Singing Welcome: Hymns and Songs of Hospitality to Refugees and Immigrants
Our circle is just right.
The city has an ordered mix.
The school, the proper chemistry.
The church, politeness re-defined.
The club, propriety itself.
It’s good the way it is.
The borders should be closed.
The rules should be maintained.
The limits should be clear.
The sanctions should be plain.
Our circle is just right . . .

But God, who cares about such things,
and grieves when we usurp God’s place
has picked some crayons from a box,
and with a child-like sense of right
is drawing something new.
The Holy Artist laughs and sings,
then calls to us, “Come look at this!”

This circle brings folks in;
a carousel of love and light
a place where dancing folks drop hands,
and take one joyful, giant step,
invite the stragglers in,
rejoin their hands,
and dance the night away.

- John Thornburg, FHS
Recently, The Hymn Society in the United States and Canada articulated its purpose in these words:

*We believe that the holy act of singing together shapes faith, heals brokenness, transforms lives, and renews peace.*

For nearly 100 years, the work of The Hymn Society has included the promotion and creation of new hymns that respond to contemporary issues, inviting Christian communities to respond in worship through song. The current concerns surrounding refugees and immigrants has stimulated many expressions in song, and we are grateful to the authors, composers, and publishers who submitted hymns and songs for consideration for this collection. More than 200 submissions were received and reviewed, from which we have selected forty-six for this collection.

We envision this collection finding use in a variety of ways and in a variety of contexts. Here are a few possibilities:

- Worship planners might include a hymn preceding or following a congregational prayer that lifts up the needs of refugees and immigrants.
- A congregation might use a text for unison or responsive prayer or reflection.
- Within its customary order of worship, a church might sing one of the short, global, liturgical responses as an act of solidarity with refugees and immigrants from other cultures.
- A small group Bible study might read or sing together some of these selections alongside a scripture study on texts related to immigrants and refugees.
- A text could be introduced to a congregation by interspersing the stanzas (whether sung by a choir or congregationally) between portions of a sermon on hospitality to the stranger or other similar theme.
- A Christian Education program might offer a series of classes studying cultures from which refugees and immigrants are arriving, and singing songs from those cultures.
- A group of churches might collaborate in a hymn festival on themes of welcome towards immigrants and refugees. An offering might be taken to support World Relief or another NGO resettling refugees.
- Individuals might reflect on a different hymn each day as a part of a personal devotional practice.

The Hymn Society in the United States and Canada offers this resource for use by churches and individuals. The publishers, authors, and composers have graciously granted permission for use of any of the hymns in this collection at no royalty cost for a period of two months. Beyond two months of usage, copyright permission must be obtained. If your church is a member of One License or CCLI, you are encouraged to report your usage there as you would customarily do. At the end of this collection you can find copyright information.

We pray that this resource will encourage and deepen your congregation’s commitment to love neighbor as self, and to act justly, love mercy, and walk humbly with our God.

Singing Welcome Working Group

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Delores Dufner, OSB, FHS
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Eric Sarwar
Benjamin Brody, convener
A Place Called Home  
A Stranger, Starving on the Street  
A Weary Couple  
Abraham Journeyed to a New Country  
All Ye Refugees  
Away and in Danger  
Build a Longer Table  
Christ Is for Losers  
Commonwealth Is God’s Commandment  
Community of Christ  
From Wisdom Emerging  
Gentle Joseph Heard a Warning  
Go-Between God  
God Is Still Speaking  
God, How Can We Comprehend?  
God, Stir Compassion In Our Hearts  
Has Jesus Stood in Front of Me  
Hear Us, O Lord, as We Voice our Lament  
Here to the House of God We Come  
How Big Are Your Arms  
I Am Standing Waiting  
I’m Gonna Eat at the Welcome Table  
In Every Place Where God Is Praised  
Jesus Entered Egypt  
Safe Refuge Is God’s Will for All  
 Stranger, Standing at My Door  
The Children Come  
The Scriptures Say that Jesus Came  
Travellers’ Child Laid in a Manger  
We Pray for Those with Empty Hands  
When Jesus Was a Refugee  
When Jesus Was a Refugee  
You Come Like the Lowliest  

GLOBAL SONGS OF WELCOME

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A PLACE CALLED HOME

FINLANDIA
Jean Sibelius, 1865–1957
Words and Arr. Michael Joncas

1. A place called home with com-fort for the wea-ry;
2. A place called home where ten-der-ness can flour-ish;
3. A place called home, a prom-ise for to-mor-row;
4. A place called home for ev’ry hu-man be-ing;

a place called home of nour-ish-ment and rest;
a place called home, a ha-ven from all harm;
a place called home, a vi-sion hand-ed down;
a place called home where arms are o-pened wide;

a place called home that wel-comes in the stran-ger,
a place called home where chil-dren sleep in safe-ty,
a place called home for all God’s sons and daugh-ters,
a place called home where all ex-tend the wel-come,

where one un-known be-comes a wel-come guest,
where hurts are healed, a shel-ter from the storm,
where love pre-vails and peace is ev-er found,
where none are lost, a-lone or cast a-side,

where love can find a hu-man hab-i-ta-tion;
where peace can find a hu-man hab-i-ta-tion;
where hope can find a hu-man hab-i-ta-tion;
but mem-bers of a sin-gle hu-man fam’ly;

God grant us all this grace: a place called home.
God grant us all this grace: a place called home.
God grant us all this grace: a place called home.
God grant us grace to build a place called home.

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A Stranger, Starving on the Street

1. A stranger, starving on the street, from travel, tired and sore, has found a place to rest her feet beside our church’s door.

2. She moves into our sacred space, where, from the table spread, she gives to us the cup of grace, for us breaks living bread.

3. With opened eyes and grateful hearts, inspired by her, transformed and freed, rest our thoughts among the starving poor.

4. In inspired by our and transformed and freed, come active arts, and thought-provoking word,
We bring her water, give her food, then
As astonished as we take and taste, our
we celebrate the nourishment she
A awakened to each person's need of

offer swift goodbyes; yet, with her hunger
clouded sight turns clear: this hungry one dis-
offers in this meal—an unexpected
bod[y], soul and mind, we'll strengthen, comfort,

unsubdued, she takes us by surprise:
missed in haste is Christ who feeds us here!
sacrament to bless, renew and heal.
humbly feed, and be the Christ they find!

(Opt. Tenor G# in final chord of Stanza 4)
A weary couple
LONDONDERRY AIR 11.10.11.10.11.12

1. A weary couple lodged within a stable,
   the only space where they could spend the night.
   Ooo

2. An angel came to Joseph in his dreaming
   and warned him so his family could flee.
   Ooo

3. Ooo

Were other travelers happy to be able
As they escaped king Herod's evil scheming,
Ooo

to keep her labor out of mind and sight?
the son of God became a refugee.
Ooo

But choirs of angels heard the mother's weeping,
How many children die without such warning?
But still the angels sing their hymn of "Glory"

and heaven rang with songs of peace on earth.
How many mothers will not be consoled,

They went unheard by those in comfort sleeping,
their voices choked with anger, tears, and mourning,

for Jesus came among the outcasts at his birth.
for songs unsung and stories never to be told?
redeems the world to live in love, good will, and peace.

Tune: Irish traditional
Abraham Journeyed to a New Country

Carolyn Winfrey Gillette, 2010

BUNESSAN, Gaelic Melody

1. Abraham journeyed to a new country; Sarah went with him, journeying too.
2. Mary and Joseph feared Herod's order; Soldiers were coming! They had to flee.
3. Some heard the promise—God's hand would bless them! Some fled from home, hunger, famine, and pain.
4. Did they know hardship? Did they know danger? Who shared a stranger, "aliens" too.
5. God, our own families came here from far lands; We have been home; Ruth left the home and people she knew.

Slaves down in Egypt fled Pharaoh's army; So was our Lord a young refugee.

Taking young Jesus, they crossed the border; All trusted God and started again.

Some left a place where others opened the door; Who saw their fear and gave hope instead?

May we reach out and offer a welcome As we have all been welcomed by you.
All Ye Refugees

Chelsey Scott
Kellie Haddock
Flo Paris

Verse

1. I am the
3. Go out in

Chorus

One, the earth is my hand-made work
The skies I laid them wide, beauty unfurled
Hospitability

ho-ri-zon, Creation to creation sings you home
ho-ri-zon, Creation to creation with one voice

Welcome home, gather round all ye refugees, come in.
Welcome home, gather round all ye refugees, come in.

Fine

2. Oh refugee,
I did not cast you out—
In death and broken ground, salvation springs
My body and my blood, the healing that you need come and receive
Welcome

Welcome

Welcome

Watch and wait and see, what is yet to be

A youtube link to a recording of this piece can be found here:
https://www.youtube.com/watch?v=gpTL3by3910
Away and in Danger
(Carl of the Refugee Children)

Shirley Erena Murray

AWAY IN A MANGER; James R. Murray, 1887

1. Away and in danger, no hope of a bed, the refugee children, no
   tears left to shed look up at the night sky for someone to
   know that refugee children have no place to go.

2. The babies are crying, their hunger awakes, the boat is too loaded, it
   shudders and breaks; humanity’s wreck-age is thrown out to
   die, the refugee children will never know why.

3. Come close, little children, we hold out our hand in rescue and welcome to
   shores of our land in touching, in healing your fear and your
   pain with dreams for your future when peace comes again.

Author’s Note:
This was written for non-churched as well as church people to sing
because they knew the tune and its association. It intentionally had no
Christian reference because the framework is larger than the Christian
agenda.
Build a longer table, not a higher wall,
Build a safer refuge, not a larger jail;
Build a broader doorway, not a longer fence.
When we lived as exiles, refugees abroad,

Feeding those who hunger, making room for all.
Where the weak find shelter, mercy will not fail.
Love protects all people, sparing no expense.
Christ becomes our doorway to the reign of God.

Feasting together, stranger turns to friend,
For any place where justice is denied,
When we embrace compassion more than fear,
So must our tables welcome those who roam.

Christ breaks walls to pieces; false divisions end.
Christ will break the jail walls, freeing all inside.
Christ tears down our fences: all are welcome here.
None can be excluded; all must find a home.

Text: David Bjorlin, (c) 2017, GIA Publications, Inc.
Tune: French carol, 15th c.
Verses

1. Christ is for losers, the last, and the least, welcoming
   sinners and saints to his feast, turning away those who
   bring their own bread—all those who assume they don’t need to be fed.

2. Christ is for losers, the bul lied and bruised—those seen as
   hopeless who teased and abused. Those who feel worthless disease
   bring their own key, who lock up the Church that Christ calls to be free.

3. Christ is for losers, the homeless, the poor, jobless and
   surance to cover their bill. Those who don’t know they need
   heal ing at all will pay no attention to Christ and his call.

4. Christ is for losers, the broken and ill, lacking in—
   legal” for lines they have crossed. Christ unites people differen;
   said at all will pay no attention to Christ and his call.

5. Christ is for losers, the wand’ring, the lost, those called “il-
   bring their own bread—all those who assume they don’t need to be fed.
   Christ won’t admit those who
   Christ unites people different;

Refrain

All my loss I count as gain, all of my weakness,
all of my pain. And though I die, with Christ I will
rise, for life is in Christ, the loser’s prize.

Tune: DREAM ANGUS; Scottish folk song; acc. John L. Bell, b. 1949; © 1993, Iona Community;
GIA Publications, Inc., agent

from the collection Woven into Harmony, G-7542
Commonwealth Is God's Commandment

Commissioned for the 30th Anniversary Gathering of the Alliance of Baptists

TEXT: Mary Louise Bringle, 2017
MUSIC: William Walker's *Southern Harmony*, 1835

Text © 2017 GIA Publications, Inc.

1. Common-wealth is God's com-mand-ment; com-mon goods are meant to share.

2. Shar-ing lav-ish gifts and bless-ings, love that not one mite with-holds,

3. Gen-ders, rac- es, tribes, and na-tions, hear the Ho-ly One who calls,

Ta-bles set and doors wide o-pen, wel-come an-gels un-a-ware.

stretch out arms to friends and stran-gers: God has sheep of man-y folds.

bid-ding all to work to-geth-er, brid- ing lives and breach-ing walls.

Refrain

Plead for the peace of all cre-a-tion. Pray for a place where grace is found.

Shan-ti, pax, sha- lol, mas-la-ha: com-mon good is ho-ly ground.

Shanti is the word for "peace" in Hindu and Buddhist traditions.
Maslaha is a concept in Islamic law connoting the "common good."

RESTORATION
8.7.8.7 with refrain
Community of Christ

1 Community of Christ, who make the cross your own,
2 Community of Christ, look past the church's door
3 Community of Christ, through whom the word must sound—
4 When menace melts away, so shall God's will be done,

live out your creed and risk your life for God alone:
and see the refugee, the hungry, and the poor.
cry out for justice and for peace the whole world round:
the climate of the world be peace and Christ its sun;

the God who wears your face, to whom all worlds belong,
Take hands with the oppressed, the jobless in your street,
disarm the powers that war and all that can destroy,
our currency be love and kindness our law,

whose children are of every race and every song.
take towel and water, that you wash your neighbor's feet.
turn bombs to bread, and tears of anguish into joy.
our food and faith be shared as one for ever more.

WORDS: Shirley Erena Murray (1931–)
MUSIC: Hebrew melody; arr. Meyer Lyon (1751–1797)

Words © 1992 Hope Publishing Company
From Wisdom Emerging

1. From Wisdom emerging, we fashion a space
2. Faith's journey reclaiming, we blaze a new trail
3. For ever exploring, we seek to learn more
4. The future progressing, we move through its change,

for people converging in safety and grace,
with others, claiming: "Let justice prevail!"
of Wisdom's outpouring, of Love's open door.
old systems redressing, new patterns arrange;

to shelter the freedom of one and of all
Rejecting worn paths that oppress and mislead,
Amazed at the mysteries and graces we find,
protecting all freedoms with every new choice,

in Love without border or boundary or wall.
we walk in community, cherished and freed!
we joyfully share them with all human kind.
we follow the Spirit and raise our clear voice!

Words: Larry E. Schultz
Music: Welsh hymn tune

Words © 2012 Larry E. Schultz.
Gentle Joseph Heard a Warning

Carl P. Daw, Jr.

PLEADING SAVIOR; Christian Lyre, 1831

1. Gentle Joseph heard a warning from an angel in the night;
   valiant Mary, maiden mother, roused from sleep, prepared for flight:
   thus the Christ-child's family lived out what the prophet had foretold,
   that he might be called from Egypt as God's people were of old.

2. Targets of a tyrant's army, seeking safety, fleeing strife,
   leaving house and land and kin-dred, spurred by dreams of peaceful life;
   through the desert of unknowing and the night of doubt they went,
   guided by God's promised presence, by that trust made confident.

3. Give us, God, such faith and courage when we move from place to place,
   and to those who come among us, make us channels of your grace.
   Let us see in every stranger refugees from Bethlehem,
   help us offer each one welcome and receive the Christ in them.
Go-Between God

1. Go-between God, in the Spirit of Jesus,
   reaching and welcoming, crossing divides,
   making connection where prejudice rides.
   making connection where prejudice rides.

2. Let me see value in colors and cultures,
   new to my landscape of habit or thought;
   gifts of new insight that strangers have brought.
   gifts of new insight that strangers have brought.

3. Let me find truths in another faith's scripture,
   let me share wisdom wherever it shines,
   seeking the scope of your stunning designs.
   seeking the scope of your stunning designs.

4. Let me accept revelation in science,
   all that enhances the life of the earth,
   testing technology's status and worth.
   testing technology's status and worth.

5. Let me be part of a new evolution
   honoring others who honor the good,
   standing in places where Jesus has stood.
   standing in places where Jesus has stood.

Words © 2010 Hope Publishing Company
Music © 2012 Hope Publishing Company

WORDS: Shirley Erena Murray
MUSIC: Daniel Charles Damon

Go-Between God

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God Is Still Speaking

1. God is still speaking when children beg for bread,
   roam ing through city streets, their innocence long dead.
   How can we close our eyes, complacent in our greed?
   God, move our hearts of stone to serve a world in need.

2. God is still speaking when people cry in pain,
   forced from their home-lands or enslaved for others' gain.
   How can we leave them to endure the wounds of hate?
   God, use our broken hearts, a new world to create.

3. God is still speaking when prophets pray for peace,
   seeing through eyes of faith, the day when war will cease.
   How can we cling to hate as God's name we confess?
   God, let our hearts be changed by love, the world to bless.

WORDS and MUSIC: Barbara Hamm

BRANDON

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God, how can we comprehend?

Caroly Winfrey Gillette

ABERSTWYTH; Joseph Parry, 1879

1. God, how can we comprehend though we've seen them all before lines of people without end fleeing from senseless war? They seek safety anywhere, hoping for a gift and goal; now they flee to stay alive. God of outcasts, may we see how you value yond our towns to distant neighbors' call. Spirit, may our love increase; may we reach to welcome hand! Can we know the pain they bear? Can we ever understand every one, for each homeless refugee is your daughter or your son. All your earth, till each person lives in peace; till your world sees each one's worth.

(c) 1999, Carolyn Winfrey Gillette
God, Stir Compassion in Our Hearts

WORDS and MUSIC: Barbara Hamm

ROUGH SEAS
L.M.

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Has Jesus Stood in Front of Me

Adam M. L. Tice  MORNING SONG; Wyeth's Repository of Sacred Music, 1813

1. Has Jesus stood in front of me, unseen before my eyes? He comes, a weary refugee, and calls through strangers' cries.

2. Has Jesus met me in the street in someone I found strange—

3. Has Jesus knocked up—on my door and sought a place to stay? If one who seeks a bite to eat, or asks for extra change?

4. Will Jesus find us puffed with pride, or humble, last, and least? He refuses to bless the poor, will God turn me away?

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Hear Us, O Lord,
As We Voice Our Laments

Words: David Landegent © 2010 David Landegent
Music (LANGRAN 10.10.10.10): James Langran, 1861, P.D.

1 Hear us, O Lord, as we voice our laments;
2 Heal those who have been pierced by wicked lies;
3 Undo the plans that wicked ones devise;

help the oppressed and be their sure defense;
shield them from evil lurking in disguise,
let all their scheming bring their own demise;

guard them from plots of scheming enemies;
and from oppressors thinking “No one sees;”
then with great fear all peoples will agree:

be a strong refuge for all refugees.
be a strong refuge for all refugees.
God is a refuge for all refugees.
A Prayer for Refugees

The litany may begin with the reading, chanting, or singing of Psalm 64.

Hear us, Lord, as we raise our voices;

in you we take refuge.

Preserve those whose life is threatened by enemies
and who are the target of bitter words or evil schemes.
Remember those who are vulnerable and exposed,
those who are victims of natural disaster, war, and persecution,
those suffering anguish and sorrow.

Bring them to safety;

in you we take refuge.

Give shelter to those seeking a hiding place,
to those torn from their homes,
those who are separated from loved ones,
those who are lost or have run away.

Bring them to safety;

in you we take refuge.

You look with mercy and love on all refugees.
Help us to welcome the stranger, befriend the lonely, and show compassion.
Allow your Spirit to move in us and teach us to seek justice,
to love mercy, and to walk humbly with you, telling of all your works.

Let us rejoice and give praise;

in you we take refuge.

Melissa Haupt, 2011, © Creative Commons Attribution-NonCommercial-ShareAlike
Here to the House of God We Come

Here to the house of God we come, home of the people of the
There is a knock-ing at our door, sound of the home-less of the
God who is shel-ter, who is home, in bor-rowed rooms you came to
Shel-ter us, ten-ants of your love, gath-er us round a com-mon

Way, here to give thanks for all we have,
world, voice of the fright - ened ref - u - gee,
live, plead-ed to save the dis - pos - sessed,
fire, warm us in com - pa - ny with Christ,

nam-ing our needs for ev - ery day, we who have roof and
cry of the chil-dren in the cold, ask-ing the least that
cru-ci-fied, lay in bor-rowed grave, these are no strang-ers
give us the heart to feel, to share ta - ble and lodg-ing

sure safe - ty and shel-ter for the
of a place to rest our
this is your fam - i ly who

rent and bread, sure of a place to rest our
is their right, safe-ty and shel-ter for the
in your eyes, this is your fam - i ly who
with-out bond, space in our liv-ing, in our

WORDS: Shirley Erena Murray
MUSIC: Colin Gibson

KHAO I DANG
8.8.8.8.8.

Words and Music © 1992 Hope Publishing Company
head.
night.
cries.
land.
How Big Are Your Arms, O God?

Carol Meier

(for verse 2)

1. How big are Your arms, O God?
2. Could You be found in these?
3. Your love, it knows no bounds.
4. Help us to live in love.
5. We are Your arms, O God.

How wide is Your welcome here?
the immigrant, refugee no creed.
no gender, no race, no creed.
with all who would disa-gree;
yes, we are Your welcome wide.

How far will Your grace reach out to embrace?
stronger than hate, Your love is the
we go down in Your name;
Your love, we profess...
brace the stranger both far and near? D.S. (to verse 2)

Refrain

Your love reaches beyond our walls, how vast, how wide, how deep, how high! Your love emanates far and near.

brace kin; those yearning to be made free!

gate; this world and Your kingdom meet, to refrain

side. May love be our unity, to refrain

claim. Let all find a place inside!
30  Eb  D♭/F  Eb/G  Ab  Eb/G  Fm  Eb  D♭  Eb/sus

powers, compels, and calls. Like You, may we love

35  D♭/Ab  D♭/Ab  Ab  Last time  Fm  Fm  Eb

after verse 2, 3, 4

35  all.  Ab  all.  Like

40  D♭  Eb/sus  D♭/Ab  D♭/Ab  Ab2

You, may we love all.
I Am Standing Waiting

WORDS: Shirley Erena Murray
MUSIC: Traditional French melody

Au Clair de la Lune

1. I am standing waiting, waiting at your door,
   one of hunger's children from a billion poor,
   though you cannot see me, though I am so small—
   listen to my crying, crying for us all.

2. I stand at your table asking to be fed,
   holding up my rice bowl, begging for your bread,
   I stand at your school-room longing just to learn,
   hoping that you'll teach me ways to live and earn.

3. I stand at your clinic begging for vaccine,
   I stand at your wash place where the water's clean,
   I stand at your office, begging the Heads of State,
   I am just a child, so I must hope and wait.

4. I stand in your churches, listening to your prayers,
   long to know a God who understands and cares.
   If there is a God, a God who loves the poor,
   I'm still standing waiting, waiting at your door.
Welcome Table
African-American spiritual

I'm gonna sit at the welcome table; I'm gonna sit at the welcome table one of these days, hallelujah; I'm gonna sit at the welcome table one of these days. (One of these days.)

I'm gonna eat with my sisters and brothers...
We're gonna feast on milk and honey...
I'm gonna eat and drink with Jesus...
Here all the world will find a welcome...
In Every Place Where God is Praised

1. In every place where God is praised by many or by few;
   Wherever searching leads to faith or love melts hearts of stone;
   Where new life rises from death’s hold: God’s presence will be known.

2. In worship we draw near to God by listening for the Word
   Whenever prayer breathes life and hope begins a new;
   To feast on gifts that help us be Christ’s body in the world.

3. Christ sends us to the world to live as light and salt and yeast,
   That weaves through scripture, sermon, song, and lifts our hearts when heard.
   With patient, refuge, to share the Spirit’s peace.

4. Quiet peace surpasses all our striving seeks to gain
   With willing hearts to seek and serve the last, the lost, the least.
   Still goes before us through life’s maze and waits to meet us there.

Text: Carl P. Daw, Jr., (c) 2012, Hope Publishing Company
Tune: English melody; arr. Ralph Vaughan Williams, 1906
Jesus entered Egypt
KING'S WESTON 65.65D

Jesus entered Egypt fleeing Herod's hand,
Jesus was a migrant, living as a guest
Jesus crosses borders with the wandering poor,

Living as an alien in a foreign land,
with the friends and strangers who could offer rest,
searching for a refuge, for an open door,

Far from home and country with his family,
Do we hold wealth lightly so that we can share
Do our words and actions answer Jesus' plea:

Was there room and welcome for this refugee?
shelter with the homeless, and abundant care?
"Give the lowly welcome, and you welcome me"?

Tune: Ralph Vaughan Williams, 1925, ©1931 Oxford University Press, London
Safe Refuge Is God's Will for All

Setting by Robert J. Weaver and William A. Pasch

SAFE REFUGE (CMD)

1. Safe refuge is God's will for all our fear would turn away. How
2. Prophetic *Amos chides the rich who dine and drink and chant. Their
3. Our Savior journeyed homeless too, through his ministry, in
4. Those not invited at the first shall yet enjoy the feast. Heed
5. Creator God, whose mansions wait; Christ Jesus leading on, pre-

(* Amos 6:4-7)

preparing restful rooms for all travelers reaching home; A-
can we not help suffering ones find shelter day by day? Our_
selfish, heedless din drowns out the cries of those in want. So,_
serving others showing us Love's generosity. A -
well the Gospel's just rebuke: the greatest shall be least; for_
par ing restful rooms to greet all travelers reaching home; A -
bun-dant Spir-it, fir-ing faith in hope and char-i-ty: Great
dwel-lings and our goods, are but the gifts of Ho-ly Grace, not let our wor-ship, pray'r and song re-new our call to share pro-
mong us still, both guest and host, Christ o-pens wide the door to all God's crea-tures need a home, a ha-ven from the pain of bun-dant Spir-it, fir-ing faith in hope and char-i-ty: Great

Three in One, unite us now in hos-pi-tal-i-ty!
mer-it of our own, with-out God's wel-com-ing embrace.
tec-tion and fit sus-te-nance with all who need our care.
those de-nied a life of peace, in health and sub-stance poor.
sep-a-ra-tion from the fold. The Shep-herd calls a-gain.
Three in One, unite us now in hos-pi-tal-i-ty!
Stranger, Standing at My Door

1. Stranger, standing at my door, you disturb me
   in the night: you have needs I can’t ignore,
   you have eyes that speak your plight. Do I know you,
   you have begged away your pride. If you passed...

2. You are strange in speech and dress, you have children
   at your side, you are not like one of us—
   you have begged away your pride. If you passed...
   you are angel come to stay? You are mes-

3. I am fearful of your claim, yet I cannot
   turn away. Stranger with the foreign name,
   I am fearful of your claim, yet I cannot
   I can’t ignore...

WORDS: Shirley Erena Murray
MUSIC: Jane Marshall

Words © 1997 Hope Publishing Company
Music © 2008 Hope Publishing Company
name-less face, battered woman, detainee,
cross my screen I might switch you out of sight,
ger and guest, you the Christ I can't ignore,
can't ignore.

hungry youth or welfare case, jobless parent, refugee—
worlds away you might have been, yet you stand here in the night.
you my own compassion's test, stranger, standing at my door.

Do I know you, name-less face?
Do I know you, name-less face?
You, the Christ I can't ignore.
The Children Come

Carolyn Winfrey Gillette

FINLANDIA; Jean Sibelius, 1899

1. The children come, not sure where they are going; some little ones have seen their siblings die. They've traveled north, a tide that keeps on growing, a stream of life beneath the desert sky. Their welcome here? Detention, overflow.

2. The children come in search of something better; they've traveled here with nothing in their hands. On one boy's belt, a number carved in leather leads to a telephone, a brother here, a plan. They come alone or sometimes band together where they are afraid. Be on each bus where children sense the danger, as angry crowds are shouting, "Go away!"

3. O Christ our Lord, you welcomed in the stranger; you blessed the children, telling them to stay. Be in the desert, with the tired and injured; be at the mercy of me. For unto such as these belongs your kingdom, and in each church, it is your face we see. May we, your church, respond in truth and action, and with you, Lord, say, "Let them come to me."

4. God, let each one know justice, peace, and welcome; and may your gift of love, as crowds unite that we will understand. Gathering; they bring a plea that we will understand. Gathering, as angry crowds are shouting, "Go away!"
The Scriptures Say that Jesus Came

1. The scriptures say that Jesus came to rend the walls of hate and shame. Yet walls are what we crave to build; it is our most destructive skill.

2. O church, put down your trowels and stones and listen while creation groans, as one more wall goes into place, a testament to our disgrace.

3. O Spirit, come, and help us see that no one can be truly free until, by God’s unfaithing grace, we meet each other face to face.

Tune: Columbian Harmony, 1825; harm. Louise McAllister, 1958
Text: John Thornburg, (c) 2007, Wayne Leupold Editions
Travellers’ child

1. Travellers' child laid in a manger, refugee to Egypt bound,
   pilgrim youth, yet not a stranger when your Father's house you found.

2. Guest who vintaged wine from water, wandering healer trimmed with balm,
   fo-reign-er whose hearth brought her heart-thirst to your well of calm.

3. Homeless squatter in a garden, feaster in a rented room,
   scape-goat for another's pardon, sleeper in a borrowed tomb.

4. Strange wayfarer to Emmaus, vagabond on the distant shore;
   fright to friends ("Does sense betray us?") when you stood with them once more:

   Christ, who set aside your glory to reclaim our wayward race,
   Jesus, outcast and offender to those certain of God's will,
   risen Lord, be there to meet us when life dawns eternally;
   help us read salvation's story in each passing heart and face.

   in our leisure and our labor give us grace to find you there.
   may your promised blessing greet us, "In all these you welcomed me."

Words: Carl P. Daw, Jr. copyright © 1994 Hope Publishing Co., Carol Stream, IL. Reproduced by permission.
Tucson, 10.07.1993
We Pray for Those with Empty Hands

1. We pray for those with empty hands, whose hopes have all but died, who
   search for work in troubled lands, where walls and wars divide. We
   pray for refugees whose bread is earned at such great cost, whose
   work to keep their families fed means cruel borders crossed.
   (final only)

2. God, help us see our sister's need and feel our brother's pain; help
   us to reach beyond our greed and what we stand to gain. God, peace and plenty come to birth and bless the human race. Then
   help us change systemic wrongs that make the world unjust. Your hungry children shall be fed, the poor be lifted up; and
   kingdom to the meek belongs—one built on love and trust.
   all shall feast on living bread and drink the blessing cup.

We Pray for Those with Empty Hands

WORDS and MUSIC: Barbara Hamm

REFUGEE
C.M.D.

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When Jesus Was a Refugee

1. When Jesus was a refugee, he lived among the poor. I see him then—
   if I take him in, I see the suffering.

2. When Jesus was a refugee he gave safety from King Herod_ and shelter from the wind.
   He's knocking on my door, through his eyes and learn to be like him.

3. For Jesus is a refugee and I see him now. He's looking on my door.

WORDS: Daniel Charles Damon © 2007
MUSIC: Traditional, Arr. © 2007 Daniel Charles Damon

ST. JAMES INFIRMARY
Irregular
WHEN JESUS WAS A REFUGEE

Unison

When Jesus was a refugee from Herod's cruel tyranny, an
Jesus lef his parents' home, without a place to call his own, he
Jesus died upon a cross alone, with few to mourn his loss, a
ri-sen, Christ still makes his home with everyone who walks alone, and

exile in a foreign place, a child in need of saving grace, we
walked with strangers on the street and lived with those he chanced to meet — a
friend came forth to offer room for him within a garden tomb. They
with the people on the street, still waits in line for bread to eat. The

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wonder who it was God led to shelter him and give him bread. We fisherman in Galilee and new-found friends in Bethany. Would gently took his body there, anointing him with gentle care. Would time is now. we must decide. Will we pass by the other side, or

wonder too, had we been there, would we have been as quick to share? we have welcomed him that way and given him a place to stay? we have heed of God's request and helped to lay our Lord to rest? Will we follow Love's command and

When reach out with a helping hand? Now
You Come Like the Lowliest

COLUMCILLE (DOMHNACH TRIONOIDE) 11.11.11

1. You come like the lowliest people on earth,
   with humble appearance and no signs of worth.
   You come as the beggar we pass on the street
   who asks us for something to drink and to eat.

2. You come as an alien, a stranger and guest,
   a wanderer seeking compassion and rest.
   You come with the homeless, the wayward and lost,
   and call us to join you, not thinking of cost.

3. Awaken our hearts to your call, strong and sure,
   that comes to us still in the lives of the poor.
   God, guide us in making the difficult choice
   to follow the sound of your beckoning voice.

Tune: Gaelic traditional
Singing Welcome through the Witness of the Global Church

There are many ways that congregational song can be used powerfully to express welcome. The preceding songs in this resource articulate welcome eloquently and persuasively from a largely Anglo-North American perspective. However, it can also be deeply meaningful to sing our hospitality through songs in languages other than English, which are shared with us by communities across the world. This kind of singing can have a prophetic quality: we sing toward a day when our communities will reflect the radical hospitality of the One who inspires our song. Jesus told his disciples to preach the gospel to “the whole inhabited earth;” in singing the songs of our siblings in Christ, we invite them to preach to us.

When introducing songs in languages other than English, I like to take a few moments at the beginning of worship to teach the song to my congregation by breaking it down into its component parts. I might go over the unfamiliar language first, lining-out the text in small portions and having the congregation sing it back. Then, I would teach the melody line-by-line, giving special attention to any tricky rhythmic features or melodic leaps. Many of these songs can and should be taught by rote, without tying people to a printed page; this leaves them free to embody the song through possible movement, clapping, stomping, and dancing. Consider teaching these songs to your choir first, so that in worship they can support the congregation’s learning with confidence. Consider using newly introduced material several weeks in a row, to allow the new and different song to become a familiar friend. Engaging in these teaching techniques does not have to detract from the flow of worship; rather, these approaches demonstrate that learning together in community is in itself an act of worship.

-- Hilary Seraph Donaldson

To give you a better sense of these songs and how they might be used in worship, have a look at the following examples online:

**Hallelujah (Palestine)**  
Video: [Debbie Lou Ludolph, Music that Makes Community](https://youtu.be/3nulcVQj65M)

**Khudaayaa, raeham kar / Have mercy on us, Lord**  
Video: [Scott Weidler, Music that Makes Community](https://youtu.be/3nulcVQj65M)

**Kwake Yesu nasimama / You’re the solid rock of my life**  
Kenya is the location of Dadaab, a major Somali refugee camp.  
Video: [YouTube user logick1705](https://youtu.be/3nulcVQj65M)  
This video is quite upbeat, but I like to do this piece with a more anthemic, praise-and-worship vibe; try it out and see what approach resonates most with your community.

**Las mesas partidas / These Tables Divided**  
Video: [World Council of Churches, Hosanna! Pilgrim Songs](https://youtu.be/3nulcVQj65M)

**Murassalat**  
Video: [English Congregation, Geneva Lutheran Church, Geneva, Switzerland](https://youtu.be/3nulcVQj65M)

**Na nzela na lola**  
Video: [https://youtu.be/i7LXfg8agqk](https://youtu.be/i7LXfg8agqk)
Nita mwimbiya Bwana
Video: World Council of Churches, *Hosanna! Pilgrim Songs*

Salaam aleikum
Video: Eastminster United Church

Shukuru
Video: Hilary Donaldson, *Music that Makes Community*

Ya rabba ssalami / You, God of peace
Video: Amanda Powell
God Welcomes All

God welcomes all, strangers and friends;

God’s love is strong and it never ends.

This “short song,” as the Iona Community calls it, can be especially effective as a means of setting a welcoming tone for a service (especially an ecumenical one). Like most such songs, it needs to be sung several times, adding and improvising harmony with each repetition.

TEXT: John L. Bell, 2008

Text and Music Transcr. © 2008 WCRC, Iona Community (admin. CTA Publications, Inc.)
Palestinian Hallelujah

Palestine

Firmly

Hallelujah, hallelujah, hallelujah, hallelu.

Hallelujah, hallelu, hallelujah, hallelu.

Hallelujah, hallelu, hallelu, hallelu.

Hallelujah, hallelu, hallelu, hallelu.

Hallelujah, hallelu, hallelu, hallelu.

Hallelujah, hallelujah, hallelujah, hallelu.

from the songbook, Sing the Circle Wide: Songs of faith from around the world (Waterloo, ON: Kanata Centre for Worship and Global Song, 2016).

Words: Traditional Liturgical
Music: Traditional Palestinian
Syrian Hallelujah

Syria

To sing a song from Syria in these days when Syrians have been displaced from their homes by violence offers a reminder of the ancient and beautiful worship practices of Syrian Christians and Jews, and makes this Hallelujah both a song of praise and a song of solidarity. A simple accompaniment of drum, tambourine, and finger cymbals gives this song a Middle Eastern soundscape.

Debbie Lou Ludolph (text), from the songbook, *Sing the Circle Wide: Songs of faith from around the world* (Waterloo, ON: Kanata Centre for Worship and Global Song, 2016).

Words: Traditional Liturgical
Music: Traditional Syrian
Hola! Cómo estás?

Doy gracias a Dios porque estamos aquí.
We're joyful and thankful that God brings us here.

Qué hermosos resultas y así compartimos
How beautiful it is when we share in God's love, here to gether!

Bienvenida, Bienvenida! Bienvenido seáis, alabando,
Tir el amor del Señor. Take my hand, my brother, side by side,

2. Mos al Señor!
we'll walk with God.

Used with permission by Hispanic World Publishers-Baptist Spanish Publishing House.
Have Mercy on Us, LORD

(Urdu: Khudaayaa, raeham kar)

1, 3. Khudaayaa raeham kar, Khudaayaa raeham,
(1, 3. Have mercy on us, LORD, have mercy on us.)

Khudaayaa raeham kar, Khudaayaa raeham,
Have mercy on us, LORD, have mercy on us.

2. Masii haa raeham kar, Masii haa raeham.
2. Have mercy on us, Christ, have mercy on us.

Masii haa raeham kar, Masii haa raeham.
Have mercy on us, Christ, have mercy on us.

Masii haa raeham kar, Masii haa raeham.
Have mercy on us, Christ, have mercy on us.)

Words: Traditional, Pakistan
Music: KHUDAAYAA; R. F. Liberius, Pakistan

Transcription © 1990, GIA Publications, Inc.
Here on Jesus Christ I Will Stand
Kwake Yesu Nasimama

Swahili:
Kwa - ke Ye - su na - si - ma - ma, ndi - ye

Refrain:
Here on Je - sus Christ___ I will stand. He's the

1. There's no other place___ I can hide 'til the
2. It is not the work___ of my hands that has
3. When my days on this___ earth are done, and I

Here on Jesus Christ I Will Stand
Kwake Yesu Nasimama

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Here on Jesus Christ I Will Stand

SATB and piano

G

D

G

ma, ndi-ye mwan-ba ni salama.
life. He's the solid rock of my life.
flood, and I'm saved because of his blood.
days, Jesus Christ will be my heart's praise.
fear- in Christ's righteousness I am here.
Las mesas partidas
These tables divided

Las mesas partidas mejor comparamos, beber.
These tables divided we're eating and drinking.

Vamos juntando. Las mesas partidas mejor comparamos, beber.
We're eating and drinking together. These tables divided are united.

Days of the table, the crumbs give hope to the needy. The justice.

1. El hambre que clama, justicia de manera.
1. We're crying with hunger: The justice.

1. Et quand nous réclamons la paix, la justice, des miettes du repas soutiennent l'espoir.
1. And when we call for peace, the crumbs of the meal sustain hope.

Am7/D Am7/D Gm7
D

Am7

Am7
bre de justi\-cia, ra\-zón pa\-ra un pac\-to. La
hun\-ger for jus\-tice, the ba\-sis for cov\'-nant. We'll
just\-ice af\-fam\-és, soy\-ons donc tous d'ac\-cord. À

me\-sa con to\-dos nos va tran\-for\-man\-do.
join at the ta\-ble and sure\-ly we'll be trans\-formed.
ta\-ble, en\-sem\-ble! va nous tous trans\-for\-mer.

2. Ayuno ofrecido: comer compartido:
acuerdos tomados: Dios va confirmando.
Comida que abraza: razón de esperanza:
Justicia en el mundo: Dios va aconteciendo.

2. The fast that we offer, the meal that we're sharing,
agreements we're making, our God now confirms them.
The food that unites us gives reason for hoping
because God is bringing a world that is just for all.

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Murassalat nina kulumurassalat
We are all ambassadors

as taught by Beatrice Mokhtar Mamouzi: Sudan
1. We are all ambassadors. We are all ambassadors of Jesus.
2. Tell it to all people that there are witnesses here, ambassadors of Jesus.
3. Hallelujah! There are witnesses here, ambassadors of Jesus.
Malembe
Na nzela na lola / We know

Democratic Republic of the Congo

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Additional verses: replace “hope” with “pray”, “sing”, or “act”.
Lingala pronunciation: *Nah zay-lah nah loh-lah toh-koh-tahm-boh-lah mah-lehm-bay*

from the songbook, *Sing the Circle Wide: Songs of faith from around the world* (Waterloo, ON: Kanata Centre for Worship and Global Song, 2016).
Nita mwimbiya Bwana
I will sing to the Lord

Leader

1. Ni - ta mwimbiya Bwana kwa kuwa Ye - ye A - me - ni - o - na. (Ni - ta)

All

Ni - ta mwimbiya Bwana kwa kuwa Ye - ye A - me - ni - o - na. (Ni - ta)

Leader

Ni - ta mwimbiya Bwana kwa kuwa Ye - ye A - me - ni - o - na.

All

A - me - ni - o - na.

Ni - ta mwimbiya Bwana kwa kuwa Ye - ye A - me - ni - o - na.


2. Ni-ta mwi-mbi-ya Bwa-na kwa ku-wa Ye-ye a-na ni pen-da. (Ni-ta)
3. Ni-ta mwi-mbi-ya Bwa-na kwa ku-wa Ye-ye a-na ni ju-wa. (Ni-ta)

**Literal translations, not for singing:**

1. I will sing to the Lord because God cares for me.
2. I will sing to the Lord because God loves me.
3. I will sing to the Lord because God knows me.

1. Ich will dem Herrn singen, denn er sorgt für mich.
2. Ich will dem Herrn singen, denn er liebt mich.
3. Ich will dem Herrn singen, denn er kennt mich.

1. Cantaré al Señor porque Él me cuida.
2. Cantaré al Señor porque Él me ama.
3. Cantaré al Señor porque Él me conoce.

1. Cantaré ao Senhor porque ele cuida de mim.
2. Cantaré ao Senhor porque ele me ama.
3. Cantaré ao Senhor porque ele me conhece.
from the songbook, *Sing the Circle Wide: Songs of faith from around the world*, published by the Kanata Centre for Worship and Global Song

Words: Traditional Ghanain (Arabic)

Music: Traditional Ghanain

Arrangement: Marc Anderson and Marty Haugen © 2006, GIA Publications, Inc.

Adaptation: Marc Anderson and Marty Haugen © 2006, GIA Publications, Inc.
Salam Alaykum
Salam Alaykum Liya

May peace be in your homes,
May peace be in your land,
May peace be in our world.

Leader
Saalam Alaykum,

D.S. al Fine
To repeat

All

Salam Alaykum
Salam Alaykum Liya
Shukuru
Thanking You

Worship Chorus, Sudan
Trans. and arr. Greg Scheer

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Ya rabba ssalami
You, God of peace

Palestine / Lebanon

from the songbook, Sing the Circle Wide: Songs of faith from around the world
(Waterloo, ON: Kanata Centre for Worship and Global Song, 2016).

Words and Music: Traditional Palestinian and Lebanese
Ya rabba ssa-la-mi, im la’-qu-lu-ba-na ssa-lam.
Ya rabba ssa-la-mi, im nah bi-la da-na ssa-lam.
God of peace and justice, let every heart be filled with peace.

Ya rabba ssa-la-mi, ssa-lam.
Ya rabba ssa-la-mi, ssa-lam.
God of justice, let there be peace.

Ya rabba ssa-la-mi, im la’-qu-lu-ba-na ssa-lam.
Ya rabba ssa-la-mi, im nah bi-la da-na ssa-lam.
God of peace and justice, let every heart be filled with peace.

Ya rabba ssa-la-mi, ssa-lam.
Ya rabba ssa-la-mi, ssa-lam.
God of justice, let there be peace.

Ya رواب السلام أمطر علينا السلام
Ya رواب السلام املا قلوبنا سلام
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