonymous hymn of Slovak origin from the seventeenth century.²¹³ Translated:

O cranky clay! O bag of great stench!
Why do you swell yourself so, as a bladder inflated?
Be clothed in scarlet and fine garment as much as you want,
Nevertheless this everyone knows, that worms will devour you, poisonous snakes.

Adam Plintovic in bemoaning the vanity of this world sings a similar deprecation of man, in hymn # 952, "Proč ten svět bojuje," in stanza 6:²¹⁴

Ach proč se vypínáš, o pyšný člověče,
Neb než se naděješ, v náhle vyvrátíš se;
Ó červů pokrme! Ó jejich rozkoše!
Ó hrstko popele! V prach zas obrátíš se.

The translation:

Oh, why do you tower so (boast), oh proud man,
For before you realize it, in an instant you will tip over (be overthrown);
O food of worms! O pleasure of theirs!
O handful of ashes! Into dust you will turn again.

At the same time, hymn writers in this division of hymns express a frequent Scriptural accent on Christ's vicariousness and appeal to His work of satisfaction in many a hymn. The expressions, "pro zásluhu svého Syna, Jezu Krista Hospodina. . . ." and "pro svého Syna milého, Ježíše Pána našeho. . . ." are common. Translated, these expressions mean, "on behalf of the merits of Thy Son, Jesus Christ, the Lord," and "for the sake of Thy dear Son, Jesus, our Lord. . . ."

²¹² Ibid., p. 717.

²¹³ Ibid. Data for the origin of this hymn is to be found in the European Cithara Sanctorum, p. 642.

²¹⁴ Tranoscius, p. 718.

Hymn # 798, "Bože nejmilostivější," is a mournful hymn by Eliáš Mlynarov for times of plague, beseeching the Lord God for mercy and relief as well as for His grace because of the fact that Christ has adopted His people as His very own and has made them His brothers.²¹⁵ Repeated prayers for the forgiveness of sins are based on Christ's passion and resurrection.

Occasionally the entire Lord's Prayer is paraphrased and used at the close of a hymn as in the case of the morning hymn # 697, "Ó všemhoucí Bože náš," an anonymous Old Czech Lutheran hymn which is a typical morning hymn of prayer and praise in the first two stanzas, with the next six stanzas being the Lord's Prayer in verse.²¹⁶ We find this occurring also in hymns # 710, # 715, # 727, and # 750.²¹⁷

The person of the Holy Spirit is exalted in hymn # 962, "Stvořiteli můj mocný," which Štěpán Bocko Varinský wrote for use at the funeral of a preacher of God's Word, where the following prayer to the Spirit is expressed in stanza 9: "budiž jich ochráncem, přemilostivým správcem, mistrem, Pánem, zástupcem, dobrotivým Otcem."²¹⁸ Translated, this reads, "be their (the survivors') protector, their most gracious director, master, Lord, representative (intercessor), goodly Father."

The providence of God receives noteworthy treatment in hymn # 778, "Pán Bůh opatří," a hymn of 19 stanzas by Jiří Zábojník, based on Genesis 22:8, in which Abraham assures Isaac of the fact that "God will provide

²¹⁵Ibid., pp. 618-619.

²¹⁶Ibid., pp. 559-560. Data for this hymn is not given in the American editions but rather in the European Cithara Sanctorum, p. 493.

²¹⁷Tranoscius, p. 568, p. 569, p. 574, pp. 585-586.

Himself a Lamb."²¹⁸ Similar hymns drawing much encouraging strength from God's Word for times of physical uncertainty and need are # 775, "Nezoufej, křesťane milý," a hymn of 22 stanzas by Kašpar Motešický, based on Matthew 6;²¹⁹ and # 777, "O Boze muj milostivy," an anonymous Slovak hymn from the seventeenth century, based on Proverbs 30:7-9.²²⁰

In this division of hymns there occur frequent prayers to be spared Satan's cruelty and tyranny, perhaps because of the constant threat of persecution during Counter Reformation days. At the same time an almost equal emphasis is placed on the petitions for the Lord's good angels to be sent to shield the Lord's faithful. Christ Himself is sought as the constant support of His Church, for through His presence and power the Church is sure of daily victory over Satan. Hymn # 736 and hymn # 745 are examples of this.²²¹

While many a hymn seeks the Lord's protection against spiritual and physical enemies, a prayer is also occasionally spoken for the conversion of the Church's enemies. Kliment Bosák includes this demonstration of Christian Love in hymn # 824, written in time of war, "Slušelot' by nám to znátí," when in the last stanza he prays, "Nepřátely naše časné osvět' tvůj obličej jasně, ať Tebe s námi poznají, zde i věčně pokoj mají."²²² The translation: "Our temporal enemies may Your countenance enlighten

²¹⁸Ibid., pp. 602-604.

²¹⁹Ibid., pp. 600-601.

²²⁰Ibid., p. 602. Information on the source of this hymn comes from the European Cithara Sanctorum, p. 532.

²²¹Tranoscius, pp. 577-578 and p. 583.

²²²Ibid., p. 635.

brightly, so that with us they may know You, (and) now and eternally have peace."

In the closing sections we have many eschatological hymns. There is a preponderance of hymns dealing with death and with the desire for it. In the section on the four last things, there are 75 hymns that deal with death. One easily understood reason for this proceeds from the setting in which many of these hymns were being written. The Church during the Counter Reformation was struggling for survival. Force was often the means chosen whereby the Roman Catholic Church hoped to gain Lutherans back for the Pope. Many a Christian faced so much physical grief that he often wished for death rather than continue to be subjected to brutality.

There is a strong eschatological longing for Christ's return. Trnovský expressed this beautifully in many of his hymns. Here is a representative example from his hymn # 998, "Vzhůru srdce křesťané milí," stanza 3:²²³

Kristus Ježíš, Král věčné slávy,
Všech věřících ten ženich pravý,
Církvi (milé nevěstě) zjeví se na cestě!
Přivítáť ji hledě milostně, a promluví ke všem radostně:
Vítejtež, mé spanilé panny, moudré, milé!
Pojďtež po žalosti do věčné radosti,
Kdež moru a hladu i vojenských vpádu,
I prác přebolestných nebude žádných;
Ale svátkové věční, a dnové bezpeční.

The translation reads as follows:

Christ Jesus, King of eternal glory,
The true Bridgroom of all believers,
To His Church (His dear bride) He will appear on the road!
To greet her beholding her lovingly and will say to all joyfully:

²²³Ibid., p. 752.

Welcome, my comely virgins, wise (and) dear!
 Come, after griefs, into eternal joy,
 Where plague and hunger and military invasions,
 As well as overly painful labors will be non-existent;
 But rather eternal holidays (feast days), and safe days.

Here is a summary of the frequency of treatment of various doctrines
 in the fourth and final major division of the Tranoscius:

	<u>Fourth Division</u>	<u>Cumulative</u>
1. Christology	562 times	4040 times
2. Eschatology	380 times	872 times
3. God	356 times	937 times
4. Angelology	231 times	552 times
5. Man	176 times	767 times
6. Ecclesiology	141 times	527 times
7. Sanctification	115 times	524 times
8. Soteriology	94 times	588 times
9. Holy Scripture	55 times	257 times
10. Providence of God	53 times	74 times
11. Saving Grace	47 times	306 times
12. Creation	35 times	146 times
13. Election	26 times	57 times
14. Justification	17 times	56 times
15. Holy Baptism	14 times	60 times
16. Preservation in Faith	13 times	37 times
17. Law	8 times	121 times
18. Conversion	7 times	15 times
19. Public Ministry	7 times	46 times
20. Sacraments in general	6 times	19 times

	<u>Fourth Division</u>	<u>Final Cumulative</u>	<u>Cumulative</u>
21. Means of Grace	5 times	121 times	17 times
22. Lord's Supper	5 times	71 times	204 times
23. Gospel	4 times	60 times	18 times

In this final division are to be found also many cautions to be on the alert against false prophets and their false doctrines.

Summary

Upon examining the 960 hymns in the American editions of the Tranoscus for doctrinal content and for frequency of the treatment of each doctrine, what may be said in summation?

First of all, a final resume of frequency of the handling of the various doctrines treated appears as follows:

	<u>Final Cumulative Summary</u>
1. Christology	4040 times
2. God	937 times
3. Eschatology	872 times
4. Man	767 times
5. Soteriology	588 times
6. Angelology	552 times
7. Ecclesiology	527 times
8. Sanctification	524 times
9. Saving Grace	306 times
10. Holy Scripture	257 times
11. Lord's Supper	204 times
12. Creation	146 times

Final Cumulative Summary

13. Law	121 times
14. Providence of God	74 times
15. Holy Baptism	60 times
16. Election	57 times
17. Justification	56 times
18. Public Ministry	46 times
19. Preservation in Faith	37 times
20. Sacraments in general	19 times
21. Gospel	18 times
22. Means of Grace	17 times
23. Conversion	15 times

The doctrine of Christ leads the way in the Tranoscius with a ratio of more than 4 to 1 to its closest "rival," the doctrine of God. What Samuel Hruškovic writes regarding Christology is true of most of the hymn writers represented in the Tranoscius:²²⁴

Čtu-li co, neb slyším,
V čem Ježíše není,
Nic se mi nelíbí,
K němu jen mám zření.

The translation:

Should I hear anything, or listen to something,
In which there is nothing of Jesus,
I have no delight in it,
To Him alone I direct my attention.

One of the editors of Theology Today, writing in the twentieth anniversary issue of this periodical commented,

²²⁴Kučárik, Rozdiel, p. 4.

The restoration of theology in the past generation, the revival of Biblical studies, the centrality of Christology, the ecumenical renewal of the Church, the recognition of the Church's obligation to be in, if not of the world--these comprise the theological trust funds of the recent past which have been bequeathed to our generation. . . .

Yesterday's hard-won victories which, for example, unified the scattered fragments of the Biblical message and enthroned Christology as theological sovereign, give today's thinkers little cause for rejoicing.²²⁵ (Underlining is the essayist's.)

The centrality of Christology is one of the heritages the Tranoscius has offered to its users for over more than 300 years.

Milan Pišút, in an article in the Tranovského Sborník, in which he preoccupies himself with the literary-esthetic aspect of Tranovský's hymns, misses this Christocentricity in Tranovský entirely.²²⁶ He sees Tranovský's major goal as being the attempt to apply the Christian faith to the realm of the moral life. He writes, "Všetky motívy u Tranovského a i u väčšiny evanjelických skladateľov sústredujú sa okolo hlavného zámeru: vyzvaniu k mravnému a činnorodému životu."²²⁷ A literal translation follows: "All the motifs in Tranovský and in a majority of evangelical composers center themselves around one main aim: a summons (appeal) to a moral and fruitbearing life."

The facts of the matter as underscored in this thesis indicate that Tranovský's major goal was rather to glorify God in Christ for the gracious plan of salvation. What is true is that Tranovský and many other writers

²²⁵ Hugh T. Kerr, "Time for a Critical Theology," Theology Today, XX (January 1964), p. 462.

²²⁶ Milan Pišút, "Príspevok k literárno-estetickému rozboru duchovnej piesne Tranovského," Tranovského Sborník, pp. 221-242.

²²⁷ Ibid., p. 240.

not only wrote Christocentric hymns but looked for specifically this type for translation purposes, that Christ might be all in all.

Julius Adamiš, in asserting the desirability for an additional Slovak Lutheran hymnal, namely, the Zpěvník, points out that while in the Tranoscius, hymns regarding Christ are scattered throughout the hymnal and only a few are under the heading, "About Christ the Lord, His Person, and Office, and Works," in the Zpěvník they are assembled under the one heading, "About Christ the Lord's Person, His work of redemption, and concerning being true to Him."²²⁸ The Tranoscius proves its Scriptural authenticity precisely in this way that it preaches and confesses Christ not only under one prescribed heading but throughout the entire hymnal, just as Holy Scripture points to Christ throughout all of God's Holy Word.

That the doctrine of God should rank highly in a hymnal is selfunderstood since God is the Source of all that profits man. Adamiš once again is not satisfied with the treatment given God in the Tranoscius. He writes: "V Tranosciu niet piesní o Bohu a o jeho vlastnostiach, a aj o stvorení a opatrovaní sveta sotva tam najdeme pieseň. . . ." ²²⁹ The translation: "In the Tranoscius there are no hymns about God and His attributes, and also concerning creation and God's preservation of the world we scarcely find a hymn. . . ."

The Appendix will reveal that the doctrine of God is treated thoroughly throughout the entire Tranoscius more than 900 times, and that God's

²²⁸ Julius Adamiš, "Tranoscius a Zpěvník," Tranovského Sborník, p. 263.

²²⁹ Ibid., p. 261.

work of creation is touched on 146 times.

That eschatology should rank as highly as it does in the final tabulation might seem unusual. The setting from which the majority of the hymns in the Tranoscius come, namely, pre-Reformation, Reformation, and Counter Reformation years, when the Church was struggling for God's pure truth, explains much of the eschatological emphasis in the Tranoscius. The fact that the Slovak nation was a small one and was in constant danger of oppression and invasion did color the hymn writers' attitude toward life on this earth as being extremely burdensome. The desire for eternal relief and rescue was prominent in their minds.

Angelology receives far more treatment than might seem to be the need for it. In our tabulation, not only the work of the good angels is included, but also the problems which the evil angels create for man are listed. The devil seemed to have succeeded in his attacks on the Church during Counter Reformation days more so than in most other periods of history. Dr. John S. Bradáč has maintained (in many an oral presentation) that the Slovak nation and especially the Slovak Lutheran Church suffered more as a result of the Reformation than any other nation on the face of the continent. Hence, many a hymn voices a prayer to be spared the devil's attacks and that rather Christ and His angels would surround the Church as its defenders.²³⁰

The doctrine of the Church is adequately covered, more than 500 references appearing with regard to it. The following chapter will take up the special contribution that the Tranoscius has made in this direction.

²³⁰For an example of such oppression in J. Tranovský's lifetime, see Jan Moko's article, "Tranovský na Morave a v Slezsku," in Tranovského Sborník, pp. 55-86.

Adamiš and others have maintained that the Tranoscius is weak on sanctification, especially in the area of one's duties toward God, toward one's neighbor, and toward oneself.²³¹ A close examination of all the hymns in the Tranoscius as has been the case in this thesis will reveal that while the Tranoscius does lack certain hymns regarding confirmation, the Reformation festival, and other such matters, it is not at all weak in sanctification, which is treated more than 500 times, as the Appendix will attest. The life of Christian Love is dealt with almost 100 times. What might have been included would have been more specific ways of applying Christian principles to actual human situations.

Saving grace is accorded much space. It is so closely related to the doctrine of justification by faith that it might appear that the Tranoscius has slighted justification, since only some 50 cases of justification are cited. However, this essayist tabulated as justification hymns and stanzas only those that actually clearly spelled out the justification by grace through faith doctrine. Many a hymn that is truly a justification hymn was listed under "saving grace," or under Christology perhaps because the predominating emphasis was on God's grace or on Christ's atoning sacrifice rather than on the justification result.

The Lord's Supper is given much attention since the doctrine of the real presence needed underscoring. The Czech Brethren had followed Calvinism in this respect. Tranovský and others sought to call their people back to the Scriptural truth regarding Christ's actual presence in the Sacrament.

It might appear that the Means of Grace and the Gospel receive only

²³¹Adamiš, p. 264.

passing treatment in the Tranoscius. The final tabulation lists only a few references to these. The reason for the low number is the fact that specific reference to Means of Grace as such and to Gospel as such were few; however, the Means of Grace in the broader sense are included in references to Holy Scripture and the two Sacraments. Likewise, the Gospel is treated throughout Christology and God's Saving Grace as well as under Soteriology and Justification, so that only those references to Gospel were listed which mentioned the word "Gospel" and its implications for the Christian.

In summary, then, it may be said that the doctrine of the Tranoscius is thoroughly Scriptural, following the Lutheran Confessions closely. No one doctrine that is truly important has been slighted or omitted. Rather, the Tranoscius is wonderfully rich in doctrinal content and may be considered as being a truly confessional volume and a layman's doctrinal handbook. The fact that it continues to be a blessed source of much spiritual comfort and strength to worshippers more than 300 years after its first edition speaks for its faithfulness to Scripture and to its high level of soul-satisfying doctrinal content.

CHAPTER II

THE DOCTRINE OF THE CHURCH IN THE TRANOSCIOUS

The Credo Hymns

Some of the concisest formulations of the doctrine of the Church in the Tranoscius are to be found in the Credo hymns. In the Advent Credo, # 8, "Věříme v jednoho Boha," Tranovský voices the following profession concerning the Church:¹

5. Věříme v Ducha Svatého, těšitele věřících;
O církvi veríme jeho, že jest obec všech svatých:
Té církve ženich i hlava jest Syn Boha živého,
A toť jest i naše sláva, že jsme lid pravý Jeho.

The translation:

5. We believe in the Holy Ghost, the Comforter of the believers;
Concerning His Church we believe, that it is the community of saints:
The Bridegroom and Head of that Church is the Son of the living God,
And this is also our glory, that we are His true people.

The Church is described as being the Holy Spirit's, for He is now its Comforter and Director. Christ is the Founder and Head.

The Christmas Credo, # 40, "Věříme srdečně," by Tranovský, adds the fact that the Church is holy and that the Holy Spirit protects it: "kte-
rýž (Duch Svatý) církev svatou, svatých obcování, spravuje a chrání."²

In the Lenten Credo, # 126, "Věrnež v Boha jednoho," which comes from Pribiš' collection of hymns and is of anonymous Slovak origin from the beginning of the seventeenth century, the Church is called, "choť Jeho,"

¹Cithara Sanctorum (Tranoscius) (Pittsburgh: Slavia Printing Co., 1952), pp. 97-98.

²Ibid., p. 118.

meaning, the "bride" of the Holy Spirit.³

In the Easter Credo, # 200, "Věříme v všemohoucího Otce," Tranovský adds the fact that in the community of saints there is respectful love in action: "v níž jest svatých obcování, v pořádném milování."⁴

The Ascension Credo, also by Tranovský, # 244, "Veříme z srdce upřímného," has Christ designating the mission of the Church, in stanza 6: "kázal jim na všecken svet jíti, všechny národy pravdě učiti."⁵ The translation: "He (Christ) instructed them to go into all the world, to teach all nations the truth."

In stanzas 11-13 of this hymn Tranovský describes the persecutions the Church would have to undergo, paraphrasing Christ's Words of John 16 regarding the Church's trials. He closes with the confident assurance that the world would receive its just due for its persecution of the Church. The Church, however, would gain ascension into heaven.⁶

In the Pentecost Credo, # 259, "Věříme všickni v Boha jednoho," Tranovský describes the Church as being Christ's sheepfold, with Christ being its Shepherd, whom the Church listens to, being guided exclusively by His Word.⁷

An old Church Credo, "Wir glauben all' an einen Gott," translated into the Slovak from Ennodius-Luther, and appearing in the Tranoscius as

³Ibid., p. 167, stanza 9.

⁴Ibid., p. 219, stanza 8.

⁵Ibid., p. 243.

⁶Ibid., p. 244.

⁷Ibid., p. 253.

303, "My všickni věříme," adds the una (sancta) theme: "Všecko křesťanstvo na zemi drží (Duch Svátý) v svorné mysli pevně, žeť nám budou hříchy odpuštěné. . . ." ⁸ Translated, this reads, "All of Christianity on earth He (the Holy Spirit) holds in a harmonious mind firmly, (in the assurance) that our sins will be forgiven to us. . . ."

Tranovský's own accent on the una sancta occurs in a general Credo, listed as # V, # 306, "Věříme v Boha jednoho," in stanza 9:⁹

O církvi svaté obecné věříme,
že jest množství ctné,
V Krista upřímně verících,
A v pravdě jeho chodících.

The translation:

About the holy communal (universal) Church we believe,
That there is a multitude of honorable (ones),
That sincerely believe in Christ,
And that are walking in His truth.

In still another Credo of Tranovský, # 307, "Věříme v Boha jednoho," he adds the obedience of the Church to Christ: "v kteréž . . . jest slov Kristových zachovávání."¹⁰

Hymn # 308, "Věříme všickni v Boha," is another Credo from the pen of Tranovský, in which we find these additional thoughts: the Church is apostolic, and in it there is the Baptism for the forgiveness of sins.¹¹

In an anonymous Credo, # 309, "Věřímež v Boha jednoho," in stanzas 6 and 7, the Holy Spirit is called the gracious Lord who blesses the Church

⁸ Ibid., p. 281. Data for the background of this hymn is in the European Cithara Sanctorum (V Liptovskom Sv. Mikuláši, Czechoslovakia: Spolok Tranoscusius, 1949), p. 224.

⁹ Tranoscusius, p. 282.

¹⁰ Ibid., p. 283, stanza 7.

¹¹ Ibid., p. 283, stanza 7.

with His grace and multiplies His gifts within it.¹² In that Church, this Credo continues, is an associating of the saints, in which those who enter and exercise repentance will receive pardon for sins through the death of Christ.¹³

A final Credo hymn, # 310, "Věřmež v Boha Otce," of Old Czech extraction, in stanza 10 describes the communion of saints as being that group in this life which stands in true repentance.¹⁴

The Marks of the Church (Notae Ecclesiae)

Several hymns clearly express the marks of the Church. In Hruškovíc's translation of M. K. Becker's hymn which epitomizes the complete Augsburg Confession, # 408 in the Tranoscius, "Chraň nás, Pane bez přestání," stanza 7 proclaims, "I církev svatou věříme, za jejíž znaky držíme čisté slovo Božích kázání, svátosti posluhování."¹⁵ Translated, this reads, "Also we believe (in) the holy Church, as its marks we hold the pure preaching of God's Words, (and a pure) administration of the sacraments."

J. Tranovský in one of his finest hymns on the nature of the Church, # 412, "Církev pravou poznávati," defines the marks as follows, in stanza 3:

¹²Ibid., p. 284. The European Cithara Sanctorum traces this hymn back to a Slovak Catholic source, author unknown, p. 228.

¹³Tranoscius, p. 284.

¹⁴Ibid., p. 285. Background data does not appear in the American editions but does in the European Cithara Sanctorum, p. 229.

¹⁵Tranoscius, pp. 346-347. Data for the source of this hymn comes from the European Cithara Sanctorum, pp. 292-293.

Po tom se pak církev pravá poznává neomylně,
 Když v čisté pravdě zůstává, a drží se jí pilně,
 Svátostí užívajíc, podle Pána nařízení,
 Krista za hlavu majíc, chodí z víry v milování.¹⁶

The translation:

According to this is the true Church recognized unmistakably,
 When it remains in the pure truth and holds to it diligently,
 Using the sacraments according to Christ's institution,
 Having Christ as Head, proceeding from faith into love.

Tranovsky bases his stand on the clear Words of Christ which he takes up in the next stanza, the fourth:¹⁷

Neboť ten pastýř nejvyšší pověděl to hned zjevně:
 Ovečky mé hlas můj slyší, a tak následují Mne.
 Kde není těch znamení, byť chlouby bylo ještě víc,
 Pravé církvi tu není; světská sláva neváží nic.

This stanza, translated, tells us,

For that most high Shepherd said this very clearly,
 My sheep hear My voice, and thus they follow Me.
 Where these marks do not appear, even though there be boasting (pride)
 all the more,
 The true Church is not here; worldly glory does not count anything.

The marks of a true Christian are spelled out in hymn # 411, "O Bože, tvé slovo svaté," which the American editions attribute to J. Tranovský, but which is credited to Dr. Martin Luther and translated by Samuel Hruškovíc according to the European editions of the Cithara Sanctorum.¹⁸ In this hymn the true Christian is one who first of all is joined to Christ by a firm faith. Such then is to show an honorable conscience and a clean heart through trust and through a life of love. The world cannot produce this in a Christian. This a gift of sheer grace on God's part. He who possesses

¹⁶ Tranoscius, p. 349.

¹⁷ Ibid., pp. 349-350.

¹⁸ Ibid., pp. 351-352. European Cithara Sanctorum, pp. 296-297.

such grace knows what peace with joy truly is. Such a one will stand firm even though hell and the whole world would try to rout him and God's Word, for no powers can resist or overcome God's weapons.¹⁹

Bishops and ministers of the Church are to feed the Church exclusively on the Words of God, according to # 408, stanza 28, which lifts this guideline from the Augsburg Confession.²⁰

In a Christmas hymn, # 85, "Růže červená, ó církev Kristova," the writer, Štěpán Bocko Varinský, voices a plea for a return of "angelic" preaching: "Navrať své církvi anjelské kázání, ó Spasiteli. . . ."²¹ He prays for pure preaching, sent from heaven: "kázání čistého, s nebe poslého. . . ."²² In this same hymn the author likens the Church to a red rose since it is decked out in the robe of Christ. He likens the Church also to Christ's garden, His bride, and an honorable dove.²³ The hymn, containing 18 stanzas, is a detailed account of how Christ does in fact protect and defend His Church in all its tribulations, and how the Church is completely dependent on Christ for freedom and strength.

Jan Augusta devotes 33 stanzas in his hymn, "Komuž milo spasení," # 354 in the Tranoscius, to a description of Christ giving His Church the Office of the Keys and purifying His Church through the work of reformers who led His people back to His Word.²⁴

¹⁹Tranoscius, pp. 351-352.

²⁰Ibid., p. 347.

²¹Ibid., p. 139.

²²Ibid.

²³Ibid.

²⁴Ibid., pp. 310-312.

Tranovský urges the Church to maintain the marks it has from Christ and to do so with faithfulness. He warns against deviations in the use of Word and Sacraments in hymn # 264, "Duch Svatý, když na Jordáně," stanza 16: "Pokrm a nápoj své duši sbírejme čisty, jak sluší, slovo a svátosti Páne bez kalište církve bludné."²⁵ The translation: "Food and drink for our souls let us pick (choose) such that is pure, as is fitting, the Word and the Sacraments of the Lord, without the impurities of Churches that are erring."

Though the Church contains people of all types, nevertheless the ministry (of Word and Sacraments) is valid. This is voiced in the hymn cited earlier, # 408, based on the Augsburg Confession, in stanza 8: "Než jako stáda smíšení, tak jest církev shromáždění; dobrých i zlých vždycky mívá; však služebnost platná bývá."²⁶

The Church as the Body of Christ

A frequent designation for the Church in the Tranoscius is that of the "body of Christ," "τὸ σῶμα τοῦ Χριστοῦ." A related expression is this one: "those that are in Christ," "ἐν Χριστῷ."

Tranovský has reworked an Old Czech Brethren hymn into "Ke cti Krista Spasitele," # 208 in the Tranoscius, in which he uses this picture in stanza 9: "Údové jsouce té Hlavy, vstanemeť k dědictví slávy. . . ."²⁷ Translated, this portion reads, "Being members of that Head, we shall rise to

²⁵Ibid., p. 256.

²⁶Ibid., p. 346.

²⁷Ibid., p. 224. Background information regarding this hymn is to be found in the European Cithara Sanctorum, p. 163.

an inheritance of glory. . . ." This picture is used repeatedly.

The expression, "in Christ," may be demonstrated from Tranovsky's hymn, "Kyrie eleyson, ó Bože," # 295 in the Tranoscius, stanza 6: "Rač nás navštívití, příbytek v nás míti; My v Tobě, a Ty v nás, ať jsme na věčný čas. . . ." ²⁸ The translation: "Condescend to visit us, to make in us (Your) abode; we in You, and You in us, that we might be thus forever. . . ."

This unity is expressed beautifully in a hymn by Jan Augusta, # 292, "Trojici blahoslavenou," stanza 13: ²⁹

Nebť jsme skrze Něj spojeni,
S Bohem, s církví sjednoceni,
Bychom v lásce přebývali, přikázání ostříhali
Ve jménu Pána Ježíše, čekajíc nebeské říše.

The translation:

For through Him (Christ) we are joined
With God, with the Church united,
That we dwell in love, that we keep the commandments
In the name of the Lord Jesus, waiting for the heavenly kingdom.

What is Christ's, belongs to His body as well. This truth is expressed many times especially in Lenten and Easter hymns where the assurance is stated that Christ's victory is that of His members as well. As He conquered, so they can conquer; as He arose, so they will arise. And because Christ has fully met the Father's demands, salvation is assured the Christian in the Church: "Tot' našeho spasení věčného života z Kristova nařízení, v církvi jest jistota . . . O chvaliž, duše, Pána, z takové milosti, žeť v církvi připravená. . . ." ³⁰ The translation: "The fact of our salvation

²⁸ Tranoscius, p. 277.

²⁹ Ibid., p. 274.

³⁰ Ibid., pp. 311-312.

(and) of eternal life by Christ's ordinance, in the Church is a certainty . . . O praise, my soul, the Lord, for such grace, that it is prepared in the Church." This is taken from Jan Augusta's hymn, "Komuž milo spasení," # 354 in the Tranoscius, stanzas 29 and 31.³¹

The "Una Sancta"

We have already noted that the Credo hymns frequently refer to the Church as being one, holy, Christian, and universal.

In hymn # 326, "Svaté apoštoly," an anonymous Slovak hymn, the apostles are described as going into all the world, turning many to faith, establishing the Church: "církev založili."³² As others were gained for Christ these joined in the mission of the Church, and thus the Church grew. The word for Church in these cases is singular, signifying the ONE Church of Christ as He describes this unity in John 17.³³

In the general litanies, # 660 and # 661, the prayer is expressed that the Lord would direct and protect His Church, holy, general (universal), Christian: "abys církev svou svatou, obecnou, křesťanskou spravovati a opatrovati ráčil. . . ."³⁴ Throughout these litanies where a special petition for the Church is expressed, the singular is used: církev, and not the plural. These references indicate that the one, holy, universal Church is meant.

³¹Ibid.

³²Ibid., p. 298.

³³Ibid.

³⁴Ibid., pp. 534-537.

In litany # 660, "Pane, smiluj se," the prayer for the purification of the Church is chanted in the following words: "abys všecky sekty, roty a pohoršení z církve své vykořeniti ráčil, abys bludné a svedené na cestu pravdy přivésti ráčil. . . ." ³⁵ A literal translation reads as follows: "(we pray) that Thou wouldst root out from Thy Church all sects, divisions, and scandals, that Thou wouldst condescend to lead back to the way of truth the erroneous and those led astray. . . ." Once again the Church is depicted as being the Lord's Church, one and universal.

Tranovský has taken a "Te Deum laudamus," by Ambrose, which had been translated into the Old Czech, and has reworked it into the Slovak, "Tě Boha všickni chválíme," # 290 in the Tranoscius. ³⁶ In stanza 5 we have this: "Tebe po okrsku světa vyznává církev tvá svatá. . . ." ³⁷ In translation, this reads, "Thee (O God) Thy holy Church confesses over the (entire) circuit of the world. . . ." This is a clear reference to the una sancta.

Luther's adaptation of Ambrose' "Te Deum laudamus" is also included in translation by Daniel Krman in the Tranoscius under # 291, "Tě, Bože chválíme," with its emphasis on the una sancta in stanza 2: "Tě křesťanská církev pravá, po všem světě vždy vyznává. . . ." ³⁸ The translation: "Thee (O God) the true Christian Church, over all the earth always confesses. . . ."

³⁵ Ibid., p. 535.

³⁶ Ibid., p. 272. Background data for this hymn is not given in the American editions but is given in the European Cithara Sanctorum, p. 215.

³⁷ Tranoscius, p. 272.

³⁸ Ibid., p. 273. Information on the source is in the European Cithara Sanctorum, p. 216.

Another accent on the una sancta, "borrowed" from German hymnody and M. Hermann (1560) in particular, occurs in # 354a, "Živ jsem já," an anonymous translation of this hymn, in stanza 9: "V tom se moc klíču zjevuje, že svazuje, rozvazuje: Církev, matka všech věřících vzala tu moc z rukou Božích."³⁹ Translated, this stanza reads, "In this the power (office) of the keys reveals itself, that it binds, unbinds: The Church, the mother of all believers received this power from the hands of God."

There are similar references to all believers throughout the Tranoscius. A clearcut example of an Easter hymn describing the Lord Christ's conquests as being for all the faithful is # 240, "Život svatých nejsvětější," an anonymous hymn of Old Czech Lutheran vintage.⁴⁰ Stanza 1 states that Christ worked out "life for all believers."⁴¹ Stanza 2 affirms that we honor the Lord for His resurrection from the dead, "se všemi věrnými křesťany," with all faithful Christians.⁴²

References to the una sancta are also incorporated into prayers for all of Christendom: "Dej křesťanstvu celému pokoj. . . ."⁴³ "Grant to all of Christendom peace. . . ." This is taken from hymn # 84, "Radujte se, ó křesťané," stanza 4; the hymn is Daniel Strénský's translation of the German hymn by M. Krist. Keimann.⁴⁴

Prayers are often addressed to the Lord of the Church for the unity

³⁹Tranoscius, p. 312.

⁴⁰Ibid., p. 241. Data is in the European Cithara Sanctorum, p. 181.

⁴¹Tranoscius, p. 241.

⁴²Ibid.

⁴³Ibid., p. 139.

⁴⁴Ibid. Data is in the European Cithara Sanctorum, p. 65.

of the Church. An Old Czech pre-Hussite hymn, dating possibly from 1390, "Bůh náš všemohoucí," # 202 in the Easter section of the Tranoscius expresses such a prayer in stanza 6: "Odpust' naše zlosti, všech hříchů nás sprostí, dej nám pro svou dobrotu, svaté církve jednotu, Pane Bože náš."⁴⁵ The translation: "Forgive our evils, rid us of all sins, grant us for the sake of Your goodness, unity of the holy Church, Lord our God." Similar prayers are used often in the hymnal.

Several hymns regarding the Lord's holy Supper make a contribution of their own to the una sancta theme. The Sacrament is called the Table of the Faithful in hymn # 369, "O Ježíši nejmilejší," Jeremiáš Lednický's translation of this hymn from the German writer, Z. Scherer.⁴⁶ In the word "faithful" is implied the universal Church of all believers. This thought is pursued in stanza 4, where reference is made to the strength offered in the Holy Supper: "Jenž tu má moc, že můž' pomoc všem věřícím k večné sláve."⁴⁷ The translation: "Which has this power, that it is able to help all believers to eternal glory." It appears here that union of all believers is assumed without actual unity denomination-wise.

Tranovský carries this same accent over into one of his many hymns on the holy Supper, namely, # 367, "Kristus Ježíš, Bůh a člověk pravý." He speaks of Christ as being the Head of all of us and describes Christians as being "the faithful."⁴⁸

⁴⁵ Tranoscius, p. 220. European Cithara Sanctorum, p. 159. See also hymn # 226, stanza 7, Tranoscius, p. 234.

⁴⁶ Ibid., pp. 319-320, stanza 3. European Cithara Sanctorum, p. 266.

⁴⁷ Tranoscius, pp. 319-320.

⁴⁸ Ibid., pp. 317-318.

The una sancta is implied also in hymns which describe the Church as being imperishable. One such hymn is # 451, "Mocný Bože, pohled's nebe," by Daniel Sinapius (Horčíčka), where in stanza 6 we find this: "Nebe, země prvé mine, nežli církev tvá pomine. . . ." ⁴⁹ The translation: "The heavens, the earth will pass away first, before Thy Church passes away. . . ."

We find it also in this eschatological stanza of # 351, "O jak jest to misto prestastne, of Ján Blasius: ⁵⁰

8. Konečně v srdcích našich sobě vzdělej dům,
Jež by tvá milost posvěcovala,
A tak Tobě půjde odtud čest na večnost,
Když se v chrám jeden sběhneme,
A před trůnem tvým staneme.

The translation is as follows: ⁵³

Finally build for Thyself in our hearts a house,
Which Thy grace would sanctify,
And thus from it there would flow to Thee honor into eternity,
When we are gathered together into one temple,
And stand before Thy throne.

The Church in its Historical Setting

In the third major division of the Tranoscius, an entire section is devoted to hymns concerning the Church, its founding, its trials, and its renewal. This section includes hymns numbering from # 411 through # 464, with one being omitted in the American editions, # 448. ⁵¹

The very first hymn sets the theme for the entire section. It is

⁴⁹Ibid., p. 379.

⁵⁰Ibid., p. 307.

⁵¹Ibid., pp. 349-389.

Tranovský's translation of Luther's paraphrase of Revelation 12, in which Luther adopts the historical approach in interpreting the Book of Revelation. The hymn is # 411, "Církev jest panna mně milá."⁵² Tranovsky follows Luther in seeing the Messianic Child's mother as the Church which has been pursued by the "drak", the dragon, ever since Christ escaped him and ascended into heaven. Living as he did in Counter Reformation days, Tranovský came to view the papacy as being the antichrist. He saw and personally experienced the violent force whereby the Roman Church sought to compel Protestants to return to the fold of the Church. The use of cruel, loveless compulsion and brutality was for Tranovsky the very personification of the dragon of Revelation 12 who gave the true Church no rest persecuting it relentlessly.⁵³

Tranovský refers to Revelation 12 also in # 419, "Ach Bože, k jakému věku," in stanza 5:⁵⁴

Ó milá církve lodičko, jakť se divně zde děje!
Věrných na tobě maličko, jimž se svět ještě směje;
Dábel, ukrutností plný, valí na tě mořské vlny,
Věda, že má čas krátký.

The translation:

O dear ship of the Church, how queerly things are happening!
On you(r) (ship) the number of faithful is small, whom the world
now ridicules;
The devil, full of cruelty, raises up against you ocean waves,
Knowing, that his time is short.

⁵²Ibid., p. 348. European Cithara Sanctorum, pp. 294-295.

⁵³See what is extant of Tranovský's homiletical commentary on the Book of Revelation as presented in Samuel Osuský's article, "Tranovského výklad Zjavenia Jánovho," Tranovského Sborník (Liptovský Sv. Mikuláš, Czechoslovakia: Spolok Tranoscius, 1936), pp. 101-111. Only chapters 12-18 of Revelation have been preserved of this commentary.

⁵⁴Tranoscius, pp. 356-357.

The very last line is a reference to Revelation 12:12.

Still another use of Revelation 12 occurs in a hymn of the Old Czech Utraquists, # 413, "Bchu milému, Otcí nebeskému," of which stanzas 6-12 are devoted to the demise of the dragon and the triumph of the Lord's faithful who overcame him with God's Word and with the blood of the Lamb.⁵⁵

Tranovský was assured that the Last Days had surely arrived and that Matthew 24 was being fulfilled in his day. He describes these sentiments in hymn # 984, "Jiz posledni casove konecne nastaly," where in stanzas 3-6 he describes the antichrist as lording it over the Lord's flock, forcing people to adopt unscriptural practices which the Lord's faithful had no desire whatsoever to accept. He bemoans the great amount of torture, imprisonment, and loss experienced by the faithful, and grieves over the fact that worship services had to be discontinued because they were being conducted along evangelical lines and not according to Rome's tradition.⁵⁶

He voices these same complaints also in # 981, "Blížít se již věčné léto," also based on Matthew 24.⁵⁷

The three greatest enemies of the Church Tranovský listed as the devil, the Turk, and antichrist. These we find on several occasions in his hymns. Here is one example: "Dábla, Turka, antikrista i jeho vojska nečistá, potři, bouřky v světě spokoj, dej časný i věčný pokoj."⁵⁸ Translated this reads, "The devil, the Turk, antichrist and his impure armies, defeat (dear Lord), calm the storms in the world, grant temporal and eternal

⁵⁵Ibid., pp. 350-351. European Cithara Sanctorum, p. 296.

⁵⁶Tranoscius, p. 739.

⁵⁷Ibid., p. 736.

⁵⁸Ibid., p. 559.

peace."

In spite of the personal grief and loss Tranovský, his family, and his local congregation at Medzirieči na Morave experienced in the face of the Thirty Years' War, which seemed to rage on endlessly, Tranovský was marvellously patient and optimistic. He was convinced of the Lord's ultimate rescuing of His Church which was in the midst of trials. He comforted and encouraged his congregation and worshippers generally by writing glowingly and inspirationally of the Church's cross as being its glory: "Církev poklad jesti' kříž, oděv její v světě černý, však odplaty neztratíš, budeš-li do konce věrný."⁵⁹ The translation: "The Church's treasure is the cross, its garment in the world is black, however your reward you will not lose, if but you remain faithful to the end." This is taken from hymn # 412, "Církev pravou poznávati," stanza 6.⁶⁰

Tranovský often encouraged the Church to recall the steadfastness of the martyrs in suffering, "jakt' oni za zisk měli škody. . . ."⁶¹ Translated, this last phrase reads, "how they considered loss to be gain. . . ." In stanza 6 of the same hymn, # 456, "Proč tak truchlíš," Tranovský rises to allegorical heights in his expressions of comfort to the Church:⁶²

Mějmež za slávu hanby naše,
 Čeň, za vůz Eliáše;
 Meč pak za klíč otvírající duši dveře k sláve budoucí,
 K sláve života věčného velmi radostného.

⁵⁹ Ibid., p. 350.

⁶⁰ Ibid.

⁶¹ Ibid., p. 381, stanza 5.

The translation:

Let us consider our shame as glory,
Fire, as the chariot of Elijah;
The sword as the key opening the doors to future glory to the soul,
To the glory of eternal life, greatly joyous.

Another powerful hymn of comfort written for the Church under tension is Tranovský's "V den soužení," hymn # 460 in the Tranoscius.⁶³ In this hymn Tranovský reminds the Church of Elisha's servant who was not aware of the great hosts of the Lord protecting the Lord's people:⁶⁴

4. Bůh jest s námi, před námi, za námi, jsa nad námi.
Když lidské síly neviděl sluha Elizeův,
Viděl vozy i koně ohnivé, anjelské vojsko hrdlivé,
To necht' jest potešení tvé.

Translated this stanza reads,

4. God is with us, in front of us, in back of us, above us.
When the servant of Elisha did not see human forces (present),
He saw the chariots and the fiery horses, the zealous angelic army,
May this be your comfort (O small flock of the Lord).

Many of the hymns in this Church section are labeled "Nařikání církve svaté," a Wailing of the holy Church. A goodly number are prayers to the Lord for deliverance from persecutions and for faith and courage to face the afflictions which were burdening the Church.

Luther's "A mighty fortress" is placed into this category of hymns dealing with the Church. Tranovský's translation appears under # 445, "Hrad přepevný."⁶⁵ Also included in this section is the battle hymn of

⁶²Ibid.

⁶³Ibid., pp. 384-385.

⁶⁴Ibid.

⁶⁵Ibid., p. 375.

Gustavus Adolphus, Swedish king, who played a major role in the Thirty Years' War until his death on the battlefield. Jeremiáš Lednický has given us a translation in his "Nezoufej, stádečko malé," #452 in the Tranoscius.⁶⁶

Three hymns that dealt with persecutions at the hands of the Counter Reformers and that were removed from the 1768 edition of the Tranoscius by Roman Catholic censors because of their polemic content are retained in the American editions of the Tranoscius under # 999, # 1000, and # 1001.⁶⁷ The first is Tranovsky's translation of Luther's "Ach Gott vom Himmel sieh' darcin;" the Slovak is "Ach Bože, pohled' s výsosti."⁶⁸ It is clearly aimed at the Roman Catholic Church and cites the forcing of false doctrines upon the people thus dividing the Church. The next hymn, # 1000, "Bože, smutných potěšení," by Tranovský, is based on the Lord's parable of the widow in Luke 18.⁶⁹ Tranovský likens the Church to a poor widow being persecuted and being forsaken in her sorrows. In the third hymn, # 1001, also by Tranovsky, "Mocný Bože, pohled' na nás," the prayer is voiced for relief from the persecutors: "svědomí naše stěžujíc, k vůli své je přinucujíc."⁷⁰ This segment from stanza 2 is translated as follows: "our consciences they (the persecutors) grieve, forcing them (our consciences) to be guided by their will (that of the persecutors)." Christians were being forced to go to the Lord's Supper and to receive it in ONE KIND

⁶⁶ Ibid., p. 379.

⁶⁷ Ibid., pp. 753-755.

⁶⁸ Ibid., pp. 753-754. European Cithara Sanctorum, p. 677.

⁶⁹ Tranoscius, p. 754.

⁷⁰ Ibid.

only.

Throughout the course of the many hymns that describe persecution denominational designations are never used. We do not find any reference to the Church as being "Evangelical," or "Lutheran," or "Protestant," or "Roman Catholic," nor to synodical bodies or groupings. On the other hand there are frequent references to the Turks by name as well as to the anti-christ, with no clear identification being made. The context in a number of the hymns already cited earlier makes it clear that Tranovsky and others had the papacy in mind.

There are occasional but only few references to local congregations. The emphasis is rather on the entire body of Christ's truly faithful believers.

There are repeated prayers for purity of doctrine within the Church. Here is a sampling from a hymn by Jeremiáš Lednický, # 348, "Pochvalmež Boha našeho," stanzas 4-5:⁷¹

4. Slovo své svaté drž při nás, zlé praktiky vzdal pryč od nás;
Dej církvi tve pomoc, milost, pokoj, jednotu i směllost.

5. Varuj nás, od protivníků, tvé církve nenávisníků,
Kteří z moci své zlé bludy uvodí v prostred tvých lidí.

The translation:

4. Thy holy Word preserve to us, evil practices remove far from us;
Grant to Thy Church help, grace, peace, unity, and courage.

5. Guard us against adversaries, haters of Thy Church,
Who of their own power (attempt to) introduce evil errors among
Thy people.

Hymn writers during Counter Reformation days gave much evidence that they refused to give human judgments equal status with Scriptural doctrines.

⁷¹Ibid., p. 305.

Rather they prayed the Lord of the Church to be spared such human inventions which were being thrust upon them forcibly.

Church Appellations

A whole host of names are applied to the Church in the Transcius. The three most common are "the church," "the faithful," and "the Lord's flock." The designation "Church" has many variations, being called, "the Christian Church," as well as "Thy Church." These terms are used over 100 times.

The term "věrní," "the faithful," occurs some 70 times. "The flock," with its related terminology, "small flock," and "sheep" appears some 50 times. The general term, "Christians," as well as the name, "believers," are in common usage throughout the hymnal.

The Church as "the body of Christ," and as those who are "in Christ," is given these titles at least 20 times. In this connection the Church is also called "lid Boží, lid tvůj, tvá rodina, Kristoví," "the people of God, Thy people, Thy family, Christ's." The use of the word "služebníci," is also common in referring to the Lord's people in the Church.

Other terms used less frequently (less than 20 times each) are the following: "the Christian domain (kingdom), the elect, the saints, the children of God, children of the Holy Spirit, the righteous, bride--bridegroom picture, Christendom, Thy ship, Zion, (new) Israel, Jacob, Jerusalem, the redeemed, temples of the Holy Spirit, brothers and sisters in Christ, and the community (communion) of saints."

Occasionally allegory is woven into the framework of hymns. An instance in which the Church is involved occurs in hymn # 102, "Znamenejme,

křesťané," a Christmas-Epiphany hymn from the Old Czech which Tranovský reworked.⁷² In describing what city Christ was born in, the anonymous, original author saw special meaning here; note stanza 16:⁷³

Že ne v Jeruzalémě, ale v opovrženém Betlémě,
To jest v církvi přesprostné, a ne v nádherné a zlostné,
S pravdou jest Kristus Pán,
Žádný tím nemá býti zhoršován.

This stanza reads as follows in translation:

That not in Jerusalem, but in disdained Bethlehem (Christ was born),
This means (signifies) in the Church most simple and not pompous
or evil,
With truth (for the Church) is Christ the Lord (born),
None should by this be offended.

Summary

Hymns relating to the Church are Christ-centered. Christ ransoms the Church with His blood. He is the Founder and Organizer as well as the Head of the Church. The Church is united with God through Christ. He bestows upon His Church the Office of the Keys and sends the Church His Holy Spirit to supervise its mission on this earth. Christ directs the Church through His holy Word. God rules in His Church. In it salvation is assured because of Christ's atoning work.

The marks of the Church are the pure preaching of God's holy Word and the Scriptural administration of the holy Sacraments. The Church is Christ's one and holy body. He nourishes and leads it as the shepherd his flock. While the Church is made up of "good and bad," only the "elect" are truly the Lord's Church.

⁷²Ibid., pp. 148-149

⁷³Ibid., p. 149.

Christ sets up the office of the public ministry and expects of His servants faithfulness.

Christ purifies His Church through testings and frequent trials but always preserves to Himself a faithful remnant. The Church remains a "small flock," but never a forsaken one.

The Church during Reformation and Counter Reformation days learns the meaning of "filling up Christ's sufferings." It is opposed by the pseudo-church which attempts to pressure it into false doctrine through the use of force. Hymn writers see this as the fulfillment of Revelation 12 and other chapters. Yet because the Church is Christ's very own, a breath of constant optimism for ultimate relief and rescue permeates the hymns regarding the Church.

Scriptures are sometimes adduced for various facets of the doctrine of the Church but not as often as would have been desired.

One of the weaknesses in the Tranoscius' treatment of the Church is the paucity of hymns dealing with the mission of the Church. One reason for this is the historical setting out of which the Tranoscius emerged. The Church in Bohemia and Slovakia was struggling for survival and was limited in its opportunities or abilities to carry on a mission program. Lacking in this connection are also hymns or references to personal evangelism.

No trace of a "unit concept," whereby altar and pulpit fellowship are equated with prayer fellowship, is to be found in the Tranoscius. Nor do we find any hymns dealing with "joint prayer" with non-Lutherans. This phase of Church life did not occupy the hymn writers represented in the Tranoscius. There are repeated prayers in many hymns for the unity of the Church.

CHAPTER III

WHY THE TRANOSCIOUS IS TO BE PREFERRED OVER THE ZPĚVNÍK

Historical Background

The truly and solidly Scriptural and Confessional basis of the Tranoscius comes into sharper relief when we compare it with the Zpěvník, a "younger" Slovak Lutheran hymnal that appeared some 200 years after the first edition of the Tranoscius. The Tranoscius appeared for the first time in 1636, with Juraj Tranovský as editor and compiler. The Zpěvník was published in its first edition in 1842.

Karol Kuzmány (1806-66), professor of practical theology at Vienna, the editor, wrote the following in the preface of the first edition as some of the reasons for the need of a "new Tranoscius": "in the Tranoscius there is a lack of or at least a very small number of hymns about many articles of evangelical teaching and about many sides of the sanctified life of the Christian."¹

The Zpěvník sought to make up for the supposed gaps in the Tranoscius. Writers represented in the Zpěvník, besides Kuzmány, are the following: Jan Kollár (1793-1852), M. M. Hodža (1811-70), Tomášik, Melcer, Leška, the Chalupka's, and others.²

Some of the specific weaknesses that Adamiš points to in the Tranoscius

¹Julius Adamiš, "Tranoscius a Zpěvník," Tranovského Sborník (Liptovský Sv. Mikuláš, Czechoslovakia: Spolok Tranoscius, 1936), p. 261. An examination of the final summary of chapter I of this thesis and of the topical index will show that no major doctrine has been slighted or omitted in the Tranoscius.

²Adamiš, p. 259.

are these: he claims that the doctrine of God, the doctrine of man, and the doctrine of sanctification are handled in a haphazard way in the Tranoscius, with hymns on these doctrines being scattered here and there throughout the Tranoscius; whereas in the Zpěvník, he points out, the writers have sought to group these hymns under the specific headings of God, anthropology, Christ, and so on.³ He goes on to say that the hymns about Christ are also in all parts of the Tranoscius rather than under specific Christological headings as in the Zpěvník.⁴ Whether this is a real weakness in the Tranoscius is to be questioned. It would appear highly desirable to have all the doctrines listed above truly permeating the entire hymnal rather than being limited to categorical sections. Christology must saturate an entire hymnal if it is to be true to Holy Scripture.

Adamiš goes on to say that the Tranoscius has no hymns dealing with confirmation, the Reformation festival, one's occupation, family life, especially regarding duties of the members of the family toward each other, and that it has too few hymns for special occasions (which gap the Zpěvník, according to Adamiš, seeks to fill with 47 such hymns).⁵ He maintains that the Tranoscius is also weak on sanctification hymns, specifically in the area of the Christian's duties toward God, toward his neighbor, and toward himself.⁶

³Ibid., pp. 261-263.

⁴Ibid.

⁵Ibid., p. 264.

⁶Ibid. This would have to be contested on the basis of the materials under sanctification in the Appendix of this thesis.

Yet in spite of the fact that the Zpěvník sought to make up for specific deficiencies in the Tranoscius and was adopted as a new hymnal in many congregations in Czechoslovakia and later in America, nevertheless in many circles of the evangelical community the Zpěvník does not have a good reputation. Some considered it as a votřelec, an intruder, which was trying to oust the popular Tranoscius from Church and homes and that "in this way (the Zpěvník) wanted to remove from our Church life also the orthodox Lutheran teaching."⁷

Adamiš does not see that the rise of the Zpěvník took anything away from the glory of the Tranoscius.⁸ He claims that each of the two hymnals was the spiritual fruit of its own age: "In the seventeenth century the Tranoscius had to arise in the form it took, while in the nineteenth century the Zpěvník had to appear in its particular form."⁹

Adamiš admits that the Zpěvník has been accused of being rationalistic, but he tones this down considerably in his article in the Tranovského Sborník, for he was brought up in a congregation using the Zpěvník, and his partiality to it is glaring throughout his article.

Adamiš attempts to justify the need for both hymnals in the following statement:

Both the Tranoscius and the Zpěvník carry with them the stamp and meaning of their periods, the Tranoscius, the seal of Lutheran uncompromising orthodoxy, while the Zpěvník, on the other hand, the stamp, in the good sense of the word, of intelligent enlightenment, which sought to clothe the old, eternal truths in a new, more modern cloak; but the Tranoscius and the Zpěvník have been and are

⁷Ibid., p. 259.

⁸Ibid.

⁹Ibid.

today faithful summaries of all that we evangelicals believe, what we feel, and in what we place our only hope.¹⁰

Whether this very last statement of Adamiš is accurate will be taken up when we see how the Synod of Evangelical Lutheran Churches in America views the Zpěvník. Adamiš does admit at the close of his article that the Zpěvník does have its own share of weaknesses as well as errors, since it is a human effort.¹¹ However, he does not dwell on the basic objections to the Zpěvník which Lutherans in America see in it, and that is its predominantly rationalistic coloring. Karol Kuzmány, the editor, as well as other hymn writers which contributed to the Zpěvník, says Jaroslav J. Pelikan, Jr., "were all more or less strongly influenced by Hegelian idealism."¹² This influence caused the editor and writers to make many changes in many of the hymns taken over from the Tranoscius. Adamiš submits the following figures regarding hymns taken over from the Tranoscius: "taken over without any changes were 58 hymns; with minor changes, 64 hymns; hymns that were completely reworked and revised number 207."¹³ It is the changes in the hymns that were made when brought into the Zpěvník that disturb orthodox Lutherans. These will be taken up in the following section. They will reveal that the Slovak Lutherans in America are truly doctrinally sensitive. We shall see that a noticeable preference for the Tranoscius developed after the printing of a monograph,

¹⁰Ibid., p. 260.

¹¹Ibid.

¹²Jaroslav J. Pelikan, Jr., "Lutheran Theology in Slovakia," Lutheran Cyclopedia (St. Louis: Concordia Publishing House, 1954), p. 985.

¹³Adamiš, pp. 265-270.

Rozdiel medzi Tranosciusom a Zpěvníkom (The Difference Between the Tranoscius and the Zpěvník), by Pastor Joseph Kuchárik, Sr., in 1917.¹⁴ Dr. George Dolak, in his History of the Synod of Evangelical Lutheran Churches, the first 25 years, points out,

This essay undoubtedly contributed much to the rapid spread of the Tranoscius as the church's hymnal throughout the Synod. Whereas only 13 congregations out of a total of 41 congregations and mission stations used the Tranoscius in 1913 as their hymnal, by 1927 the picture had changed so that out of a total of 57 congregations and mission stations, 47 used the Tranoscius. Only a handful still used the Zpěvník.¹⁵

Theological Differences Between the Tranoscius and the Zpěvník

In his opening paragraphs of his essay on the differences between these two hymnals, Kuchárik conjectures that the following estimate might be made: whoever purchases the Tranoscius is buying 99 pounds of sugar and one pound of sand. (The one pound of sand he designates as the closing "new addition" of hymns in the Tranoscius.) However, who purchases the Zpěvník, is buying 99 pounds of sand and only one pound of sugar, and the single pound of sugar in the Zpěvník, maintains Kuchárik, is the set of hymns that have been taken over untampered from the Tranoscius.¹⁶

The first deviation from Holy Scripture Kuchárik points to in the Zpěvník is this one: the Zpěvník does not confess that "God was manifest in the flesh," as clearly stated in such passages as 1 Timothy 3:16

¹⁴Jozef Kuchárik, Rozdiel Medzi Tranosciusom a Zpěvníkom (Streator, Ill.: Svedok Publishing House, 1917).

¹⁵George Dolak, A History of the Slovak Evangelical Lutheran Church in the United States of America, 1902-1927 (St. Louis: Concordia Publishing House, 1955), p. 157.

¹⁶Kuchárik, p. 3.

and others.¹⁷

The Zpěvník proclaims that Jesus Christ did become man, but that this cannot be equated with God becoming man.¹⁸ On the other hand, the Tranoscius confesses according to Scripture and the Smalkald Articles, which Kuchárik quotes, that God did truly become man in Christ.¹⁹ Kuchárik cites many examples from the two hymnals to show the different approaches each takes to this doctrine. Only a very few of the clearest examples will be cited in this thesis for demonstration purposes.

<u>First line</u>	<u>Tranoscius</u>	<u>Zpěvník</u>
Čas radosti, # 45, 1.	neb Bůh večný, nekoněčný narodil se z panny.	neb Spasitel Vykupitel již jest narozený.
Na Boží naro- zení, # 59, 1.	Bůh člověkem učiněn, Bůh večný již jest smířen. . . .	Bůh člověku padlému milostiv jest hříšnému, dav Syna svého jemu.
S nebe přišed- še anjele, # 103, 3.	Tým se tešte v čas odporný, že Bůh s vá- mi jest spojený, vzal na se těl vašich vlastnost, váš bratr jest věčna moudrost.	Tím se tešte vy truchliví, že Bůh jest vám milostivý, poslav do těla lid- ského věčnou moud- rost, Syna svého. ²⁰

The translations:

Tranoscius

for God eternal
infinite, was born
a virgin.

God is made man,
The eternal God is

Zpěvník

for a Savior, a
Redeemer, now is
born.

God is gracious to
fallen man, having

¹⁷ Ibid., p. 5.

¹⁸ Ibid.

¹⁹ Ibid., p. 7.

²⁰ Ibid., p. 6.

TranosciusTranosciusZpěvníkZpěvník

The powerful Creator
 of the world,
 Enlightener of the
 believers, Christ
 # 17, 1.

now reconciled. . . .

My God sinks (on
 Cross). . . .

Be cheered by this
 in adverse times, that
 God with you is joined,
 He took on Himself the
 body of your likeness,
 Your brother is eter-
 nal wisdom.

Behold, your brother
 great, God and Lord.

given him His
 Son. . . .

Be cheered by this
 you mournful ones,
 that God is gra-
 cious to you, having
 sent into the flesh
 eternal wisdom,
 His Son.

Other hymns that confess the incarnation as involving God Himself are also changed or completely omitted from the Zpěvník. At the same time references to the virgin birth of Christ and to the conception by the Holy Spirit are either omitted or the wording changed to suit a rationalistic interpretation.²¹

Kučárik's second point is this: the Tranoscius teaches, according to clear Scriptures, which he cites, and according to the Formula of Concord, second part, VIII, 6, that Jesus Christ is true God and true man in one indivisible person and that He has God's honor and glory also according to His human nature.²² The Zpěvník rejects this and while it sings of Christ as being God's Son, it does not make Him equal to the Father in honor or glory, nor does it ascribe to Him the attributes of God.²³ Below are a few pertinent examples which will be cited in English translation only:

Below are a few pertinent examples which will be cited in English translation only:

TranosciusZpěvník

After death, that
 almighty Lord of
 ours. . . . # 159, 7.

After death, that
 kind Lord of
 ours. . . .

²¹Ibid.

²²Ibid., p. 7.

²³Ibid., p. 8.

Tranoscius

The powerful Creator of the world,
Enlightener of the believers, Christ. . . .
17, 1.

My God sinks (on the Cross). . . . # 131, 1.

Behold, your bridegroom, God and Lord. . . .
145, 10.

On the face of God they spit. . . . # 157, 2.

The ground quaked mournfully, on the day of passion; but it leaped with joy on (the day of) God's resurrection. . . .
213, 6.

Zpěvník

The powerful Savior of the world. . . .
(Christ is not confessed as Creator.)

My Lord sinks. . . .

Behold, your bridegroom, behold your Lord. . . .

On his face they spit. . . .

The ground quaked mournfully, on the day of passion; but it leaped with joy on the glorious day of resurrection.²⁴

Also omitted from the Zpěvník, according to Kuchárik, are hymns that attest to the fact that Christ is true God and that He proved this through the working of miracles.²⁵ It becomes clearly evident that the Zpěvník avoids all matters which are too difficult for human reason to attempt to comprehend.

Kuchárik's third objection to the Zpěvník lies in the area of sin. The Zpěvník hesitates to speak about original sin but rather would accord to man a natural goodness of his own. Kuchárik cites Scripture for the doctrine of original sin and also article 2 of the Augsburg Confession, as well as the Formula of Concord, I, article 1, and indicates that on these

²⁴Ibid., pp. 9-10.

²⁵Ibid.

the Tranoscius has based its position on original sin.²⁶ The following representative examples will reveal differences:²⁷

Tranoscius

O Physician, heal my
soul, wounded through
Adam. . . . # 135, 3.

We know this, our dear
Lord, that we have been
born in sins and that we
have been evil until now. . . .
614, 12.

Odpust mi také z štědré
své milosti všechny mé
hříchy a nakaženosti. . . .
679, 3.

Translation: Forgive me
out of Your generous grace
all my sins and depravity. . . .

Zpěvník

O Physician, heal my
soul, wounded through
many sins. . . .

(Completely revised):
With purity of Your life
always clothe each of us
until we reach you. . . .

všecky mé hříchy a
poblouzenosti. . . .

Forgive me
out of Your generous grace
all my sins and strayings. . . .

Such powerful hymns as Luther's "Nun freut euch, lieben Christen g'mein," and Spengler's "Durch Adams Fall ist ganz verderbt," which appear in translation in the Tranoscius, are omitted from the Zpěvník because of the clear references to man's total depravity and original sin.²⁸

Next, Kucharik uncovers the Zpěvník's failure to ascribe to Christ's blood the power to justify man and to present him righteous before God.²⁹ Kucharik quotes Scripture as well as the Smalcald Articles, article 1, for the fact that eternal redemption and the work of satisfaction is by the blood and death of God the Son, Jesus Christ, and that man is justified

²⁶Ibid., p. 11.

²⁷Ibid., p. 12.

²⁸Ibid., pp. 11-12.

²⁹Ibid., p. 13.

by faith.³⁰ When references to Christ's blood do appear in the Zpěvník they are considerably weakened.³¹ Here are examples:

Tranoscius

Your Savior has humbled Himself . . . on the straw in the manger He lies, For your good, that He might cleanse you with His blood. # 84, 2.

Praise to Thee, O Jesus, that You have become a Brother of our souls and through the blood of Your grace, rescued us from the power of darkness, # 281, 2.

O God, only cleanse me, the guilty one, through the merits of Thy Son, who makes me righteous before the eyes of God, for the sake of Christ's death and His blood, grant a blessed ending. # 928, 6.

Zpěvník

For you He has humbled Himself, now is born He, who brings salvation. (Blood is completely ignored and omitted.)

Praise to Thee, O Jesus, that You have taken concern for our souls and hast rescued us through Your grace from the power of darkness.

Cleanse me, O my God, a sinner, for the sake of Jesus, Thy Son, I cling to Him alone, He is my joy alone; O God, for the sake of the death of Thy Son grant a blessed ending.

The enlightened reasoning of the rationalists preparing the Zpěvník led them to place the emphasis for gaining God's approval not primarily on Christ's atoning work of satisfaction but rather on man's readiness to forsake his sinfulness and to live in a Godpleasing manner.³² While Christ's work is not rejected, it is robbed of its full sufficiency in that man is encouraged to do his part in being justified before God.

Another area of contention that Kucharik sees between the two hymnbooks lies in the doctrine of God. Kucharik cites abundant Scripture as well as article 1 of the Augsburg Confession in defining the doctrine of

³⁰Ibid.

³¹Ibid.

³²Ibid., p. 19.

God as professed in the Tranoscius.³³ Kucharik then cites case after case where the Zpěvník has omitted references to the Holy Trinity and where neither the Son nor the Holy Spirit are acknowledged as being on the same level with the Father.³⁴ Here are a few:

Tranoscius

Triune God, to Thee be
majesty. . . . # 612, 9.

God the Father, take me
into Your care, God the Son,
wash me with Your blood,
God the Spirit, deign to enlighten
me, that I might reach heaven.
743, 6.

O holy, sacrosanct Trinity,
One divine substance, Thy
countenance enlighten us, bless
and protect us at all times.
281, 8.³⁵

Zpevník

Holy Lord, to Thee be
majesty. . . .

Father, guard me always lov-
ingly, Jesus, lead me on the
right path, Spirit, deign to
enlighten me, that I might
reach heaven.

(This stanza has been com-
pletely omitted in the Zpěv-
ník.)

Many another stanza which serves as a closing doxology to the bles-
sed Trinity has been omitted from the Zpěvník, which does not openly ac-
knowledge Jesus as God, nor the Holy Ghost as God, though it speaks of
Jesus as Son of God and of the Holy Spirit as being involved with God.³⁶

Kucharik furthermore bemoans the fact that the devil has been re-
duced to someone that is unfriendly to man rather than being man's great-
est enemy and especially the Christian's.³⁷ Prayers to God for protection

³³Ibid., p. 20.

³⁴Ibid., pp. 20-22.

³⁵Ibid.

³⁶Ibid.

³⁷Ibid., p. 22.

against the devil have been greatly reduced in number in the Zpěvník, and the use of the names, "devil," and Satan, have in many instances been completely discarded, though not altogether.³⁸ Here are examples of the very same hymns that appear in both hymnals and that indicate the difference in handling angelology as it has to do with evil spirits:

Tranoscius

Behold, the precious time
has come, in which the Lord
of glory has appeared, for
the salvation of mankind,
for the honor of His people,
that He might rescue them
from the throat of the evil
devil. # 9, 1.

on the day of the Lord's
resurrection, (all) rejoice and
are glad, that He triumphs
over the devil. Hallelujah.
203, 13.

Death, sin, the devil,
life, grace, in His hands
is everything. # 207, 3.

Put to flight Satan, that
I be not deceived.
615, 4.

O surely without Thy help
I am unable to overcome
the world, the devil.
502, 4.³⁹

Zpěvník

that He might return to man-
kind, what mankind had lost.

that He triumphs over
death. . . .

Life and death, sin and
grace, in His hands every-
thing is. (Devil is omitted.)

Remove all temptation, that
I be not deceived.

Without Thy help, my Jesus,
I am unable to overcome the
flesh, the world.

Kuchárik lists several pages of similar examples where great liberties have been taken in the Zpěvník in omitting many a reference to Satan. Adamiš, who appears to be very pro-Zpěvník, concurs with Kuchárik on this

³⁸Ibid.

³⁹Ibid., pp. 22-25.

point and adds that the same is true of the word, "hell," in the Zpěvník.⁴⁰ He also adduces several pages of examples where the Zpěvník has in many instances avoided the use of the terms, "devil," Satan, and "hell."⁴¹ These terms are mentioned, however, not too frequently.

Kucharík goes on to point out how rationalism also affected the use of quoted Scriptures in the Zpěvník. In the Tranoscius we have many a hymn based on Scripture in which actual Scripture is quoted verbatim. In the Zpěvník, the hymn writers have once again taken liberties and have permitted human reason to make revisions. One example will suffice: in one of Tranoský's hymns on Psalm 32, "Aj blahoslavený," # 541 in the Tranoscius, he faithfully quotes verse 9 verbatim: "Be ye not as the horse, or as the mule, which have no understanding."⁴² In the Zpěvník this hymn is retained but with revisions. The words of verse 9 are omitted, and the following are substituted in their place: "that you are a sensible (reasonable person, always remember this."

Kucharík goes to great lengths to give many other examples of how the editor and writers of hymns in the Zpěvník have made Scripture to serve their rationalistic purposes rather than that they should have submitted fully to Holy Scripture as is the case in the Tranoscius.

Some hymns taken over from the Tranoscius into the Zpěvník have been so mutilated, maintains Kucharík, that the very heart and core have been removed from them.⁴³ He cites as a case in point especially a hymn by

⁴⁰ Adams, p. 271.

⁴¹ Ibid., pp. 271-273.

⁴² Kucharík, p. 29.

⁴³ Ibid., p. 31.

John Amos Komenský (Comenius), # 840 in the Tranoscius, "Má duše, Pána svého chval," a hymn which beautifully portrays the entire order of salvation.⁴⁴ In the Zpěvník, many of the stanzas have been omitted, especially those that conflicted with the rationalistic approach.⁴⁵

Still another weakness of the Zpěvník Kuchárik points to is the fact that in a number of instances of hymns being revised from their original text as found in the Tranoscius, the Zpěvník editors weakened the original sense of the text.⁴⁶ Here is one case: in the hymn, "Mocný nebes Stvořiteli," # 17 in the Tranoscius, in the first stanza the text reads, "Christ, for the salvation of all given."⁴⁷ In the Zpěvník this change has been made: "Christ, for salvation given to us."⁴⁸ The worldwide scope of Christ's word as testified in I John 2:2 is silently ignored.

Kuchárik has more objections. He professes that in spite of the supposed enlightened reason of the compilers of the Zpěvník there is evidence that sound reasoning is often lacking in some of the revisions of hymns taken from the Tranoscius, and that some of the reasoning is quite unbiblical.⁴⁹ He cites examples.

Another unhappy feature of the Zpěvník is the insistence that a new Slovak Lutheran hymnal was necessary since a number of doctrines and es-

⁴⁴Ibid.

⁴⁵Ibid., p. 32.

⁴⁶Ibid., p. 33.

⁴⁷Ibid.

⁴⁸Ibid.

⁴⁹Ibid., pp. 34-35.

pecially many facets of the Christian's daily life were not covered in the Tranoscius. It would appear that the compilers of the Zpěvník would have produced a new hymnal that would have at least equaled the Tranoscius in doctrinal content and then would have gone beyond it in supplying what was lacking. Yet, Kucharik points out, the Zpěvník has omitted some of the choicest doctrinal hymns from the Tranoscius and has not substituted any new ones to take up the slack.⁵⁰ The Tranoscius has five hymns that deal specifically with the justification of the sinner; the Zpěvník has none.⁵¹ In the Tranoscius, there is at least one hymn for each of the following doctrines: Christ's descent into hell, of eternal election, and of the Office of the Keys; none of these has been taken over into the Zpěvník, nor have any new ones on these subjects been introduced into the Zpěvník.⁵² The Tranoscius has two doctrinally rich hymns on the Augsburg Confession; the Zpěvník has none.⁵³ Likewise, the Zpěvník has not adopted hymns from the Tranoscius dealing with the apostles and martyrs, the angels, or the blessed Virgin Mary; nor hymns written especially with children and their needs in mind, which are clearly sanctification hymns.⁵⁴

Adamiš admits that the Zpěvník has also shied away from hymns that dealt with the persecution of the Church.⁵⁵

⁵⁰Ibid., p. 35.

⁵¹Ibid.

⁵²Ibid.

⁵³Ibid.

⁵⁴Ibid.

⁵⁵Adamiš, p. 276.

The quality of the new hymns on sanctification introduced into the Zpěvník is often of inferior substance and leaves much to be desired. Kuchárik cites the following as an example: in the hymn, "Stav váš z Boha jest, sedlaci," (Your status is of God, O peasants), during the course of the 12 stanzas, the following expression occurs 13 times, "Honor to the farmers (husbandmen)! Honor to the farmers!"⁵⁶ The Zpěvník often goes too far in its efforts to glorify man--another result of the age of enlightenment.

Conclusion

In view of the many deviations from truly orthodox Lutheran doctrine it should be no surprise that congregations of the Synod of Evangelical Lutheran Churches would the more eagerly hold fast to the Tranoscius and reject the Zpěvník as an improvement upon the Tranoscius.

A comparison of the two hymnals is most sobering and points up all the more clearly the faithfulness of the writers in the Tranoscius to Holy Scriptures and to the Lutheran Confessions.

It is most regrettable that the compilers of the Zpěvník in promising to make use of ALL the finest and most beloved hymns in the Tranoscius, as a nucleus and foundation for the new "younger brother" of the Tranoscius, actually made use of only 332 from the Tranoscius and only 55 of these were left intact and untampered, while many others were emasculated doctrinally or revised beyond recognition.⁵⁷ The doctrinal

⁵⁶Kuchárik, pp. 35-36.

⁵⁷Ibid., pp. 36-39. The number of hymns in the Zpěvník total 812.

faithfulness to the clear Words of Holy Scripture in the Tranoscius is responsible for its continued popularity among Slovak Lutherans even after more than 325 years and 130 editions.

What accounts for the enduring popularity and continued circulation of the Tranoscius? An examination of the historical background and grounding of one of its leading authors, Jan Hanuš, will reveal some of the answers. In this chapter we explore the historical and theological background of one of the most important figures in the history of Slovakia (1591-1637), who played a major role in the development of the Tranoscius and who is represented in the volume by a chapter by Dr. Ján Hanuš, a Slovak Lutheran and former headmaster of the Lutheran school in Bratislava, and a chapter by Dr. Ján Hanuš, a Slovak Lutheran and former headmaster of the Lutheran school in Bratislava, and a chapter by Dr. Ján Hanuš, a Slovak Lutheran and former headmaster of the Lutheran school in Bratislava.

Reared in a Protestant home which provided the seeds of education, Hanuš was early exposed to spiritual values which a daily morning setting in his kindergarten in Bratislava, as a child, the spiritual faith was strengthened daily through services that were conducted in the local church.

¹ Josef Kachirak, *Jan Hanuš, 1591-1637, a Slovak Lutheran*, III, Slovak Publishing House, 1977, pp. 1-2.

² J. Boháč, "Hanuš and the Slovak Reformation," *Tranoscius Školský* (Liptovský Sv. Mikuláš, Slovenská ľudová škola, 1950), p. 115. For a fuller picture of Hanuš's life see the authority on Hanuš, Jan Hanuš, who prepared a biography of Hanuš, *Jan Hanuš*, (V Bratislave, Slovenská ľudová škola, 1951). There are also several articles in various stages of Hanuš's life in the *Tranoscius Školský*. For an English version see Jaroslav J. Vajda's "A History of the Church Slavonic Language," (unpublished Bachelor's Thesis, Concordia University, St. Louis, 1957), pp. 21-22.

CHAPTER IV

THE CONFESSIONAL STAND OF SOME OF THE LEADING SLAVIC HYMNISTS

Juraj Tranovský

What accounts for the solidly Scriptural and Confessional foundation of the Tranoscius? An examination of the theological training and grounding of some of its leading writers and translators will supply many of the answers. In this chapter we propose to summarize briefly the theological make-up of two of the major contributors to the Tranoscius, Juraj Tranovský (1591-1637), who edited and compiled the first Tranoscius, and who is represented in the American editions by 157 hymns, including translations; and Samuel Hruškovíc (1694-1748), sometimes called the "Paul Gerhardt" of Slovakia, and who is represented in the American editions of the Tranoscius with 93 hymns, originals and translations.¹

Reared in a Christian home which breathed the spirit of Lutheranism, Tranovský was early exposed to spiritual hymns within a family worship setting in his birthplace in Tešín.² As a child his evangelical faith was strengthened daily through devotions that were conducted in the local Church

¹Jozef Kuchárik, Rozdiel Medzi Tranosciusom a Zpěvníkom (Streator, Ill.: Svedok Publishing House, 1917), pp. 36-38.

²J. Beblavý, "Tranovský ako obranca augsburgského vyznania," Tranovského Sborník (Liptovský Sv. Mikuláš, Czechoslovakia: Spolok Tranoscius, 1936), p. 115. For a fuller picture of Tranovský's life see the authority on Tranovský, Ján Moko, who prepared a biography of Tranovský, Život Juru Tranovského, (V Senici, Czechoslovakia: Tlačou Jána Bežu a spol., 1891). There are also several articles on various stages of Tranovský's life in the Tranovského Sborník. For an English summary see Jaroslav J. Vajda's "A History of the Cithara Sanctorum (Tranoscius)," (unpublished Bachelor's Thesis, Concordia Seminary, St. Louis, 1944), pp. 21-53.

as part of daily school exercises. The school was operated in close conjunction with the Lutheran congregation of which Timothy Lovčáni, a Slovak, was pastor.³ He wielded a great influence on the young Tranovský's Christian grounding.

His parents had fond hopes that their son might go into the holy ministry, so at the age of twelve he was sent to the "gymnázium v Gubine v Nižnej Lužici."⁴ Two years later he journeyed to Kolberg in Pomerania to study at the famous lyceum. Here a special emphasis was laid on the knowledge of Holy Scriptures and of the Confessional books of the Lutheran Church, as well as on a thorough grounding in the Latin language.⁵ Gaining a firm foothold in the soil of Lutheran orthodoxy it was only natural for Tranovský to aspire to enroll at Wittenberg University, where Lutheran orthodoxy was centered. This he did in 1607 along with many another Slavic student.⁶

At Wittenberg, Tranovský came under the influence of one of the staunchest defenders of Holy Scripture and of the Symbolical Books, namely Leonh. Huterus.⁷ Spending some five years in such an orthodox atmosphere left permanent imprints on Tranovský theologically. After immersing himself in a study of God's Word and the Lutheran Confessions, he himself became a staunch confessional defender.

Upon completing his studies at Wittenberg, he returned to his home for a short time, then took off for Prague where he served as instructor

³J. Beblavy, p. 116.

⁴Ibid.

⁵Ibid.

⁶Ibid., pp. 116-117.

⁷Ibid. p. 117.

at several schools.⁸ He did not stay long in the area of Prague because the theological climate proved unionistic. The Lutherans of that area had closed ranks with the Bohemian Brethren by adopting the Czech Confession of 1575.⁹ This document was of a highly compromising nature and contained only such theses as could be accepted by both sides.¹⁰ Actually there was little actual theological unity between the two groups. Tranovský did not feel comfortable in such an atmosphere, and so he moved to Morava, where he served as rector in Holešov from 1613-1615, then at Valašské Meziříčí, as a rector at first, and from 1616 on as pastor.¹¹ It is during this period of his life that he rose to the fore as a defender of the Augsburg Confession.

While at Meziříčí and before becoming pastor of the congregation in that locality, Tranovský attached himself to a literary group which had as one of its purposes preparation for and participation in the singing at worship services, at funerals, and at special occasions at the Church.¹²

One of the by-laws of this particular organization reads as follows, in translation:

Singing, in order that it might be devout, founded on the Word of God, should consist of the use of such hymns which would agree in everything with the true and divine teaching, revealed by God and contained in the prophetic and apostolic Scriptures; in summary form, in the three ecumenical creeds, that is the apostolic, the

⁸Ibid.

⁹Ibid.

¹⁰Ibid., p. 118.

¹¹Ibid.

¹²Jan Moko, "Tranovský na Morave a v Sliezsku," Tranovského Sborník, p. 55.

Nicene and the Athanasian, in the Augsburg Confession of 1530, as found in the small and large Catechisms of Luther and in the Apology. Hymns contrary to this solid foundation, or idolatrous or blasphemous should under no conditions be sung in the Church nor introduced, nor (should members of this literary group) contrary to their conscience, just to please someone, feel duty bound to sing such hymns.¹³

Certainly membership in such an organization helped prepare Tranovský for his gigantic task that lay ahead of him, that of compiling the first Slovak Lutheran hymnal.

When the Calvinist, Bedrich, was elected Czech king, Tranovský here saw that new support would be assured the Calvinist movement and that Lutheranism might be threatened. He set out to meet the possibility of Calvinist inroads by beginning, in 1619, a new translation into Czech, of the Augsburg Confession.¹⁴ The Czech translation of this Confession had appeared in 1544 in Czech lands, but it needed many corrections.¹⁵ Tranovský completed his new translation in 1620 in Olomouc.¹⁶ It is reputed to be an excellent one. Joseph Lukášek adds further reasons for the new translation. He cites especially the fact that the Jesuits in the area had been spreading reports declaring that the Augsburg Confession was "scestná aneb kacírská," that is, wrong and heretical.¹⁷ In the preface Tranovský states his own full allegiance to the Augsburg Confession, which is easy to understand considering the thorough ground-

¹³Ibid., pp. 55-56.

¹⁴Ibid., p. 58.

¹⁵Ibid.

¹⁶Ibid.

¹⁷Josef Lukášek, "Jiří Tranovský na Moravě a československá církevní a kulturní vzájemnost," Tranovského Sborník, p. 90.

ing he received in the Lutheran Confessions.¹⁸

When the religious wars during Counter Reformation days struck the town in which he served as pastor, Tranovský's congregation was disbanded in 1621 when his church members fled from the imperial forces into the surrounding country.¹⁹ When members of his congregation later dribbled back into the community, Tranovský felt a deep pastoral concern for them and assumed the personal responsibility of re-establishing his flock into its former state. This was no easy task, for the people showed the stresses of persecution. A number of Tranovský's hymns relating to the Church come from this era, one of the most familiar being, "Ach, Bože, k jakému věku račils nás dochovati."²⁰

In 1624 Emperor Ferdinand II issued a decree ordering all evangelical clerics to leave the country within 6 weeks and that all evangelical laity convert to Roman Catholicism.²¹ Tranovský continued on at his local charge for about a year, but he knew that his days were numbered.²² He was forced to leave in 1625 and removed to Silesia. Here he preached and taught Lutheran orthodoxy so zealously, he found it necessary to leave within two years, sometime in 1627, in a voluntary exile before he would be forcibly exiled.²³ During the course of the Thirty Years' War he had

¹⁸Ibid.

¹⁹ Mooko, "Tranovský na Morave a v Slezsku," Tranovského Sborník, p. 66.

²⁰Ibid.

²¹Ibid., p. 77.

²²Ibid., p. 86.

²³Ibid.

to flee for his life three times.²⁴

He found refuge eventually in Slovakia, first as pastor at the Oravský zámok, in 1627, later as pastor in Sv. Mikuláš, where he took up pastoral duties in 1631.²⁵ Here he set himself to the task he felt the Lord had called him to do, namely to produce a Slovak Lutheran hymnal. Up to the time of the Battle of Biela Hora (White Hill) people in Slovakia had secured hymnals from Bohemia. This famous battle eradicated Protestantism from Bohemia and re-established it as Roman Catholic. No Lutheran hymnals were printed in Bohemia after that battle. By 1636 Tranovský had compiled the first Slovak Lutheran hymnal, containing 412 hymns.²⁶ Many were his own, many were translations. His theological convictions were so solidly Lutheran that he immediately translated all of Luther's hymns into Slovak, as well as many of the finest hymns that had been written in the German language up to that time.

Tranovsky rightly earned for himself the title československý Luther (the Czechoslovakia Luther); the Poles considered him the Polish Luther.²⁷ Next to the Kralická Biblia (the Bohemian Bible) the Tranoscius became the most widely spread book among Slavic-speaking people.²⁸ Ďurovič feels that Lutheranism received its most classic interpretation through Tranovský's translations of Luther's hymns as well as through his

²⁴Ibid., p. 64.

²⁵Ján Moko, "Tranovský na Slovensku," Tranovského Sborník, pp. 136 and 141.

²⁶Ibid., p. 146.

²⁷Lukášek, p. 99.

²⁸Ibid.

own masterful productions.²⁹

Concerning Tranovský's word of editing, Lukášek comments that the arrangement followed, the composition, method, content of hymns, choice of hymns for translation purposes, all reveal a master at work.³⁰ Lukášek goes on to assert that Tranovský's hymns carried this stamp upon them: they bore a genuine dedication, faithfulness, and love for the holy Gospel of Jesus Christ.³¹ We have seen earlier that Tranovsky wrote a number of doctrinal hymns to combat false doctrines current in his days. At the same time he chose hymns for translation purposes that passed only the highest standards: they had to present Scriptures in clearest terms and had to be in agreement with the Symbolical Books of the Evangelical Lutheran Church. His own hymns reveal how well he himself passed this test.³²

Lukášek sums up Tranovský's work as follows:

Připadá mi, že Třanovský zachytil do svých písní něco husitského, obranného, manifestačního. Acco je nejdůležitější: Tranovského písně obsahují a vystihují čisté evanjelium Kristovo.³³

A free translation follows:

It seems to me that Tranovský caught up into his hymns something of the Hussite (spirit), of the apologetic, and of the witnessing (spirit). And what is most important of all: Tranovský's hymns contain and comprehend the pure Gospel of Christ.

God's hand in using Tranovský for this all-important production is

²⁹Ján P. Ďurovič, "Najstaršia rukopisná sbierka piesní na Slovensku pred Tranovského kancionálom, "Tranovského Sborník, p. 37.

³⁰Lukášek, p. 98.

³¹Ibid., p. 97.

³²Beblavý, p. 131.

³³Lukášek, p. 99.

evident also in this that in the very year 1635, that Pázmány was founding a Jesuit university in Trnava for the spread of the Counter Reformation, Tranovský was completing his hymnal which was to serve as one of the true bulwarks of Lutheran orthodoxy which helped stem the tide of the Counter Reformation.³⁴

Samuel Hruškovic

In his biography of Hruškovic, John Bajus notes that 1610 was one of the most notable years in the history of the Lutheran faith in Slovakia.³⁵ This was the year during which the Synod of Žilina convened and established a Church organization which was to be free of the Catholic clergy's domination.³⁶ All-important was the fact also that the Book of Concord was adopted as the doctrinal foundation of the newly organized Lutheran Church.³⁷

Bajus adds,

The illustrious sons of this period are Juraj Thurzo, the first Protestant Palatine of Hungary; Eliáš Léni, one of the first three superintendents (bishops) to be elected at Žilina; Juraj Tranovský with his hymnal Kancionál-Tranoscius of 1636; and Jan Amos Komenský, who wrote his Orbis Pictus and Schola ludus, ca. 1652.³⁸

Falling heir to the heritage of these great men was Samuel Hruškovic (1694-1748). Hruškovic is responsible for the second highest number

³⁴Beblavý, p. 132.

³⁵John Bajus, Samuel Hruškovic (Chicago: Zion Lutheran Church, 1948), p. 4.

³⁶Ibid.

³⁷Ibid., pp. 4-5.

³⁸Ibid., p. 5.

of hymns appearing in the Tranoscius, 93, including translations. Calling him the "Paul Gerhardt" of Slovakia, Bajus, in his biography of Hruškovic, written as a tribute to his memory in commemoration of the bicentenary of his death, writes, "his hymns, original and translations, continue to instill courage and joy and hope in the hearts of the faithful. . . ." ³⁹

Hruškovic must have been an extremely precocious child, for at the age of four he knew from memory already the entire Small Catechism of Dr. Martin Luther, along with many prayers and hymns. ⁴⁰ His grandfather played an important part in the spiritual development of the child, encouraging him to read Holy Scripture as soon as he had learned to read. Bajus notes that Hruškovic had read through the entire Holy Scriptures "twice by the time he was 7 years old." ⁴¹

As a youth he studied under Matej Bel, at Banská Bystrica. ⁴² This famous teacher was not in the best repute among Slovak Lutherans. The Synod of Ružomberok "had accused him of being an exponent of Pietism in Slovakia." ⁴³ This Synod had renounced Pietism in Slovakia in 1707. ⁴⁴

There were those who still favored Pietism in Slovakia. When it came time for Hruškovic to go on to college, Matej Bel attempted to

³⁹Ibid., pp.2-3.

⁴⁰Ibid., p. 10.

⁴¹Ibid.

⁴²Ibid., p. 14.

⁴³Ibid.

⁴⁴Ibid.

exercise all the influence he could on Hruškovíc so that he would enroll at Halle which was still the center of Pietism.⁴⁵ Hruskovic revealed his faithfulness to pure Scripture when he decided to attend the university at Wittenberg instead.⁴⁶ Here he was sure he would be grounded further in conservative Lutheranism which to him represented a truer faithfulness to God's holy Word than did Pietism. He left for Germany on February 18, 1717.

At Wittenberg he was plagued by a constant lack of funds. After his first six months there he was out of funds. Bajus quotes him as saying that his last two years at the university were "the school of affliction in which he received his practical theology and learned to trust implicitly in the Lord when all signs of human help vanished."⁴⁶

After his ordination in to the holy ministry he eventually succeeded Ján Bohumír Oertel at Sopron, in 1737.⁴⁷ While here, Hruškovíc revealed his clear-cut decision for Lutheran orthodoxy over against Pietism. He added his influence at the synod of Kukova for the adoption of the following resolution:

that all future Lutheran candidates for the ministry submit to the Bishop their pledge: (1) to preach the true Evangelical doctrine; (2) to live according to the direction and teaching of Holy Writ; (3) to adhere to the Symbolical Books, especially the Formula of Concord; (4) to retain the prescribed articles of faith as they stand; (5) to teach in conformity with the Church's position on the doctrine of salvation and justification before God; (6) to renounce the teaching of the Holland, Tuebingen, and Jena theologians, since it is contrary to the teaching of the Evangelical Church of Hungary; (7) to renounce under oath all teaching,

⁴⁵ Ibid.

⁴⁶ Ibid., p. 15.

⁴⁷ Ibid., p. 17.

public ^{or} private, which is in disagreement with the teaching of Luther.⁴⁸

His faithful adherence to Scripture and the Lutheran Confessions led him to be elected bishop in 1744.⁴⁹ During the years that followed, even greater threats than those of Pietism confronted Hruškovíc and the Confessional Church. The Roman Catholic Church continued to exercise pressure on Lutherans to submit to the Roman yoke. Bajus writes,

The decree of the Regency Council of May 20, 1748, denied all Lutheran bishops the right to conduct any canonical visitations. This decree remained in effect until the Edict of Toleration in 1781 under Joseph II. During the interim of nearly forty years the visitation of Lutheran congregations and examination of Lutheran pastors was conducted by Catholic bishops.⁵⁰

False charges were frequently brought against Hruskovic by Catholic bishops. He was summoned before Councils, accused falsely, and persecuted unjustly. Yet he handled himself in a humble, Christlike way, declared his innocence masterfully, and was acquitted. The continued thrust of the Counter Reformers against Lutheranism must have weighed heavily upon his soul, for he passed away rather suddenly on September 1, 1748, at Banská Bystrica.⁵¹

Both these hymnists, Tranovský and Hruškovíc, passed through trying times personally and in the ecclesiastical setting. Their deeply moving, Christ-centered hymns are the products of their spiritual struggles they encountered in the life of a Confessional Church. Both came out strongly in defense of clear Scripture and the Lutheran Confessions. They led

⁴⁸Ibid., pp. 17-18.

⁴⁹Ibid., p. 18.

⁵⁰Ibid., pp. 22-23.

⁵¹Ibid., p. 23.

the way in defending and protecting the Church of their day from threatening incursions by Pietism, Rationalism, and Roman Catholicism.

CONCLUSION

A close examination of each of the 960 hymns in the American editions of the Tranascius, stanza by stanza, clearly demonstrates the Christocentricity of this hymnal. In some sections of the hymnbook, Christology outranks other doctrines in frequency of use, 8 to 1. In the overall tabulation of doctrine used in the entire Tranascius, Christology is the leader, 4 to 1. This is in keeping with the Christocentric emphasis in Holy Scriptures. However, coming out of the age of the Thirty Years' War, the first Tranascius, with its 412 hymns, revealed also special reasons for a strong dependence on Christ. Not only was He glorified as Savior, but many a hymn writer looked to Him also as the Life-Saver of the Church in its tenuous and uncertain state while under persecution.

Other doctrines, however, were not slighted in the process. The Tranascius, with its many lengthy hymns, is unusually rich in doctrine. A Church struggling for survival needed to be fed the pure Word of Holy Scripture. It needed guidance doctrinally. Hymn writers went to great pains to comfort people under tension with God's mightily comforting promises. They encouraged the faithful along Confessional lines doctrinally and spelled out many a doctrine in clear detail. No major doctrine of Scripture has been omitted, nor have any been noticeably slighted.

The doctrine of the Church is clearly defined coming from some of the most turbulent times in the history of the Church. Faced with powerful Counter Reformation pressures, hymn writers of the day had to reexamine the doctrine of the Church to determine its truly Scriptural

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The doctrine of the Church is clearly defined coming from some of the most turbulent times in the history of the Church. Faced with powerful Counter Reformation pressures, hymn writers of the day had to re-examine the doctrine of the Church to determine its truly Scriptural

meaning. They could not be convinced that the Roman Catholic Church, which claimed to be the true Church, could actually be the type of Church Christ had in mind when He founded it. To use force in compelling Christians to adopt unscriptural practices was not in the spirit of Christian love. Yet this is what the Roman Catholic Church was attempting to do in Bohemia and Slovakia. Tranovsky and others rather saw the leadership of the Roman Church, the papacy, as being the antichrist, and a tool of the dragon of Revelation 12.

The marks of the Church are set forth in a Confessional way in the Tranoscius, and a strong emphasis on the una sancta is in evidence.

Comparing the Tranoscius with the Zpěvník reveals even more clearly the faithful adherence of the Tranoscius to Scripture and the Lutheran Confessions over against the subtle deviations and strongly rationalistic leanings of the Zpěvník.

Looking behind the hymns, into the lives and theological training of some of the greatest contributors to the Tranoscius, namely Tranovský and Hruškovíc, we see that even though these men were exposed to a variety of theological influences, they were persuaded that Confessional Lutheranism was the most true to Christ's holy Gospel. They defended it unflinchingly through their pastoral witnessing, Church leadership, as well as through their hymns.

As the need for the Slovak Tranoscius fades in America, the wealth of the doctrinal heritage embodied in the Tranoscius should not be allowed to be lost to English-speaking Lutherans. Some hymns from the Tranoscius have already been taken over into The Lutheran Hymnal of the Synodical Conference. There are many other hymns worthy of further study for

possible translation from the Slovak into the English language and for possible inclusion in future English Lutheran hymnals.

A list of some of the choicest doctrinal and devotional hymns from the Tranoscius for such further examination is herewith submitted:

Hymn # 18, "Ó Bože náš, Trojice nejsvětější," by J. Tranovský, an Advent hymn. Note especially stanza 8.¹

Hymn # 27, "Rosu dejte, ó nebesa," another Advent hymn of J. Tranovský. Exceptional stanzas are 1, 2, and 4.²

Hymn # 38, "Hospodine, studnice dobroty," a Christmas Kyrie by Lukáš Pražský.³

Hymn # 40, "Věříme srdečně v jediného Boha," a Christmas credo by J. Tranovský.⁴

Hymn # 46, "Dítě milé této chvíle," anonymous. There is here an excellent summary of the dual nature of Christ.⁵

Hymn # 48, "Divná se věc stala," a Christmas hymn by Jan Lovčáni. Strong emphasis is to be found here on the miracle of incarnation.⁶

Hymn # 59, "Na Boží narození," an anonymous Christmas hymn.⁷

Hymn # 65, "Ruže červená, ó církev Kristova," a Christmas hymn

¹Tranoscius, Cithara Sanctorum (Pittsburgh: Slavia Printing Co., 1952), pp. 104-105.

²Ibid., p. 110.

³Ibid., pp. 116-117.

⁴Ibid., p. 118.

⁵Ibid., p. 120.

⁶Ibid., p. 121.

⁷Ibid., p. 127.

highlighting the Church and its relation to Christ, by Stepan Bocko Varinsky.⁸ Note especially stanza 13.

Hymn # 101, "Zavítej, kvítku panenský," an anonymous Christmas hymn. See especially stanzas 3 and 10.⁹

Hymn # 110, "Ježíš, jméno nejvyšší," a hymn designated for the day of Christ's circumcision, by Samuel Hruškovíc, in which all nine stanzas dwell on the Name of Christ and the blessings He brings.¹⁰

Hymn # 114, "Tisíce anjelů," an anonymous hymn for the New Year. We have here an example of richness of doctrine in few words.¹¹

Hymn # 118, "Cesta k nebi nová," a Pre-Lenten hymn by Ján Augusta, offering a fine summary of Christ's life.¹²

Hymn # 119, "Kristus, příklad pokory," a Pre-Lenten hymn by Lukáš Pražský, describing Christ's state of humiliation and His vicarious work.¹³

Hymn # 114, "Jezu milý, v tuto chvíli," a Lenten hymn by Ján Lovčáni, in which there is a fine example of a devotional treatment of the doctrine atonement.¹⁴

Hymn # 177, "Pohled' na Pána Ježíše," a beautifully poetic and picturesque description of Christ's Passion, in 14 stanzas, by Juraj Tranovsky.¹⁵

⁸Ibid., pp. 139-140.

⁹Ibid., p. 147.

¹⁰Ibid., p. 155.

¹¹Ibid., p. 157.

¹²Ibid., pp. 159-160.

¹³Ibid., pp. 160-161.

¹⁴Ibid., pp. 178-179.

¹⁵Ibid., pp. 267-268.

Hymn # 199, "Sláva Bohu na výsosti," an Easter Gloria et in terra, by J. Tranovský. Here we have a joyful expression of praise to the Holy Trinity as a response to the Easter event.¹⁶

Hymn # 213, "Nastal nám čas přeradostný," an anonymous Easter hymn, with stanzas 4 and 9 worthy of note.¹⁷

Hymn # 265, "Duch Svatý od Otce," an anonymous Pentecost hymn describing the seven gifts of the Spirit.¹⁸

Hymn # 267, "Navštěv nás, Duchu Svatý," an anonymous Slovak Pentecost hymn. It is a prayer to the Holy Spirit for His gifts. His work is described most interestingly.¹⁹

Hymn # 269, "Ó křesťané, radujme se," a Pentecost hymn by Kaspar Motesický, very rich in describing the gifts and workings of the Holy Spirit.²⁰

Hymn # 282, "Chválen bud' věčně, Hospodin," a detailed hymn about the Holy Trinity, in the style of the Athanasian Creed, by J. Tranovský.²¹ It is recommended for Trinity Sunday.

Hymn # 288, "Pochvalmež Boha našeho," a concise hymn of praise to the

¹⁶Ibid., pp. 218-219.

¹⁷Ibid., pp. 227-228.

¹⁸Ibid., pp. 257-258.

¹⁹Ibid., p. 259.

²⁰Ibid., pp. 260-262.

²¹Ibid., pp. 267-268.

Holy Trinity, by J. Tranovský.²²

Hymn # 317, "Boha Otce nestihlého," a concise description of the incarnation, by J. Tranovský.²³

Hymn # 471, "Pána Ježiše v pravosti znáti," one of the finest hymns in the Tranoscius on the person, deity, and offices of Christ, composed by J. Tranovský.²⁴

Hymn # 539, "Žel mi, žel," a translation from the Polish by Ján Amos Komenský, in which man's blindness to God's grace is described.²⁵

Hymn # 617, "Jakt' jest líbezná," an anonymous Slovak hymn but one of the finest on the nature of Christian Love.²⁶

Hymn # 640, "Trpělivost máš míti," by Ján Glosius, and especially good on the virtues of Christian patience, based on Hebrews 10:36.²⁷

Hymn # 641, "Víra výborná, spásitelná," by Samuel Palumbini extolling the three virtues of faith, hope, and love.²⁸

Hymn # 778, "Pán Bůh opatří," based on Genesis 22:8, this is a hymn about God's Providence with much encouragement for widows and any and all in need, by Jiří Zabojník.²⁹

²²Ibid., pp. 271-272.

²³Ibid., p. 291.

²⁴Ibid., pp. 396-397.

²⁵Ibid., p. 446.

²⁶Ibid., pp. 508-509.

²⁷Ibid., pp. 528-529.

²⁸Ibid., pp. 529-530.

Hymn # 847, "Proč se tak rmoutíš, duše má," by J. Tranovský; this is an excellent hymn in praise of the Holy Trinity for the total plan of salvation and for the assurance of preservation in the faith.²⁹

These recommendations are purely subjective and are only representative examples of the types of hymns contained in the Tranoscius. Perhaps a study of these listed above may encourage Lutheran hymnologists to examine more of the heritage available in Slovak Lutheran hymnody, and especially in the Tranoscius.

²⁹Ibid., pp. 652-653.

APPENDIX

Included in this appendix are the doctrines treated in the body of this thesis as well as the specific hymns and stanzas of those hymns where each doctrine is located.

Since this thesis deals primarily with the theology of the Transcendentalist, liturgical, devotional, and worship features of this hymnal will not be found in this appendix. Hence the entire area of "cross and comfort" has not been indexed in this appendix. Many such hymns are prayers to the Lord for relief and rescue from the pressures of persecution and as such are not, strictly speaking, doctrinal hymns.

In certain instances hymns are listed with no specific reference to any stanzas. This is an indication that the entire hymn deals with that particular subject.

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APPENDIX

Topical Index of Doctrinal References in the Tranoscius

Angelology

The Good Angels:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
16	12	164	16	364	8
18	4	182	1, 4	379	10
24	9	185	2	380	5, 7, 9
30	11	190	4	383	2
33	3	191	12	387	3
45	2	197	6	388	2
46	1	203	12	391	2, 11
50	2	206	3	434	6
51	9	209	16	447	16
53	7	214	5	450	8
55	8	215	4	458	10
56	2	220	7	463	9
59	1	225	4, 6	470	4
65	4, 6	227	1	473	5
66	9	229	2	479	2
68	6	230	5	482	3
70	1, 6	231	2	486	15
72	4, 8	232	2	498	8
81	1	237	1, 2	511	19
82	17	240	1	513	3
85	10, 11	245	10	515	4
86	5, 7	247	9, 13	518	7
87	1, 3	250	2	532	3
89	2	255	3, 6	537	5
91	3, 4	259	3	555	14
94	1	282	9, 20	576	3
95	4, 5, 8	285	4, 11	597	5
97	2	290	1, 2	613	4
98	4	291	1	636	3, 4
100	6	297	1, 3-10	639	8
104	2, 6	307	1, 3-6	659	3
105	2, 4	311	2-15	663	1
106	1, 4	312	1, 2, 10	666	6
108	1, 4, 15	313	1-12	668	2
114	1	314	1-4	672	7
116	2	315	1-8	676	19
124	6, 13	316	1-12	679	2
128	15	356	1	687	3

Angelology, The Good Angels, continued:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
688	8	877	9	608	6, 12
690	4	892	2, 4-6	609	13
692	6	896	1, 2	611	6
696	12	898	9	615	4
700	6	899	2, 3	628	5, 8
701	9	906	8	629	5
704	3, 7	913	5, 10	632	1-5
705	4	917	2	633	5
707	4	919	4, 6	635	4
709	3, 8	923	4	636	2
722	2	924	8, 11, 15	637	1
730	7	932	5	638	1
734	6	944	7	639	3
735	8	946	3	640	1
736	4	948	7	661	18
737	5	955	9, 10	663	1
738	5	961	10	664	1
740	9	970	3	665	3
742	7	975	4, 7	668	3
743	3	985	2	677	8
744	6	990	4, 5	678	2
745	3	993	10, 12, 13	679	2
746	2, 4	995	3	680	5
749	2, 3	996	3, 6, 7	681	2
750	5	997	8	684	4
752	1, 7	998	7	685	3
755	4	1005	1, 3	687	3
756	5	1017	5, 11	688	4, 5, 8
758	7	1018	5	690	2, 4
762	7	1024	2	694	6
763	4	1039	6	696	13
765	8			697	2
767	8, 15			699	2, 6
768	6			701	2, 3
769	6			702	2, 13
772	4			703	2, 5, 7
778	9			705	3, 5
780	6, 7, 9			707	5
799	4			708	2, 3
802	6			709	3, 8
830	12			721	3
832	5			724	6
842	3			726	4
846	3			737	2, 4
847	7			738	5
855	1			739	7
863	16, 23, 30			740	6, 11
872	7				

Angelology, The Evil Angels and Satan:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
13	2	387	3	608	6, 12
14	4-6	388	2	609	13
24	3	389	15	614	6
31	2	391	7	615	4
33	2	396	1	628	5, 8
41	6, 8	400	7	629	5
47	6	405	4	632	1-5
57	4	408	19	633	5
85	4, 5, 7	409	2	635	4
89	4	411	3, 4	636	2
92	9	419	5, 7	647	1
95	3	427	1	652	1
97	3, 4	434	6	657	3
100	5	439	4	660	1
104	4	445	1	661	18
110	2	466	2	663	1
116	3	477	6	664	3
120	6	479	2, 7	666	4
121	3, 8, 13	480	7	668	3
122	6	481	6	677	8
124	17	482	3	678	2, 7
136	5	483	7	679	2
141	2	484	3, 4, 7	680	5
144	1, 6, 8	486	4	681	2
146	2	491	9, 10	684	4
151	11	494	1, 8	685	3
154	1	495	5, 7, 11	687	3
202	3	497	4	688	4, 5, 8
203	13	502	4	690	2, 4
204	3	503	2	694	6
205	2, 4	506	8	696	13
207	1	517	6, 18	697	2
216	1, 2	518	7	699	2, 6
223	4, 5	529	8	701	2, 3
229	6	531	11	702	2, 13
243	2	535	4	704	5, 7
245	7	537	5	705	3, 5
270	8	551	8	707	5
271	3, 7	557	4	708	2, 3
307	1, 2	559	4	709	3, 8
313	5, 6	571	3	724	3
316	4-7, 12	574	3, 5	734	6
352	2, 3	579	3	736	4
361	4	580	7	737	2, 4
368	4	581	6	738	3
371	4	603	3, 6	739	7
377	7, 9, 12	605	4	740	6, 11

Angelology, The Evil Angels and Satan, continued:

Hymns	Stanzas
741	4, 5
742	2, 4, 7
744	3, 6
745	3, 6, 7
746	4
747,	3, 5, 7
748	2, 4
749	2
752	1, 7
754	1
755	5
756	2
758	2, 6, 7
759	4, 6, 7
763	3, 8
765	3, 8
767	13
768	4, 6
769	6
770	4
790	7
804	6
805	5, 7
821	6
846	20, 31
853	4
859	16
879	3, 5
886	3
894	2
905	8
910	2
916	2
948	4
951	12
961	2
978	6
982	15
983	4
985	10, 20
991	6, 10, 15
1001	10
1005	4
1011	3, 4
1024	2

Christ Baptism

Holy Spirit		Incarnation and its Fruits	
Hymns	Stanzas	Hymns	Stanzas
247	5, 6		
282	13		
292	7	7	5, 6, 9
308	7	9	9
324	3	10	1, 3, 9
326	4	11	1, 6
352	1-8	12	2
353	1-8	13	5
353a	1-7	14	4
354	25	15	1, 2, 7
391	2, 5, 10	16	11, 13
392	3	17	8, 13
398	18	18	3, 7
400	3	18	2, 4, 6
405	4		7, 9
406	3	22	13
407	9	25	1-4, 8
408	9	27	2
411	3	30	2, 3
475	7	31	1
535	3	32	2, 3, 7
599	1	33	1, 7-10
636	2	37	1
704	1	41	1, 2, 4
840	7	42	6
867	3	43	2
909	3, 4	44	2
928	9	46	1
957	4	47	1, 6
1033	1, 3-8	48	7, 10
		50	1
		52	1, 4
		53	1, 5
		55	1
		57	3
		58	3
		59	1
		60	3
		62	1
		66	3, 6, 9
		67	3
		68	2, 3
		70	1-4
		72	6-8
		74	2, 5

Christology, continued

Christology

Incarnation and its Fruits:

Virgin Birth:

Conception by the Holy Spirit:

Incarnation and its Fruits:

Hymns	Stanzas
7	8
8	2
10	6
13	12
16	9
18	10, 11
22	8, 12
25	2
33	4
40	2
44	3
86	3, 4
125	7
200	2
244	1
259	2
295	7
301	9
303	2
305	2
306	3
307	3
310	3
317	5
374	10
398	7

Hymns	Stanzas
7	5, 6, 9
9	9
10	1, 3, 9
11	1, 6
12	2
13	4
14	4
15	1, 2, 7
	11, 13
16	8, 13
17	3, 7
18	2, 4, 6
	7, 9
22	13
25	1, 4, 8
27	2
30	2, 3
31	1
32	2, 3, 7
33	1, 7-10
37	1
41	1, 2, 4
42	6
43	2
44	2
46	1
47	1, 6
48	7, 10
50	1
52	3, 4
53	4, 5
55	1
57	3
58	3
59	1
60	3
62	1
66	3, 6-9
67	3
68	2, 3
70	1, 4
72	6-8
74	2, 5

Christology, continued:

Incarnation and its Fruits:

Hymns	Stanzas	Hymns	Stanzas
75	6	354	10
76	1-3, 7, 9	361	4
81	5, 6	371	1
82	7, 14	391	6, 15
84	1, 2	408	3
86	2	418	4
91	5	468	2
92	1, 3, 6, 9	470	3
95	2, 10	471	2, 5
96	3	472	4
97	4	474	2
102	10	475	5
103	1, 3, 7	517	8
104	2, 5, 7, 13	609	24
106	7	660	1
107	1-3	661	9
108	2, 5, 8	662	3
110	1	862	5
114	4	918	2
115	1		
120	2		
138	10		
156	2		
157	1		
159	1		
164	7		
179	3		
183	2		
195	2		
214	3		
245	4		
246	1		
258	4		
281	2		
283	3		
287	6		
288	2		
292	2		
293	4		
297	4, 5		
308	4		
309	3		
311	9, 10		
317	1, 5, 9		
321	2		

Virgin Birth:

Hymns	Stanzas
7	8
8	2
10	5-7
11	3
13	4-6, 9, 10
14	5
15	1
16	9, 10
17	3
18	6
22	7
25	3
29	2, 4
32	1
33	4
38	4, 5
39	4
40	2
43	1
44	2
45	1, 3
47	5
48	1-3
49	1
50	6
52	1, 2
53	3-5, 7
54	8
55	1
56	2, 4, 5
57	6
59	1, 5
60	1, 5, 6
61	1
62	2, 4
65	1-7
66	2
67	1
68	1, 3-5
70	1
71	1
73	2, 3, 13
75	1-4, 8
76	5
77	1, 5

Christology, continued:

Virgin Birth:

State of Humiliation:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
80	3	246	5	15	3
81	1, 2, 4	259	2	19	2
82	8, 10, 17	290	7	25	5
85	2, 4, 8	291	3	29	6
	9, 11	293	4	30	3, 4
86	1, 5	295	4, 5, 8	31	3
88	2, 7, 13	300	4	33	9
89	1, 4	301	5	40	3, 4
90	1, 2	303	2	41	5
91	1, 2, 6	305	3	43	3
92	10	306	3	45	1
94	1, 2	307	4	47	8
95	1, 3-6	308	4	48	9
96	1, 2	309	4	53	6
97	1	310	4	56	6
98	1	315	5	65	2, 3
100	1, 2, 5	317	2	66	2, 4, 7, 8
101	1, 2, 4	376	1	70	6
	5, 7, 8	385	7	72	2, 4
	10	398	7	73	5
102	1	405	2	77	3, 4
104	1, 6	465	2	80	3, 4
105	1, 5, 11	470	1	82	15
106	1, 3, 5	471	12	86	6
107	1	474	2	92	4, 7, 8
108	2	476	6	95	1, 3
111	1	517	8	96	11
114	1	660	1	102	17
115	2, 5, 7	661	9	104	10, 11
116	1	686	1	106	4
119	2	937	1	108	8-12
121	1			111	1
126	2			112	2
128	2			113	7
136	2			114	1
138	2, 10			118	1, 3, 4
164	6				6-17
173	6			119	1-5, 7
176	2			120	3-6, 7
178	1			122	1-3, 6-9
200	2			124	12, 13
202	9			125	6
207	1			126	4
226	6			130	2
244	3			134	3

Christology, continued:

State of Humiliation:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
136	3	251	1	961	10
137	1	255	5	1027	5
138	1, 2, 5 7-9, 11	259	3		
139	1, 3, 2b	282	11		
141	4	292	3		
142	8-10	293	5		
145	1, 2	286	4		
146	1, 2, 4	306	4		
148	1, 3, 7	308	5		
149	1-3	309	4		
151	9	310	5		
152	3, 7-9 11	311	11		
153	4	322	6, 7		
154	1	327	2		
156	2	377	5		
157	1, 2	416	10		
158	1, 2	434	2		
159	2-5	447	2, 3		
161	1	466	1		
166	2	470	4		
169	1	471	4		
172	1	476	6		
173	1	482	18, 21		
174	2, 3-18	488	7		
176	2	503	6, 8		
177	9	512	3		
178	1-12	517	10, 16		
179	1, 2	566	4		
182	3-31	567	7		
183	3-15	576	5		
191	6-11	583	5		
193	1, 2	660	1		
195	11-47	661	10		
200	3	662	3		
211	1	686	1		
212	4	700	8		
220	2	827	9		
221	8, 10	847	3		
225	2	862	6		
231	3	893	4		
244	4	907	3		
245	4	918	7		
247	3	922	2		
248	3	924	4-7, 11		
		946	9		
		948	4		

Christology, continued:

Crucifixion and its Fruits:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
8	3	191	11	862	7
38	6	193	10, 11, 16	921	1
95	3	195	32-35	923	2
120	10	200	3	935	4, 6
124	14, 15	210	3, 5	946	5
126	6	213	4	963	4
128	6	220	1	1013	2, 3
129	1-3	225	2	1023	13
130	1, 3-5	232	1		
132	1-3, 5, 11	233	2		
133	1, 5, 8	244	4		
134	4	245	1		
135	1, 2	260	2		
136	1-3, 6	282	18		
137	2	296	5		
140	3	303	2		
143	1, 2	305	3		
149	3, 6	306	4		
151	1	307	5		
152	10-12	310	6		
153	1	331	2		
155	2, 3, 5	358	4		
156	3, 5	361	10-11		
157	3-5	368	16		
158	2	376	2		
159	6	385	1, 7		
160	12	398	7		
164	1-3	441	4		
165	3	466	2		
166	11	470	6		
168	3	471	5		
170	5	477	4		
173	2, 4-6	482	22		
174	12, 16	501	2		
176	3-6	503	10		
177	1-6, 12	506	4		
178	7	512	3		
179	7	517	11		
180	7	530	7		
181	1, 2	566	4		
182	13, 14 17, 19	567	5		
183	11-13	579	1		
185	1	660	1		
190	1, 5, 7	661	10		
		677	4		

Christology, continued:

Death and its Benefits:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
8	3	173	7	308	5
38	6	176	2	310	6
41	7	178	1, 8, 10	318	10
76	4		11	323	1
95	7	179	3, 4	324	6
119	6, 7	180	1, 6	326	3
120	12, 13	181	7, 8	346	2
124	14	182	27, 31, 34	354	11
126	7	183	2, 4, 14	358	2
128	1, 12, 13	185	7, 8	359	1
131	1-4, 6, 8	190	4, 6-8	360	3
132	1, 4-7, 11	192	19, 20	361	11
	12	193	1	368	11
133	2, 10-12	195	36, 38, 47	372	10
	14, 16-19	197	4	374	12
134	1, 3	199	1, 2, 6	376	2
137	5	200	3	378	5, 7
138	4	202	2	379	3
139	1, 2	203	8, 9	405	2
140	2	208	7	410	4
142	7	209	1	418	5
143	3	210	1	434	2
144	3, 4, 9	213	8	470	3
	11	214	2	471	6, 7
146	4, 5	215	2	472	4
148	6-8	217	2	473	2
149	3, 6	220	2	474	2
150	1-3, 13	226	2	476	8
151	15, 16	231	1	478	5
152	1, 2, 13	232	2, 5, 6	497	4
153	2, 4	233	2	501	9
154	1	234	1, 2	502	3
155	1, 3, 4	235	1, 3	503	1
156	4, 6	238	2, 6	506	10
157	5-7	240	1, 3	517	11, 16
158	1	243	1	531	15, 19
159	1, 6, 11	244	4	535	7
160	1, 2, 8	247	3	537	8
	9, 11, 14	250	3, 6	567	5
	21, 24	259	3	608	2
161	1	296	1	612	7
164	15	303	2	627	4
166	3	305	3	657	1
170	1, 3, 5	306	4	661	10
171	1	307	5	662	3

Christology, continued:

Death and its Benefits: His Descent into Hell: fruits:

Hymns	Stanzas	Hymns	Stanzas
700	8	8	3
738	2, 6	25	5
780	11	120	13
804	7	200	3
805	6	222	1-4, 6
807	7		7, 10
827	9	225	7
840	5	244	4
842	4	259	3
847	3	305	4
862	7	306	5
863	26	310	6
874	11	398	8
880	8		
903	3		
909	5		
911	12, 13		
913	6		
917	3		
918	7		
921	1		
922	6		
923	2		
928	1-12		
929	2		
935	4, 6, 8		
939	5		
946	5, 7		
960	5		
961	10		
963	4		
978	3		
993	6		
1006	14		
1013	2		

Christology, continued:

His Vicarious Atonement and its Fruits: *continued*

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
8	3	155	2, 4	260	2
14	6	156	1, 3, 5	268	3
15	3, 11	158	3, 4	283	4
16	11	159	10	292	3
18	11	163	2, 4	293	6
23	10	165	1	295	5
24	8	166	3-7, 12	296	1-3
25	6	167	1, 2, 4	299	4
30	5		5, 7	300	5-6
32	6	169	2, 4	303	2
38	6	170	1, 4, 5	305	9
40	4	174	1, 17	308	4
41	7	177	1, 11	310	5
48	8	179	7	318	2, 10
53	3, 6	180	1-4, 7	324	6
73	5	181	5-8	326	3
104	14	182	2, 15, 25	328	2
118	17	183	9	329	3
119	2, 5, 6	185	9	343	2
120	12	190	6	358	4
124	12, 14, 16	191	3, 5, 11	359	1
125	3-5		11, 15, 20	361	10
126	3, 5, 9	192	2, 7, 15	367	2
130	1, 8	193	9, 13, 14	368	16
131	6	195	22, 42, 46	373	3, 5
132	11	199	2, 6	376	2
134	1	200	3, 4	377	8
135	1, 2	202	2	378	7
136	1, 2, 6	207	1	398	7
137	3-5	210	1, 3	405	5
138	5, 6, 10	212	4	407	3
	11, 14	213	9, 14	410	4
139	4, 8	222	1	457	10
	1b, 2b	226	2, 6	466	2
140	1, 2	231	4	471	6, 7
141	1, 3, 4	232	1, 5	475	6
143	1	233	2	476	7, 8
144	4, 7	234	2, 4	478	5
145	3, 5	235	1, 4	491	7
146	3	237	1	493	5
148	1, 2, 4-6	242	3	495	11
149	3, 4	243	1	501	2
151	16	246	1, 5	502	3
152	2, 6	248	2	504	2, 12
153	2, 5, 7	249	5	506	10
154	1	251	1	517	11

Christology, continued:

His Vicarious Atonement and its Fruits, continued:

Hymns	Stanzas	Hymns	Stanzas
531	15	789	5
535	5, 7	792	9
537	8	795	10
557	3	796	13
567	5	797	10
568	3	804	7, 8
569	1	805	6
581	11	808	3
587	7	810	4
599	1b	812	3
608	2	831	5
609	24	842	4
657	1	847	3
666	13	859	2
672	3	877	7
677	4	879	1
680	6, 13	880	8
694	1	884	5
695	9	893	4
697	9	903	3
702	4	911	12, 13, 18
708	5	917	3
709	1	921	1, 2
715	2	923	2
719	6	928	12
723	3	946	5
729	1, 4	960	5
735	5	961	10
738	2, 6	963	4
740	4	967	4
747	9	968	3
750	4	975	3
752	6	979	17
756	4	983	5
759	3	1005	6
763	2	1012	2
765	5		
768	1		
770	4		
772	9		
773	9		
780	11		
784	5		
785	11		
786	6		

Christology, continued:

His Resurrection and its Fruits:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
8	3	228	1, 3	230	3-5, 9
40	4	229	1, 4, 6	231	1
120	13		8	232	1, 2, 4-6
126	7	230	1-3, 5,	233	1
132	12		10	234	1-4, 7
174	18	231	1-4	235	2-5, 7
197	1	232	1, 2, 4-6	237	1-3
198	9	233	1	238	12
199	2, 5	234	1-4, 7	239	1
200	4, 5	235	2-5, 7	240	1-3, 6
201	1, 3	237	1-3	243	1, 2
202	1, 3, 4	238	12	244	5
	9	239	1	247	3
203	1-7, 15	240	1-3, 6	250	3, 6
204	1, 3, 4	243	1, 2	251	1
205	1, 2, 4	244	5	255	1, 2
	6	247	3	259	3
206	1	250	3, 6	290	8
207	1, 4	251	1	291	3
208	1-3,	255	1, 2	303	2, 3
	5-8, 10	259	3	305	4
209	1-3, 11	290	8	306	5
	12, 17	291	3	307	3, 5
210	1, 4	303	2, 3	308	5
211	1, 2	305	4	309	4
212	1, 3, 5	306	5	310	6
	6	307	3, 5	311	11
213	1-6, 8	308	5	326	3
	9, 11, 14	309	4	398	8
214	3-5, 7, 8	310	6	410	4
215	1, 6	311	11	471	7
216	1-3	326	3	473	2
217	1, 5	398	8	660	1
219	2	410	4	661	11
220	1, 3, 4	471	7	662	3
	9, 11	473	2	903	3
221	1-3, 5	660	1	905	9
	11, 14	661	11	911	13
222	1, 2, 5	662	3	929	4
223	1-5	903	3	946	6
224	1	905	9		
225	1, 8	911	13		
226	1, 3, 4	929	4		
	6, 9	946	6		
227	1, 3				

Christology, continued:

Justified by Christ's Righteousness (His entire redeeming work): *continued*

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
8	6	132	9	238	3-5, 9
11	8	134	2	240	1
13	11, 19	137	3, 4	243	1
14	13	139	1b, 4, 7	246	2
16	12	140	3, 5	248	2, 4
17	2	141	3, 5	250	6
18	6	144	1, 2, 6-8	259	3
19	1-3	148	3	275	3
23	10	150	4	281	2
24	8	151	11, 13	288	2
26	2	152	14	290	9
32	1, 7	153	1, 3	291	3
33	6	155	1, 6	298	5, 6
37	1	156	4	299	3
40	4, 5	160	18, 19	300	5
47	5	161	1-3	301	6
49	4	163	3-5	310	4
52	1	164	4, 6, 7	352	1, 2
55	4	165	1	353	1, 7
57	5	166	9	354	11, 12
59	1	167	6	355	3, 4
60	4	168	1	358	3
61	3	169	3, 4	359	2
70	5, 6	176	1, 5	366	1
73	8, 13	177	10	371	2, 8
75	7	182	32	372	10
81	2, 4	183	1, 11	373	3, 5
87	5	185	8, 14	374	12
90	5	199	6	376	2
92	2	200	10	377	11
95	2, 7	201	4, 5, 7	378	4
96	12	203	2, 12	379	5
97	2, 3	205	3	386	2
99	2	207	1	391	5
100	2	208	10	392	3
102	19	209	5, 13	408	3
103	4	210	3, 5, 6	410	4
104	14	213	1	413	8
108	3, 4	215	2	414	7
111	2, 3	216	2	418	5
112	3	217	2	419	10
113	2	224	1	434	11
114	4, 5	230	8	447	2
116	2, 3	232	9	466	2
118	19, 20	235	3	467	10
131	3	238	2	472	4, 6

Christology, continued:

Justified by Christ's Righteousness (His entire redeeming work), continued:

Hymns	Stanzas	Hymns	Stanzas
475	9	901	1, 2
476	8	903	1
477	3, 4	906	8
487	6	909	5
492	3	911	18
495	11	914	5
503	6	918	2, 7
506	4	920	2
517	14	921	1
520	3	923	2
521	3	924	1
522	14	928	1-12
535	3, 7	929	3
537	7	936	2
547	4, 6	937	2
566	4	941	5
567	5	946	7, 10
569	5	948	8
571	4	949	3, 8
579	1	950	3
581	11	955	6
584	5	961	2
589	2	965	1
599	1b	968	3
600	2	983	5
608	4, 5	991	10
609	22, 27		
660	Litany		
661	Litany		
680	6		
704	1		
747	5		
758	9		
779	12		
781	7		
797	9		
803	7		
805	6		
809	9		
815	9		
831	6		
842	4, 7		
859	2		
863	23		
867	10		
889	2		

Christology, continued:

His Ascension and Session at God's Right Hand:

Hymns	Stanzas	Hymns	Stanzas
8	3	310	7
25	5	311	15
40	5	361	1
126	8	398	8
136	1	405	2
174	18	411	3
197	6	413	10
199	7	470	4
200	6	471	8, 9
206	2	472	5
208	8	473	2
211	3	476	9
217	7	477	4
226	4	660	1
237	1, 3	661	11
240	10, 3-5	662	3
241	1, 3	929	4
242	3		
243	1, 4		
244	6-9		
245	1, 2, 4 10, 11		
247	3, 8, 10 12		
248	1-3		
249	2		
250	1, 2, 6		
251	1, 3, 4		
252	1-4, 12		
254	1, 2, 4 5		
255	3-6, 9		
258	6		
259	4		
290	8		
291	3		
298	6		
300	7		
301	7		
303	3		
305	5, 6		
306	6		
307	5, 6		
308	5		
309	4		

Christology, continued:

Christ's Second Coming, to judge the world:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
8	4, 7	763	9	185	3
9	13	772	8	190	1, 2, 3
11	9	877	8	191	20, 21
26	5	881	15 10	199	4
30	10	945	8	200	2
31	6	949	5 5	202	1
40	5	958	3-5	210	3
120	15	963	11 6	217	4
121	16	979	11	221	1, 13
126	8	981	1	225	8
182	31	982	8	227	1
200	7	983	1, 6	232	1, 4
209	7	984	17	235	1
240	4	985	1	237	2
244	9	986	1, 2 18	240	5
247	10, 13, 14	988	6	242	6
248	5	993	15	243	4
249	6	994	19	244	2
250	3, 5	1000	5	245	4
259	4	1017	10 4	250	6
290	9	1029	5	258	4, 7
291	3			259	2
303	3			260	2
305	6			261	7, 10, 18
306	7			266	2
307	5, 6			290	7
308	5			291	3
309	5			294	4, 7
310	8			299	3
335	4 5			300	7
398	9			301	6
405	2			303	2
408	17			305	2
409	4			306	2
420	5			307	3
440	5			308	3
458	10			312	2
464	10			317	1
467	24			321	2
515	10			323	7
518	3, 4 13			326	9
631	10			333	4
670	5			334	4
676	18			342	12
700	4			343	2, 9
				344	3, 8

Christology, continued:

The Person of Christ: *continued*

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
10	8	96	3	183	3
11	3	98	1	190	1, 6-8
13	4, 10	99	4	192	20, 23
14	1, 5	101	1, 3, 10	199	8
15	11		11	200	2
16	10	102	2, 3, 5	202	1
18	7	103	2	210	3
19	1, 4	104	1, 2, 6	217	4
24	1	107	2	221	1, 13
25	6	110	1	225	8
28	5	111	1, 2	227	1
29	1, 2	112	5, 7	232	1, 4
30	1	118	18	235	1
32	3	119	1	237	3
33	6, 8	120	1, 3, 18	240	6
35	7	121	1	242	6
38	2, 4	122	4	243	4
39	4, 5, 8	126	1	244	2
40	2	130	8	245	4
41	2, 7	131	1, 3, 4	250	6
43	2	132	1, 10	258	4, 7
46	2, 3	133	1, 4, 18	259	2
47	7	134	5	260	2
48	4	137	5	282	7, 10, 18
53	5	138	5, 9, 12	288	2
55	1		14	290	7
65	1-3	139	2, 8	291	3
66	5	142	5	298	4, 7
68	5	145	4, 10	299	3
70	2, 3, 5	151	14	300	7
71	1	152	1, 10	301	8
72	3	153	2	303	2
73	5, 7, 9	156	2-4, 6	305	2
	11, 12	159	1, 7	306	2
75	2	160	2	307	3
76	5, 8	164	3, 4, 9	308	2, 3
77	3	167	4, 9	312	8
79	1	168	2	317	1
80	3	173	1	321	2
81	4-6	174	12, 15, 18	323	7
82	7, 8, 13	177	2, 5, 10	348	9
	14	178	4, 5	353	3, 4
88	8	179	4, 8	353a	4
90	1	180	2	354	12
92	1	181	3	361	2, 9
95	4	182	7, 8, 29	364	3, 8

Christology, continued:

The Person of Christ, continued:

Hymn	Stanzas	Hymns	Stanzas	Hymns	Stanzas
365	4	660	Litany	917	1
367	1	661	32	921	1
371	1	662	7	923	1
391	6	664	3	925	4
396	2	665	7	929	1
398	6	675	6	931	1, 6
405	2	680	13	934	5
407	3	686	1	937	1
410	3	694	7	939	5
427	6	697	9	946	5
435	2	699	1, 3	965	2
436	8	700	5	981	6
445	2	702	7	986	2
447	2	726	7	990	3
465	1	741	2	993	4
466	1-3	747	2	995	2
467	2	748	4, 5	998	1
470	1, 2	752	7	1005	1
471	2-5, 12	754	2	1013	2, 3
472	1, 2, 5	790	22	1027	4
473	2	798	9		
474	1	799	9		
476	6	804	7		
477	5	808	8		
478	6	810	2		
482	17, 27	811	3		
491	3	813	1		
502	7	819	1		
504	1	842	4		
505	1, 8	844	5		
506	3	852	2, 4		
507	4	854	11		
511	9	863	5, 22, 24		
515	7	872	1, 2, 5		
517	8, 16	877	1		
518	3, 4	879	1		
532	4	880	6		
568	1	881	1		
576	8	882	1, 4		
586	3	884	1		
608	6	890	2, 3		
612	9	897	3, 9		
621	1	905	7		
627	1	907	2		
634	14	911	12, 18		

Christology, continued:

Christ's Grace and Love Move Him to act:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
32	4	169	2, 3	503	2
47	5	173	2	518	15
51	5	174	1	535	7
54	5	177	1, 4, 14	551	3
58	3	179	3	560	7
66	7	181	8	571	5
67	4	182	15	579	1
70	7	183	14	627	3, 6
72	7	185	1, 8, 10	680	13
74	7, 8, 12	190	6	686	1
76	7	191	4	699	1, 4
80	1	195	20	802	6
81	5	200	9	819	4
82	3	202	3	842	5
84	4	206	1	879	1
85	1	207	3	905	8
88	16	208	10	921	1
92	10	210	5, 6	923	4
95	10	214	2	926	3
111	2, 4	271	2	935	5, 8
112	4	290	8	937	1, 4
119	1, 6	296	4	951	12
120	1, 2, 10	300	5, 6	955	18
122	12	339	5	967	4
124	17	354	10-12, 31	970	3
130	3	358	1	985	22
134	3, 5, 6	364	1	990	15
135	2, 4	365	1	994	15, 17
137	7, 9	369	2	1013	7
139	5, 6	372	10, 11		
141	2, 4, 5	375	3		
143	2	376	2		
145	3, 6, 8	377	2		
146	2, 6	378	4, 5		
148	8	380	4		
151	3, 5, 7	406	2		
	8, 11, 13	436	6		
	15	441	4		
152	1	465	3, 4		
153	1, 4	467	4, 9, 13		
155	4, 5	470	1		
156	4, 5	471	2		
159	1	472	8		
163	2	487	12		
164	6, 7	488	2		
168	3	502	1, 3		

Christology, continued:

Threefold Office of Christ:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas	
General						
		173	4	35	6	
		175	4	43	5, 8	
7	4	183	5	45	3	
9	1, 11	191	14	46	3	
17	2	192	12	47	2, 4	
18	9	193	12	49	2	
71	4	200	6	50	3	
77	2	214	2	57	6	
88	4	241	5	60	1	
102	12	243	3	65	3, 4	
353	1	258	7	67	2	
418	4	296	6	72	9	
471	10	318	2	73	4	
622	2	324	1	75	4, 8	
		367	2	76	2, 6	
		368	1	82	12	
Prophet		378	2, 7	85	18	
		408	24	88	4, 5, 13	
30	5	457	9	90	1	
122	5	470	5	94	3	
471	11	471	10, 11	99	4	
622	2	478	6	102	9, 12, 14	
		491	3	105	4, 5	
		622	2	106	1	
Priest		963	4	108	3, 11	
				119	4	
10	8, 9			137	8	
12	5	King			149	4
18	6	8	2, 3	152	10	
39	5	10	5, 7	164	14	
73	4, 10	11	4	167	6	
74	6	13	18	179	1	
76	2	14	8	181	1	
77	3	15	11-13	182	17	
88	4, 9	19	1, 3, 4	190	1	
102	12	22	7	191	5	
130	31	23	1-5, 7	202	5, 8	
134	1		9-11	203	2	
138	1	26	2-4	213	15	
139	2	27	11	217	4	
140	1	29	5, 7	225	7	
143	1	31	4	226	8	
152	2, 15	32	1, 3, 8	228	1	
156	1			244	8	
161	1-3			245	9	

Christology, continued:

Christ's Threefold Office, continued:

Hymns	Stanzas	Hymns	Stanzas
248	5	998	3
254	1	1005	1
255	1, 6	1006	7
258	7	1013	5
290	7		
291	3		
295	4		
300	4		
301	6, 8		
310	4		
311	14		
312	8		
339	7		
355	2		
361	11		
364	1		
367	24		
411	2		
413	3, 16		
465	1, 2, 6		
466	5		
467	6		
469	5		
471	10, 11		
472	10		
512	1		
522	12, 15		
590	12		
622	2		
657	4		
710	1		
711	2		
748	6		
795	10		
862	9, 10		
872	1		
877	1		
884	1		
897	9		
905	7		
934	7		
962	2		
979	16, 17		
989	14		
992	1		

Christ as Mediator

Hymns	Stanzas
710	3
716	6
725	7
736	6
794	12
808	8
822	7
921	7
962	2
983	6
1001	8

Christ as Sailer and Judge of all nations

Hymns	Stanzas
35	9
36	10
174	18
192	2
211	8
215	3, 11
217	11
218	11
219	11
220	11
221	11
222	11
223	11
224	11
225	11
226	11
227	11
228	11
229	11
230	11
231	11
232	11
233	11
234	11
235	11
236	11
237	11
238	11
239	11
240	11
241	11
242	11
243	11
244	11
245	11
246	11
247	11
248	11
249	11
250	11
251	11
252	11
253	11
254	11
255	11
256	11
257	11
258	11
259	11
260	11
261	11
262	11
263	11
264	11
265	11
266	11
267	11
268	11
269	11
270	11
271	11
272	11
273	11
274	11
275	11
276	11
277	11
278	11
279	11
280	11
281	11
282	11
283	11
284	11
285	11
286	11
287	11
288	11
289	11
290	11
291	11
292	11
293	11
294	11
295	11
296	11
297	11
298	11
299	11
300	11

Christology, continued:

Prophecy and Fulfillment
regarding His Coming

Hymns Stanzas

13	9, 11
16	8
18	12
25	1
27	1, 3, 5
	11
29	3-6
32	6-7
33	2, 3, 6
38	4, 5
40	8
48	10
53	1, 2
55	2, 7
56	7
58	4
60	2
61	2
67	1
71	6
72	5
73	1
74	1
75	2
80	1, 2
82	1-17
88	3
89	1
94	1
104	2-4
106	2
114	3
115	4-6
111	2
112	1
150	4
152	13
208	2
209	4
254	3
301	2, 4, 5
317	1, 9, 10
321	9
495	9

Christ as
Mediator

Hymns Stanzas

31	2
39	7
80	1
88	10
113	6
134	2
149	9
155	3
156	6, 9, 12
177	9
182	19
214	2
216	2
242	6
243	3
251	1
255	8
257	5
258	6, 7
260	2
291	3
292	3
310	7
318	2
328	2
377	8
410	4
466	4
470	5
471	6, 11
473	3
475	1
481	2
502	8
535	2
547	3
580	9
628	10
654	1-3
655	1
656	1
657	1
659	1
662	7

Christ as
Mediator

Hymns Stanzas

710	3
719	6
726	7
736	6
794	12
808	8
822	7
921	7
962	2
983	6
1001	8

Christ as
Ruler and Judge
of all nations

35	9
96	10
174	18
192	2
244	8
245	3, 11
247	11
248	3
250	1
254	2
255	5
266	5
300	8
306	6
367	19
411	2
413	9
435	2
436	5
474	4
571	5
756	4
823	3
905	9
926	3
971	1
981	7

Christology, continued:

Christ's Word:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
30	6, 7	336	1	535	4
77	4	338	2	537	6
88	10	348	4, 7	551	2
95	10	350	1, 4, 5	561	2
118	2, 5		7	579	5
120	7	353	5	583	13
121	1-3, 7	353a	1, 2	596	1-7
	8, 11	355	3	614	8
122	5-7	359	1	616	1, 4
130	6, 7	361	3, 9	617	9
140	1	366	7	621	1
142	4, 5, 11	368	4, 8	627	4
143	3	372	7	631	1
151	1, 2, 4	374	4, 6, 7	637	1-11
	6, 8, 9	375	2	639	7
	12, 14	384	1	670	5
152	1, 3, 4	396	1, 3, 7	676	5, 18
177	7, 8		8	693	2
179	4	398	12-16	700	2
182	23, 26	412	4	726	10
206	1	419	7	739	5
212	5	421	2	745	8, 9
221	5-7, 9	427	2	767	4-7, 9
	10, 12, 13	436	8		16
234	9	441	1	772	1
235	2	447	1, 4-7	775	13
244	12		13, 15	780	13
245	5, 8	458	8, 9, 11	852	2
246	7, 9	460	7	872	6
247	2-7	465	4	886	3
251	4, 9	466	1, 2	889	3
262	1	470	9, 10, 11	918	8
263	4	471	7, 9	921	8-10
266	2-8	472	7	924	9
267	13	475	7	931	8
292	10	476	10	937	1
296	2	478	8, 9	958	4
318	8	481	2	960	3, 4
323	4	482	20, 22	981	6
324	8	492	10	982	6, 19
325	1	493	1	985	3-5, 7-10
326	3	503	1, 11		12
328	2	514	7-12	986	9-11
329	1	530	4, 8	988	1-16
331	3, 4	532	2	991	2

Christology, continued:

Christ's Word, continued:

Hymns	Stanzas
1000	5
1011	11
1017	13

Christ as Creator

14	4
17	1
19	1
59	4
62	4
65	7
67	4
72	3
86	2
94	3
108	9
154	1, 2
159	6
165	2
190	5
228	2
292	4
308	3
470	2
471	3
472	2, 3
474	4
487	10
504	1
505	11
512	2
517	16
607	2
884	1
965	2
1005	1

Christ as Our Father:

Hymns	Stanzas
31	5
32	4
73	9
76	1
120	18
300	4
470	13
615	6
897	9
925	2

Worthy of All Honor:

17	4, 5
39	6
40	8
88	11
112	6, 10
199	6
231	4
245	9
250	6
367	1
505	9
842	4

Christ's Will:

264	14
271	1
282	13
323	14
364	5
468	13
487	13
505	6
516	15
529	11
551	3, 4

Christ as the Head of the Church:

Christology, continued:

Christ as our Comforter
and Counsellor:

Hymns	Stanzas
41	2
67	4
73	6
81	4
85	9
87	5
88	10
95	3
98	2
104	7, 12
120	18
134	8
149	10
152	14
153	8
157	8
164	4, 9, 13
169	1, 7
172	1
175	2
177	4
182	16
203	15
215	1
220	3
233	1
252	7
418	7, 19
440	1
467	19
489	1
494	4
502	8
503	2
504	1
505	11
506	5
516	14
528	4
571	1
579	8
586	12
618	5
622	4
854	1

Christ Fulfilled the
Law for us:

Hymns	Stanzas	Hymns	Stanzas
890	1	377	5
903	1, 2	475	5
909	2		
911	15		
946	6		
948	8		
965	2		
978	9		
994	18		

The Christian Derives
Strength from Christ:

312 9

Christ gives us His
Righteousness:

213	9
214	7
240	6
353a	4
407	3
467	25
614	3
654	3
665	3
734	3
879	7
928	6
1014	14
1018	2

Christ, the only Way
to Heaven:

470	8-10
532	4
704	8
705	1
893	4
940	8
955	6
998	8

Christ as the Head
of the Church:

412 8

Christology, continued:

Christ's Victory and Gifts are now the Christian's:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
248	4	908	3		
251	9	909	5		
252	1	911	13		
255	7	918	3		
259	4	918	9		
262	2	922	3, 6		
274	2	924	10		
282	10	929	3, 4		
287	11	930	4		
290	8	931	2		
292	8, 13	935	6		
318	10	961	10		
324	2	975	3		
346	2	977	5		
353 ^a	1	993	6		
354	20	998	4		
377	10	1002	7		
387	6				
391	7				
393	3				
410	3				
413	8				
434	10-11				
466	3				
469	8				
470	3, 11				
473	2				
474	2				
495	11				
501	2				
506	5, 8				
522	16				
535	7, 11				
557	3				
567	5, 7				
581	1				
603	6				
608	5, 6				
614	5				
639	7				
689	7				
692	1				
723	1				
799	9				
842	4				
860	2				
863	26				

Christology, continued:

His Blessed Work Today in the life of the Christian:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
11	8, 10	150	13	338	2
15	4	151	1, 17	339	3-8
17	1	164	1, 15	343	1-3
19	5	165	2	348	3-9
23	2, 3, 5	169	7	350	1-7
	7, 11, 12	172	2	351	7
24	6, 7	175	1	353a	3, 5-7
27	6	182	1, 28	354	19
30	6-8	192	8	354a	11
32	8	208	8	358	1
38	6	210	7	360	1
39	5, 6	220	5	365	7, 8
40	3	223	6	367	20-22
41	7	234	8, 9	368	15
51	2	240	5	369	8, 9, 19-21
52	3	245	11	371	5
54	8	247	11	373	1-8
57	2, 5, 6	249	2-4	375	1-11
73	6, 9, 11	250	4	377	12
	12, 14	251	10	378	1-8
74	4, 9-11	252	8, 9	383	2
76	8	255	8, 9	384	3
81	2, 3	260	2	385	2
85	2, 4-7	262	11	400	12
87	1-4, 6	263	5	404	12
88	9, 10, 12	267	10, 11, 14	413	4
92	10	281	6	421	5
97	3, 4	282	18	422	1-14
102	20	291	3, 4	424	5-8
104	15	294	4-6	427	1-6
110	2-9	295	5, 6	441	12
112	7-9	297	6	443	1-7
113	6	299	3	449	1-4
114	2	300	4, 6, 7	452	6
116	1, 3, 4	301	3	463	8, 9
117	5	311	14, 15	464	9
122	11	323	14	468	10
134	5, 9	324	7	470	1, 12, 13
135	4, 5	325	17	471	12
137	14	326	12	472	10
140	4	328	2	474	3-5
144	5, 10	329	1-3	482	27
145	6, 9	332	2	487	10-13
146	1, 4, 6	335	1	488	7-9
148	1	336	1, 2	490	6
149	8, 9	337	1	494	5

Christology, continued:

His Blessed Work Today in the life of the Christian, continued:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
500	7	624	1-4	751	1-7
501	1-9	627	1-10	752	7
502	1-8	629	6	753	2-6
503	6, 12	632	10	754	2, 8
504	1-12	637	12	758	9, 10
505	2-13	638	12-17	763	7-12
506	4, 11	647	1	767	10-11, 14-16
507	1-4	648	2	770	9-10
511	1-7	654	1-4	772	9
512	1-10	655	1-4	773	1
515	14	656	1-4	775	17
516	13	657	1-4	790	7, 22
517	21, 24	658	1-4	798	8, 9
519	4-6	659	1-4	799	1-11
521	5, 6	660	Litany	808	1-10
522	4-15	661	Litany	813	2
526	9, 10	661	32-33	817	10-11
528	4, 5	662	7	822	7-10
529	10-12	664	3	824	19-20
520	1-8	665	6-7	829	1-7
531	16	669	6	843	5
532	1, 2	672	3-7	853	3-5
538	1, 10-12	675	1-7	854	1-11
547	1	676	1-8	856	6-7, 11
551	1-11	677	8-9	860	1-3
555	1	682	1-9	863	1-4
558	11	685	5-7	867	12
560	12	686	1-8	869	1-6
561	1-5	692	5-8	872	1-7
562	1-12	693	1-5	876	1-8
566	4, 5	699	4-6	877	1-9
568	1-9	700	5-8	879	1-8
571	1-5	702	5-15	880	1-8
572	5-7	710	1	881	1-16
576	1-8	711	2	882	1-4
578	3	718	7	884	1-5
580	12	734	2, 6	886	1-5
586	1-12	741	1-6	889	1-6
587	8-12	742	8	890	2
588	4-10	743	1-6	891	1-11
598	11, 12	744	8	893	1-5
614	12, 13	745	6-10	894	2
615	1-6	747	1-6, 9	895	2
616	10, 11	748	3-6	897	1-9
622	1-5	749	5	900	14

Christology, continued:

Church

His Blessed Work Today in the life of the Christian, continued:

The Church		The Church's Mission		"The Body of Christ":	
Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
901	1-3	998	8		
905	6-9	1005	5-8		
907	2-5	1006	17		
909	3	1011	7		
913	6-10	1012	8		
918	1-9	1017	9, 14		
921	1-12	1019	1, 2, 6		
922	1-7, 9	1020	4, 5		
923	1-4	1023	1, 8-15		
924	1-15	1024	1-7		
925	1-6	1033	4, 6-9		
926	3	1034	2		
928	7				
929	1-4				
931	1-9				
932	3				
934	5				
935	1-10				
936	2-5				
941	5				
944	1-8				
946	8-10				
948	1-5, 11				
951	12				
954	16				
955	6				
956	19				
960	1-5				
961	1-2, 10-11				
965	1-4				
968	1-3				
970	1-4				
974	1-4				
978	10				
979	16-17				
981	8				
983	5				
985	21-22				
988	17-18				
989	14				
990	15				
992	4				
993	1				
994	14				
996	9				
997	12				

Church

The Church Universal:
(Una Sancta)

Hymns	Stanzas
8	5
32	8-10
40	6
43	1
47	1
54	4
66	5
71	5
74	5
76	1, 4
81	4
82	4, 10
	16
84	4
85	1, 3-18
100	4, 6
101	11
202	6
226	7
240	1, 2, 4
245	3
259	6
290	5
291	2
294	8
351	8
354a	9
361	2
367	9, 10
369	3, 4
451	6
660	Litany
661	14, 16
675	3

The Church's Mission:

32	8
82	15
244	6
247	5
263	2
303	3

The Church's Mission:

Hymns	Stanzas
326	3
353	5
476	10
478	7
920	4
"The Faithful"	
204	5
220	1
226	16
229	3
240	3
245	6
419	5
435	4
436	10
477	9
481	9, 11
490	1
532	2, 4
537	4
560	6, 12
569	4
573	2
581	8
583	14
592	4
593	7
598	6
602	3
626	23, 30
633	5
709	7
718	6
724	7
740	14
767	1, 2
774	6
785	9
797	6, 8
831	14
859	6, 10

"The Body of Christ":

Hymns	Stanzas
8	5
13	2
54	4
104	16
208	9
223	7
234	7, 8
239	2, 3, 8
261	6
352	3
353a	7
361	2
368	3
465	3
965	4
"The Flock":	
216	1
223	3
247	3
256	3
257	5
266	7
271	9
316	12
348	2
350	2, 6
352	4
353a	7
406	1
412	4
419	8
421	
422	3
433	1
436	10
442	3, 4
446	1
447	13
449	2, 4
451	1
452	

Church, continued:

"The Faithful," continued:

Hymns	Stanzas
863	9
897	2
907	5
908	3
913	10
916	1
925	2
957	1
962	5
970	3
975	1
983	6
985	6
988	1
992a	6
994	8
997	12

"Christians":

68	1, 7
72	1
75	8
84	1
191	20
195	44
214	1
365	10
447	1
478	1
489	3
560	5
581	7
612	7
616	3
631	2
633	5
675	3
679	4
694	9
722	1
806	1
816	12
822	9
823	1
843	1
861	1

Christians:

Hymns	Stanzas
902	5
903	3
930	1
956	17
957	1
981	1
982	20
984	3
990	13
992a	6
996	6
998	1
1013	6
1028	8

"Thy inheritance":

290	10
457	9
462	1, 3

"Temples of the Holy Ghost":

614	1, 5
616	5

The Family of God
and Christ:

248	4
266	4
393	2
614	1

"The righteous":

784	8
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Church Members:

Hymns	Stanzas
663	1

Communion of saints:

259	6
398	10
(See also Saints.)	

Church, continued:

"The Flock," continued:

Hymns	Stanzas
453	
455	1, 2
458	
462	10
463	2
481	7
493	3
495	1
503	2
504	8
512	8
526	2
531	13, 14
562	5
571	2
584	5
675	3
699	2
745	7
755	6
807	2
810	4
812	5, 8
815	9
828	3
832	4
844	2
962	2, 4
984	3
985	3
1001	5

Believers:

264	9
490	2
531	8
559	8
561	1, 3
597	4
700	4
744	3
762	1
779	11
788	1
794	3
838	11

Believers:

Hymns	Stanzas
939	5
998	1, 3, 6 7

"Thy Church" and The
Christian Church:

84	4
100	4
101	11
102	16
202	6
247	11
250	3
265	1
269	21
290	5
291	2
292	3
303	4
305	9
306	9
307	7
308	7
309	6
310	10
313	11
324	2, 9
326	8
348	4, 5, 7
351	4
368	9, 14
376	3
389	12
390	4
391	9
393	4
396	9
398	4
405	2
407	6
408	14, 28
411	
412	6
417	3
420	1

"Thy Church," and the
Christian Church:

Hymns	Stanzas
422	1
429	6
432	5
435	2
441	2
442	5
449	3
453	4
470	1, 7, 12
476	10
484	3
543	5
544	5
584	5
660	Litany
661	16
662	4, 5
677	6
680	11
696	6, 9
705	4
773	5
827	10
828	1, 2
832	3
834	2
847	6
920	4
981	4, 6
982	1
993	7
999	2
1000	2
1015	5
1028	6
1040	1

"The Elect":

26	6
50	1
79	1
206	3
209	3, 13
232	10
268	3

Church, continued:

"The Elect," Continued:

Hymns	Stanzas
278	4
322	8
446	1
449	4
614	6

"Servants of God":

Hymns	Stanzas
840	14
923	1
931	6

"Jerusalem":

Hymns	Stanzas
43	1
47	1
191	20
462	1, 4

"Saints":

"Thy People, God's People":

8	5
100	4
118	22
226	9
250	3
256	3
290	10
436	2, 6
449	1
452	1
463	4
651	1
777	1
785	9
816	8
825	7
1021	1

251	8
322	8
462	3
541	4
614	7
626	28
628	14
693	2

"Sion" (Zion):

324	11
351	1
393	3, 9
436	1, 9
450	
459	4-7
462	5
524	7
544	6
547	4
593	9

The Redeemed:

248	4
457	1

"Israel":

436	4, 9
527	4
722	1, 5

Those "in Christ":

232	6
235	7
295	6
965	4

"Jacob":

104	4
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"Servants of God":

249	2
290	9
544	9
546	12
593	8
630	2
636	4
678	4
680	10
733	2
740	9
744	5
752	2
755	1
756	1
805	2

"Children of God":

260	3
393	2
614	11
633	11
696	11
742	5
814	4
819	1
831	7

Bridegroom and Bride:

465	4
467	26
76	4

"Thy Small Ship":

121	3
419	5
1001	9

Conversion or the Bestowal of Faith

Hymns	Stanzas
6	10
80	7
274	1
283	4
375	6
434	2
502	5
582	2
680	6
772	7
779	16
797	13
840	8
868	4
886	1

Creation of the World and of Man

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
7	2	521	1	131	5
8	1	522	2	133	3
9	8	525	2	179	5
16	1	531	17	183	15
38	3	567	2	192	3, 5, 6
40	1	574	2		11, 18
42	4	577	10	203	3
72	1, 5	580	8	212	1, 2
73	3	581	2	213	6, 10
124	1, 2, 5	592	5	219	1, 2
	7-10	593	14	220	8, 9
200	1	600	1	225	10-12
244	1	604	2	227	2, 3
256	3	609	23	228	2
259	1	619	1	229	7
282	7, 8	628	1	230	4, 6, 7
285	3-7, 9	634	2	231	3
	12-14, 16	636	1	237	1
	19	666	1, 2	312	1-5
287	5, 8, 9	672	1	361	11
288	1	704	1	379	11
292	4	719	2	395	2, 3
297	1, 2	730	2	479	2
303	1	733	1		
306	1	779	3		
307	1	780	1		
308	1	781	7		
309	1	792	2		
310	1, 2	794	1, 7		
311	1, 2	803	7		
313	1	831	2, 3		
334	5	833	2, 4		
365	3	836	2, 5-8		
389	1-5	840	4		
392	2	842	3		
395	1	844	2		
405	2	846	1-14, 17-19		
408	19	849	2		
410	1	874	11		
426	10	885	4		
433	3	1012	2-5		
438	8				
464	4				
471	3				
481	7				
482	1				
517	1				
		Nature confesses and responds to God's goodness:			
		124	4		

Divine Providence

Hymns	Stanzas	Hymns	Stanzas
109	9	861	3
117	1-3	1022	4
124	3		
303	1		
305	1		
311	3, 1		
312	4		
388	1, 4		
405	2		
408	16		
410	1		
479	5		
600	1		
604	2		
608	8, 9		
618	8		
636	1		
674	1		
698	4		
712	1		
716	6		
718	3, 4		
719	2, 4		
720	1		
721	3, 4		
722	4		
724	6		
726	3-5		
728	1		
730	3-7		
731	2		
733	2-5		
752	3		
775	3-8		
776	1-6		
781	1-3		
794	2		
795	3		
831	2		
836	8-12		
837	4-7, 17		
842	2		
846	15, 16		
847	2		
849	2, 3		
851	2-4		

Election

Hymns	Stanzas	Hymns	Stanzas
26	6	992a	5
50	7	998	1, 2
779	1	1011	1, 7
206	3	1015	8, 12
209	3, 13	1021	7
232	10		
261	1		
268	3		
322	8		
330	5		
332	2		
337	3		
375	9, 11		
385	5		
442	5		
443	7		
446	1, 3		
453	2		
458	11		
465	5		
473	1		
478	1		
494	7		
497	7		
512	9		
573	4		
576	6		
612	8		
628	14		
825	5		
833	4		
840	3, 14		
862	9		
901	3		
906	8		
913	10		
915	14		
924	15		
945	13		
948	3		
963	1, 11		
979	17		
983	6		
984	16		
986	10		

Eschatology, continued

Eschatology

Resurrection of the Body:

Hymns	Stanzas	Hymns	Stanzas
8	7	908	1, 2, 4
30	10	911	15
40	7	918	9
133	19	921	7
150	13	924	13
160	21	925	6
182	31	929	4
195	50	931	9
200	9	932	13
202	4	939	3
208	9	941	2
209	9, 14, 18	945	8
223	11	947	8, 9
226	4	948	9, 10
232	7	949	1, 2
233	4	958	1
239	4-8	960	3
240	5	961	4
244	14	963	11
249	6	966	10
259	7	971	2, 4, 9
270	10	974	1, 3
303	4	982	8
305	8	983	2
306	11	986	2
307	7	993	2
308	7	998	1
310	12		
322	10		
377	14		
398	11		
405	2		
489	6		
511	8		
574	7		
612	8		
700	6		
709	9		
716	4		
770	7		
874	8, 9		
901	1		
902	4		
903	2		
906	13		

Hymns as a Marriage Feast:

Hymns	Stanzas
134	10
372	11
375	11
413	12
425	16
567	11
624	13
700	1, 2
977	9
993	12
994	10, 11
995	1, 2
998	3

Eschatology, continued:

Signs of the Last Times:

Hymns	Stanzas
30	11
160	25
307	6
515	10
910	3
932	11
941	3
945	8
949	2
963	11
974	3
979	1-6, 9
981	1-6
983	1-2
984	1-11
986	1-2
988	2-10
1017	10

"He is at the Door":

31	6
928	4
958	5

"Be alert for His Return":

15	10
30	13
700	4
772	8

Creation's Yearning:

106	3
464	4
515	12
981	5
989	11-12

Heaven as a Marriage Feast:

Hymns	Stanzas
134	10
372	11
375	11
413	12
425	10
567	11
614	13
700	1, 2
977	9
993	12
994	10, 11
995	1, 2
998	3

Eschatology, continued:

The Last Judgment:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
14	12, 13	632	18	936	1
17	6	639	3	955	2
26	5	660	1	961	1
27	12	665	3	963	1, 2
29	7	667	6	965	1, 4, 5
30	2, 8, 12	672	4	967	5
67	8	673	3	969	14
99	3	700	6	973	12
113	7	709	9	983	6
120	16	734	3	992a	1
121	6	736	6	994	20
159	11	763	9	995	2
192	9	770	7	997	8
240	4	772	8	1005	8
244	9, 13	807	11	1008	3
247	13	862	14	1012	8
248	5	877	8		
249	6	905	8		
250	3, 4	908	2		
292	7	911	15		
303	3	921	6		
305	6	924	13		
306	7	932	13		
307	6	941	2-4		
308	5	943	5, 7		
309	5	958	2, 4, 5		
310	8, 12	963	11		
323	7	971	2		
331	2-4	979	9, 11, 12		
335	4	982	2, 8-15		
371	8		18, 19		
398	9	983	1, 7		
407	17	984	14		
408	17	985	1, 21		
409	4	986	2-5		
436	2	988	17		
458	10	989	1, 2		
472	9	992	2		
481	3	1000	6		
486	12	1006	16		
503	9	1008	3		
512	4	1011	3		
515	14	1024	5		
517	18, 19				
518	1-3				
631	10				

Eschatology, continued:

The Hope for Eternal Life:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
13	15, 19, 20	472	10	936	1
15	7, 13	478	10	955	2
98	3, 4	479	8	961	1
102	19	489	7	963	1, 2
164	16	491	11	965	3, 4
185	15	497	7, 8	967	5
200	7, 10	498	11, 12	969	14
206	2-4	502	5	973	12
208	9	503	12	983	6
221	15	512	10	992a	1
223	8	535	12	994	20
232	10	560	12, 13	995	2
237	3	589	3	997	8
239	9, 10	600	6	1005	8
240	5	602	12	1008	3
244	14	605	7	1012	8
247	14	607	5		
249	3, 5	616	11		
251	10	627	10		
257	9	633	12		
259	7	672	7		
282	20	674	6		
290	9	676	19		
292	13, 15	678	11, 12		
295	6	685	7		
305	8	689	8		
306	12	696	3		
307	7	708	7		
309	7, 8	719	8		
310	12	742	8		
312	10	768	7		
314	4	774	7		
322	9	795	10		
325	1	800	8		
337	3	853	5		
348	8	862	11		
353a	7	877	9		
373	8	906	6, 12		
375	8, 11		13		
383	2	910	4, 11, 12		
391	14	913	10		
398	9	916	7		
465	7	918	3		
467	15, 23, 26	925	3, 4		
468	4	928	5		
469	9	934	2		

Eschatology, continued:

Eternal Worship by all
the faithful:

Hymns	Stanzas	Hymns	Stanzas
26	6	232	7, 8
76	9	239	5, 6
206	2	250	5
232	8	283	5
255	10	322	12
258	9	323	13
271	12	321	4
277	7	369	21
283	8	413	1
285	20	472	9
292	14	535	10
348	8	567	11
367	24	599	10b
425	11	613	4
434	9	893	5
435	2	919	3, 4
486	13-14	936	4, 5
494	12	949	6
502	6	950	2, 4, 5
511	9	964	8
597	5	970	3, 4
605	7	974	2
686	9	975	6, 8
817	6-7	992a	6
945	13-14	993	4-14
947	10	994	4-12
948	7	995	3
950	4	997	1
955	10	998	2, 7
992a	8		
998	7		

Joys of Heaven:

65	6
71	4
98	4
160	25
164	16
182	32
202	4
206	2-3
209	10

Eschatology, continued:

Eternal Homecoming:

Hymns	Stanzas
14	14
26	6
81	2
98	3
182	3
244	13
247	12
963	7
993	3

Hymns	Stanzas
908	1
917	2
919	6
947	7
950	4
962	5
964	5
970	3
975	7
992a	5

Hymns	Stanzas
305	2
337	4
339	11-13
346	1-3
353	4
354a	12
356	1
366	10
371	9
374	13
381	4
394	3
400	12
405	4
408	1, 31
410	1
411	4
413	15
415	6
416	3
456	9
472	1
475	13
482	1
486	15
492	10
494	8
504	13
514	16
522	1
528	6
537	8, 9
541	8
549	8
553	7
582	7
590	12
596	11
601	7
609	26
612	9
619	10
625	12
627	2
632	10

Eternal Crowning:

107	4
137	15
139	8
148	4
206	4
209	14
229	11
237	3
240	5
248	6
323	11
326	12
374	9
441	1-12
446	3
447	9
458	11
459	7
460	6
464	10
469	8
522	15
535	10, 11
558	9
562	12
567	10
582	6
590	11
633	11
695	10
699	6
874	10

277	6, 7
278	3
280	1-3
281	1-3, 8
282	1, 3, 4
	6, 9, 13
	14, 16
283	1-4, 8
284	1-3
285	2, 20
287	1, 4, 7
	12
288	1-3
290	3, 6
291	2
292	1, 2, 5
	6, 8-10
	12, 14
293	1-9
294	1-9
297	1-9
298	1, 8
299	2-4
300	8
303	1-4
305	1
306	1
307	1
308	1, 6
309	1
313	2, 12
321	10
327	13
328	1-3
333	5

God

The Holy Trinity:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
7	1-10	255	10	335	2
8	1-8	258	9	337	4
9	15	259	1	339	11-13
10	11	262	12, 18	346	1-3
14	15	264	20	353	4
16	14	265	17	354a	12
17	7	266	9	356	1
18	1, 4	268	2	365	10
25	8	270	1	371	9
38	1-9	272	9	374	13
39	9	277	6, 7	381	4
40	1, 2, 6	278	3	394	3
44	4	280	1-3	400	12
46	1, 3	281	1-3, 8	405	4
47	10	282	1, 3, 4	408	1, 31
71	7		6, 9, 13	410	1
77	5		14, 16	411	4
81	6	283	1-4, 8	413	15
82	17	284	1-3	415	6
86	8	285	2, 20	416	3
88	11	287	1, 4, 7	456	9
92	6		12	472	1
112	12	288	1-3	475	13
124	2, 21	290	3, 6	482	1
125	1-9	291	2	486	15
126	1	292	1, 2, 5	492	10
155	6		6, 8-10	494	8
165	3		12, 14	504	13
197	1-9	293	1-9	514	16
198	1-4, 6	294	1-9	522	1
200	1	297	1-9	528	6
201	8	298	1, 8	537	8, 9
205	8	299	2-4	541	8
215	8	300	8	549	8
225	14	303	1-4	553	7
233	6, 7	305	1	582	7
238	11	306	1	590	12
240	6	307	1	596	11
242	1-9	308	1, 6	601	7
243	4	309	1	609	26
244	1	313	2, 12	612	9
245	12	321	10	619	10
246	12	327	13	625	12
250	2, 6	328	1-3	627	2
254	6	333	5	632	10

God, continued:

The Holy Trinity, continued:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
639	10	863	20	310	1
641	12	894	1-3	312	1
654	4	895	1-3	313	1
660	Litany	899	4	314	1
661	1, 3	913	11	315	1
662	1, 8	932	2-4	316	1
664	1	938	7	317	1
669	1	975	3-4	318	1
672	1	993	2, 6, 13	319	1
673	1-3	998	8	320	1
680	17	1018	3	321	1
684	9	1033	1	322	1
686	9			323	1
690	1			324	1
696	4			325	1
698	10			326	1
703	3			327	1
704	1			328	1
707	1			329	1
709	9			330	1
710	3			331	1
717	1			332	1
720	3			333	1
726	11			334	1
728	4			335	1
737	1			336	1
743	6			337	1
747	7			338	1
752	10			339	1
754	4			340	1
756	1			341	1
767	12			342	1
768	7			343	1
770	10			344	1
771	4			345	1
784	9-10			346	1
803	8			347	1
813	4			348	1
823	2			349	1
827	9			350	1
831	15			351	1
834	1, 7			352	1
837	4			353	1
843	1			354	1
847	3, 9			355	1
862	15			356	1

God, continued:

His Attributes:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
7	1	165	3	310	1
8	1, 6	176	6	312	7
9	5, 8, 15	177	8	313	9
10	11	178	9	314	1
11	1	181	12	315	1, 7
13	20	191	16	316	1
14	4	195	1, 4-10	317	1
15	6-8	196	1-8	318	1, 5, 6
16	1	199	4	321	1, 3-10
17	7	200	1	323	5, 7
18	1, 5	225	15	330	1
19	4	230	10	332	1, 2
22	10	241	1, 5-8	333	1
23	4	245	8	334	1
24	2	246	4	335	1
25	1	256	3, 5	337	1
33	3, 5, 8	257	1	352	6
	10	258	2, 3	353	1-3
35	8	259	7	354	2
39	2, 3	260	1, 3	356	1
40	1	261	1	361	1, 2
59	1	262	19	371	1
68	2	264	12	377	3
71	1	265	1	382	1
72	1	266	2	387	1-6
73	3	270	9	388	1-6
100	2, 4	271	1, 7	389	13-15
102	13	273	1	390	4-5
108	4	282	2, 3, 11	393	1
109	1, 4, 7		17	395	1
	8, 11-16	283	3	396	6
	18	285	9, 10, 17	398	1-5
113	1, 3, 5	287	3	404	2
117	5	288	1	405	2, 3
121	6	290	11	408	1
124	1, 3	291	1-5	410	1
125	1	295	1-3	411	2-4
126	1	296	1	416	1, 3
129	1	299	1-2	417	1
142	11	300	2-3	425	4, 9
144	4	303	1	429	2
151	8, 14	305	1	431	5
152	6	306	1	435	4
155	6	307	1	438	1
156	9	308	1	442	2
157	1	309	1	444	1-3

God, continued:

His Attributes, continued:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
445	1-4	556	1-6	625	33-34, 39-40
446	1	557	1-4	628	1-4, 13
451	1	558	1, 5	629	1
453	2, 3	559	1-10	631	3
459	3	563	1-8	633	1-12
461	4, 6	565	1, 4	634	2, 10-11
462	14	566	1	635	4
463	2	567	4, 8	636	1
464	1	573	1, 4-8	640	4, 10, 13
466	4	574	1-7	647	1
473	1	575	1, 6	648	1, 2
480	1	577	8	649	1
481	6, 8, 11	578	1	651	1
482	3	580	1, 8, 11	652	1
483	1	581	4	653	1
488	2	582	4	655	2
491	1	584	4	656	3
492	4	585	4, 6	660	Litany
495	1	589	2	661	2
498	9	590	3, 4	662	27
500	4, 5, 8	592	5	663	1
	9	593	13-16	664	1
502	10	594	5	666	1
513	1	596	11	667	8
515	1-11	597	1, 2, 5	669	1
516	1-11	598	5	670	9, 11
520	1	599	2-10	671	5
522	1	600	1-5	672	1, 2
524	1, 2	601	4, 6	674	1
525	1, 5	602	3-9	675	1, 2
528	1, 2	603	1-8	676	10, 12
529	1, 6	604	1-8	677	1, 3
531	3, 9, 10	605	4-5	678	1
	17	606	3-9	680	1, 2, 5
532	3	608	13-16	681	11, 12
537	5, 6	609	13	681	1
538	4	612	1	683	2
539	1	613	3	684	1
540	2, 6, 7	614	7	687	2, 5
541	1, 6, 7	617	4, 7, 10	688	2
543	1	618	2, 7	689	1, 3, 7
544	1, 4, 9	619	1, 5, 9	690	2, 5, 6
547	1	620	6	694	1, 2, 9
548	1-4, 10	621	13	695	1, 5, 8
550	1, 2, 4	625	3-6, 9	696	1-5, 7
554	3		13, 17, 22		14, 16, 17
			25-31		

God, continued:

His Attributes, continued:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
697	1, 3, 4 16	760	1, 2	826	1, 5
698	1, 4	761	2, 5	827	2, 4, 6
701	1, 10	762	1, 2, 6	828	5
702	3	765	2	830	1-13
703	1	766	3, 5	831	1-15
704	1, 3, 4	768	2	832	1-7
705	2-4	770	1	834	1
707	1, 6	771	1	835	1-3
708	1, 2	773	2, 3	836	1, 14
711	1	774	1, 6	837	2
712	1, 3	775	1, 12	838	1
715	1	776	1	840	1
716	1	780	2	841	3, 9, 10
717	1, 3	781	10	846	1
718	1-6	782	1, 3, 4	847	1, 8
719	1, 2	783	1	848	2
720	2	784	1	851	1, 4
721	1, 6	785	1-6	855	1-8
722	1-5	787	1, 12	856	1-5
723	1-5	788	1, 4, 6	857	7-12
724	1-6	789	1	859	5-16
725	2	790	16	861	5-6
726	2	791	7, 11	862	4
728	1, 3	792	1	863	20
729	5	793	4	871	1-4
730	1, 9, 12	794	1, 5, 11	888	3-4
731	1, 2	795	1, 2	892	1, 11
733	2, 4	797	9, 13	898	1
735	2	798	1, 2, 7	902	4, 5
736	2, 10	799	6	906	2
737	5	802	1	907	1
738	4, 6	803	1-4	909	6
739	1	804	1	910	5, 9
740	1, 5	805	2, 3	911	2, 3, 16
742	1, 4	806	3-29	913	1, 5
744	2	807	1, 3, 6, 7	915	1, 13, 14
745	1	809	1-9	916	1-4, 6
746	4	810	2	927	3, 16
750	5	812	8	932	2, 9
752	1, 3, 8	814	1	934	7
754	1	816	1, 13	938	2-4, 6
756	2, 7	817	1, 4	941	1
758	7	821	1-8	943	6, 7
759	1, 4, 5 9, 10	824	11, 14, 18	946	1
		825	1, 3	947	2
				957	7, 9, 10

God, continued:

His Attributes, continued:

Hymns	Stanzas
961	7, 8
962	1
969	5, 13
973	11, 13
993	7
996	6
1000	1, 4
1002	8, 9
1007	7
1009	2-7
1012	1
1018	5, 6
1022	1, 2
1028	4
1039	1

Holy Scriptures

Hymns	Stanzas	Hymns	Stanzas
296	6	679	2
309	2, 8	682	2, 5, 7
313	1	685	3, 4, 7
314	1	691	3
315	1	695	2
318	1	698	4
330	1, 2, 4	701	7
331	1, 11	704	2
332	1, 11	722	3
338	1, 3	724	2, 3
346	1, 2	725	2, 7
347	1, 2	735	4
351	1, 2, 6	752	4
352	1, 2, 4	763	9
354	1, 3, 4		
364	1, 11, 12		
389	7, 11		
393	1, 9		
394	2, 3		
396	2, 4, 5, 6		
398	1, 13		
399	1, 13		
400	1		
406	1		
407	1		
408	20, 23, 25, 28, 29		
409	1, 4		
412	1, 2, 6, 11		
416	12		
420	2, 4		
423	2, 5		
425	10		
434	1		
435	1		
440	1, 4		
447	1, 10		
451	3, 8		
453	3, 4		
455	4		
457	4		
458	2, 6		
462	6, 6		
464	6, 6		
477	2, 8, 9		
478	1, 4		

Holy Scripture, continued

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
6	entirety	296	8	479	2
9	9, 10, 12	309	2, 8	484	2, 5, 7
15	1	313	4	495	3, 4, 7
27	7, 9	316	5	501	3
28	3, 4	318	9	515	9
29	1	330	1, 2, 4	526	4
30	2	331	1	537	4
53	2	332	1, 2	545	3
54	2, 8	338	1, 3	547	4, 6
71	5	346	1	551	11
73	6	348	2	557	2
82	1	351	1, 2, 6	559	3
85	15	353	2	565	2
87	2	354	21	567	3
99	1, 3	354a	1, 3, 4	573	2
102	15	364	5	578	1
113	4	389	7, 14	580	4
156	9	393	1-9	583	7, 8
160	20	394	2, 3	587	6
165	2	396	2, 5, 6	590	2, 7, 8
182	25	398	13	594	3, 4
196	6-8	399	5	608	10-12
202	1	400	4	613	10-11
209	11-14	406	1	614	10
210	7	407	5	617	
212	6	408	20, 23, 25	629	3, 4, 6
221	10		28, 29	630	2
234	9	409	1-4	639	10
241	1-8	414	1, 2, 5	640	3, 5, 8
242	5		6, 8	660	Litany
245	2, 6	416	12	661	19
247	2, 9-11	420	2, 4	672	5
256		423	2, 8	674	5
257	2, 6	425	10	676	12
259	6	434	1	677	4, 6
260	1	435	1	680	10, 12
262	3-5	445	3, 4	693	6
263	2	447	1, 10	694	9
264	15	451	3, 8	701	11
265	10	453	3, 4	704	7
266	2	455	4	714	2
268	3-4	457	6	722	3
272	6	458	2	724	2, 3
275	1	462	6	725	2
277	3	464	6	735	7
282	8, 11	477	2, 8, 9	752	4
283	4	478	1, 4	763	9

Holy Scripture, continued: *Allegation by Faith*

Hymns	Stanzas	(See also Christology)
773	11	
779	8, 9	
781	7	
789	9	
790	4	
802	1-8	
804	9	
805	7	
811	1, 2	
815	7	
819	3	
824	2	
827	3, 8, 10	
832	4	
853	3	
859	7	
864	5, 6	
874	2	
885	3	
892	10	
898	3, 10, 14	
920	1, 3	
927	11	
938	5	
973	2	
981	7	
999	1, 5, 6	
1015	5	
1018	2	
1028	4	
1029	2, 3	
1034	2	

Justification by Faith

(See also Christology)

Hymns	Stanzas
8	6
117	5
118	20
121	5
130	8
140	4
156	10
179	3
200	9
203	15
244	14
247	5
259	7
271	4
326	4
354	8, 15
379	2
385	6
408	4, 6, 20
475	1, 8, 10
477	5
491	7
502	3
537	8
599	3b
609	22
627	3, 4
670	13
680	9
859	2
864	2
867	10
874	5
918	7, 8
922	2-6
928	6
963	5, 6

Law and Gospel

Law

Hymns	Stanzas
24	2
30	4
100	2
111	1
144	3
170	2
260	1
269	9
377	5
395	4-6
398	2-4
399	1-12
400	1-11
401	1-6
403	1-9
404	1-11
405	1
406	2
414	5
447	16
475	2, 3, 5
	9
497	4
504	3, 4
517	4, 17
533	1
543	4
599	1
609	1-18
617	1, 5
625	4
626	31
628	3
631	3-11
638	1
694	3
695	6
806	2, 3, 11
840	10
881	13
978	6

Gospel

Hymns	Stanzas
195	13
328	1, 3
330	1
354	6
396	1, 9
407	29
465	2
471	5
475	9
478	2, 3, 7
680	16
981	6
989	2
1024	6

Lord's Supper

Man before the Fall

Hymns	Stanzas
56	10
100	3
183	3
229	10
246	10
354	26-28
355	2-5
358	1-4
359	1-3
360	1-3
361	1-11
364	1-6
365	5-9
366	2-10
367	1-24
368	1-16
369	1-21
371	1-10
372	1-11
373	1-8
374	1-12
375	1-11
376	1-3
377	1-4
378	1-6
379	5, 7
380	2-10
398	20
405	5
406	4
407	10-14, 22
408	10, 22
465	4
677	8
680	14
928	10
1023	13

The Fall

Hymns	Stanzas
338	1
352	1
383	1
383a	5
410	2
466	2
468	11
471	5
475	1
476	2
477	1-3
478	6
479	6
487	1
517	5
521	1
529	4
543	2
544	1
548	5
571	4
577	10
588	3
630	7
704	1
812	3
846	20
902	1
977	2
1033	1

Nature of Sin

Hymns	Stanzas
210	2
228	2
235	4
265	3
353	6
369	5
377	6
391	3
409	7
407	2
408	2, 19
464	2
475	4, 9
476	2
495	6
523	1
589	3
599	7
606	2
614	12
632	2
692	6
803	3
805	3
891	3
846	25
908	3
911	10
912	1-3
929	2
943	2-4
945	5
968	3

Nature of Sin

52	3
58	3
132	12
160	18, 20
166	1
169	2
170	2
173	3
192	12
226	4
237	1

Man

Man before the Fall

Hymns	Stanzas
8	1
16	1-4
283	4
285	8, 15
410	2
472	3
567	2
609	23
628	1, 2
721	2
730	2
779	12
783	1
842	3
846	17
847	2

The Fall

Hymns	Stanzas
338	1
352	1
353	7
353a	5
410	2
466	2
468	11
474	5
475	1
476	2
477	1-3
478	6
479	6
487	1
517	5
521	1
529	4
543	2
544	1
568	5
571	4
577	10
588	3
639	7
704	1
842	3
846	20
902	1
977	2
1033	4

Nature of Sin

Hymns	Stanzas
210	2
234	5
235	4
265	3
353	6
369	5
377	6
391	3
400	7
407	2
408	2, 19
464	2
475	4, 9
476	2
495	6
533	1
559	3
580	7
606	2
614	12
632	2
692	4
803	5
805	5
831	5
846	25
908	3
911	10
912	1-3
929	2
943	2-4
945	5
968	3

The Fall and Consequences

26	2
33	2
41	1
57	3, 4
82	2
92	2
95	7
98	3
99	2
100	2
119	5
124	11
135	3
137	6
139	6
140	5
144	2
155	3, 4
164	7
166	10-12
191	2
210	2
261	4
268	3
271	3
307	2

Nature of Sin

52	3
58	3
132	12
160	18, 20
166	1
169	2
170	2
173	3
192	12
206	4
207	1

Man, continued:

Man after the Fall: *continued*

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
7	2	138	4, 12	261	2-5
8	1, 6	139	1b, 2b	266	1
9	6, 7	141	1	270	4, 9
14	6	144	5	271	2, 4
16	7	145	4, 5, 7	272	3
17	2		8	281	4, 7
18	3, 7	146	1, 2	283	1
24	3-5	149	4	294	6
28	4	153	2, 3, 8	295	3
32	2, 7	154	2	296	1, 2
33	7, 9	156	2-4, 8	297	5
35	1		10	306	3
40	8	158	1, 3	309	2
41	2	160	16, 20	317	3
45	2	163	1, 4	318	2
47	5, 7, 8	164	5	325	17
50	6	166	1, 10	329	2
55	1	167	5	336	2
62	4	168	2, 3	337	1
65	7	170	2	348	3
67	3	172	2	350	3
71	1	173	3	352	1, 2
72	6	174	12	353	5-7
74	6, 7	177	1	353a	4
75	7	179	8	354a	1
76	4	180	2, 3, 5	361	1, 9
79	2		6	369	14
88	15	181	4-6, 12	372	7
91	1, 7	182	5, 11, 19	373	2
92	2	183	11	375	1, 7, 8
99	5	191	7	377	6
104	9, 9, 13	192	15	378	6, 7
109	4, 7	195	3-44	379	4
111	2	197	4	389	3
118	2, 5	198	5	392	3
119	1	202	2	395	6
121	7-10	214	2	400	11
124	22	215	1	404	12
125	7	217	5	408	11, 18
126	2	222	7	416	1, 3
132	10	232	5	417	12
134	1, 2	235	3	419	9
135	1, 3	239	4-8	424	2
136	1	246	1	447	2
137	3-5, 7	259	5	464	3
	10, 11	260	3	466	5

Man, continued:

Man after the Fall, continued:

Voices on Unbelievers

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
467	16	619	1	901	1
473	1	628	5-8	903	3
475	2, 3	632	3-5	905	1-5
476	3	647	1	906	1
478	4	649	1	908	1-4
480	7	660	Litany	909	4
481	3, 4	661	13	911	5-8
482	25	662	2	913	1-4, 8
486	1-5	666	2		9
487	1-13	669	5	914	2
488	1, 4	684	2	918	6
489	1	703	2	920	2
491	1-7	704	3	921	2-6
494	1	708	4	926	1
497	1-7	735	4	927	6-15
498	5	736	5	933	2
499	1-6	741	1, 3	934	1
501	3	747	6	935	3
502	2, 4	749	4	943	1-7
503	1, 3	754	3	949	2
504	2-11	755	2	951	9
506	1, 5, 6	759	3	952	6
507	3, 4	766	4	954	1-10
509	5	768	1, 2	961	3
512	5	780	3	964	5
517	22	782	1	965	1
518	15	798	2, 3	967	4
520	1	799	5, 7	975	1
522	4, 6, 13	800	1, 5	977	1-3
528	5	803	4, 5	979	7
538	4, 6	804	1-6	997	3
541	2-4	805	1	1011	5
542	2-6	807	5, 6	1013	2-5
544	2-8	824	11	1016	3
545	1-5	827	5	1019	2
546	2	840	9	1022	1
547	3	842	6	1033	2
548	5	853	1		
551	8	865	1		
566	2	867	2		
580	6, 10	869	3		
581	2	873	4		
583	2	877	6		
592	2	879	4		
599	1	884	1		
606	1-3	900	1-13		

Man, continued:

Blessings on Believers:

Hymns	Stanzas
19	3
23	4-6, 12
24	1
25	7
28	6
35	13
46	1
54	8
55	6
56	9
71	4
103	6
111	3
118	3
139	5
144	5
146	5, 6
153	3
164	10, 11, 14
173	7
179	7
205	7
232	6
234	5
235	7
239	3
245	8
266	6
309	5
314	4
352	5
361	2
464	7
466	1
541	1, 7
977	7-10
1016	4-5

Woes on Unbelievers:

Hymns	Stanzas
14	7, 8
23	4
30	10
31	4
33	4
35	12
121	6
143	2
148	5-7
156	11
191	19
192	13, 22
195	48
266	6
283	6
309	5
353	6
410	7
429	1-5
466	1
477	6
933	5
951	8
983	4
985	13-20
986	6
990	12
991	12
1016	9-11

Means of Grace

Hymns Stanzas

In this listing are only those references that spell out the expression "Means of Grace." While the Word and Sacraments are specifically "Means of Grace", references to these will be found under the separate headings, Holy Scripture, Baptism, Lord's Supper, and the Sacraments in general.

Hymns	Stanzas
242	5
269	11
398	17
405	1
408	5, 7, 13
410	5
411	3
538	11
609	5
631	5
662	4
745	9
816	12
819	6
847	6

Preservation in Faith to the End

Hymns	Stanzas
8	8
14	9
15	8
19	5
80	7
95	11, 12
105	12
272	5, 10
275	2
280	1-3
351	7
367	23
410	8
427	6
434	8
438	8
439	2
580	12
627	1, 10
687	6
694	9
696	6
798	10
872	1
886	4
905	9
918	3
921	12
931	3
957	15
977	11
992	4

The Public Ministry

Hymns	Stanzas
257	6
324	2, 4-6
	8-12
326	4
350	2
354	16-18
	22-23, 26
354a	2-4
	5-11
384	2
389	12
396	4
398	19
407	14, 28
408	14
409	3
420	2, 3
423	9
442	5
462	6
660	
661	15, 19
696	6
1040	1, 2

Sanctification

The Sacraments, in General

Christian Living, Fruits of Faith:

Motivation for Good Works:

In this listing will be found only those references that deal with the Sacraments in a general way. Specific references to the individual Sacraments will be found under the headings, Baptism, and Lord's Supper.

Hymns	Stanzas
9	12
27	7
54	2, 8
71	5
111	4
242	5
264	16
316	5
407	5
423	2, 9
440	4
745	9
797	13
840	9
1015	5
1028	4
1029	3

620	6-7
621	1
623	1-5
625	1-11
626	1-10
627	7
629	1-5
631	1-11
632	11-15
637	1-11
640	1-11
693	4
694	6
695	7
704	7
705	5
708	6
713	2
726	10
812	6
904	10
928	3
931	7
943	10-11
945	5
946	7
970	11-15
985	21
1002	1-6
1012	6-7
1027	1-6

150	8, 13
153	7
154	13-14, 16
155	11
156	6
157	4
273	10
375	7
423	4
1013	6

The Life of Stewardship:

40	6
75	8
149	9
150	2, 8
157	11
160	7, 8
204	8
535	8
581	2
609	14
610	6-10, 22
612	1
613	12-13, 15
634	1-15
639	1-10
674	12-15
716	1
775	17-20
940	1-8
970	2
979	15
1002	3

Sanctification

Christian Living, Fruits of Faith:

Hymns	Stanzas
6	7, 8
9	10
15	13
28	6
54	5
56	10
87	1, 2
121	5
182	3
203	11
209	8, 9, 13
	15
210	7
226	4
242	2
262	15
264	5, 9
	15, 17
265	15, 16
267	13
272	2, 6
292	13
300	1
309	8
318	7
321	8
330	2
366	11
376	3
385	8
388	1, 2, 8
	9
390	1-3
393	5
404	3-10
407	6, 15-21
408	6, 23
434	4
441	5-8, 10
466	4
475	10
488	9
492	5
517	17
521	2
609	1-19

Motivation for Good Works:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
		610	1-27	9	4, 8, 9
		612	1-7		11, 12
		616	1-11	11	4-7
		620	6-8	30	8, 13
		621	1	150	8
		623	1-8	153	7
		625	1-11	181	13-14, 16
		626	1-40	185	11
		627	7	198	6
		629	1-5	206	4
		631	1-11	223	10
		634	11-15	375	7
		637	1-11	441	4
		640	1-14	1013	6
		693	4		
		694	6		
		695	7		
		704	7		
		705	5		
		708	6		
		713	2		
		756	10		
		812	6		
		906	10		
		928	3		
		931	7		
		951	10-11		
		958	5		
		962	7		
		979	11-15		
		985	21		
		1002	1-6		
		1012	6-7		
		1027	2-6		

The Life of Stewardship:

	58	6
	76	8
	399	9
	400	2, 8
	447	11
	460	7, 8
	494	2
	535	8
	591	2
	609	14
	610	6-10, 22
	612	1
	613	12-13, 15
	634	3-15
	639	1-10
	676	12-15
	716	1
	775	17-20
	940	1-8
	970	2
	979	15
	1002	5

Sanctification, continued:

The life of Christian Love:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
15	4	558	4, 11	56	11
54	4	609	11	58	1, 5, 6
74	8	621	5	60	5, 6
121	11	617	1-13	62	3, 4
153	7	627	8	65	7
200	8	641	7-10, 12	67	3
261	7	660	1	72	9
262	14	664	29	73	11, 15
264	14	676	12	74	12
265	5	677	5	76	7, 8
266	8	680	7, 8	79	2
269	18	688	7	80	7
270	6	694	3	84	3, 4
272	4	773	4, 7	85	10, 11, 15
274	3	800	7	88	15, 16
275	3	816	10	91	7-9
277	4	847	4	92	3-7
278	5	886	3	94	3
282	19	952	10	95	11
283	5	954	7	98	2
292	13	956	6	100	3
309	8	984	12	101	11
327	8	989	6	105	12
355	5	997	5	106	6
366	10	1021	5	108	13, 14
367	9, 10, 23	1028	6	109	11-18
369	12			112	12, 14, 15
372	8			113	3-8
373	8			115	9
375	4, 7	Consecration and Life of Prayer:		116	5
376	3			119	8
385	6	13	17, 20	125	1-9
387	4	15	8, 12	131	8
388	2	17	1, 7	134	5, 10
399	7, 12	18	1, 14	135	4
400	12	22	13	137	10, 12-14
405	1	24	1	139	10
411	3	26	5	141	1
434	3	27	12, 13	145	10
438	8	39	6, 7, 9	146	3
441	4	43	8	148	8
466	5	44	5	149	6, 7, 10
467	8	45	3	150	7, 10, 11
475	8	48	10	153	6
482	5	50	5, 7	158	3, 4
484	1, 6	51	1	164	8, 12

Sanctification, continued:

Consecration and Life of Prayer, continued:

Hymns	Stanzas	Hymns	Stanzas
177	14	934	9
181	9-11, 15	944	8
192	24	994	1, 2
209	14		
217	6		
234	7, 8		
248	6		
283	5		
296	5		
352	4		
373	8		
380	10		
418	8		
467	22		
498	13		
503	10		
532	3		
566	3		
577	9		
586	12		
588	8		
615	6		
618	11		
620	9		
624	1		
640	10		
672	6		
679	2		
682	6		
701	7, 8		
705	6		
708	7		
753	2		
755	8		
769	5, 9		
829	7		
853	2		
854	1-10		
863	17		
867	1, 11		
870	13, 14, 17		
890	1		
898	2		
911	1, 14		
918	4, 8, 9		
929	1, 3		

The Saving Grace of God

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
6	1-7, 11	112	2	330	5
	12	116	4	348	1
7	3	118	1	352	1, 7
8	1	124	11	353	6
9	3	125	2	354	1, 9
11	1	134	2, 3		32
12	1	145	3, 4	354a	1
13	1, 3	152	13	366	4
14	1-3, 6	156	11	376	3
15	4	166	10	379	1, 2, 4
17	1	179	3		6, 9
18	1, 3, 5	183	3	380	7
	8, 13, 14	191	1	391	3, 8
23	10	193	15	392	3
24	9	195	10, 11	394	1
26	3, 6	210	5	395	6
29	2	213	12	396	5
30	1, 6	235	3	401	6
32	5	242	1	408	7, 25
33	1, 2	245	7	410	3
41	1, 3, 8	246	1	414	1
44	1, 4	248	2	417	13
48	6	257	3	433	1-3
49	3-5	258	1, 9	434	8
55	4	260	1	437	3
56	1, 5, 8	263	1	442	5
57	3	265	9	446	1, 2
59	1, 6	266	5	455	3, 4
60	5	271	3-5	456	9
66	1	281	1	462	7
68	7	283	5	464	6
71	1, 3, 6	285	18	465	5
72	1, 2	287	4, 5, 10	466	4
73	1	292	2, 5, 7	473	3-6
74	3		15	475	1, 5, 13
75	3, 6	293	3	476	1, 4, 5
76	3, 4	294	2	477	1-5, 8
79	1	295	10	478	2, 7, 10
86	3	299	1, 2	479	1
95	9	301	1	481	5
98	3	303	1	486	7-10
99	4	306	2	491	3, 5-8
100	1, 5	311	9	493	1-7
102	1, 7	312	8	495	11
103	6	317	1	496	1-3
104	6	321	5	497	1
108	15	322	9	500	3

The Saving Grace of God, continued:

Hymns	Stanzas	Hymns	Stanzas
501	4	911	12, 17
504	5	913	1
505	10	918	8
506	2	920	3
516	12	921	7
517	7, 8	927	17
523	16	949	3
528	3	957	1, 2
532	2	963	6
533	1	966	8, 10
537	8	977	4-6
538	7	990	14
539	4	991	13
540	4	998	1, 2
541	5	1008	3
544	9	1017	8
545	2, 5	1033	3, 4
559	4		
568	5		
583	14		
599	2b		
605	7		
607	4		
608	6		
614	5		
616	5		
623	1		
630	1		
634	6		
636	1		
639	5		
641	7		
670	12-14		
707	2		
709	4		
718	6		
721	2		
730	9-11		
789	4		
796	15		
831	5		
837	1		
840	3, 5		
842	3		
846	23-24		
847	3		
859	1		
874	5		
910	3		

Soteriology
(The Application of Salvation by the Holy Spirit)

The Holy Spirit--His Person:

Hymns	Stanzas
7	7, 8
38	7
126	9
197	7, 9
199	9
258	8
266	9
268	2
269	7, 8
270	1
275	2
278	3
283	3
288	3
298	4
301	9
303	4
306	8
308	6
309	6
310	9
494	6
689	7
842	6
856	8
1001	12

Our Need for the Spirit:

18	10, 13
32	8
82	16
95	11
125	8, 9
131	8
247	
250	4
251	3
252	4
257	8, 9
258	1
259	1, 3, 5
262	2, 4, 12
	20

The Spirit as Comforter:

Hymns	Stanzas	Hymns	Stanzas	Hymns	Stanzas
263	3	263	3	8	5
265	1-17	265	1-17	17	7
266	1, 2, 7	266	1, 2, 7	40	6
	8		8	44	3
267	2-8, 12	267	2-8, 12	71	7
268	1, 3, 7	268	1, 3, 7	165	3
269	7, 10, 11	269	7, 10, 11	242	8
	13, 15, 19		13, 15, 19	244	10
270	2-4	270	2-4	257	7
271	5-6, 8-10	271	5-6, 8-10	258	8
272	5, 7, 8	272	5, 7, 8	259	5
277	1, 3	277	1, 3	262	22-25
278	1, 4	278	1, 4	266	3, 8
282	8	282	8	267	2, 5
283	5	283	5	269	14, 20
292	3, 4, 11	292	3, 4, 11	271	11
293	7	293	7	272	9
296	7	296	7	274	4
297	7-9	297	7-9	277	2
303	4	303	4	278	1
305	7	305	7	283	4
309	6	309	6	298	8
324	7	324	7	299	4
332	3	332	3	300	8
353a	2	353a	2	301	9
354	13	354	13	303	4
372	6	372	6	310	9
406	2	406	2	335	2
408	18	408	18	389	10
410	5	410	5	419	10
445	4	445	4	435	3
465	4	465	4	476	9
468	2	468	2	494	6
477	9	477	9	522	1
494	2, 6-7	494	2, 6-7	813	3
521	4, 5	521	4, 5	842	6
640	4	640	4	847	4
660	1	660	1	894	3
661	11	661	11	919	4
721	2	721	2	946	11
				962	9
				998	5
				1001	11

Soteriology, continued:

Need for Faith, continued:

Hymns Stanzas

627	1
641	1-4, 10-12
676	16
677	4, 9
680	16
859	4
860	3
956	5
957	6
961	11
973	12
986	8

The Holy Spirit Leads us
to Christ:

30	2, 6
54	8
249	2
269	9
292	12
372	7
436	8
476	9
918	2
935	4

God calls also Gentiles
to Faith:

102	1, 14
105	7
920	4
947	2

The Spirit Prays For
us:

296	8
591	8

Prayers for the
Holy Spirit:

Hymns Stanzas

109	7
137	11
141	5
197	8, 9
199	9
242	7, 8
252	9
257	2, 6
260	1, 2
261	1
262	11
263	5
267	11
271	11, 12
273	4
329	2
332	1, 2
333	1, 2
337	1
338	2
352	7, 8
371	5
375	9
384	2
392	5
396	6
424	6
434	1, 5
479	3
483	2
484	3
488	8
491	9
500	7
501	8
504	4
506	11
516	14
521	2
533	1
543	3
546	4, 10
549	3, 7
580	12
615	3, 4
616	11

Hymns Stanzas

631	12
632	6-8
660	Litany
667	5
669	4
675	7
678	9
679	5
684	5
685	6
687	4
690	3
692	6
702	14
704	5
708	4
797	12
819	7
840	14
848	1
921	5
923	3
924	8
948	1
1034	4

"Born again":

862 13

God's Spirit For-
gives Sins:

38	9
40	7
303	4
398	10

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