



Women's Sacred
Music Project

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Resounding Voices - Introduction

There is a compendium of Medieval Latin poetry collected by F.J.E Raby. It is intended to be a representative selection of what he calls: 'this vast body of Latin verse . . . which was the product of a thousand years of assiduous composition'. But one of the greatest and most radical voices is excluded. Raby and his compilers did not consider the amazing and wonderful words and music of Hildegard of Bingen worthy of inclusion. And this despite its rootedness in a living, vibrant, singing community. Eh!

Lyn Loewi, President of The Women's Sacred Music Project, wrote a brief survey of women's hymnody – or the lack of it – through the years. She began from the publication of *Hymnal 1982*, and reflecting on how much has changed over the intervening forty years, with many more women in church leadership:

They have so much to say. How do we sing a new song? While we honor the men whose music and text have inspired our worship, we have normalized the invisibility of women, unconcerned about their absence, their missing wisdom, the prophetic voices silenced.

Women have certainly been silenced throughout the long tradition of Christian music, as in Christian scholarship and leadership. We can only guess what has been lost, as wonderful imaginations and intellects, that could have spun words and melodies out of living experience, were shut up by repressive convention.

But, as collections such as this demonstrate, even where women through the centuries have taught, and spoken, sung and written music, their output has been systematically hidden from view, so that there has been no opportunity to discern or develop a female tradition, or even a fully human tradition, where women as well as men play their part. We don't know how many Hildegards longed to express their faith, but never had the chance. But we can rejoice in those who did, and sing their songs into life.

As in many other fields of human life, while we mourn those whose creativity withered on the stem, the truth is that women's writing is there to be rediscovered throughout biblical and Christian history. Wherever the Spirit has moved, or Wisdom has set out her feast, women have responded in song. It sometimes takes only a minor excavation, the slightest twitch of the cloak of anonymity, to uncover a sparkling gallery of wonderful writers.

Let me mention a couple of examples. There are many, many more.

The Moravian Herrnhut Community, established by Nicholas von Zinzendorf in 1727, encouraged women to write and sing together constantly, in *Poeten-Liebeshmahle* (Poets' Love-Feasts) and great community choirs. The *Herrnhuter Gesangbuch* plus supplements, published from 1735-1747, gathers this great outpouring of creativity, and just over 10% of the writers are known to be women. They are known by name, and in the 1981 reprint, they emerge wonderfully from obscurity in a series of biographical notes. These songsters of the Moravian Church were community leaders at home, or travelling missionaries who took their message and their songs throughout Europe and into America.

Remember: it was the songs of the Moravians that warmed the hearts of John Wesley and his brother, Charles.

At around the same time, and covering the next couple of centuries, the Great Awakenings saw an outpouring of song in Camp Meetings and Revival Rallies. Here, for example, the 'laureate' of Chautauqua, Mary Artemisia Lathbury, wrote such hymns as 'Break Thou the bread of life' and 'Day is dying in the west', whose words still capture the essence of worship under the expanse of heaven, in the company of the disciples, or the seraphim. As in Herrnhut, songs often emerged in the singing, using less formal musical styles which allowed members of the congregation to call out new words, or improvise musical variations.

As revival spread back across the Atlantic to awaken the British churches, writers such as Frances Ridley Havergal expressed a deep piety. Her 'Take my life and let it be' is included in this collection. It is a hymn that emerged in her own mind after an evening gathering at which there were a number of unconverted people, and she prayed: 'Lord, give me ALL in this house'. When her prayer was granted, she writes, she was too happy to sleep and spent the night in praise, and 'these little couplets formed themselves and chimed in my heart, one after another, till they finished with, *Ever, ONLY, ALL* for Thee!' Incidentally, I can remember singing this hymn as a child, significantly, a *girl*, finding my identity as a rather scholarly individual. I was told on all sides that no-one likes clever girls, and I would never find a husband if I went on like that. This was the only hymn that referred to the intellect as a gift that God could use, and I used to sing it with determined fervor and shining eyes.

This was also the era of movements for social reform, rooted in the same desire to transform the world in answer to the divine call. Henry Ward Beecher's *Plymouth Collection* refers specifically in its preface to 'the Great Humanities', which 'the Gospel develops, whenever it is faithfully and purely preached,' including, 'hymns of Temperance, of Human Rights and Freedom, of Peace and of Benevolence'. In these sections of the book, are hymns on subjects such as the abolition of slavery, the relief of poverty, access to education, and equal participation of women, including women's suffrage. The collection included 90 hymns attributed to women, and many others that are unattributed, many of which are traceable to women writers, or may well be by women.

Their texts are amazing. Caroline Seward's anti-slavery hymn directly references Miriam and her dancers on the shore of the Red Sea, and another abolitionist hymn by Elizabeth Cabot Follen, a friend of the Beecher family, foregrounds the perspective and voice of the enslaved person, in a direct challenge to the singing congregation.

Once again, the movements for change resounded from shore to shore across the Atlantic. The wonderfully outspoken British Unitarian, Harriet Martineau's texts appeared in the Beecher collection, both acknowledged and anonymously. And there were many other breathtaking visions of hope for a fairer future. Poet and social activist, Dorothy (Dora) Greenwell was a friend of Josephine Butler, and

corresponded with Christina Rossetti. Her long poem, 'Veni, veni Emanuel', ends with words now used as a hymn. The words sound startlingly post-modern for a hymn written in the mid-nineteenth century:

Each heart's deep instinct, unconfessed,
each lowly wish, each daring claim,
all, all that life hath long repressed
unfolds, undreading blight or blame.

There's a whole world of hope and challenge there!

This is a complex story, of course, and women have also been deeply implicated in the social forces that drove colonialism, inequality and injustice, and continue to be so. Reni Eddo-Lodge takes the argument to the white feminist movement:

Feminism needs to demand a world in which racist history is acknowledged and accounted for, in which reparations are distributed, in which race is completely deconstructed. . . At the point in which feminism has become a placidly white movement that claims to work on behalf of all women, but doesn't question its own overwhelming whiteness, we really need to think about starting again. . . . Demands for equality need to be as complicated as the inequalities they attempt to address.

It should be impossible to call for women's voices to resound without recognizing the immense variety of voices which are also suppressed, anonymized and silenced. It is worth discerning and hearing those voices wherever they are raised in the cause of inclusion, justice and freedom, awakened by the power of God's Spirit. The current collection does exactly that.

An introduction to a collection can do no more than touch the fabric of time to pick up the thrilling resonance of voices waiting to be discovered. Wherever we peel back the deadening layer of anonymity or suppression, the song resounds – re-sounds – under our hands. It has been a huge privilege for me to contribute, even in a small way, to a project like this, which has given voice to such a diversity of language, style and context.

Lyn Loewi, President of The Women's Sacred Music Project, wrote in an email about the process of compilation:

There are various styles and spiritualities represented: Episcopalian, Black Catholic, Reform Jewish, and Other. I hope you can appreciate the joyful mixture. We decided to throw off our cautious, perfectionist ears in search for something that speaks to a wider group.

So what happens when all those hidden voices emerge to resound in our singing? One thing is that we hear echoes from centuries, even millennia ago. There is a surprising variety of women embedded in the biblical record. Many, of course, are anonymous. Some names are preserved seemingly against all odds: Shiphrah and Puah, two Hebrew midwives who ebulliently defied Pharaoh's edict to commit

infanticide on the Hebrew male babies. These are celebrated for their skill and cunning by Mary Louise Bringle's and also appear in a text by Jeanette Lindholm, alongside another hidden name: Rizpah, whose story, like theirs, shines a light of resistance on the brutality of patriarchal violence.

Women in biblical record are proportionally far more likely than men to remain unnamed, or even unmentioned. For example, we have to imagine all the daughters whose existence must be assumed alongside the proudly named sons who carry the genealogy of God's people forward. A few step out from the shadows. Moses and Aaron's sister, Miriam, is a powerful voice in scripture, literally so, since she calls the dancers to join in her song of triumph, at the crossing of the Red Sea. Naturally enough in a collection celebrating Resounding Voices, her song commands attention in several of the hymns. Incidentally, Miriam also demonstrates the complexity of women's lives, to which I have already referred. While the midwives and Rizpah engage in resistance to the death and destruction of patriarchal war-games, and so does Miriam in her actions, but her song celebrates the destruction of the enemy, as an act of divine wrath. The hymns (including my own) tread carefully round that fact.

The women who appear among the followers of Jesus fare no better in having their voices heard. Mary Louise Bringle's text also honors the woman with the flow of blood and the Syrophoenician Woman, and seeks to disentangle the conflated identities of Mary Magdalene, confused by willfully ignorant scholars under a single scurrilous identity. Mary the first apostle becomes obscured behind Mary the prostitute, a far more controllable female persona for church authorities. As Hannah Brown's hymn reminds us, she is 'first to know Christ rose, sent as an apostle'.

Among these is the woman who is tTraditionally, another Mary, Mary the mother of Jesus, is pretty well the only woman one whose name appears in hymnody: Mary the mother of Jesus. The benefit of a collection like this is that she takes her place in the line of women who have been part of the story of God's people, and among the many women who followed Jesus, honored. So these hymns honor Mary as a real living woman, whose story is woven through the gospel narratives.: Mary, first among believers, first among the exiles, first among disciples . . . in Delores Dufner's words.

And the story moves on, to The story of Dorcas, takes us into in the early church, and a hymn that includes a whole practical language not often heard in traditional hymnody. When she died, Dorcas was deeply mourned for the way she offered resources to the poor people of her community, described in the hymn as 'sewing, cooking, teaching, listening' – perhaps the only hymn to mention 'sewing'. I'll stop short of the spoiler alert, in case you don't know the end of the story!

So women serve and sew, and dance and sing. And one of the joys of biblical imagery is that the same kind of language is also used of God. The biblical creation narratives are often confined to Genesis 1 and 2, which are of course rich in stunning descriptive language. But we can look beyond these, to include the person of Wisdom, Sophia as creator, in Proverbs 8:22-31. From this source comes the idea of God 'delighting' in creation, and also the creation of the mountains. Another of Bringle's hymns interweaves these with the two Genesis accounts, including the vivid language of 'kneading',

‘breathing’ and ‘knitting’, from Genesis 2. There is a feast of biblical language in another of Lindholm’s hymns, ‘Tell again the joyful story’, where divine creativity and laughter stand alongside the pains of birthing, tears and deep waters. If we are to join with this dancing God, we must learn the steps of suffering, and hear the Spirit-filled prophets calling us to feed the hungry, ‘sweep away debris of anger’ and war.

Lindholm goes one stage further in this text, celebrating God in the feminine gender, ‘she’ and ‘her’. The God who has been bound tight in masculine grammatic constructs now escapes into the freedom to be ‘her’.

Wisdom is a fully female image of God. In Proverbs 8, God gives birth to Wisdom, and it is Mother and Daughter who call the world into being, and delight in its artistry. She is also described by a playfully untranslatable word, which is free to be rendered, ‘playmate’, ‘designer’, ‘planner’; or, indeed, ‘architect’ as in Jacque Jones’ ‘We long to know her’. Jones writes about the use of feminine pronouns for God, ‘I had never written a hymn that assigned God any gender, always thinking that God encompasses all genders but not digging any deeper than that,’ and goes on, ‘The Bible is rich with metaphors describing God, most of which could be construed as either male or female, though our biased minds might categorize them into traditional gender roles.’

And there, indeed, is the rub. These images have been excluded through the ‘biased minds’ of generations of biblical writers, translators, interpreters and of course hymnwriters. When we bring them to the surface, where they glitter like gemstones, we necessarily bring with them the detritus of patriarchal gender-bias overlain with layers of rigid binary thinking that stratifies on one side, reason, enlightenment, self-control, masculinity, and on the other emotion, superstition, sin, submission, femininity. The same binary thinking has been used to enforce divisions between races, specifically, in the era of European Colonialism, between white races, seen as the bearers of enlightenment, civilization and the gospel to a darkened world.

This, like misogyny, and the whole range of patriarchal values, would be tragic enough if it remained part of the historic story, an aberration of a forgotten era. But these mindsets span the ages. Behind the silencing of women lies the conflation of the misogyny of Classical Greece and Rome with the Genesis accounts of Creation and Fall. Similarly, the glitter of ancient civilizations bolsters notions of supremacy, undergirded by endemic racism. Transformation not only entails a challenge to specific biases, but requires the breakdown of binary thinking itself, to allow for a spectrum, a rainbow, of diversity, in which God delights.

For example, among the many voices that resound in these hymns are the non-human voices, the animals, the plants, the rocks and seas, that make up the created world. Humanity is no longer the pinnacle of creation, with the divine command to ‘subdue the earth and fill it’, which has been interpreted in such destructive ways. Instead, in the words of Susan Palo Cherwien, the voices of creation have much to reveal to us, if only we will listen: ‘May our minds wisen, may our hearts

awaken'. Her careful words do more than enlist a vivid imagination. The hymn does much to overcome the binary division between enlightenment science and ancient myth: 'rocks tell earth's story' (one of the foundational breakthroughs in our understanding of our planet and universe), 'plants reveal its wisdom' (reclaiming the practical knowledge of plants, often in the hands of women, stolen from them by the professionalization of medicine, or revisited on them in accusations of witchcraft), 'Love that moves the heavens' (biblical language from Genesis to Isaiah).

Nor are human relationships to be bound by the rigid definition of gender. The hymn of creation, quoted earlier, was written as 'A wedding text for "partners of all kinds"'. There is room for celebration of new freedoms, but also a poignancy of grief for all that has been lost to 'hate and bitterness': 'So mourn we now and recognize / The wrongs that we have done / Against each child beloved of God'.

Of course, any challenge to patriarchal norms eventually leads to huge tectonic shifts in language and thought. The solid ground of old certainty begins to break up, and new vistas come into view, to invite our exploration; new life emerges, to dazzle and delight. Many of the texts resound with joy and hope, that the world *can* be different, and call us to action, to be participants, even agents in this new world.

Lyn Loewi's comment about a 'joyful mixture' rings true. Many of the texts express real sorrow for the division and harm that we visit on our world. But they also reach out with joy and hope, that the world *can* be different, the entrenched divisions that we impose on the world need not have the final word. Lucy Crispin's poem, with which the whole collection begins, encapsulates this openness to God's future.

It breaks with convention by starting with 'and'. There are a number of traditional hymns that do this, of course. Charles Wesley's 'And can it be', for example; or Dora Greenwell's lovely text of realized eschatology, 'And art thou come with us to dwell'. Both use the word to give a sense of song as part of the flow of thought.

Greenwell's text, in particular, goes on to describe the age of Immanuel in startlingly post-modern terms for a hymn written in the mid-nineteenth century:

Each heart's deep instinct, unconfessed,
each lowly wish, each daring claim,
all, all that life hath long repressed
unfolds, undreading blight or blame.

Crispin's poem begins right in the flow of thought. More radically than Wesley or Greenwell, her first word starts with a lower case, not a capital letter: 'and anger need not be the last place, nor hatred the cell where we rot'. All the default reactions of hostility and mockery fall back before her words: 'and trust does not have to be folly or hope be a ludicrous dream'.

We are called to action in this new world of hope. Many of the hymns speak with the personal voice of the writer, and when we sing them, we are challenged to make that voice our own, to enter into the ‘we’ or ‘I’ of the hymn. This is, of course, a long tradition. The ‘I’ of the Psalms is a way of doing the same thing, and they draw us in to a whole range of response, including self-righteous bigotry or triumphalist praise, but also lament, compassion and a longing for justice, which is where our collection lies.

Throughout history, a tradition of folk music, work songs and campaign songs has drawn singers into the experience of injustice and suffering and enlisted us as activists. As we have seen, this is where women’s voices have often been heard in the call for change. Saro Lynch-Thomason sets her own music in the context of ‘traditional song and balladry from Appalachia, the American South, the British Isles and Ireland’, where she believes that ‘old songs can help us understand the beliefs and struggles that shape human history, and that in turn, these songs enable us to build a more compassionate and just future’.

Her song in this collection is in a rhythmic folk-style, with a repeated pattern of words carrying the theme of resistance and strength. The tune is set out as melody line only, with the rubric, ‘clap on 2 and 4 throughout’. There is also a suggestion for the final verse ‘if desired’. The singer, or song leader, or community of singers, is invited to participate in shaping the singing experience, by a variety of means.

Many singing traditions arise from interaction, where the song leader, or the context, encourages new words, harmonies, interjections, or movement. There are some wonderful examples in this collection. Sheila Firestone’s ‘Dancing in the light’ is built on a simple structure which invites contributions to replace ‘dancing’. The song is headed with the note, ‘Continue using other images as participants dance to this melody, i.e. joyful, smiling, spinning, grounded, lifted, planted, thankful, etc..’. The instruction to dance implies that actions can interpret words.

It is impossible to participate fully in a danced song while holding a book or paper, or even with eyes fixed on a screen. And there is often no need to have written words at all. Ana Hernández’s ‘Hold my hope’ is a rich, intricate piece, built up by the addition of successive layers, with the instruction: ‘To be taught paperlessly’, with the song leader teaching and bringing in the parts to create the texture. Her ‘Let my prayer rise’ uses the same method, leaving space over a wordless section, for prayers to be added freely.

There is also a lively interaction over time between the wider singing community and hymnwriter, so that versions change over the years. Again, this is not uncommon, but in this generation, writers such as Shirley Erena Murray and Brian Wren have been active participants in the development of their own texts.

Shirley Erena Murray, a pioneer of a radical new hymnody in Aotearoa, New Zealand till her death in 2020, has collaborated in developments in her own texts. ‘For everyone born, a place at the table’ caused quite a storm when it was published in 1998. The line that caught in people’s throats was, ‘abuser, abused, with need to forgive’, in the context of everyone having a place at the table, how could

the abuser find a place, and yet would we want to say that there is no redemption? This was something many Christian communities were, and are still, grappling with. However, a deeper concern was that the line also implies that *the onus lies on the abused*, to forgive. Even in ‘a mind-set of mercy’, there’s a lot more to be done before the place of forgiveness is reached, and even some biblical foundation for questioning that as the primary or an achievable goal (Matthew 18: 6-9, 15-18).

I strongly believe that, alongside the words of joy and delight, there is room for anger, even rage, against the injustices of the world. There are, rightly, some very strong words in some of the hymns in this collection. My own text cries out against the condemnation of some loving relationships, ‘while those who cruelly squander love’s resources, through exploitation and abuse, go free’. But there is more to be had.

Miriam Endersby begins with the gentle-sounding ‘Open my eyes to meet your gaze,’ but goes on to brilliantly powerful words to describe the corruption of the powerful:

‘Open my nose to smell the rot
when the powerful blame the unknown,
when the mighty play victim though they are not . . .’

And *here* is the call to action:

‘Open my lips to speak the truth!
Though I meet with suspicion or scorn . . .’

But there is another underlying difficulty with Shirley Erena Murray’s words, which she acknowledged in her own lifetime, and which takes us back to the tectonic shifts described earlier. It arises not from any innate conservatism, but from the very fact that it pushed so hard against the boundaries of its own time, now 25 years gone. The original text sought to cut through some of the inequalities that prevented ‘everyone born’ from taking up their place at the table. For ‘woman and man’, for example, it meant ‘reversing the roles’, which was great! But this whole range of inclusive language was to be swept away in a far greater transformation, as those binary divisions themselves were called into question.

An article in *The Hymn* analyses the process that led to the version we have in this collection, a thoroughgoing revision by Carl Daw, of Murray’s original text. Murray’s own revisions, together with her thoughts on the hymn, strongly suggest that she would have valued the changes. If you can, get hold of the original, and see for yourself how the very nature of radical writing pulls the words on into the future.

I am aware that this introduction has barely touched on the ‘joyful mixture’ contained in this collection. I have tried to trace some of the threads that run through the pattern. But there is a broad cultural range that I have said nothing of the Reform Jewish songs that add lends such richness to the collection, nor specifically mentioned the broad cultural range. There are also short liturgical pieces and big expansive

anthems. It is extraordinarily diverse in culture and style, and will be enjoyed by congregations, solo singers, dancers, and experimenters.

Wisdom has set her table, and laid out her feast. This is no time to be picky! Dive in, and be blessed.

Janet Wootton

October 2023

Preface

Resounding Voices is a tribute to the 2003 hymnal *Voices Found* on its twentieth anniversary. The groundbreaking hymnal was the visionary work of The Rt. Rev. Allen Bartlett, Lisa Neufeld Thomas, and the newly formed board of the Women's Sacred Music Project. The ecumenical and interfaith collection of songs addressed a near absence of liturgical music by women.

In the last twenty years there has been more music by women in the church, especially choral music; but hymns seem to be the slowest to change. May this rich assortment of sacred song awaken our hearts, enliven our worship, and inspire our understanding of The Holy One.

This project has been made possible through a Vital Worship, Vital Preaching Grant from the Calvin Institute of Christian Worship, Grand Rapids, Michigan, with funds provided by Lilly Endowment, Inc. Additional funding has been provided by the Association of Anglican Musicians, the Standing Commission on Liturgy and Music of the Episcopal Church, The Rt Rev. Terry Allen White, Bishop of Kentucky, and the Mzingo Foundation. We gratefully acknowledge the support of The Hymn Society of the United States and Canada; Hope Publishing Company; and all the publishers who granted use of their copyrighted material. To Rev. Dr. Michael McMahon, Mr. Scott Shorney, Patrick Fennig, Dr. Marty Wheeler Burnett, Louise Stewart, and Rev. Dr. Janet Wootton, we owe special thanks for your encouragement and guidance.

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Jewish Music in this Collection

The history of Jewish music and the “hymn” is as old as there have been people singing. Jewish music has grown and evolved over centuries to include new ways of expressing the liturgies and texts of the tradition. This evolution has also given new voice and opened new pathways to how individuals and communities use song to communicate the prayers of their heart and the work of their hands.

There were hymnals in Reform Jewish communities from before the mid 1800s through the middle of the last century. As liberal Jews were emancipated in Europe they found themselves integrating into societies where they had previously not been allowed. One way they did this was by creating worship that looked similar to their Christian neighbors, thus modeling similarity and integration into a new world.

Most Jewish communities are now paper-less in their singing as a congregation, though where community choirs share in lifting the congregational voice they often use printed scores. These choirs use choral settings, adding harmony and texture to existing congregational melodies, as well as offering moments of reflection and uplift.

It is a sacred experience indeed, to have Jewish music invited to be a part of this dynamic and creative collection, and even more so to lift up women composers. So many of the new congregational, chant, and meaning-making melodies that are created to add to Jewish sacred space and time are created by non male-identifying folks. These composers invite all into the world of community, of ritual, of meditation, and of social justice through new doorways of musical expression.

While much new Jewish music is not notated as quickly, nor offered in the same format as a hymnal, many pieces are. We are delighted to present a few selections in *Resounding Voices* as an invitation to what we all can share and learn from one another.

Cantor Rosalie Will and Dr. Rosa Abrahams

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[O Dawn of All Creation- Delores Dufner, OBS/David Hurd \(*Andújar*\)](#)

[O Holy Nativity, Birth of our King- Rev. Victoria R. Sirota/Robert Sirota, \(*Holy Nativity*\)](#)

[O Kou Aloha No \(The Queen's Prayer\)- Queen Lili'uokalani,/\(*Liliuokalani*\)](#)

[O my dear heart, young Jesus sweet \(Balulalow\)- James, John, and Robert Wedderburn/Arr. Elizabeth Poston, \(Traditional Scots\)](#)

[O Wondrous Souls of Light- Rev. Victoria R. Sirota/John Darwall, harm. William Henry Monk, \(*Darwall's 148th*\)](#)

[Oh God, How will I Know You- Sheila Firestone](#)

[Our Hearts Proclaim a Living God- Hannah C. Brown/Gesangbuch der Herzogl. Hofkapelle, Württemberg, 1784, \(*Ellacombe*\)](#)

[Our Shepherd Comes in Loving Care- Jann Aldredge-Clanton/James Leith Macbeth Bain, \(*Brother James' Air*\)](#)

[Peace I Leave with You- Amy Beach](#)

[Psalm 67 \(see: Let the Peoples Praise you\)](#)

[Psalm 98 \(see: Zamru Ladonai\)](#)

[Sanctus \(see: Holy, Holy, Holy\)](#)

[So Great a Love- Mary Louise Bringle/Sally Ann Morris \(*Hiker*\)](#)

[Sunday's Palms Are Wednesday's Ashes- Rae E. Whitney/Attr. To B.F. White; harm. by Ronald A. Nelson, \(*Beach Spring*\)](#)

[Take My Life, and Let it Be- Frances Ridley Havergal/Arr. Marty Wheeler Burnett, \(*Scottish Folk song*\)](#)

[Teach Me to be Love \(see: Hold My Hope\)](#)

[Tell Again the Joyful Story- Jeannette M. Lindholm/Claude Goudimel \(*Psalm 42*\)](#)

[Thank You for this Bread \(see: For this Bread We Eat\)](#)

[The First One Ever, Oh, Ever to Know - Linda Wilberger Egan, \(*Ballad*\)](#)

[The Kingdom of Heaven- Rev. Rhonda Waters/William Howard Doane \(*To God be the Glory*\)](#)

[The New Jerusalem \(see: I, John, your Beloved Brother\)](#)

[The Prompting for the Pilgrim- Rev. Erika L. Takacs/Robert McCormick \(*Altar of Grace*\)](#)

[The Queen's Prayer \(see: O Kou Aloha No\)](#)

[Their Faith and Dedication- Jeannette M. Lindholm/Rusty Edwards, \(*Kuortane or Nyland*\)](#)

[There are More Waters Rising \(More Waters\)- Saro Lynch-Thomason Too](#)

[Heavy/Lo Alecha \(see: When the World Feels Too Heavy\)](#)

[Wait on the Lord- Tonya Maria Taylor-Dorsey](#)

[We Long to Know Her - Jacque B. Jones/ arr. Alice Parker \(*Star in the East*\)](#)

[When Jesus Sets the Table - Amanda Udis-Kessler/Sally Ann Morris, \(*Place Setting*\)](#)

[When Miriam's Daughters Rise and Sing - Rev. Janet Wooton/Robert Jackson, \(*Niagara*\)](#)

[With Mary Sing Magnificat - Jeannette M. Lindholm/Ralph Vaughn Williams, \(*Forest Green*\)](#)

[Zamru Ladonai - Beth Reinstein](#)

Arise!

The text of *Arise!* is from Song of Songs 2:10-13 in both the original Hebrew, which is traditionally attributed to King Solomon, and its English translation, which I adapted to be more melodic and easy to understand.

- Lux

English Text

Arise, my darling, and come away;
The winter is past, the rains are over and gone!
And flowers are blooming throughout the land,
It's time to sing,
and birdsong fills our land with music;
Green figs form on the fig tree,
and grapevines give sweet perfume,
Arise, my darling, and come away!

- Song of Songs 2:10-13 (my translation)

Hebrew Text

קוּמִי לֵךְ רַעֲיָתִי יָפְתִי וּלְכִי־לֵךְ:
כִּי־הִנֵּה הַסֶּתֶם עָבַר הַגֶּשֶׁם חָלַף הַלֵּךְ לוֹ:
הַנִּצָּנִים נִרְאוּ בְּאֶרֶץ
עֵת הַזָּמִיר הִגִּיעַ
וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶרְצֵנוּ:
הַתְּאִנָּה חֲנֻטָּה פָּגִיה
וְהַגָּפְנִים סִמָּדָר גִּתְּנוּ גֵיחַ
קוּמִי לֵךְ רַעֲיָתִי יָפְתִי וּלְכִי־לֵךְ:

- שִׁיר הַשִּׁירִים

Transliteration

*Kumi lakh, rayati, yafati, ul'khi lakh;
Ki hinei ha-s 'tav avar, ha-geshem khalaf halakh lo!
Ha-nitzanim nir-u ba-aretz,
Eit ha-zamir higi-ah,
V'kol ha-tor nishma b'artzeinu;
Ha-t'einah khantah fagei-ah,
V'ha-g'fanim s'madar na-t'nu rei-akh,
Kumi lakh, rayati, yafati, ul'khi lakh!*

Pronunciation Guide

Letter	IPA	English	Hebrew
a	a	ba <u>ll</u>	<i>yafati</i>
e	ε	egg	<i>geshem</i>
i	i	fi <u>ld</u>	<i>hazamir</i>
o	o	po <u>ta</u> to	<i>kol</i>
u	u	du <u>d</u> e	<i>kumi</i>
'	ə	ba <u>na</u> na	<i>ul'khi</i>
ei	ei	<u>ei</u> ght	<i>hinei</i>
kh	χ	Ba <u>ch</u>	<i>lakh</i>
tz	ts	ge <u>ts</u>	<i>nitzanim</i>
r	r	light trill	<i>s'madar</i>

Arise!

Song of Songs 2:10-13

King Solomon (traditionally), ~10th century BCE

Lux Ezra Onigman

$\text{♩} = 120$ *energetic and joyous*

mp *mf*

Soprano
A - rise, my dar-ling, and come a - way, A - rise, my dar-ling, and

Alto
A - rise, my dar-ling, and come a - way, A - rise, my dar-ling, and

Tenor
A - rise, my dar-ling, and come a - way, A - rise, my dar-ling, and

Bass
A - rise, my dar-ling, and come a - way, A - rise, my dar-ling, and

Piano
for rehearsal only
mp *mf*

7

S.
come a - way; The win-ter is past, the rains are o - ver and gone!

A.
come a - way; A - rise, my

T.
come a - way; o - ver and

B.
come a - way;

Pno.

14

S. *f* the rains are gone!

A. *mf* *f* dar-ling, and come a - way, A - rise, my dar-ling, and come a - way;

T. *f* gone! come a - way, A - rise, my dar-ling, and come a - way;

B. *f* o - ver and gone! A - rise, come a - way;

Pno. *f*

21

S. And flow-ers are bloom-ing, It's time to sing, and bird-song

A. And flow-ers are bloom-ing, It's time to sing, and bird-song

T. *f* flow-ers are bloom-ing through - out the land, time to sing, bird-song

B. flow-ers are bloom-ing through - out the land, bird-song

Pno.

29 *mf* 3

S. fills our land with mu-sic; bird-song, bird-song, bird-song,

A. fills our land with mu-sic; bird-song, bird-song, A -

T. fills A - rise, my dar-ling, and come a - way, A -

B. fills our land with mu-sic; rise, my dar-ling, and come a - way, A -

Pno.

36 *f*

S. bird - song, come a - way, come a - way;

A. rise, bird - song, come a - way, come a - way;

T. rise, my dar - ling, and come a - way, come a - way;

B. rise, my dar - ling, and come a - way, come a - way;

Pno.

42

S. *mp* The win-ter is past, _____ *mf* and

A. *mp* Green figs form on the fig tree, *mf* the rains are gone, _____

T. *mp* Green figs form on the fig tree, *mp* A - rise, my dar-ling,

B. *mp* Green figs form on the fig tree, *mp* A - rise, my dar-ling, A -

Pno. *mp* *mf*

48

S. grape - vines _____ give sweet per - fume, the rains are gone!

A. grape - vines _____ give sweet per - fume,

T. *mf* bird - song, bird - song, come a - way;

B. *mf* rise; A - rise, my dar - ling, and come a - way;

Pno. *mf*

53 5

S. *mf* bird - song, It's

A. The win - ter is past,

T. ₈ bird - song, bird - song,

B. The win - ter is past,

Pno.

56

S. time to sing, It's time to sing, It's time to

A. *mf* grape - vines givesweet per - fume, flo - wers bloom, It's time to

T. ₈ bird - song, bird - song,

B. bird - song, bird - song, bird - song, It's time to

Pno.

6

61 *fp* *mf*

S. sing!____ ya-fa -

A. *fp* *mf* sing!____ Ku - mi lakh, ra-ya - ti, ya-fa -

T. *mf* Ku - mi lakh, ra-ya - ti, ya-fa - ti, ul'-khi lakh, A-rise, -

B. *fp* sing!____ A-rise, -

Pno. *mf*

68 *mp*

S. ti, ul'-khi lakh, A - rise,____ Ku - mi

A. ti, ul'-khi lakh, A - rise,____

T. *mf* Ku - mi lakh, ya-fa - ti, ul'-khi lakh,

B. *mf* Ku - mi lakh, ra-ya - ti, ya-fa - ti, ul'-khi lakh,

Pno. *mp*

74 7

S. *mp*
 lakh, ya-fa - ti, ul'-khi lakh; Ki hi - nei ha-s' - tav ah-

A. *mp* *mp*
 Ku - mi lakh, ya-fa - ti, ul'-khi lakh; Ki hi - nei ha-s' - tav ah-

T. *mf* *mp*
 Ku - mi lakh, ul'-khi lakh; Ki hi - nei ha-s' - tav ah-

B. *f* *mp*
 Ku - mi lakh; Ki hi - nei ha-s' - tav ah-

Pno. *mf* *mp*

81

S.
 var, ha - ge-shem, ha - ge - shem, kha - laf, ha-lakh lo!

A.
 var, ha - ge-shem, ha - ge - shem, kha - laf, ha - lakh lo!

T.
 var, ha - ge-shem, ha - ge - shem, kha - laf, ha - lakh lo!_____

B.
 var, ha - ge-shem, ha - ge - shem, kha - laf, ha-lakh lo!

Pno.

86 *mf*

S. *mf* *mp*

A. *mf* *mp*

T. *mf*

B. *mf*

Pno. *mf* *mp*

Ku - mi lakh, ra-ya - ti, ya-fa - ti, ul'-khi lakh, ul'-khi lakh;

Ku - mi lakh, ra-ya - ti, ya-fa - ti, ul'-khi lakh, ul'-khi lakh; Ha-ni-tza -

Ku - mi lakh, ra-ya - ti, ya-fa - ti, ul'-khi lakh, ul'-khi lakh;

Ku - mi lakh, ra-ya - ti, ya-fa - ti, ul'-khi lakh, ul'-khi lakh;—

93 *mf* *f*

S. *mf* *f*

A. *f*

T. *p* *f*

B. *p* *f*

Pno. *f*

A - rise! ha-za - mir hi - gi - ah, —

nim nir - u ba - a-retz, ha-za - mir hi - gi - ah, —

Flowers bloom, Eit ha-za - mir hi - gi - ah,

Flowers bloom, Eit ha-za - mir hi - gi - ah, v' -

101 9

S. bird-song, b'-ar - tzei-nu, Ki hi - nei ha-s' - tav ah - var,.

A. nish - ma b'-ar - tzei-nu, Ki hi - nei ha-s' - tav ah - var,.

T. kol ha - tor nish - ma b'-ar - tzei-nu, Ki hi - nei ha-s' - tav ah - var,

B. kol ha - tor nish - ma b'-ar - tzei-nu, Ki hi - nei ha-s' - tav ah - var,.

Pno.

109

S. Ku - mi lakh,ra-ya - ti,ya-fa - ti,ul'-khi lakh,ul'-khi lakh; *mp*

A. Ku - mi lakh,ra-ya - ti,ya-fa - ti,ul'-khi lakh,ul'-khi lakh; Green figs

T. Ku - mi lakh,ra-ya - ti,ya-fa - ti,ul'-khi lakh,ul'-khi lakh; Ha-t'-ei - nah *mf*

B. Ku - mi lakh,ra-ya - ti,ya-fa - ti,ul'-khi lakh,ul'-khi lakh; Green figs *mp*

Pno. *mf*

117

S. *mf* bird - song, bird - song,

A. form, *v'* ha - g'-fa - nim s'-ma - dar na-t'-nu rei - akh,

T. *mp* *8* khan-tah fa - gei-ah, bird - song,

B. form, bird - song, *v'* -

Pno.

123

S. *mp* bird-song, *b'*ar - tzei-nu, A - rise, my dar-ling, and *f* come a - way,

A. *mp* bird-song, *nish* - ma *b'*ar - tzei-nu, A - rise, my dar-ling, and *f* come a - way,

T. *8* kol ha - tor *nish* - ma *b'*ar - tzei-nu, *f* come a - way,

B. kol ha - tor *nish* - ma *b'*ar - tzei-nu, *f* come a - way,

Pno. *mp* *f*

131 11

S. come a - way; Ku - mi lakh, ra-ya - ti, ya-fa - ti, ul'-khi lakh, ul'-khi lakh;

A. come a - way; Ku - mi lakh, ra-ya - ti, ya-fa - ti, ul'-khi lakh, ul'-khi lakh;

T. come a - way; Ku - mi lakh, ra-ya - ti, ya-fa - ti, ul'-khi lakh, ul'-khi lakh;

B. come a - way; Ku - mi lakh, ra-ya - ti, ya-fa - ti, ul'-khi lakh, ul'-khi lakh;

Pno.

139

S. Ki hi - nei ha-s' - tav ah - var, ha-za - mir hi - gi - ah,

A. Ki hi - nei ha-s' - tav ah - var, ha-za - mir hi - gi - ah,

T. Ki hi - nei ha-s' - tav ah - var, *sf* Eit ha-za - mir hi - gi - ah,

B. Ki hi - nei ha-s' - tav ah - var, *sf* Eit ha-za - mir hi - gi - ah,

Pno.

As Evening Hastens Near

(Evening Hymn for Lent)

Marissa E. Hall, text *written for the choirs of*
St. Andrew's Cathedral,
Jackson, Mississippi

Nu hverfur sol, Icelandic Hymn - Thorkell Sigurbjörnsson

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) and piano accompaniment. It is in 4/4 time and consists of three systems of music. The lyrics are written below the vocal staves, with some lines indented to show phrasing. The piano accompaniment is written in the grand staff (treble and bass clefs).

1. As eve - ning hast - ens near, and shad - ows dim our
2. Yet, still - ness and re - pose com - pose a thin - ner
3. For those be - set with fears whose weep - ing may en -
4. And when the dawn breaks forth, what joy will meet us

sight, The dark be - trays our trust, ob - scur - ing ho - ly
space where we en - count - er God, and meet Love face to
dure, we pray they feel your peace sur - pas - sing all be -
there when sac - red rest is kept and we're re - newed in

light. O Lord, de - fend us through the night.
face. O Lord, be - stow on us your grace.
fore. O Lord be with us ev - er - more.
prayer? O Lord, for East - er, us pre - pare.

Awaken

(a morning prayer)

Ellen Dreskin

(♩ = 140)

Alto

A - wa-ken my soul/heart/life to all its po - ten-tial A

8 A A (add2) B (add2) C#m G#m

let-ter u - nique in an in-fi-nite scroll Both a guest and a gift in this

17 A C#m A (add2) E (add2) B (add2) A (add2)

life I am li - ving May I be for a bless-ing as I come and I go

26 E (add2) 1. 2. *last time only*

I come and I go A - I come and I go

36 A A m E (add2)

I come and I go

Be The Light

Cantor Natalie Young
2020

♩ = 90 Moderato

D Dmaj7(sus2)/C# D(sus4)/B A(sus4) A D

Be the light. Be the light

6 Dmaj7(sus2)/C# Bm7

in - side the dark - ness, be the hope. Burn-ing bright

8 D(sus4)/G A Bm A/C#

in - to the night, be the voice. For those who can-not raise it, be the one

11 G(add9) Em7 A Bm/G

who leads the way through the world's dark-est days, be the light. Be the light.

14 A(add9) D Dmaj7(sus2)/C# G(sus2) A(sus4) A

Be the light. When

19 Bm7 Bm7/G D A/C#

days feel long and all that's left in side you are

23 Bm7 G(add9) A(sus4) A

dark-est days reach for the light to guide you. The

2 27 Bm⁷ G(add9) Em⁷

mir - a - cle of change be - gins with sparks of light we find

30 E⁷ G(sus2) A(sus4) A Bm⁷

with-in, that shine. If we come close to ge

34 G(add9) D A/C# Bm⁷ G(add9)

- ther we will see a peo ple strong, a shared hu man-i - ty.

39 A(sus4) A Bm Bm⁷/G

To trans - form dark - ness in - to light, to

43 Em⁷ E⁷ D⁹(sus4)/G A(sus4)

lead with love in - stead of night, we shine we shine!

48 A D Dmaj⁷(sus2)/C# Bm⁷

Be the light. Be the light in-side the dark ness, be the hope. Burn ing bright

52 D(sus4)/G A Bm A/C#

in - to the night, be the voice. For those who can-not raise it, be the one

55 Bm⁷/G Em⁷ A G(add9) 3

— who leads the way_ through the world's dark-est days, be the_ light, be the light.

58 A(add9) Bm⁷ D(sus4)/G D A/C# Bm⁷

Be the light_____ Be the light_____

64 D(sus4)/G D A/C# Bm⁷ D(sus4)/G

_____ Be the light_____

69 D A/C# D(sus4)/G D(sus4)/G D(add9)

_____ Be the light_

Beyond the hopes and dreams of all creation

HIGHGATE

Text by Robert Easton (b.1962)
Music by Ghislaine Reece-Trapp (b. 1992)

$\text{♩} = 82$

Descant for
verse 5

5. O let me see_____

Voices

1. Be-yond the hopes and dreams of all cre - a - tion,___ a child was
2. Be-yond our ken, his mess-age was en - thrall - ing:___ to live in
3. Be-yond re - proach, and yet by us a - ban - doned___ to die a -
4. Be-yond our frail, and fee - ble com - pre - hen - sion,___ He rose a -
5. O let me see the land be-yond the Jor - dan!___ O let me

$\text{♩} = 82$

Organ Manuals

Pedals

4

Voice

the hon - ey sweet! God gives me

Voices

born, a child be - yond com - pare, be - stow - ing hope up - on a wea - ry
 love, a love that knows no end, em - brac - ing life in all its rich a -
 lone, a - lone up - on the cross, for - gi - ving all, and pro - mi - sing sal -
 gain, a - gain to lead the way, a - ssur - ing us that no - one is for -
 feast on milk and hon - ey sweet! God gives me life, and life in all a -

Org.

Ped.

7

Voice

life, my song is love com - plete! To sing with

Voices

peo - ple who feared they were be - yond re - pair. And yet we feel that we're un
 bun - dance, the poor - est soul our dear - est friend. And yet we shun our sim - ple
 va - tion, e - ven to those who sought his loss. And yet we choose a - no - ther
 sa - ken, freed from all fear by East - er day. And yet we har - bour re - ser
 bun - dance, my song is love, and love com plete! O how I long to sing with

Org.

Ped.

11

Voice

an - gels, the One in Three!

Voices

worth - y_____ to grasp this gift that's ours, and free._____ O for the
 du - ties,_____ we crave our own re - a - li - ty._____ O for a
 path - way,_____ de - man - ding con - crete cer - tain - ty._____ O for the
 va - tions,_____ we need to touch the wounds and see._____ O for the
 an - gels,_____ and my dear God, the One in Three!_____ O for a

Org.

Ped.

14

Voice

A song for all_____ E - ter - ni - ty!

Voices

faith of lit - tle child - ren,_____ to own Christ's my - ste - ry.
 heart of un - der - stand - ing,_____ to share Christ's cha - ri - ty.
 light of re - ve - la - tion,_____ to glimpse Christ's ma - je - sty.
 love of true dis - ci - ples,_____ to know Christ's vic - to - ry.
 song to sing to - ge - ther,_____ for all E - ter - ni - ty!

Org.

Ped.

Blessed, How Blessed

Slowly and stately

1. Bless - éd, how bless - éd, Those who thirst for good - ness,
 2. Bless - éd, how bless - éd, Those who sigh in sor - row,
 3. Bless - éd, how bless - éd, Those who live in mer - cy,
 4. Bless - éd, how bless - éd, Those who work for con - cord,
 5. Here God is reign - ing, Here God's love sus - tain - ing,

O - pen and hop - ing For God's right - eous rain: _____
 Fur - rowed and har - rowed By sad - ness and pain: _____
 Giv - ing, re - ceiv - ing From God's warm - ing grace: _____
 Na - tion and neigh - bor A - ban - don the blade: _____
 Where all the bless - éd See God's dawn - ing day: _____

Text: Susan Palo Cherwien ©2017

5.6.5.5.5.6.5.5.

Tune: *FLOWERS OF THE FOREST*- 16th-century Scottish lament

Blessed, How Blessed

God sends forth riv - ers To wa - ter the des - ert;
 God walks be - side them And en - ters their ab - sence;
 God's sun - light bless - es All those who love kind - ness;
 Sword turns to plow - share, And for - tress, to for - est;
 Wound - ed and ground - ed, By mer - cy sur - round - ed,

God's love lasts ev - er; How bless - éd are they.
 God's voice gives sol - ace; How bless - éd are they.
 Love nev - er ceas - es; How bless - éd are they.
 All in God's One - ness; How bless - éd are they.
 Fore - taste and har - vest; How bless - éd are they.

CHRIST SOPHIA

text: Ellen Clark-King

tune: DUST SPLENDOR, Anne Krentz Organ

1. Christ So - phi - a, Child of Wis - dom Danc - ing in our deep - est dreams
2. Bro - ther Je - sus, Child of Ma - ry Walk - ing with us on life's way
3. God in - car - nate, our true mo - ther, Birth - ing us to joy and pain

The first system of music features a vocal melody in the treble clef and a piano accompaniment in the grand staff (treble and bass clefs). The key signature has one flat (B-flat) and the time signature is 4/4. The lyrics are aligned with the vocal line.

Call - ing us to love un - bound - ed Dar - ing us to God's ex - tremes -
Show - ing us God's hum - ble king - dom Shar - ing both dark night and day
Show - ing us the steps to dance to Lov - ing us to life a - gain

The second system continues the musical composition with the same vocal and piano parts. The lyrics continue across the measures.

peace and gen - tle - ness and jus - tice King - dom val - ues, wis - dom's themes.
Break - ing through death's seem - ing end - ing In - to new life's dawn - ing ray.
Grow us in - to your true im - age As we strive for your love's reign.

The third system concludes the piece with a final vocal phrase and piano accompaniment. The lyrics end with a period.

Cloaked in the Dark

MORNINGSIDE • CM with refrain

Words: Jacque B. Jones, b. 1950; 2014

Music: Bernadette Hoke, b.1957; 2014

Refrain:

Cloaked in the dark, a night of betrayal,
sacrifice and denial.

God, help us face temptation ahead;
spare us the time of trial.

Jubilant crowd, palms in their hands,
welcome the king foretold.

Rioting then, call for his death,
evil events unfold.

Judas, you sold innocent blood;
passion gave way to hate.
Shout your regrets: no one will hear;
wisdom has come too late.

Peter the rock, frightened, confused;
bitter the lies you tell.

Hear the cock crow, piercing the dawn,
piercing your heart as well.

Jesus, you knew what was to come.

“Let this cup pass away.”

Still you obey, scripture fulfilled:

“Your will, not mine this day.”

When we pray The Lord’s Prayer, we pray, “lead us not into temptation...” or perhaps “keep us from the time of trial.” It seems to me that on that night in Jerusalem, Peter, Judas and the cheering crowd all faced temptation, and all failed to overcome it. But before we criticize them, we should remember that on any given day, we might be Peter, or Judas, or a voice in the crowd—and we might also fail to resist temptation, either by our action or our inaction. We, too, will be in need of forgiveness.

Scripture

Matthew 26:14–16; Matthew 26:26–44; Matthew 26:69–75; Matthew 27:3–5

Themes

Holy Week, Betrayal, Temptation, Redemption

The musical score is written for a voice and piano. The key signature has three flats (B-flat, E-flat, A-flat), and the time signature is 6/8. The melody is in the treble clef, and the piano accompaniment is in the grand staff (treble and bass clefs). The lyrics are written below the melody. The score includes a capo instruction for the piano part, indicating a change in the key signature for the accompaniment.

Cloaked in the dark, a night of be-trayal, sac - ri - fice and de - nial.

Capo 3: Am Em Am G F C/E Em7
Cm Gm Cm Bb Ab Eb/G Gm7

1.-3. 4.

God, help us face temp - ta - tion a - head; spare us the time of trial. trial.

Am Fmaj7 Cmaj7/E C Dm/F G ASUS4 Am ASUS4 Am
Cm Abmaj7 Ebmaj7/G Eb Fm/Ab Bb CSUS4 Cm CSUS4 Cm

1. Ju - bi - lant crowd, palms in their hands, wel - come the king fore - told.
 2. Ju - das, you sold in - no - cent blood; pas - sion gave way to hate.
 3. Pe - ter the rock, fright - ened, con - fused; bit - ter the lies you tell.
 4. Je - sus, you knew what was to come. "Let this cup pass a - way."

F Bbmaj7 Em/G Am Cmaj7/E Fmaj7 Am Em/G
Ab Dbmaj7 Gm/Bb Cm Ebmaj7/G Abmaj7 Cm Gm/Bb

D.C.

Ri - ot - ing then, call for his death, e - vil e - vents un - fold.
 Shout your re - grets: no one will hear; wis - dom has come too late.
 Hear the cock crow, pierc - ing the dawn, pierc - ing your heart as well.
 Still you o - bey, scrip - ture ful - filled: "Your will, not mine this day."

Dm/F G F/A DSUS4/A Am7/G F ESUS4 E
Fm/Ab Bb Ab/C FSUS4/C Cm7/Bb Ab GSUS4 G

CLOAKED IN THE DARK

Jacque B. Jones

MORNINGSIDE
Bernadette Hoke



Cloaked in the dark, a night of be-trayal, sac - ri -



fice and de - nial. God, help us face temp - ta-tion a -



head; spare us the time of trial. trial.



1. Ju - bi - lant crowd, palms in their hands,
2. Ju - das, you sold in - no - cent blood;
3. Pe - ter the rock, fright - ened, con - fused;
4. Je - sus, you knew what was to come.



wel-come the king fore - told. Ri - ot - ing then,
pas - sion gave way to hate. Shout your re - grets:
bit - ter the lies you tell. Hear the cock crow,
"Let this cup pass a - way." Still you o - bey,



call for his death, e - vil e - vents un - fold.
no one will hear; wis - dom has come too late.
pierc - ing the dawn, pierc - ing your heart as well.
scrip - ture ful - filled: "Your will, not mine this day."

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COME, O COME, OUR VOICES RAISE

77 77 with alleluia

The musical score is written for a vocal soloist and a piano accompaniment. The key signature has two flats (B-flat and E-flat), and the time signature is 7/7. The score is divided into three systems. The first system begins with a vocal line marked 'Ah' and a piano introduction. The second system continues the vocal melody with lyrics and includes another 'Ah' marking. The third system concludes the piece with a final 'Ah' and the 'Alleluia' refrain. The piano accompaniment provides harmonic support throughout, with a final chord marked with a fermata.

System 1:

Vocal: Ah

Piano: Come, O come, our voic - es raise, sound - ing God Al -
 Sound the trum - pet, tune the lute, let no tongue or
 Ev - ery - one with - in this space, in this cho - rus
 Thus our song shall o - ver - climb all the bounds of

System 2:

Vocal: (ah) Ah

Piano: migh - ty's praise; all bring forth with one con - sent heart and
 string be mute. Let no crea - ture here be found that has
 take your place; friend of God, here you be - long, come and
 space and time; come, then, come, our voi - ces raise, sound - ing

System 3:

Vocal: (ah) Ah

Piano: voice and in - stu - ment. Al - le - lu - ia!
 nei - ther note nor sound. Al - le - lu - ia!
 mas - ter now the song. Al - le - lu - ia!
 God Al - migh - ty's praise. Al - le - lu - ia!

Words: George Wither (1588-1667), alt. *Public Domain*

Music: *Invitation*, Marilyn Haskell

Dorcas Lived Her Life in Joppa

text based on Acts 9:36-43

Piano

Unison

1. Dor - cas lived her life in Jop - pa look - ing west a - cross the sea;
 2. Pe - ter heard the news in Lyd - da so he hur - ried to the shore;
 3. Then she stirred, and, see - ing Pe - ter, rose, and sat up in her bed;
 4. We thank God for saints like Dor - cas who serve oth - ers in Christ's name,

5 and the poor and help - less loved her for her hos - pi - tal - i - ty.
 there the wid - ows showed him gar - - ments by Dor - cas, for the poor.
 Pe - ter took her hand and told her she had come back from the dead.
 sew - ing, cook - ing, teach - ing, lis - ten - ing, car - ing not for wealth or fame.

9 So when Dor - cas died, they mourned her, weep - ing out of loss and love,
 Pe - ter knelt be - side her bod - y, in the si - lence closed his eyes,
 Then he called the saints and wid - ows: "Dor - cas has re - turned to you!"
 When they go to God in glo - ry, of their gifts keep us a - ware,

13 washed her bod - y, and with rev - er - ence placed it in the room a - bove,
 then said, in the name of Je - sus, "Dor - cas from death's sleep, a - rise!"
 As the news spread through - out Jop - pa, faith in Je - sus swift - ly grew.
 that we too may serve our neigh - bors through our ac - tions, words, and prayer.

Text: Rae E. Whitney ©2000 Selah Publishing Company, Inc.
 Music Elizabeth Goman 2011

87 87D
 SAINT DORCAS

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DREAMING IN THE PRE-DAWN STILLNESS

A wedding text for partners of all kinds

text: Mary Louise Bringle

tune: HYFRYDOL

1. Dream - ing in the pre - dawn still - ness Love sang out and
2. Love knelt low to form a be - ing, knead - ed from the
3. Then Love called through - out cre - a - tion, seek - ing part - ners
4. Love is Shap - er, Sing - er, Spir - it, fugue and dance of

sum - moned light, set - ting sun and stars in mo - tion, danc - ing
earth's own clay, fit - ting it to tend the gar - den in the
of all kinds, bid - ding each to join its o - ther, bind - ing
three - in - one. In this in - ter - weav - ing i - mage, all our

with di - vine de - light, plumb - ing depths to hold the o - ceans
cool - ness of the day, Love breathed Spir - it's breath to warm it,
hearts and souls and minds, Love is love, and love en - folds us,
loves are rich - ly spun. Heav - en's mu - sic e - choes through us,

lur - ing moun-tains to - ward the skies, shap - ing fin - ned and fea - thered
 knit - ted sin - ew on - to bone, then de - clared with lov - ing
 spous - es, kin - dread stran - gers friends— draw - ing se - par - ate — lives
 in our con - cord, sound - ing strong, sure that e - ven death can

crea - tures, each be - lov - ed in Love's own eyes.
 kind - ness: "Let this one — not be a - lone."
 to - geth - er toward the whole - ness Love in - tends.
 nev - er, nev - er si - lence Love's bright song.

Dust, Remember You Are Splendor

text: Susan Paolo Cherwien

tune: DUST SPLENDOR, Anne Krentz Organ

1. Dust, re-mem-ber you are splen-dor: In God's im-age you were made;

God's own breath breathes in your breath - ing; God's own hands shaped you of clay:

No - ble, prec-ious, and be - lov - ed, God - li - ness in dust ar - rayed.

2. Dust, remember you are splendor:
Set aside the works of night;
Put away the deeds of darkness;
Set your face toward God's own light,
Nevermore to yoke and trample,
Nevermore to press and slight.

3. Dust, remember you are splendor:
Strive to walk the narrow way;
Follow Christ into the desert;
There the Spirit's call obey.
Now, the time of your returning;
Now, your resurrection day.

4. Dust, remember you are splendor:
Like a watered garden grow;
Light shall warm you like the dawning;
Rivers through your glades shall flow;
Fruitful, precious, and beloved,
You shall God's own splendor show.

Esa Einai

D D/F# G D/F#

E - sa ei - nai el he - ha - rim, mei

Em Asus A7 D D/F#

a - yin ya - vo ez - ri Ez - ri me' - im A - do - nai

G D/F# Em A7 D

O - seh sha - may - im va' a - retz.

D G D/F# D

I lift up my eyes to the moun - tains from

Bm E7 Asus A7

where will my help come?

D D/F# G D/F#

My help will come from A - do - nai the mak -

Em A7 D

- er of heav - en and earth.

The last four bars may be played as an introduction.

WORDS: Hebrew Liturgy

MUSIC: Beth Hamon

Everybody Needs Someone

Tonya Taylor-Dorsey

♩ = 100

Piano

The first system of the musical score consists of three staves. The top two staves are for a vocal melody, both in treble clef with a key signature of two flats (Bb and Eb) and a 4/4 time signature. They contain whole rests for the first four measures. The third staff is for piano accompaniment, with a grand staff (treble and bass clefs). It features a rhythmic pattern of eighth notes and chords in the right hand, and a similar pattern in the left hand, starting with a half note in the first measure.

Pno.

The second system of the musical score also consists of three staves. The top two staves are for a vocal melody, both in treble clef with a key signature of two flats and a 4/4 time signature. They contain whole rests for the first four measures. The third staff is for piano accompaniment, with a grand staff. It continues the piano accompaniment from the first system, with a half note in the first measure of the right hand and a half note in the left hand. The system ends with a double bar line.

9

Ev - 'ry bo - dy needs ____ some - one.

Pno.

13

Ev - 'ry bo - dy needs ____ some - one, oh yes, Ev - 'ry bo - dy needs ____ some - one. And the

Pno.

17

1.

one I need is You, — oh, Lord, yes, the one I need is You!

Pno.

21

2.

I need You, Lord — I need You,

one I need is You! I need You when the sun goes up!

Pno.

The musical score is written for voice and piano. It features two systems of music. The first system starts at measure 17 and includes a first ending bracket. The second system starts at measure 21 and includes a second ending bracket. The piano accompaniment consists of chords and melodic lines in both hands, often with grace notes. The vocal line is in a single staff with lyrics underneath. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The score ends with repeat signs at the end of each system.

25

Lord. Sun goes down, I need You, Lord,

I need You when the sun goes down. I need You each and

Pno.

28

ev - 'ry day! And the one I need is You, oh, Lord, yes, the

ev - 'ry day! And the one I need is You, oh, Lord, yes, the

Pno.

31

one I need is You!

31

Pno.

Detailed description: This musical score is for the song 'Everybody Needs Someone'. It features two vocal staves and a piano accompaniment. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The vocal parts consist of two identical staves, each with the lyrics 'one I need is You!'. The piano accompaniment is written for the right and left hands. The right hand starts with a series of chords and eighth notes, while the left hand provides a steady bass line with eighth notes. The score is marked with a '31' at the beginning of each system, indicating the measure number. The piano part concludes with a final chord in the right hand and a sustained note in the left hand.

Father My Prayer to You

(Love Prayer)

With Emotion ♩ = 70

Tonya Dorsey

Score for Soprano, Alto, Tenor, Bass, and Piano.

First System:

- Soprano, Alto, Tenor, Bass: Rests.
- Piano: Accompaniment.

Second System:

5

S: Fa - ther my prayer to You this day

A: fa - ther my prayer to You this day

T: Fa - ther my prayer - to You this day

B: Rests.

Pno.: Accompaniment.

Love Prayer

2

10

S that You will guide and lead me to al - ways do Your

A that You will guide and lead me to al - ways do Your

T 8 that You will guide and lead me to al - ways do Your

B

Pno.

15

S will Fa - ther

A will Fa - ther

T 8 will Fa - ther

B

Pno.

Love Prayer

3

20

S I long to praise and wor - ship You so grate-ful for the things You do

A I long to praise and wor - ship You so grate-ful for the thinga You do

T I long to praise and wor - ship you so grate-ful for the thinga You do

B

Pno.

20

24

S Lord I thank You for Your peace

A Lord I thank You for Your peace

T Lord I thank You for Your peace I am

B

Pno.

24

Love Prayer

4

29

S so in love You. I'm so in love with

A so in love You. I'm so in love with

T 8 so in love You. I'm so in love with

B So in love with

Pno.

35

S you. A love as free as the mid - night

A you. A love as free as the mid - night

T 8 you. A love as free as the mid - night

B you. A love as free as the mid - night

Pno.

Love Prayer

5

40

S
wind so pure and so real. A

A
wind so pure and so real. A

T
8 wind so pure and so real. A

B
wind so pure and so real.

Pno. 40

S 45
love that is end - less more pre-cious deep - er Lord I pray I can

A
love that is end - less more pre-cious deep - er Lord I pray I can

T
8 love that is end - less more pre-cious deep - er Lord I pray I can

B
Lord I pray I can

Pno. 45

Love Prayer

6

50

S love you just ³ the same! Fa - ther my prayer to

A love you just the same! Fa - ther my prayer to

T love you just ³ the same! Fa - ther my prayer - to

B love you just ³ the same!

Pno.

55

S You this day that You will guide and lead me to

A You this day that You will guide and lead me to

T You this day that You will guide and lead me to

B

Pno.

Love Prayer

7

59

S al - ways do Your will Lord I thank You for Your

A al - ways do Your will Lord I thank You for Your

T al - ways do Your will Lord I thank You for Your

B

Pno.

59

S peace I am so in love with You.

A peace I am so in love with You.

T peace I am so in love with You.

B

Pno.

65

Love Prayer

71

S

71

A

71

T

71

B

71

Pno.

For All Thy Saints

*To the glory of God, the Rt. Rev. Sally French - 13th Bishop of New Jersey,
& the 2024 Confirmation Class of St. John the Evangelist Church,
Chews Landing, NJ*

The musical score is written for piano and voice. It features a treble and bass staff with a key signature of one sharp (F#) and a 3/4 time signature. The melody is primarily in the treble staff, with the piano accompaniment in the bass staff. The lyrics are written below the treble staff, aligned with the notes. The score consists of two systems of music. The first system has 8 measures, and the second system has 8 measures. The lyrics are as follows:

For all thy saints, O Lord, Who strove in Thee to live, Who
For Thy dear saints, O Lord, Who strove in Thee to die, Who
Thine earth - ly mem - bers fit To join Thy saints a - bove, In
Je - sus, Thy Name we bless And hum - bly pray that we May
fol - lowed Thee, o - beyed, a - dored, our grate - ful hymn re - ceive.
count - ed Thee their great re - ward, Ac - cept our thank - ful cry.
one com - mun - ion ev - er knit, One fel - low - ship of love.
fol - low them in ho - li - ness Who lived and died for Thee.

All Saints Day (November 1)
Music: French, Julia Alford (b. 1978)
Text: Richard Mant (1776-1848)

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For Everyone Born

A Place at the Table

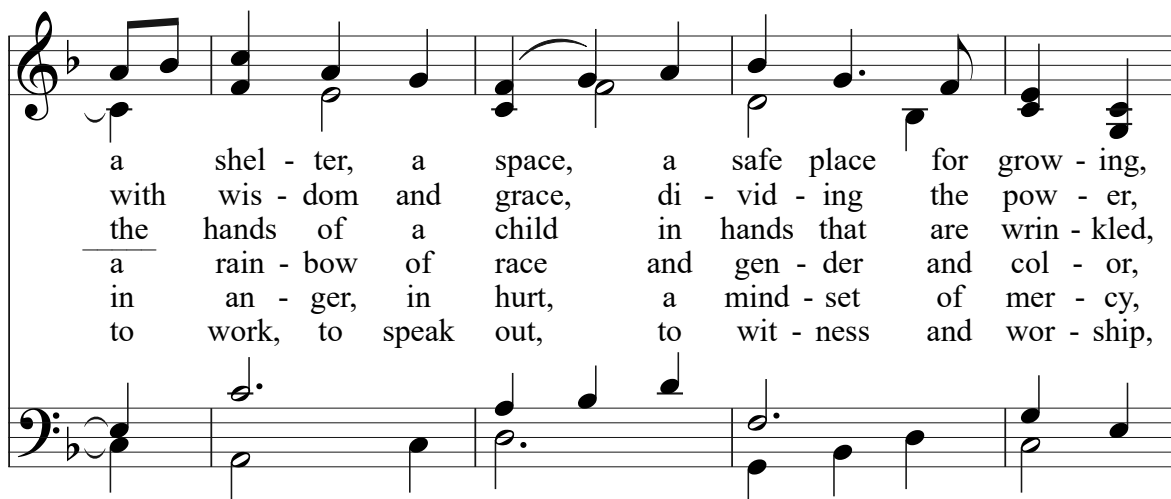
Unison



1 For ev - ery - one born, a place at the ta - ble,
2 For all who share life, a place at the ta - ble,
3 For those we ne - glect, a place at the ta - ble,
4 For all who have breath, a place at the ta - ble,
5 For you and for me, a place at the ta - ble,
6 For ev - ery - one born, a place at the ta - ble,



for ev - ery - one born, clean wa - ter and bread,
re - vis - ing the roles, de - cid - ing the share,
a voice to be heard, a part in the song,
a cov - en - ant shared, a wel - com - ing space,
though wound - ed and sore, with need to for - give,
to live with - out fear, and sim - ply to be,



a shel - ter, a space, a safe place for grow - ing,
with wis - dom and grace, di - vid - ing the pow - er,
the hands of a child in hands that are wrin - kled,
a rain - bow of race and gen - der and col - or,
in an - ger, in hurt, a mind - set of mer - cy,
to work, to speak out, to wit - ness and wor - ship,

WORDS: Shirley Erena Murray
MUSIC: Joy F. Patterson

A PLACE AT THE TABLE
11.10.11.10.Ref.

for ev - ery - one born, a star o - ver - head,
 for all who share life, a sys - tem that's fair,
 for those we ne - glect, the right to be - long,
 for all who have breath, the chal - ice of grace,
 for you and for me, a new way to live,
 for ev - ery - one born, the right to be free,

Refrain

and God will de - light when we are cre - a - tors of jus - tice and

joy, com - pas - sion and peace: yes, God will de - light when

we are cre - a - tors of jus - tice, jus - tice and joy!

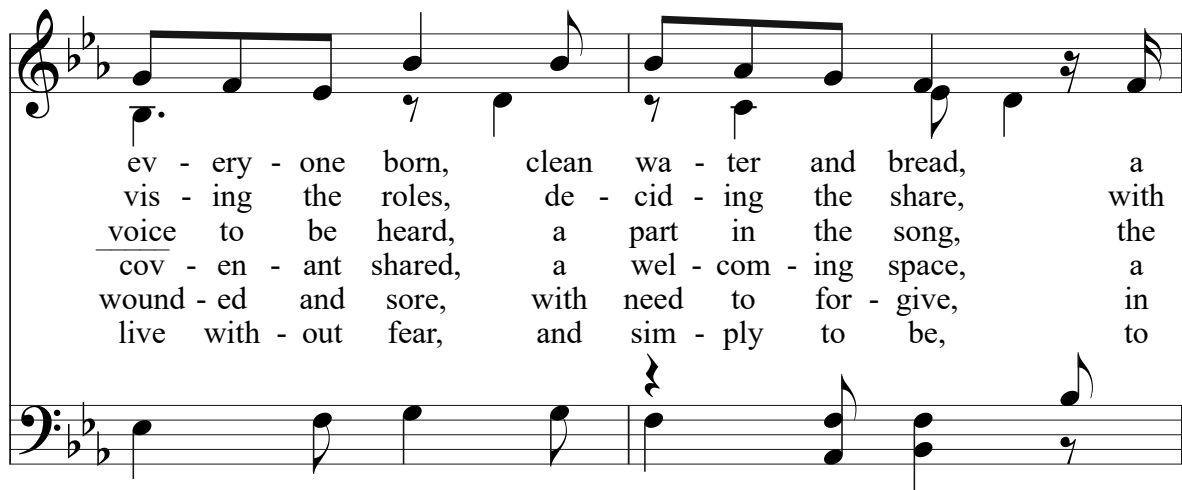
For Everyone Born

A Place at the Table

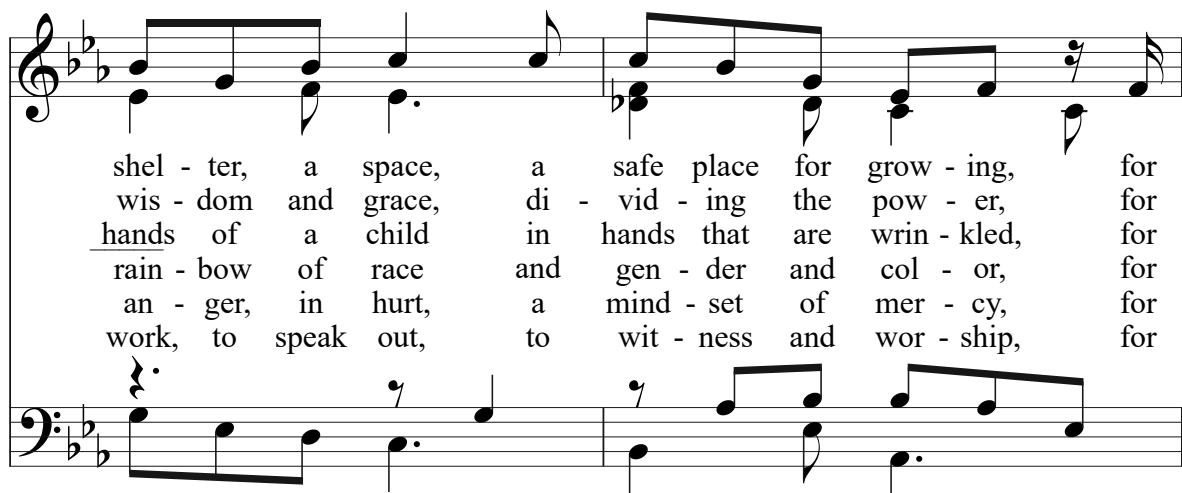
Unison



1 For ev - ery - one born, a place at the ta - ble, for
2 For all who share life, a place at the ta - ble, re -
3 For those we ne - glect, a place at the ta - ble, a
4 For all who have breath, a place at the ta - ble, a
5 For you and for me, a place at the ta - ble, though
6 For ev - ery - one born, a place at the ta - ble, to



ev - ery - one born, clean wa - ter and bread, a
vis - ing the roles, de - cid - ing the share, with
voice to be heard, a part in the song, the
cov - en - ant shared, a wel - com - ing space, a
wound - ed and sore, with need to for - give, in
live with - out fear, and sim - ply to be, to



shel - ter, a space, a safe place for grow - ing, for
wis - dom and grace, di - vid - ing the pow - er, for
hands of a child in hands that are wrin - kled, for
rain - bow of race and gen - der and col - or, for
an - ger, in hurt, a mind - set of mer - cy, for
work, to speak out, to wit - ness and wor - ship, for

WORDS: Shirley Erena Murray
MUSIC: Jane Marshall

TABLESONG
11.10.11.10.Ref.

Refrain

ev - ery - one born, a star o - ver - head,
 all who share life, a sys - tem that's fair,
 those we ne - glect, the right to be - long, and
 all who have breath, the chal - ice of grace,
 you and for me, a new way to live,
 ev - ery - one born, the right to be free,

God will de - light when we are cre - a - tors of jus - tice and

joy, com - pas - sion and peace: yes, God will de - light when

we are cre - a - tors of jus - tice, jus - tice and joy!

For this Bread We Eat Dear Lord

(Thank You for this Bread)

Tonya Dorsey

♩ = 90

Soprano

Alto

Tenor

Bass

For this bread we eat dear Lord thank You! For this

♩ = 90

Piano

S

A

T

B

wine we drink dear Lord thank You! We have

Pno.

Thank You For This Bread

2

10

S come to Your ta ble Lord and we thank you for Your love

A come to Your ta - b;e Lord and we thank You for Your love

T come to Your ta ble Lord and we thank you for Your love

B

Pno.

15

S Yes we thank you for Your love. For this

A Yes we thank You for Your love For this

T Yes we thank you for Your love. For this

B

Pno.

Thank You For This Bread

3
21 2.

S
A
T
B

For this bread we eat dear Lord thank You!

Pno.

27

S
A
T
B

For this wine we drink dear Lord thank You! We have

Pno.

Thank You For This Bread

4

33

S come to Your ta - ble Lord and ³we thank You for Your Love;

A come to Your ta - ble Lord and we thank You for Your Love;

T 8 come to Your ta - ble Lord and ³we thank You for Your Love;

B

Pno.

VAMP: Tenors enter 1st, Alto, then Soprano

39

S Yes ³we thank you for Your Love! 1. For this 2.

A Yes we thank You for Your Love! 1. For this 2.

T 8 Yes ³we thank You for Your Love! 1. For this 2.

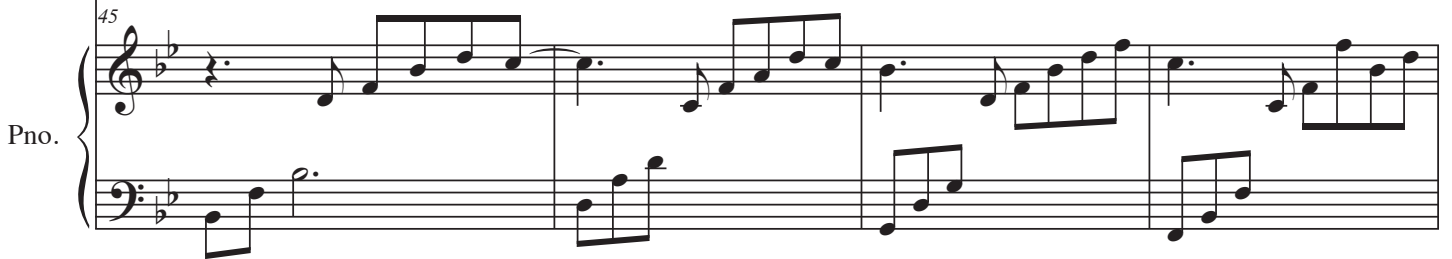
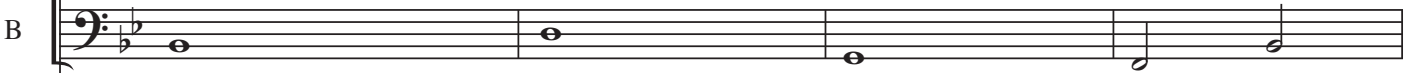
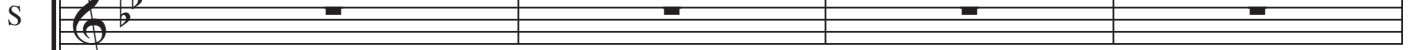
B 1. For this 2.

Pno.

Thank You For This Bread

5

45



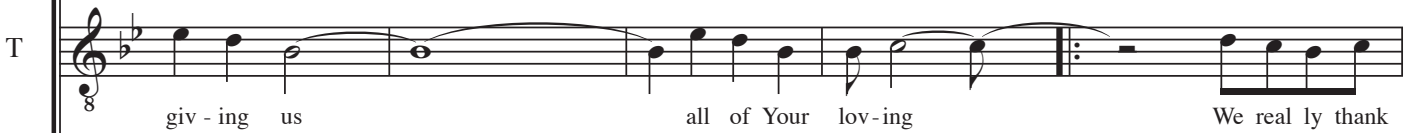
49



Thank



Thank You



Thank You For This Bread

6

54

S You thank You gave us

A thank You Lord for giv-ing us

T 8 You Lord for giv - ing us

B

Pno.

54

S all of Your lov-ing You

A all of Your lov-ing Thank You

T 8 all of Your lov-ing You

B You

Pno.

58

58

God of All Good

This was written in response to a challenge to write a hymn accepting of a variety of loving relationships, including same sex couples. I reached into my own long, happy, and deeply satisfying relationship with my husband, Chris, as I wrote it. I despair that such vehemence is exercised against those who find such love in a diversity of sexuality, while violence and abuse are still widespread.

text: Janet Wootton

tune: INTERCESSOR

The musical score is written for a piano and voice. It features a grand staff with a treble and bass clef. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The melody is primarily in the treble clef, with the piano accompaniment in the bass clef. The lyrics are written below the staff, with some lines indented to align with the melody. The score is divided into three systems, each with four lines of lyrics. The first system ends with a repeat sign, and the second system ends with a double bar line. The third system ends with a final double bar line.

1. God of all good, from you all joys of lov - ing flood out a -
2. O - pen us to the foun - tain - head of script - ure that teach - es,
3. For - give us for the pov - er - ty of cul - ture that plac - es
4. So may your streams of love spring up with in us; may life and

cross the land - scape of our years - riv - ers of plea - sure in an - oth - er's
where true love is you are there; ex - tend our hearts' reach, till in truth and
lim - its on hu - man - i - ty, while those who cruel - ly squan - der love's re -
wor - ship here pro - vide the place where we de - light in learn - ing from each

laugh - ter leave qui - et pools of safe - ty for our tears.
friend - ship, we of - fer and ac - cept each oth - er's care.
sour - ces, through ex - ploi - ta - tion and a - buse, go free.
oth - er the rich - ly var - ied pat - tern of your grace.

God of Freedom

Unison

1 God of free - dom, God of jus - tice, you whose
 2 Rid the earth of tor - ture's ter - ror, you whose
 3 Make in us a cap - tive con - science quick to

love is strong as death, you who saw the dark of
 hands were nailed to wood; hear the cries of pain and
 hear, to act, to plead; make us tru - ly sis - ters,

pris - on, you who knew the price of faith— touch our
 pro - test, you who shed the tears and blood— move in
 broth - ers, of what - ev - er race of creed— teach us

world of sad op - pres - sion with your Spir - it's heal - ing breath.
 us the power of pit - y rest - less for the com - mon good.
 to be ful - ly hu - man, o - pen to each oth - er's needs.

WORDS: Shirley Erena Murray
 MUSIC: David Hurd

JULION
 8.7.8.7.8.7.

God of hope and joy and wonder

Rae E. Whitney

Westminster Abbey
Henry Purcell (1659-1695); adapt.;
desc. James Gillespie (b. 1929)

5. With you, God of truth and mer - cy, we would dwell in u - ni - ty,

1. God of hope and joy and won - der, God of si - lent mys - ter - y,
2. Thank you, God, for send - ing preach - ers in - to this be - lov - ed land;
3. Dea - cons, priests, and deans and bi - shops, with the faith - ful la - i - ty,
4. You have blessed our church with plen - ty: pray, pro - tect it now from greed;
5. With you, God of truth and mer - cy, we would dwell in u - ni - ty,

that in pray - ing, learn - ing, serv - ing, more like Je - sus we may be.

1. we u - nite to sing your glo - ry in our sa - cred lit - ur - gy.
2. they de - sired to place the gos - pel in - to ev - ery heart and hand.
3. found, through lov - ing you in oth - ers, more of what your Church could be.
4. help us wit - ness to our neigh - bors, cloth - ing, feed - ing those in need.
5. that, in pray - ing, learn - ing, serv - ing, more like Je - sus we may be.

Fa - ther, Son and Ho - ly Spi - rit, praise to you, O Trin - i - ty!

1. Fa - ther, Son and Ho - ly Spi - rit, praise to you, O Trin - i - ty!
2. We give thanks for their com - mit - ment to Christ's call - ing and com - mand.
3. Keep our pas - tors and our peo - ple true to you, O Trin - i - ty!
4. As the sun lights up our win - dows, let your love shine through each deed.
5. Fa - ther, Son and Ho - ly Spi - rit, praise to you, O Trin - i - ty!

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Great Voice of God

Maestoso con moto (♩ = 60)

Optional descant (vs. 5)

5 Lit - tle or great, our lives are for your pur - pose

Unison

1 Great voice of God that thun - ders through the proph - ets,
2 teach us the skills to build your peace - ful king - dom
3 Yours is the voice that cries out for com - pas - sion,
4 Plant in us peace that grows through hap - py chil - dren,
5 Lit - tle or great, our lives are for your pur - pose

tuned to be more than we can ev - er guess.

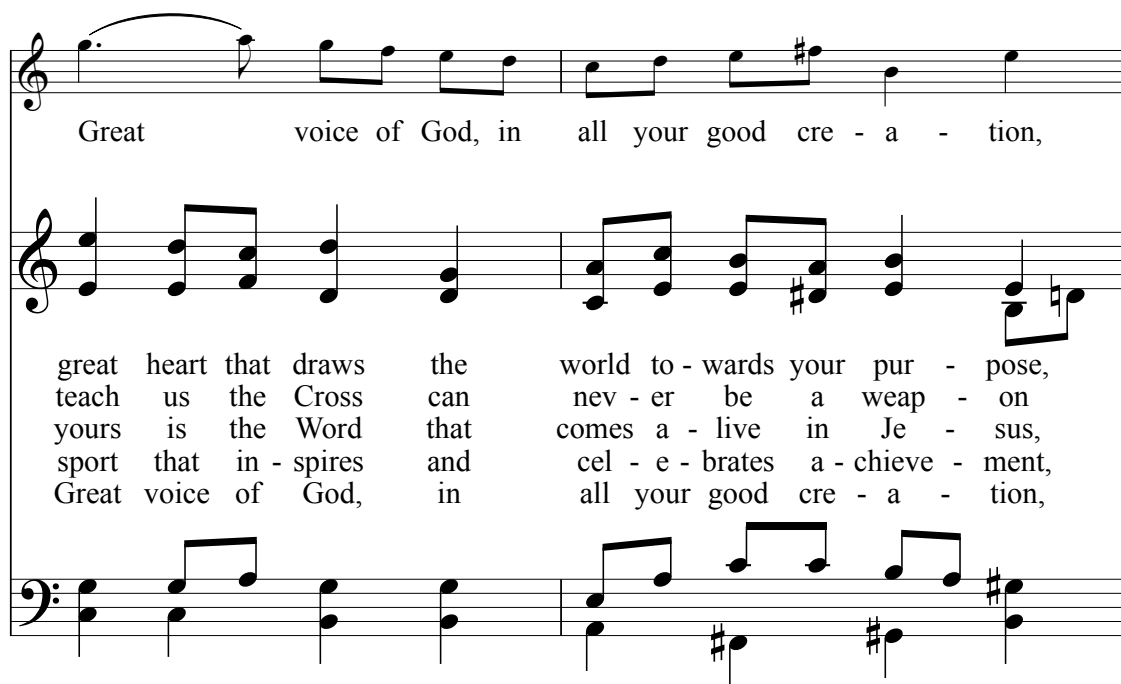
sound - ing, re - sound - ing till we un - der - stand,
that we not wor - ship flag or coun - try's fame,
Spir - it to spir - it, leap - ing time and space,
mu - sic and laugh - ter, food in ev - ery bowl,
tuned to be more than we can ev - er guess.

Words and music commissioned by the American Guild of Organists for the 2010 Biennial National Convention in Washington, D.C.

WORDS: Shirley Erena Murray

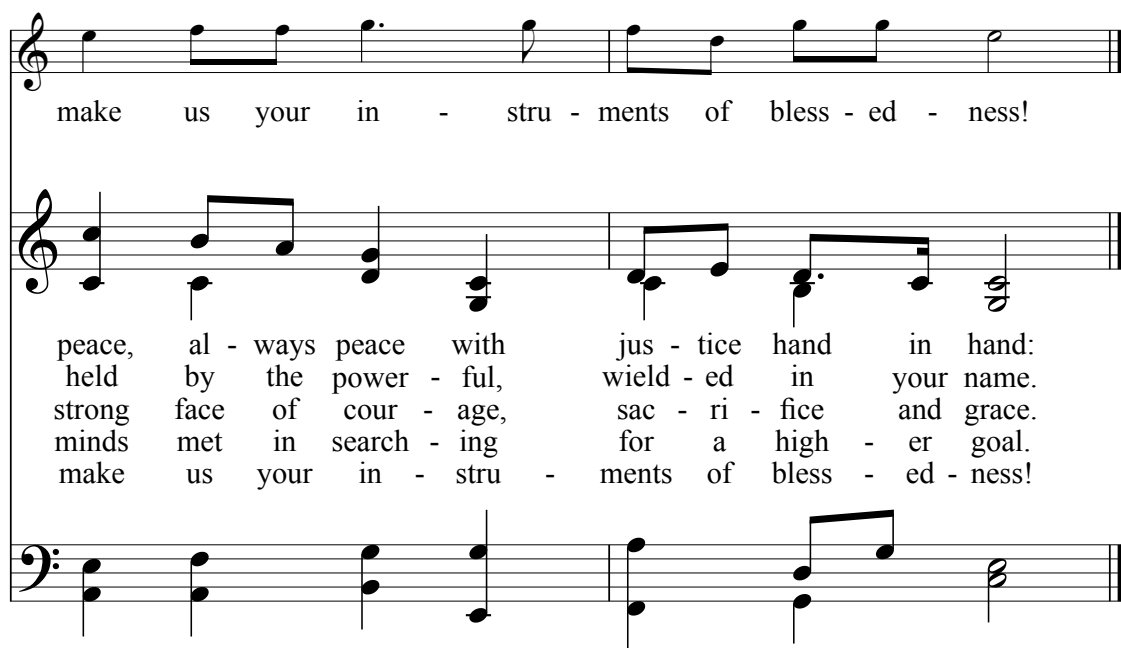
VOX DEI

MUSIC: Mary Beth Bennett



Great voice of God, in all your good cre - a - tion,

great heart that draws the world to - wards your pur - pose,
 teach us the Cross can nev - er be a weap - on
 yours is the Word that comes a - live in Je - sus,
 sport that in - spires and cel - e - brates a - chieve - ment,
 Great voice of God, in all your good cre - a - tion,



make us your in - stru - ments of bless - ed - ness!

peace, al - ways peace with jus - tice hand in hand:
 held by the power - ful, wield - ed in your name.
 strong face of cour - age, sac - ri - fice and grace.
 minds met in search - ing for a high - er goal.
 make us your in - stru - ments of bless - ed - ness!

Healing River of the Spirit

Ruth Duck

Stephen Tappe

ELKHAVEN 87.87.D

1. Heal - ing riv - er of the Spi - rit, bathe the wounds that liv - ing brings.
2. Well - spring of the heal - ing Spi - rit, stream that flows to bring re - lease,
3. Liv - ing stream that heals the na - tions, make us chan - nels of your pow'r.

5

Plunge our pain, our sin, our sad - ness deep with - in your sa - cred springs.
As we gain our selves, our sens - es, may our lives re - flect your peace.
All the world is torn by con - flict; wars are rag - ing at this hour.

9

Wear - y from the rest - less search - ing that has lured us from your side,
Grate - ful for the flood that heals us, may your church en - act your grace.
Sav - ing Spi - rit, move a - mong us; guide our wind - ing hu - man course,

13

We dis - cov - er in your pres - ence peace the world can - not pro - vide.
As we meet both friend and stran - ger, may we see our Sav - ior's face.
Till we find our way to - geth - er flow - ing home - ward to our source.

From *Healing River of the Spirit*. Words: Ruth Duck; copyright © 1996 The Pilgrim Press, Cleveland, Ohio.

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Music: Stephen Tappe © 2023 Selah Publishing Co., Inc.

Hear the Spirit of Creation

text: Jeannette M. Lindholm

tune: BEACH SPRING

1. Hear the Spir - it of cre - a - tion sur - ging through each root and vein,
2. With the Spir - it of cre - a - tion, we may fash - ion all things new,
3. Then with joy and a - dor - a - tion ga - ther chis - el, brush, and pen,

Source of soul sprung in - spir - a - tion, Word a - wak - ing heart and brain,
nour - ish hope and con - so - la - tion, look be - yond each nar - row view,
tools from ev - 'ry life's vo - ca - tion made to build, de - light, and mend.

rous - ing us to bold in - ven - tion, acts of beau - ty, love, and praise:
claim a clear, trans - form - ing vi - sion tem - pered by hu - mil - i - ty,
Praise the Spir - it of cre - a - tion who sus - tains the work we tend;

faith re - vealed with - out pre - ten - sion, found in ges - ture, line, and phrase.
while we craft with love's pre - ci - sion all that grace has let us see.
join the soar - ing, glad o - va - tion; sound the hope - ful, loud A - men.

Hold My Hope

To be taught paperlessly -
add parts by number on
successive repeats.

(teach me to be love)

Ana Hernández

mp *q* = 100

Cong. 5, 6

Hold my hope,

A - 4, 5

Hold my tremb-ling. Hold my tremb-ling.

T - 3

Hold my tremb-ling Hold my tremb-ling

B1 - 1

Hold my hope Hold my hope

B2 - 2

Hold my hope. Hold my

3

mf

hold my tremb-ling. Hold my

Hold my tremb-ling. Hold my tremb-ling. Hold my tremb-ling.

Hold my tremb-ling Hold my tremb-ling Hold my tremb-ling.

Hold my hope Hold my hope Hold my hope

hope. Hold my hope. Hold my hope. Hold my

6

mp

heart, teach me to be_____ love.

Hold___ my tremb-ling Hold___ my tremb-ling

Hold___ my tremb-ling Hold___ my tremb-ling

Hold my hope Hold my hope

hope. Hold___ my hope. Hold___ my

8

mp

Hold___ Mm_____ Hold my hope!

Hold my tremb-ling. Mm_____ Hold my hope!

Hold my tremb-ling Mm_____ Hold my hope!

Hold my hope Oh Mm_____ Hold my hope!

hope. Hold___ my hope. Hold my hope. Hold my hope!

Holy, Holy, Holy, Lord

(Sanctus)

Marty Wheeler Burnett

♩. = 60

Organ

♩. = 60

Ho - ly, ho - ly, ho - ly, Lord, God of pow - er and

6

might, heav-en and earth are full of your glo-ry, Ho - san - na in the

10

high - est. Bless - ed is he who comes in the name of the
Blest is the one who comes

14

Lord. Ho - san - na, ho - san - na in the high - est.

How Can We Sing Our Love for God

MCDONALD

CMD

Mary Nelson Keithahn (b. 1934)

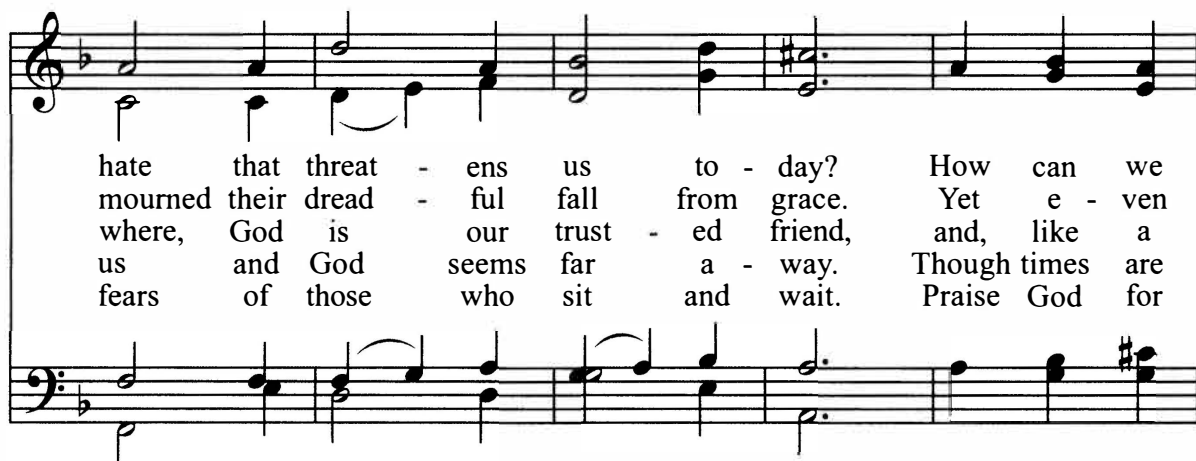
John D. Horman (b. 1946)



1. How can we sing our love for God when God seems
2. So cried the psalm - ist long a - go from ex - ile
3. God loves us with a stead - fast love, a love that
4. We know the He - brews' Bab - y - lon, for we have
5. Praise God for faith that lets us sing of love that



far a - way, and we are cap - tive to the
in a place where sin - ful peo - ple wept and
has no end. No mat - ter what, or when, or
ours to - day when - ev - er cri - ses threat - en
con - quers hate, and hope that o - ver - comes the



hate that threat - ens us to - day? How can we
mourned their dread - ful fall from grace. Yet e - ven
where, God is our trust - ed friend, and, like a
us and God seems far a - way. Though times are
fears of those who sit and wait. Praise God for

sing a song of hope when fear is in the
 in this sad la - ment, the psalm - ist's faith is
 friend, God feels our pain; God hears our ev - ery
 strange, by faith, we know God's mer - cies nev - er
 peace that springs from hope, and joy that flows from

air, and we stand shak - ing, hol - low
 clear: though we may suf - fer in strange
 cry. God nev - er will a - ban - don
 cease, and faith trans - forms our sad la -
 love. Praise God all peo - ple here on

reeds in streams of deep de - spair?
 lands, our God is al - ways near.
 us in life, or when we die.
 ments to songs of joy and peace.
 earth, and all the saints a - bove.

How Deep the Silence

(Morning Meditation)

Sylvia Dunstan

Ana Hernández

$\text{♩} = 69$

Piano

How

3

deep the si - lence of the soul, that lives with - in your grace. How
un - seen chimes on mo - ving air, like warm and mor - ning sun. Like

Pno.

5

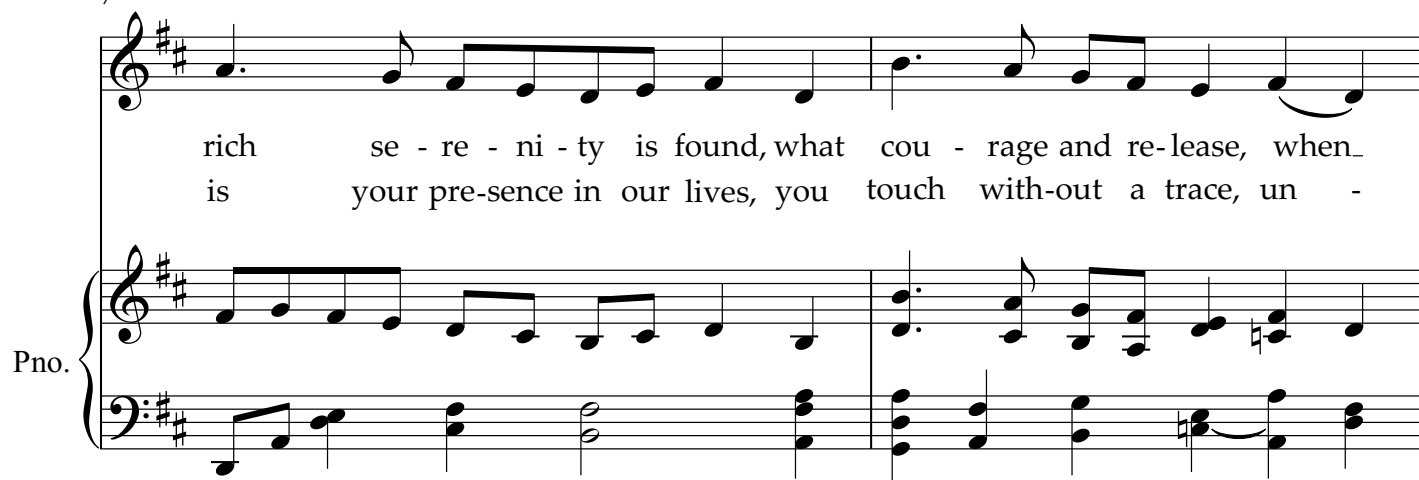
full the gra - ti - tude of heart, in your a - bi - ding place. What
glad' - ning, green - ing, grow - ing things, like trees with bloom be - gun. Such

Pno.

7

rich se - re - ni - ty is found, what cou - rage and re-lease, when
is your pre-sence in our lives, you touch with-out a trace, un -

Pno.



9

wis - dom tea - ches us to seek the gen - tle path to
til we turn and find our-selves held fast in your em -

Pno.

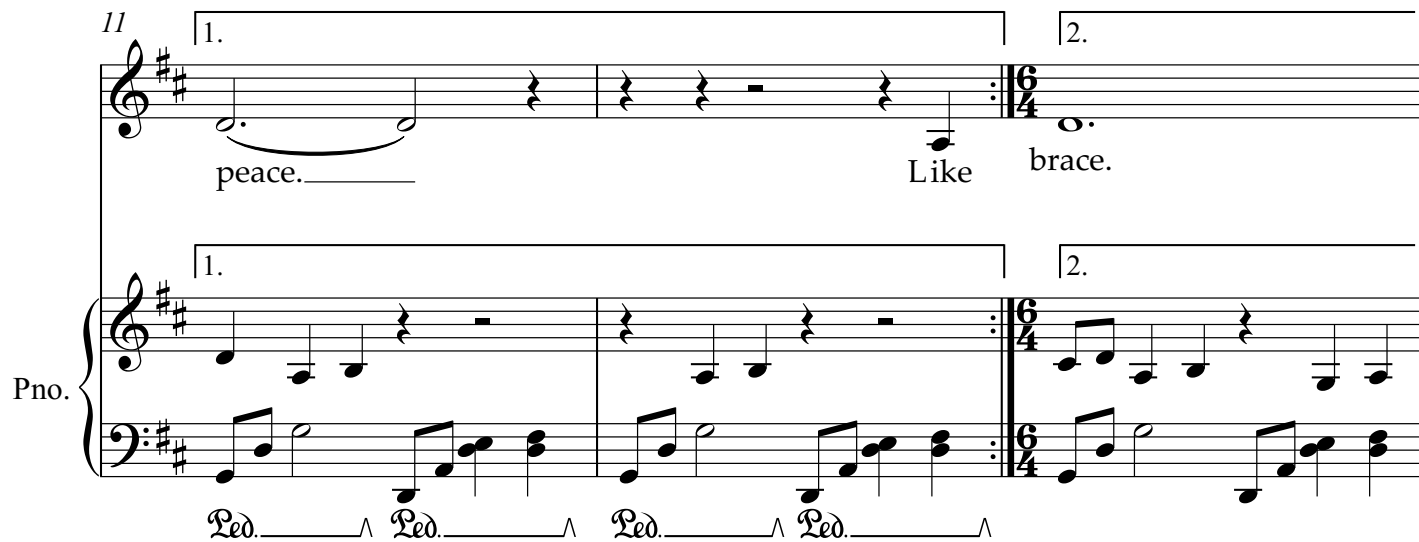


11

1. peace. Like 2. brace.

Pno.

Ped. Ped. Ped. Ped.



14

rit.

3

Pno.

The image shows a musical score for piano (Pno.) and voice. The piano part is in G major (two sharps) and 4/4 time. It consists of four measures. The first three measures have a rhythmic pattern of eighth and quarter notes in the right hand and eighth and quarter notes in the left hand. The fourth measure has a whole rest in the right hand and a dotted half note in the left hand. The voice part is in G major and 4/4 time. It consists of four measures, each with a single note on a whole rest. The score is marked with a 'rit.' (ritardando) and a '3' (triple) at the end.

I HAVE PUT ON CHRIST

11 11 11 87 87

The musical score is written for a four-part setting (Soprano, Alto, Tenor, Bass) in G major (three sharps) and 4/4 time. It consists of four systems of staves. The lyrics are: 'I have put on Christ as a garment of faith. I am clothed in love by the armor of God. And I hear the Spirit in my listening heart. Al-le-lu-ia, al-le lu-ia. The waters of joy rain down. Al-le-lu-ia, al-le lu-ia. The waters of joy rain down.' The melody is simple and hymn-like, with a strong emphasis on the final 'Al-le-lu-ia' phrase.

I have put on Christ as a garment of faith. I am clothed in love by the

armor of God. And I hear the Spirit in my listening heart. Al-le-

lu-ia, al-le lu-ia. The waters of joy rain down. Al-le-

lu-ia, al-le lu-ia. The waters of joy rain down.

The text is based on Galatians 3:27, Ephesians 6:11, and Revelation 2:7a

Words and music: *Asperges*, Marilyn Haskell

I, John, Your Beloved Brother

(The New Jerusalem)

Words: Rev. Dr. Victoria R. Sirota

Music: Robert Sirota

Allegro Maestoso

1. I,
2. No

Organ

Allegro Maestoso

5

John, your be - lo - ved bro - ther, who shares in Christ's mi - ni - stry, Heard a
mourn - ing or pain or cry - ing, for death shall have lost its might, And

Org.

9

voice on the Isle of Pat - mos, "Go write in the book what you see." And then I
there will be no more dark - ness, for the Lord God will be your light, And we will

Org.

saw the new Je - ru - sa - lem Ho - ly Ci - ty a - dorned as a bride, and then I
see the new Je - ru - sa - lem Ho - ly Ci - ty a - dorned as a bride, and then we'll
Je - ru - sa - lem bride, bride, bride.

Org.

heard a voice thun - der down from the throne, "Tell the world that you are God's
hear a voice thun - der down from the throne, "Praise the Lord, for you are God's

Org.

own!'"
own!'"

Org.

26 Descant

3. When hun - ger and war shall va - nish, When hope shall re - place all fear, When

3. When hun - ger and war shall va - nish, When hope shall re - place all fear, When

Org.

31

peo - ple shall work to - ge - ther, When love shall dry eve - ry tear, then we shall be the new Je -

peo - ple shall work to - ge - ther, When love shall dry eve - ry tear, then we shall be the new Je -

Org.

36

ru - sa - lem Ho - ly Ci - ty a - dorned as a bride, we will sing with the saints and

ru - sa - lem Ho - ly Ci - ty a - dorned as a bride, and we will sing with the saints and

ru - sa - lem Ho - ly Ci - ty a - dorned as a bride, and we will sing with the saints and

Org.

bride

40

mar - tyrs at the throne, "Hall - le - lu - jah! We are God's

mar - tyrs at the throne, "Hall - le - lu - jah! We are God's

Org.

43

own!"

own!"

Org.

(5)

In Boldness, Look to God

text: Mary Louise Bringle

tune: MORNING SONG

1. In bold - ness, look to — God for — strength to take a right - eous stand,
2. In bold - ness, lift your hands to — God for heal - ing from dis - ease—
3. In bold - ness, lean on — God for — help like those who dreamed and dared
4. In bold - ness, learn from God the — path of Ma - ry's "bet - ter part":
5. In bold - ness, love, de - spite the — cost. Con - front the world's harsh stare—

like mid - wives from our He - brew past, en - slaved in E - gypt's land,
of — mind and — bo - dy, soul and — will, whose bon - dage Je - sus frees.
to — ask that — Je - sus cure a — child, that crumbs of grace be shared,
by — fear and — cen - sure un - de - terred, de - ter - mined in — her heart
like one who — washed the feet of — Christ, and wiped them with — her hair;

with — skill and — cun - ning, sav - ing — lives from Phar - aoh's harsh com - mand.
Reach out and — touch the hem of — Christ and ga - ther spi - rit's ease.
that — kneel at — Je - sus' feet wel - comed to the feast God has — pre - pared.
to — poured per - fume to a - noint her — Lord, and truth he would — part.
left love's fra - grance there.

Infinite Beauty, Love that Moves the Heavens

Susan Palo Cherwien

INFINITE BEAUTY. David Cherwien

1. In - fin - ite Beau - ty, Love that moves the heav - ens,
2. Ho - ly this gar - den, worth - y of pro - tec - tion,
3. Sac - red all crea - tures, mar - ve - lous com - pan - ions,
4. Bles - sed our bod - ies, kind - red gift of star - light:
5. In - fin - ite Beau - ty, Love that moves the heav - ens,

3

Mak - er of all things, pres ent in cre - a - tion,
Blue pearl in deep space, due our true af - fec - tion,
El - ders and teach - ers, all of our re - la - tions,
Eyes to see beau - ty, ears may to hear the heart sigh,
May our minds wis - en, our hearts aw - ak - en,

5

From the be - gin - ning, all Your works re - veal — You,
 Dwell - ing and par - ent, el - eg - ant in bal - ance,
 Rocks tell earth's stor - y, re - veal earth's wis - dome,
 Hands to give heal - ing, hearts to bind to - geth - er,
 That we join all things, one and in - ter - wo - ven,

7

Stir - ring to won - der.
 Grow - ing in won - der.
 Liv - ing in won - der.
 Breath - ing in won - der.
 Sing - ing in won - der.

Lamb of God, Lead Me

Tonya Maria Taylor-Dorsey

♩ = 100

Piano

5

Pno.

9

Pno.

13

Through the storm and thru the rain, Lamb of God, lead me. 1.

Pno.

17

2. Re joice in the Lord A - gain I say re - joice!

Pno.

21

for our robes have been washed white with the blood of the Lamb! 2.

Pno.

25

Now we are all set free — from the bon - dag - es of sin

Pno.

29

The Lamb that was slain — has made — us whole a - gain.

Pno.

33

Pno.

Let My Prayer Rise Like Incense

Chant/Refrain

Ana Hernández

$\text{♩} = 88\text{-ish}$

S2
5) Let our prayers rise like in - cense, up to you. Oh

S1
4) Let my prayer rise, let it rise up to you. Oh

Tune
2) Let my prayer rise like in - cense let it rise up to you. Oh

A
3) Prayer, rise like in - cense let it rise up to you. Oh

T
2) Let my prayer rise like in - cense let it rise up to you. Oh

B
1) Let my prayer rise up, my prayer let my prayer rise up to you. Oh

5

Add prayers over quiet ohs or oohs. (Basses sing a relaxed doh)

Musical score for measures 5-7. The score is written for six staves, grouped into three pairs. The top two staves of each pair are in treble clef with a key signature of one sharp (F#). The bottom two staves of each pair are in bass clef with a key signature of one sharp (F#). The music consists of a melodic line in the upper staves and a supporting line in the lower staves. The lyrics "Oh" are written below the first four staves. The music features various note values, including quarter, eighth, and sixteenth notes, as well as rests and ties.

8

Musical score for measures 8-10. The score is written for six staves, grouped into three pairs. The top two staves of each pair are in treble clef with a key signature of one sharp (F#). The bottom two staves of each pair are in bass clef with a key signature of one sharp (F#). The music consists of a melodic line in the upper staves and a supporting line in the lower staves. The lyrics "Let my prayer rise up." are written below the bottom two staves. The music features various note values, including quarter, eighth, and sixteenth notes, as well as rests and ties.

for the marriage of Karen Alicia Evers and Bryan Keithly Robertson
September 16, 1995

Let the Peoples Praise You, O God

(Psalm 67)

Marty Wheeler Burnett

First time: Choir

Repeat: Choir and Congregation

Antiphon

Let the peo - ples praise you, O

God; let all the peo - ples praise you. (to verses)

Choir 1. May God be merciful to us and bless us, show us the light of his countenance and come to us.

(organ plays vocal parts on verses)

2. Let your ways be known up - on earth, your saving health a - mong all na - tions.

Antiphon

16

Let the peo - ples praise you, O

19

God; let all the peo - ples praise you. (to verses)

23

3. Let the peoples praise you, O God; let all the

26

peo-ples praise you. 4. Let the nations be glad and sing for joy, for you judge the peoples with equity

Antiphon

30

and guide all the na-tions up-on earth. Let the peo-ples praise you, O

36

God; let all the peo-ples praise you. (to verses)

40

5. Let the peoples praise you, O God; let all the peo-ples praise you. 6. The earth has brought

45

forth her in-crease; May God, our own God, give us his bless-ing. 7. May God

50

give us his bless-ing, and may all the ends of the earth stand in awe of him.

Final antiphon

54

Let the peo-ples praise you, O God; let all the peo-ples praise you.

Let Us Sing of Mary

Mary of Magdala is one of the most famous women in scripture. Still, we know little about her, and her identity has often been confused or obscured. Careful biblical study reveals that she had a history of illness, not sin. She was a leader within the Jesus movement and was present at the cross and the tomb. Accounts of her life after the resurrection are varied, but all agree that she shared the gospel.

May our church honor the woman who was the first to know the good news of Jesus' resurrection, and who was sent by Jesus to share this news with the disciples, earning her the title, "Apostle to the Apostles."

text: Hannah C. Brown

tune: KING'S WESTON

1. Let us sing of Mar - y, fol - low - er and friend,
2. Let us sing of Mar - y, first to know Christ rose,
3. Let us be like Mar - y, bold de - spite our fear,

pa - tron of the peo - ple, al - ly to the end;
sent as an a - pos - tle, through her words the hope grows;
ten - der in our griev - ing, stead - fast and sin - cere,

break - ing man - made bar - ri - ers, find - ing paths through pain;
wit - ness - ing to em - pire, trav - 'ling shore to shore;
teach - ing with con - vic - tion, faith - ful, un - de - terred;

trust - ing in a ris - ing death could not con - tain.
tes - ti - fy - ing gos - pel nev - er heard be - fore.
we praise God for Mar - y, her - ald of the Word.

*In thanksgiving for the ministry of The Rt. Rev. James R. Mathes
on the occasion of his retirement*

Lord, you give the great commission

Jeffery W. Rowthorn
b. 1934

Mathes
Marty Wheeler Burnett

1. Lord, you give the great com-mis-sion: "Heal the__ sick and preach the word." Lest the Church ne-
2. Lord, you call us to your ser-vice: "In my__name bap-tize and teach." That the world may
3. Lord, you make the com-mon ho-ly: "This my__bo-dy, this my blood." Let your priests, for
4. Lord, you show us love's true mea-sure: "Fa-ther, what they do for-give." Yet we hoard as
5. Lord, you bless with words as-sur-ing: "I am__with you to the end." Faith and hope and

glect its mis-sion and the Gos-pel go un-heard, help us wit-ness to your pur-pose
trust your prom-ise, life a-bun-dant meant for each, give us all new fer-vor, draw us
earth's true glo-ry, dai-ly lift life hea-ven-ward, ask-ing that the world a-round us
pri-vate trea-sure all that you so free-ly give. May your care and mer-cy lead us
love re-stor-ing, may we serve as you in-tend, and, a-mid the cares that claim us

Refrain

with re-newed in - teg - ri - ty; with the Spi - rit's gifts em-power us for the work of
clos - er in com - mu - ni - ty;
share your chil-dren's lib - er - ty;
to a just so - ci - e - ty;
hold in mind e - ter - ni - ty;

Interlude

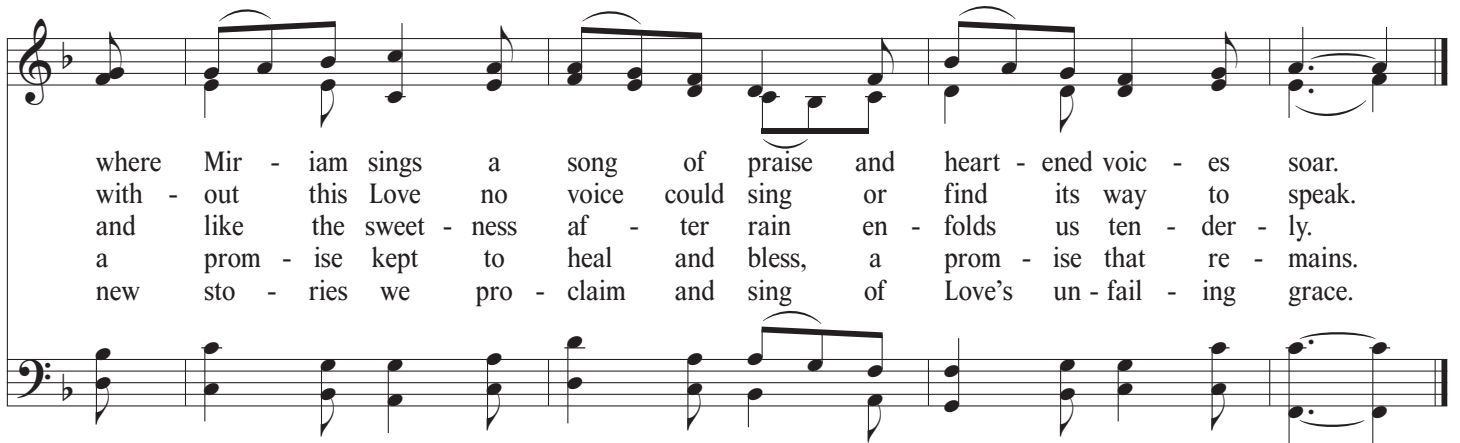
Final ending

min - is - try.

Love Leads Us through the Wind and Waves



1 Love leads us through the wind and waves. Love leads us to the shore
2 From o - cean depths of suf - fer - ing or bar - ren lands of grief,
3 Com - pan - ion to our grief and pain, Love hears each si - lent plea,
4 With mer - cy, peace, and gen - tle - ness, Love streng - thens and sus - tains—
5 To Mir - iam's song we all may bring a frag - ment, word, or phrase—



where Mir - iam sings a song of praise and heart - ened voic - es soar.
with - out this Love no voice could sing or find its way to speak.
and like the sweet - ness af - ter rain en - folds us ten - der - ly.
a prom - ise kept to heal and bless, a prom - ise that re - mains.
new sto - ries we pro - claim and sing of Love's un - fail - ing grace.

Text: Jeannette M. Lindholm, b. 1961
Music: Robert Buckley Farlee, b. 1950

HEALING PROMISE
CM

Love's Rage and Grief

text: Jeannette M. Lindholm

tune: BANGOR

1. Love's rage and grief when par - ents harm and shun the — child they raised, an
2. Love's rage and grief when strang - ers — harm and bruise the — child Love made; they
3. Love's rage and grief when lead - ers — harm and cast Love's own a - way; while
4. Love's fierce, re - lent - less work to — seek the out - cast, hurt, a - fraid, to

The first system of the musical score is written in 4/4 time with a key signature of two flats (B-flat and E-flat). It features a piano accompaniment with chords and moving lines in both the treble and bass staves. The vocal melody is represented by the lyrics, which are aligned with the musical phrasing. The system concludes with a repeat sign in the treble staff.

ex - ile from their hearts and — home, a - ban - doned and e - rased.
bat - ter with their fists and — words, ad - van - cing — hate's cru - sade.
claim - ing truth and — right - eous - ness, they blas - pheme when they pray.
be a re - fuge and a — home, to hold the — child be - trayed.

The second system continues the musical score in the same 4/4 time and key signature. It maintains the piano accompaniment and vocal melody. The lyrics are aligned with the musical phrasing. The system concludes with a final double bar line in both staves.

Mi Shebeirach

(A Prayer for Healing)

Words: Hebrew Liturgy

Cantor Marnie Camhi

$\text{♩} = 70$

am dm cm F G am

Mi she-bei-rach A - vo - tei - nu — Av-ra - ham, Yitz-chak, v'-ya - a - kov.

5 am dm G E7 E7 F

Mi-she-bei-rach I - mo - tei - nu — Sa-rah, Riv - ka, Ra - cheil, v' - Lei - a. May you find

10 G am C am F G am

cour - age and strength, and hope for heal - ing. May you re - ceive the - bless - ing that

16 C am E7 E7 am C F E F G am F dm

Mir - i - am re - ceived. Eil - Na r' - fa na la. Eil - Na r' - fa na la. Eil -

23 G am F G am am dm am

- Na r' - fa na la-. God, please heal her, please. Mi-she-bei-rach A-vo - tei-nu - Av-ra-

29 F G am am dm G E7

ham, Yitz-chak, v'-Ya - a - kov. Mi-she-bei-rach I - mo - tei - nu. Sa-rah, Riv - ka, Ra - cheil, v' -

34 E7 am dm am rit. F G am

Lei - a. Mi she - bei - rach A - vo - tei - nu. - V' - I - mo - tei - nu.

Music: Marnie Camhi

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Note: Continue using other images as participants dance to this melody, i.e. joyful, smiling, spinning, grounded, lifted, planted, thankful, etc..

My Spirit's Dancing in the Light

(Dancing In the Light)

by Sheila Firestone

Lively

The musical score is written on a single staff in treble clef with a key signature of two flats (B-flat and E-flat) and a common time signature (C). The tempo/style is 'Lively'. The melody begins with a quarter rest, followed by a quarter note G4, a quarter note F4, and a quarter note E4. A repeat sign follows. The first measure of the repeat is a half note G4, and the second is a half note F4. The third measure is a half note E4, and the fourth is a half note D4. The fifth measure is a half note C4, and the sixth is a half note B3. The seventh measure is a half note A3, and the eighth is a half note G3. The ninth measure is a half note F3, and the tenth is a half note E3. The eleventh measure is a half note D3, and the twelfth is a half note C3. The thirteenth measure is a half note B2, and the fourteenth is a half note A2. The fifteenth measure is a half note G2, and the sixteenth is a half note F2. The seventeenth measure is a half note E2, and the eighteenth is a half note D2. The nineteenth measure is a half note C2, and the twentieth is a half note B1. The twenty-first measure is a half note A1, and the twenty-second is a half note G1. The twenty-third measure is a half note F1, and the twenty-fourth is a half note E1. The twenty-fifth measure is a half note D1, and the twenty-sixth is a half note C1. The twenty-seventh measure is a half note B0, and the twenty-eighth is a half note A0. The twenty-ninth measure is a half note G0, and the thirtieth is a half note F0. The thirty-first measure is a half note E0, and the thirty-second is a half note D0. The thirty-third measure is a half note C0, and the thirty-fourth is a half note B0. The thirty-fifth measure is a half note A0, and the thirty-sixth is a half note G0. The thirty-seventh measure is a half note F0, and the thirty-eighth is a half note E0. The thirty-ninth measure is a half note D0, and the fortieth is a half note C0. The forty-first measure is a half note B0, and the forty-second is a half note A0. The forty-third measure is a half note G0, and the forty-fourth is a half note F0. The forty-fifth measure is a half note E0, and the forty-sixth is a half note D0. The forty-seventh measure is a half note C0, and the forty-eighth is a half note B0. The forty-ninth measure is a half note A0, and the fiftieth is a half note G0. The fifty-first measure is a half note F0, and the fifty-second is a half note E0. The fifty-third measure is a half note D0, and the fifty-fourth is a half note C0. The fifty-fifth measure is a half note B0, and the fifty-sixth is a half note A0. The fifty-seventh measure is a half note G0, and the fifty-eighth is a half note F0. The fifty-ninth measure is a half note E0, and the sixtieth is a half note D0. The sixty-first measure is a half note C0, and the sixty-second is a half note B0. The sixty-third measure is a half note A0, and the sixty-fourth is a half note G0. The sixty-fifth measure is a half note F0, and the sixty-sixth is a half note E0. The sixty-seventh measure is a half note D0, and the sixty-eighth is a half note C0. The sixty-ninth measure is a half note B0, and the seventieth is a half note A0. The seventy-first measure is a half note G0, and the seventy-second is a half note F0. The seventy-third measure is a half note E0, and the seventy-fourth is a half note D0. The seventy-fifth measure is a half note C0, and the seventy-sixth is a half note B0. The seventy-seventh measure is a half note A0, and the seventy-eighth is a half note G0. The seventy-ninth measure is a half note F0, and the eightieth is a half note E0. The eighty-first measure is a half note D0, and the eighty-second is a half note C0. The eighty-third measure is a half note B0, and the eighty-fourth is a half note A0. The eighty-fifth measure is a half note G0, and the eighty-sixth is a half note F0. The eighty-seventh measure is a half note E0, and the eighty-eighth is a half note D0. The eighty-ninth measure is a half note C0, and the ninetieth is a half note B0. The hundredth measure is a half note A0, and the hundred-first is a half note G0. The hundred-second measure is a half note F0, and the hundred-third is a half note E0. The hundred-fourth measure is a half note D0, and the hundred-fifth is a half note C0. The hundred-sixth measure is a half note B0, and the hundred-seventh is a half note A0. The hundred-eighth measure is a half note G0, and the hundred-ninth is a half note F0. The hundred-tenth measure is a half note E0, and the hundred-eleventh is a half note D0. The hundred-twelfth measure is a half note C0, and the hundred-thirteenth is a half note B0. The hundred-fourteenth measure is a half note A0, and the hundred-fifteenth is a half note G0. The hundred-sixteenth measure is a half note F0, and the hundred-seventeenth is a half note E0. The hundred-eighteenth measure is a half note D0, and the hundred-nineteenth is a half note C0. The hundred-twentieth measure is a half note B0, and the hundred-twenty-first is a half note A0. The hundred-thirty-second measure is a half note G0, and the hundred-thirty-third is a half note F0. The hundred-thirty-fourth measure is a half note E0, and the hundred-thirty-fifth is a half note D0. The hundred-thirty-sixth measure is a half note C0, and the hundred-thirty-seventh is a half note B0. The hundred-thirty-eighth measure is a half note A0, and the hundred-thirty-ninth is a half note G0. The hundred-fortieth measure is a half note F0, and the hundred-forty-first is a half note E0. The hundred-forty-second measure is a half note D0, and the hundred-forty-third is a half note C0. The hundred-forty-fourth measure is a half note B0, and the hundred-forty-fifth is a half note A0. The hundred-forty-sixth measure is a half note G0, and the hundred-forty-seventh is a half note F0. The hundred-forty-eighth measure is a half note E0, and the hundred-forty-ninth is a half note D0. The hundred-fiftieth measure is a half note C0, and the hundred-fifty-first is a half note B0. The hundred-fifty-second measure is a half note A0, and the hundred-fifty-third is a half note G0. The hundred-fifty-fourth measure is a half note F0, and the hundred-fifty-fifth is a half note E0. The hundred-fifty-sixth measure is a half note D0, and the hundred-fifty-seventh is a half note C0. The hundred-fifty-eighth measure is a half note B0, and the hundred-fifty-ninth is a half note A0. The hundred-sixtieth measure is a half note G0, and the hundred-sixty-first is a half note F0. The hundred-sixty-second measure is a half note E0, and the hundred-sixty-third is a half note D0. The hundred-sixty-fourth measure is a half note C0, and the hundred-sixty-fifth is a half note B0. The hundred-sixty-sixth measure is a half note A0, and the hundred-sixty-seventh is a half note G0. The hundred-sixty-eighth measure is a half note F0, and the hundred-sixty-ninth is a half note E0. The hundred-seventieth measure is a half note D0, and the hundred-seventy-first is a half note C0. The hundred-seventy-second measure is a half note B0, and the hundred-seventy-third is a half note A0. The hundred-seventy-fourth measure is a half note G0, and the hundred-seventy-fifth is a half note F0. The hundred-seventy-sixth measure is a half note E0, and the hundred-seventy-seventh is a half note D0. The hundred-seventy-eighth measure is a half note C0, and the hundred-seventy-ninth is a half note B0. The hundred-eightieth measure is a half note A0, and the hundred-eighty-first is a half note G0. The hundred-eighty-second measure is a half note F0, and the hundred-eighty-third is a half note E0. The hundred-eighty-fourth measure is a half note D0, and the hundred-eighty-fifth is a half note C0. The hundred-eighty-sixth measure is a half note B0, and the hundred-eighty-seventh is a half note A0. The hundred-eighty-eighth measure is a half note G0, and the hundred-eighty-ninth is a half note F0. The hundred-ninetieth measure is a half note E0, and the hundred-ninety-first is a half note D0. The hundred-ninety-second measure is a half note C0, and the hundred-ninety-third is a half note B0. The hundred-ninety-fourth measure is a half note A0, and the hundred-ninety-fifth is a half note G0. The hundred-ninety-sixth measure is a half note F0, and the hundred-ninety-seventh is a half note E0. The hundred-ninety-eighth measure is a half note D0, and the hundred-ninety-ninth is a half note C0. The hundred-thirtieth measure is a half note B0, and the hundred-thirtieth-first is a half note A0. The hundred-thirtieth-second measure is a half note G0, and the hundred-thirtieth-third is a half note F0. The hundred-thirtieth-fourth measure is a half note E0, and the hundred-thirtieth-fifth is a half note D0. The hundred-thirtieth-sixth measure is a half note C0, and the hundred-thirtieth-seventh is a half note B0. The hundred-thirtieth-eighth measure is a half note A0, and the hundred-thirtieth-ninth is a half note G0. The hundred-thirtieth-tenth measure is a half note F0, and the hundred-thirtieth-eleventh is a half note E0. The hundred-thirtieth-twelfth measure is a half note D0, and the hundred-thirtieth-thirteenth is a half note C0. The hundred-thirtieth-fourteenth measure is a half note B0, and the hundred-thirtieth-fifteenth is a half note A0. The hundred-thirtieth-sixteenth measure is a half note G0, and the hundred-thirtieth-seventeenth is a half note F0. The hundred-thirtieth-eighteenth measure is a half note E0, and the hundred-thirtieth-nineteenth is a half note D0. The hundred-thirtieth-twentieth measure is a half note C0, and the hundred-thirtieth-twenty-first is a half note B0. The hundred-thirtieth-twenty-second measure is a half note A0, and the hundred-thirtieth-twenty-third is a half note G0. The hundred-thirtieth-twenty-fourth measure is a half note F0, and the hundred-thirtieth-twenty-fifth is a half note E0. The hundred-thirtieth-twenty-sixth measure is a half note D0, and the hundred-thirtieth-twenty-seventh is a half note C0. The hundred-thirtieth-twenty-eighth measure is a half note B0, and the hundred-thirtieth-twenty-ninth is a half note A0. The hundred-thirtieth-thirtieth measure is a half note G0, and the hundred-thirtieth-thirtieth-first is a half note F0. The hundred-thirtieth-thirtieth-second measure is a half note E0, and the hundred-thirtieth-thirtieth-third is a half note D0. The hundred-thirtieth-thirtieth-fourth measure is a half note C0, and the hundred-thirtieth-thirtieth-fifth is a half note B0. The hundred-thirtieth-thirtieth-sixth measure is a half note A0, and the hundred-thirtieth-thirtieth-seventh is a half note G0. The hundred-thirtieth-thirtieth-eighth measure is a half note F0, and the hundred-thirtieth-thirtieth-ninth is a half note E0. The hundred-thirtieth-thirtieth-tenth measure is a half note D0, and the hundred-thirtieth-thirtieth-eleventh is a half note C0. The hundred-thirtieth-thirtieth-twelfth measure is a half note B0, and the hundred-thirtieth-thirtieth-thirteenth is a half note A0. The hundred-thirtieth-thirtieth-fourteenth measure is a half note G0, and the hundred-thirtieth-thirtieth-fifteenth is a half note F0. The hundred-thirtieth-thirtieth-sixteenth measure is a half note E0, and the hundred-thirtieth-thirtieth-seventeenth is a half note D0. The hundred-thirtieth-thirtieth-eighteenth measure is a half note C0, and the hundred-thirtieth-thirtieth-nineteenth is a half note B0. The hundred-thirtieth-thirtieth-twentieth measure is a half note A0, and the hundred-thirtieth-thirtieth-twenty-first is a half note G0. The hundred-thirtieth-thirtieth-twenty-second measure is a half note F0, and the hundred-thirtieth-thirtieth-twenty-third is a half note E0. The hundred-thirtieth-thirtieth-twenty-fourth measure is a half note D0, and the hundred-thirtieth-thirtieth-twenty-fifth is a half note C0. The hundred-thirtieth-thirtieth-twenty-sixth measure is a half note B0, and the hundred-thirtieth-thirtieth-twenty-seventh is a half note A0. The hundred-thirtieth-thirtieth-twenty-eighth measure is a half note G0, and the hundred-thirtieth-thirtieth-twenty-ninth is a half note F0. The hundred-thirtieth-thirtieth-thirtieth measure is a half note E0, and the hundred-thirtieth-thirtieth-thirtieth-first is a half note D0. The hundred-thirtieth-thirtieth-thirtieth-second measure is a half note C0, and the hundred-thirtieth-thirtieth-thirtieth-third is a half note B0. The hundred-thirtieth-thirtieth-thirtieth-fourth measure is a half note A0, and the hundred-thirtieth-thirtieth-thirtieth-fifth is a half note G0. The hundred-thirtieth-thirtieth-thirtieth-sixth measure is a half note F0, and the hundred-thirtieth-thirtieth-thirtieth-seventh is a half note E0. The hundred-thirtieth-thirtieth-thirtieth-eighth measure is a half note D0, and the hundred-thirtieth-thirtieth-thirtieth-ninth is a half note C0. The hundred-thirtieth-thirtieth-thirtieth-tenth measure is a half note B0, and the hundred-thirtieth-thirtieth-thirtieth-eleventh is a half note A0. The hundred-thirtieth-thirtieth-thirtieth-twelfth measure is a half note G0, and the hundred-thirtieth-thirtieth-thirtieth-thirteenth is a half note F0. The hundred-thirtieth-thirtieth-thirtieth-fourteenth measure is a half note E0, and the hundred-thirtieth-thirtieth-thirtieth-fifteenth is a half note D0. The hundred-thirtieth-thirtieth-thirtieth-sixteenth measure is a half note C0, and the hundred-thirtieth-thirtieth-thirtieth-seventeenth is a half note B0. The hundred-thirtieth-thirtieth-thirtieth-eighteenth measure is a half note A0, and the hundred-thirtieth-thirtieth-thirtieth-nineteenth is a half note G0. The hundred-thirtieth-thirtieth-thirtieth-twentieth measure is a half note F0, and the hundred-thirtieth-thirtieth-thirtieth-twenty-first is a half note E0. The hundred-thirtieth-thirtieth-thirtieth-twenty-second measure is a half note D0, and the hundred-thirtieth-thirtieth-thirtieth-twenty-third is a half note C0. The hundred-thirtieth-thirtieth-thirtieth-twenty-fourth measure is a half note B0, and the hundred-thirtieth-thirtieth-thirtieth-twenty-fifth is a half note A0. The hundred-thirtieth-thirtieth-thirtieth-twenty-sixth measure is a half note G0, and the hundred-thirtieth-thirtieth-thirtieth-twenty-seventh is a half note F0. The hundred-thirtieth-thirtieth-thirtieth-twenty-eighth measure is a half note E0, and the hundred-thirtieth-thirtieth-thirtieth-twenty-ninth is a half note D0. The hundred-thirtieth-thirtieth-thirtieth-thirtieth measure is a half note C0, and the hundred-thirtieth-thirtieth-thirtieth-thirtieth-first is a half note B0. The hundred-thirtieth-thirtieth-thirtieth-thirtieth-second measure is a half note A0, and the

4

Cmin Fmin Bdim Cmin

God. ——— Danc - ing in the light. — Think - ing of God's might, ———

God. ——— Sing - ing in the light. — Sing - ing of God's might. ———

1, 2, 3
Fmin

G7

Final
F min

Cmin

7

Danc-ing in the light of God. My spi-rit's

Sing-ing in the light of God. My spi-rit's

Danc-ing in the light of God.

Sing-ing in the light of God.

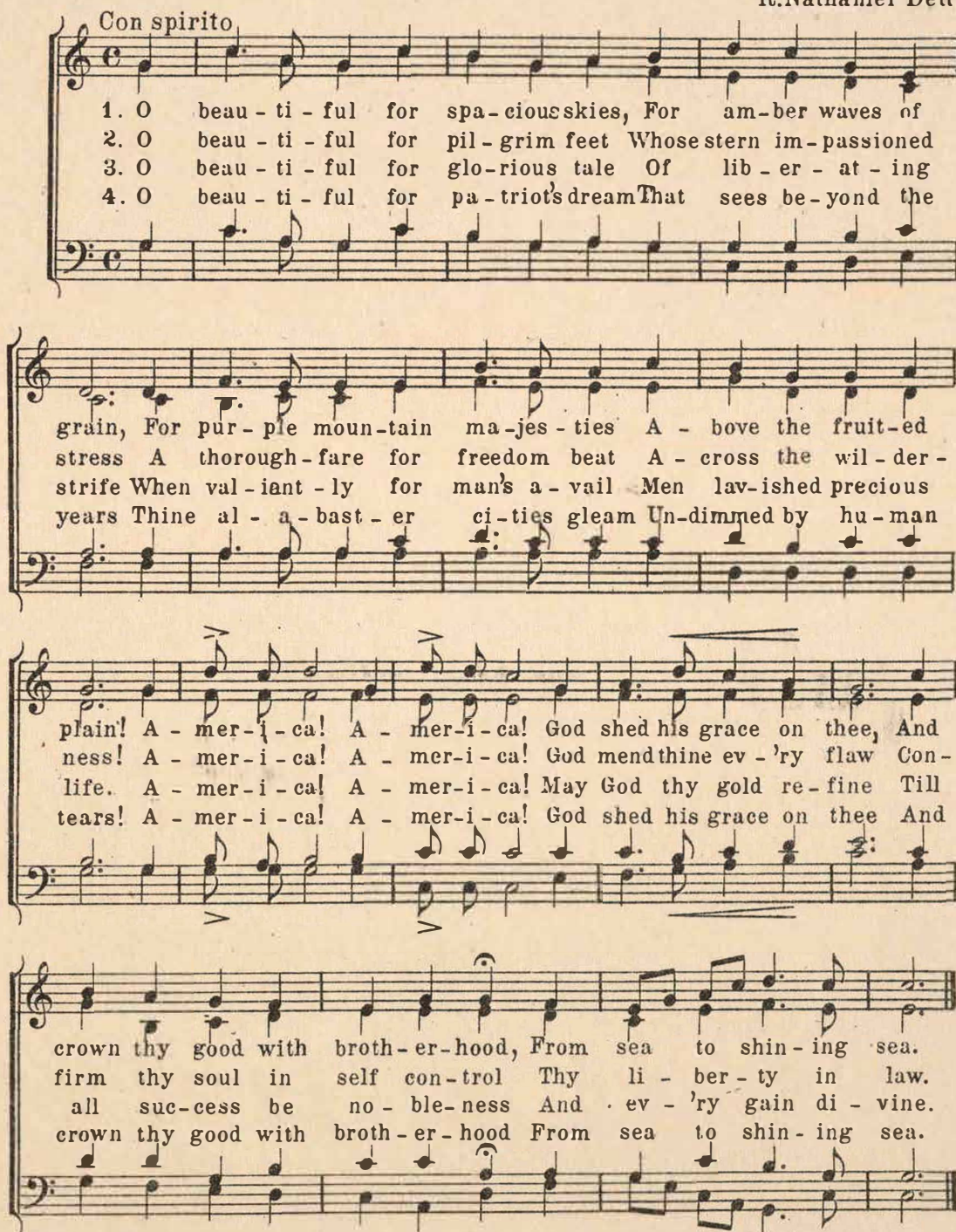
O Beautiful for Spacious Skies

(America the Beautiful)

Katherine Lee Bates

R. Nathaniel Dett

Con spirito



1. O beau - ti - ful for spa - ci - ous skies, For am - ber waves of
2. O beau - ti - ful for pil - grim feet Whose stern im - passioned
3. O beau - ti - ful for glo - rious tale Of lib - er - at - ing
4. O beau - ti - ful for pa - triot's dream That sees be - yond the

grain, For pur - ple moun - tain ma - jes - ties A - bove the fruit - ed
stress A thorough - fare for freedom beat A - cross the wil - der -
strife When val - iant - ly for man's a - vail Men lav - ished precious
years Thine al - a - bast - er ci - ties gleam Un - dimmed by hu - man

plain! A - mer - i - ca! A - mer - i - ca! God shed his grace on thee, And
ness! A - mer - i - ca! A - mer - i - ca! God mend thine ev - 'ry flaw Con -
life. A - mer - i - ca! A - mer - i - ca! May God thy gold re - fine Till
tears! A - mer - i - ca! A - mer - i - ca! God shed his grace on thee And

crown thy good with broth - er - hood, From sea to shin - ing sea.
firm thy soul in self con - trol Thy li - ber - ty in law.
all suc - cess be no - ble - ness And . ev - 'ry gain di - vine.
crown thy good with broth - er - hood From sea to shin - ing sea.

O Dawn of All Creation

text: Delores Dufner (OSB)

tune and harmonization: ANDÚJAR (David Hurd)

1. O Dawn of all cre - a - tion And Mys - ter - y un -
2. (O) Light of in - car - na - tion, The face of Love here
3. (O) Flame of trans - for - ma - tion And Pow - er yet un -
4. (O) Dawn of all the liv - ing, What is and what shall

known. — Whose ways are not as our ways, Whose thoughts are not our own: —
known. — Whose ways were not as our ways, Whose thoughts were not our own: —
known, — Whose ways are not as our ways, Whose thoughts are not our own: —
be, — O Light and Flame of lov - ing, Tran - scen - dent Mys - ter - y: —

The musical score is written in 8/8 time. The vocal line is in the treble clef, and the piano accompaniment is in the bass clef. The score includes a key signature of one flat (B-flat) and a common time signature of 8/8. The lyrics are written below the vocal line, and the piano accompaniment is written below the vocal line. The score is divided into two systems, each with a vocal line and a piano accompaniment. The first system includes the first four lines of the lyrics, and the second system includes the remaining lines. The piano accompaniment features a steady eighth-note pattern in the right hand and a more complex pattern in the left hand, including some chords and moving lines.

In grace you made and blessed us; in mer - cy you for - gave; In
 fol - ly was your wis - dom; Your wealth, in pov - er - ty; A
 In per - il you are fear - less; In hu - man weak - ness, strong; In
 You dwell where none can fol - low, In worlds be - yond our own, Yet

ten - der - ness and long - ing, In faith - ful - ness you save.
 cross, your ex - al - ta - tion; De - feat, your vic - to - ry.
 bond - age you are free - dom; In griev - ing hearts, a song
 all who seek may find you In flesh and blood and bone.

1, 2, 3. 4.
 2.0
 3.0
 4.0
 1, 2, 3. 4.

O Holy Nativity

Tenderly

1: O ho - ly na - ti - vi - ty, birth of our King, o Je - sus, most gen - tle, your
 2: O ho - ly na - ti - vi - ty, star of great light, o Je - sus, most hum - ble, o
 3: O ho - ly na - ti - vi - ty, sent from a - bove, o Je - sus, most per - fect, o

4

prai - ses we sing —. Our wait is now o - ver. You came as a child. The
 Je - sus, most bright —, we thought you for - got us, but now you ap - pear. You
 Je - sus, our Love —, please hold us for - e - ver. O come let us bring our

7

dark - ness means no - thing, o Je - sus, most mild —.
 make us so hap - py, o Je - sus, most dear —.
 prayers and our prai - ses to Je - sus, our King —.

Words: Victoria R. Sirota (b. 1949)

Music: *Holy Nativity*, Robert Sirota (b. 1949)

O Kou Aloha No

(The Queen's Prayer)



1 'O kou a - lo - ha nō, A - i - a i ka la - ni, A
 2 Ko'u no - ho mi - hi 'a - na ā pa - 'a - ha - o 'i - a, 'O
 3 Mai nā - nā 'i - no - 'i - no Nā he - wa o kā - na - ka, A -
 4 No lai - la ē ka ha - ku, Ma la - lo kou 'ē - he - u, Kō



'o kou 'oi - a - 'i - 'o, he he - mo - le - le ho - 'i.
 'o - e ku - 'u la - ma, kou na - ni ko - 'u ko - 'o.
 kā, e hu - i - ka - la, Ā ma - 'e - ma - 'e nō.
 mā - kou ma - lu - hi - a, Ā mau loa a - ku - nō. Ā - me - ne.

English translation: Your loving mercy is as high as heaven and your truth so perfect. I live in sorrow; imprisoned you are my light; your glory, my support. Behold not with malevolence the sins of humankind, but forgive and cleanse. And so, O Lord, protect us beneath your wings and let peace be our portion now and forever more. Amen.

O my deir heart

(Balulalow)

Trad. Scots
arr. Elizabeth Poston (1905–87)

Rocking ♩ = 84

Optional organ introduction

p *mp*

Ba - lu, ba - lu: 1. O my deir heart, young

p *mp*

Je - sus sweet, Pre - pare thy cra - dle in my spreit; And

poco cresc.

13 I sall rock thee in my heart, And ne - ver -

18 - more from thee de - part. *p* Ba - lu, ba - lu:

p

Text: T. Wedderburn, 1567, from 'Ane Sang of the Birth of Christ', from *Ane Compendions Buik of Godly and Spirituell Sangis*, 1567, by James Wedderburn (1495?–1553), John Wedderburn (1500?–1556), and Robert Wedderburn (1510?–1557?). The poem is a translation of a Christmas carol by Martin Luther (1483–1546), from *Geistliche Lieder* (1535).

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(22) DESCANT

mp

2. But I _____ sall _____ praise _____ thee _____ ev - er - more _____ With sang - es _____ sweet _____ un -

mp

2. But I _____ sall _____ praise _____ thee _____ ev - er - more _____ With sang - es _____ sweet _____ un -

mp

29

- to _____ thy _____ gloir; The _____ knees _____ of _____ my _____ heart _____ sall _____ I _____ bow, And

- to _____ thy _____ gloir; The _____ knees _____ of _____ my _____ heart _____ sall _____ I _____ bow, And

35

rit. *pp*

sing _____ that richt _____ Ba - lu - la - low.

sing _____ that richt _____ Ba - lu - la - low. *p* *<* *>* *<* *>* Ba - lu, ba - lu.

p *<* *>* *<* *>*

O Wondrous Souls of Light

Descant

4 O won-drous souls of light, we now be - gin a - new Christ's

1 O won-drous souls of light, we meet on sa - cred ground to
 2 Christ calls us to re - lease our sin - ful hates and fears of
 3 We have more than we need. Please guide us on our way. Help
 4 O won-drous souls of light, we now be - gin a - new Christ's

6 Church to grow and seeds to sow the whole world through of

thank our God for gifts of sight and thoughts pro - found: for
 un - known truths, of dis - parate views of faith and peace. Please
 us let go of greed and teach us all to pray for
 Church to grow and seeds to sow the whole world through of

10 love di - vine. so join our song, o heaven-ly throng, this gift su - blime.

north - ern woods, for coast and streams and star-filled dreams, for all that's good.
 help us, Lord. Give us the grace to earth em - brace with heaven-ly love.
 grace to share our food and space. Re - veal your Face and Pre - sence there.
 love di - vine. So join our song, o heaven-ly throng, this gift su - blime.

Words: Victoria R. Sirota (b.1949)

Music: *Darvall's 148th*

Descant: Sydney Hugo Nicholson (1875-1947)

Oh God, How Will I Know You?

Music and Words by Sheila Firestone

The musical score is written for voice and piano in 3/4 time, featuring a key signature of one flat (Bb). The score is divided into three systems, each with a vocal line and a piano accompaniment. The first system (measures 1-4) includes a piano introduction with a 'Sost.' (Sostenuto) marking. The second system (measures 5-8) features the vocal entry with the word 'Oh'. The third system (measures 9-13) contains the main vocal melody with the lyrics: 'lord how will I know you as eve - ry breath I take? I greet you when I rise up and as my bed I make. I'. The piano accompaniment consists of chords and moving lines in both hands, with dynamic markings like 'p' (piano) and 'p.' (piano) throughout.

1

Sost.

5

Oh

9

lord how will I know you as eve - ry breath I take? I

9

13

greet you when I rise up and as my bed I make. I

13

17 see you in the gar - den and in the eve-ning star. Oh

21 Lord I do know you though the day seems dark. All

25 through the day you guide me, with eve - ry step I take. Oh

29 Lord I do see you through the shower of rain - y days. Oh

33 God how will I know you in all I und - er take? You

33 God how will I

37 shine in our cre - a - tions and in our deeds of faith. I

37

41 see you in the sun - rise and in the eve-ning sky. Oh

41

45 God, I do know you veiled in eve - ry guise. Then

45

49 this is your an - swer as I look up - on a child,

53 and in small pla - ces as dai - ly I seek your

57 light.

61

pp

61

Our Hearts Proclaim a Living God

text: Hannah C. Brown

tune: ELLACOMBE

1. Our hearts pro - claim a liv - ing God so fierce and full and free;
2. Our liv - ing God is bold and brash, con - spir - ing to op - pose;
3. Our liv - ing God is on the move, un - bound by name or place;
4. Come, chil - dren of the liv - ing God, re - mem - ber whose you are;

She breaks like dawn on all that's past: She'll be who She will be.
She'll pick - et, pro - test, and dis - sent what greed and fear im - pose.
She can - not be con - fined by words or con - se - cra - ted space.
praise She who is and who will be, our rock, our wind, our star.

She nou - rish - es and cul - ti - vates our drained, di - min - ished earth
She or - gan - iz - es wealth and will to re - dis - tri - bute might
She tears down false su - pre - ma - cies, turns guns to gar - den tools,
Re - ceive Her bles - sing on your skin like oil, per - fumed and sweet,

un - til our soil is o - pen, rich, and rea - dy for re - birth.
and thrills with el - e - men - tal joy at wrongs at last made right.
re - leas - es us from flawed de - sires, re - writes de - struc - tive rules.
come find a life as full and free, seek jus - tice as com - plete.

Our Shepherd Comes in Loving Care

Psalms 23, 84

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in the key of D major (two sharps) and 3/4 time. It consists of two systems of music. Each system has a vocal line and a piano accompaniment line. The lyrics are printed below the vocal line of each system. The first system contains the first four lines of the hymn, and the second system contains the next four lines. The piano accompaniment features a steady bass line and chords that support the vocal melody.

1. Our Shep-herd comes in lov-ing care; She nur-tures us each day.
2. When we are weak, our Shep-herd comes, and She re-stores our souls.
3. Through ev-ery val-ley filled with grief, our Shep-herd calms our fears.
4. She makes a feast for ev-ery-one; Her bless-ings flow each day.

By wa-ters still and mead-ows green She leads to peace-ful ways.
She guides us all on heal-ing paths and makes us ful-ly whole.
In lov-ing arms She com-forts us and holds us al-ways near.
And in Her love-ly dwell-ing place for-ev-er we will stay.

By wa-ters still and mead-ows green She leads to peace-ful ways.
She guides us all on heal-ing paths and makes us ful-ly whole.
In lov-ing arms She com-forts us and holds us al-ways near.
And in Her love-ly dwell-ing place for-ev-er we will stay.

Words: Jann Aldredge-Clanton

Music: James L. Bain; arr. Larry E. Schultz

BROTHER JAMES'

AIR 8.6.8.6.8.6

PEACE I LEAVE WITH YOU.

Mrs. H. H. A. Beach.

Andante.

pp *cre - scen - do*

Soprano. *pp* Peace I leave with you, I leave with you, my

Alto. *pp* Peace I leave with you, I leave with you, my

Tenor. *pp* Peace I leave with you, I leave with you, my

Bass. *pp* Peace I leave with you, I leave with you, my

Organ. *pp* *cre - scen - do*

This system contains the first five staves of the musical score. It includes parts for Soprano, Alto, Tenor, Bass, and Organ. The lyrics are: 'Peace I leave with you, I leave with you, my'. The organ part includes the words 'cre - scen - do'.

pp

peace..... I give un-to you. Not as the world giveth

pp

peace, my peace I give un-to you. Not as the world giveth

pp

peace, my peace I give un-to you. Not as the world giveth

pp

peace, my peace I give un-to you. Not as the world giveth

pp

This system contains the next five staves of the musical score. The lyrics are: 'peace..... I give un-to you. Not as the world giveth'. The organ part includes the words 'peace, my peace I give un-to you. Not as the world giveth'.

cresc. *mf*

give I un - to you. Let not your heart be trou - - -

cresc. *mf*

give I un - to you. Let not your heart be trou - - -

cresc. *mf*

give I un - to you. Let not your heart be trou - - -

give I un - to you. Let not your heart be trou - - -

cresc. *mf*

p *pp*

bled, let not your heart, your heart be trou - - - - - bled.

p *pp*

bled, let not your heart, your heart be trou - - - - - bled.

p *pp*

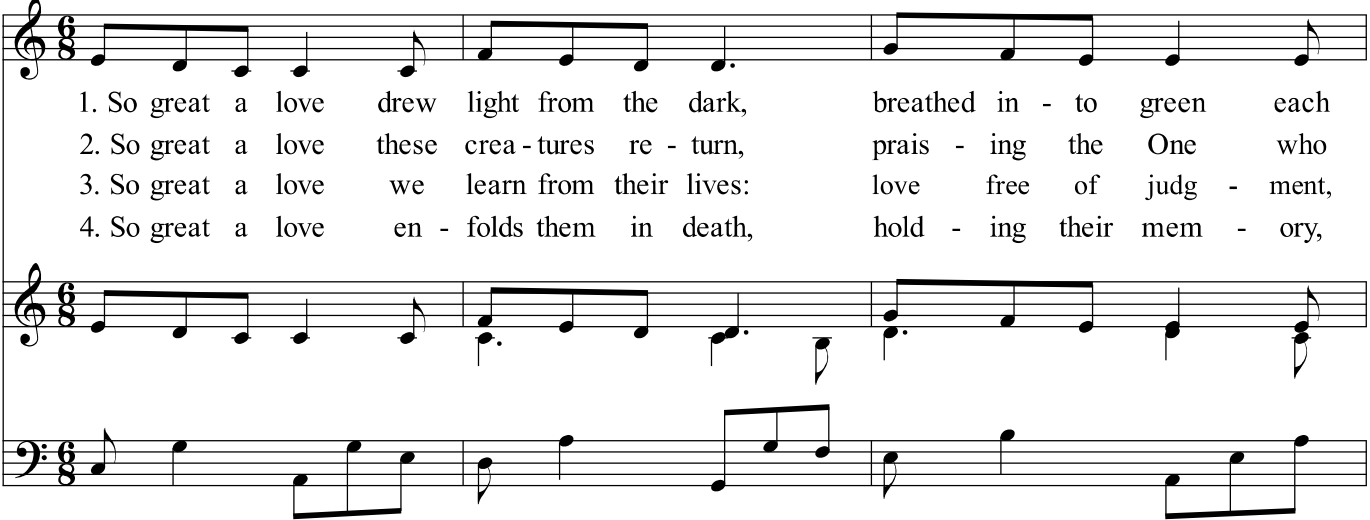
bled, let not your heart, your heart be trou - - - - - bled.

p *pp*

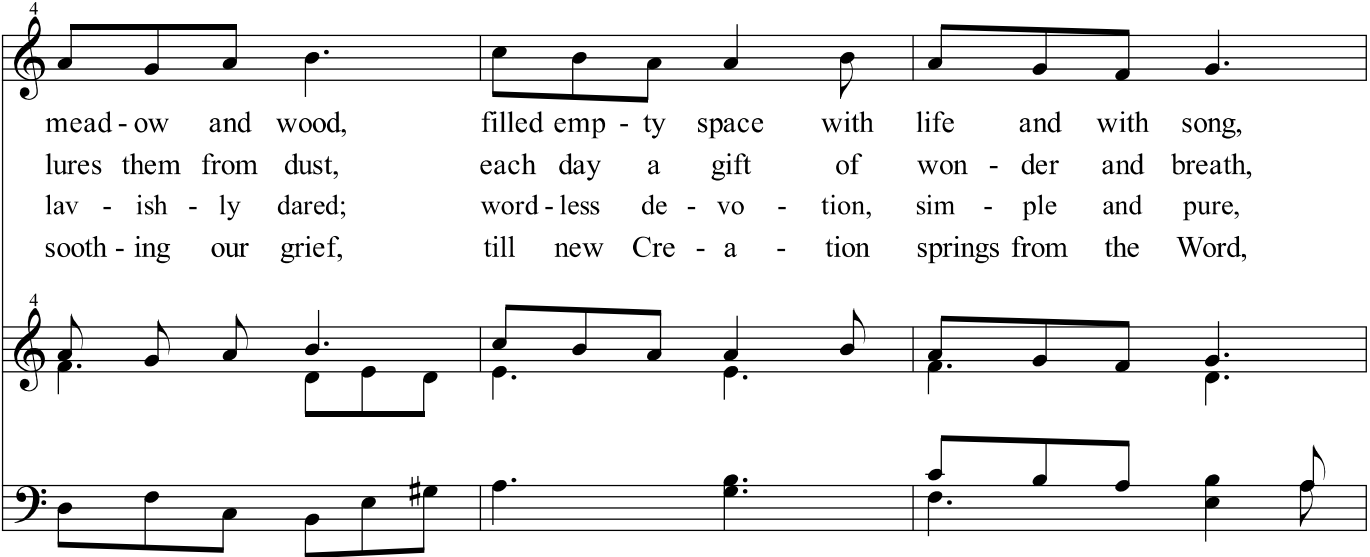
bled, let not your heart, your heart be trou - - - - - bled.

p *pp*

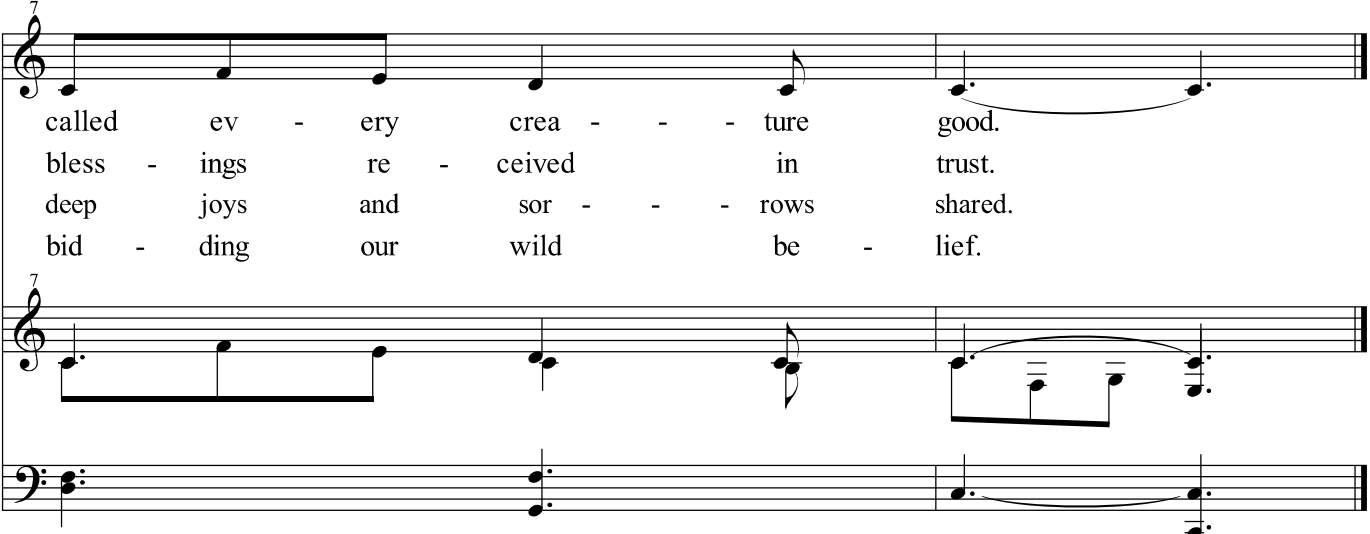
So Great a Love



1. So great a love drew light from the dark, breathed in - to green each
 2. So great a love these crea - tures re - turn, prais - ing the One who
 3. So great a love we learn from their lives: love free of judg - ment,
 4. So great a love en - folds them in death, hold - ing their mem - ory,



mead - ow and wood, filled emp - ty space with life and with song,
 lures them from dust, each day a gift of won - der and breath,
 lav - ish - ly dared; word - less de - vo - tion, sim - ple and pure,
 sooth - ing our grief, till new Cre - a - tion springs from the Word,



called ev - ery crea - - - ture good.
 bless - ings re - ceived in trust.
 deep joys and sor - - - rows shared.
 bid - ding our wild be - lief.

Sunday's Palms Are Wednesday's Ashes

1 Sun-day's palms are Wednes-day's ash - es as an - oth - er Lent be -
 2 We have failed to love our neigh - bors, their of - fenc - es to for -
 3 We are hast - y to judge oth - ers, blind to proof of hu-man

gins; thus we kneel be - fore our Mak - er in con -
 give, have not lis - tened to their trou - bles nor have
 need; and our lack of un - der - stand - ing dem - on -

tri - tion for our sins. We have marred bap - tis - mal
 cared just how they live; we are jeal - ous, proud, im -
 strates our in - ner greed; we have wast - ed earth's re -

Text: Rae E. Whitney, 1982.

Music: *The Sacred Harp*, 1844; attr. to Benjamin F. White; harm. Alfred V. Fedak, 1994.

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87 87D

BEACH SPRING

pled - ges. in re - bel - lion, gone a - stray; now, re -
 pa - tient, lov - ing (ov - er - much) our things; may the
 sour - ces; want and suf - fering we've ig - nored; come and

turn - ing, seek for - give - ness; grant us par - don, Lord, this day!
 yield - ing of our fail - ings be our Len - ten of - fer - ings.
 cleanse us, then re - store us; make new hearts with - in us, Lord!

Take my life, and let it be

Frances Ridley Havergal
(1836-1879), alt.

Scottish folk song
arr. Marty Wheeler Burnett

The musical score is written for voice and piano. It features a key signature of two flats (B-flat and E-flat) and a common time signature (C). The score is divided into three systems, each with a vocal line and a piano accompaniment. The piano part consists of a right-hand melody and a left-hand accompaniment. The lyrics are written below the vocal line.

1. Take my life, and let it be
2. Take my voice, and let me sing

con - se - crat - ed, Lord, to thee: take my mo - ments and my days,
al - ways, on - ly, for my King: take my in - tel - lect, and use

let them flow in cease-less praise. Take my hands, and let them move at the
eve - ry power as thou shall choose. Take my will, and make it thine; it shall

1.

im - pulse of thy love; take my heart, it is thine own, it shall be thy roy - al throne.
be no long - er mine. Take my - self, and I will be ev - er, on - ly,

2.

all for thee. Take my life, and let it be

con - se - crat - ed, Lord, to thee: take my mo - ments

and my days, let them flow in cease - less praise.

Tell Again the Joyful Story

text: Jeannette M. Lindholm

tune: PSALM 42

1. Tell a - gain the joy - ful sto - ry of the One who spins the world,
2. Yet she knows the deep - est wa - ters, hears the ca - dence of our tears,
3. So that we may join her danc - ing, feed the hun - gry, clothe the poor,

stirs the col - ors of the rain - bow, casts them in - to clouds she swirls.
holds the sor - rows of the sha - dows, bears the weight of numb - ing years.
sweep a - way de - bris of an - ger, si - lence desp' - rate shouts of war.

How she cheers each ris - ing day, flings the sun - light ray by ray,
She who knows our birth - ing pains calls us to a birth a - gain
In the mu - sic of her voice, wea - ry dan - cers may re - joice,

dan - ces in the morn - ing's rap - ture! Hear a prom - ise in her laugh - ter!
and for a death that she might save us from a death that has en - slaved us,
she sends our sad - ness reel - ing in the rhy - thms of her heal - ing.

The First One Ever

Unison Em D Em D Em

1 The first one ev - er, oh, ev - er to know of the
 2 The first one ev - er, oh, ev - er to know of Mes -
 3 The first ones ev - er, oh, ev - er to know of the

G B

birth of Je - sus was the Maid Mar - y, was
 si - ah, Je - sus, when he said, "I am he:" the Sa -
 ris - ing of Je - sus, his glo - ry to be, were

G B B7

Mar - y the Maid of Gal - i - lee, and
 mar - i - tan wom - an who drew from the well, and
 Mar - y, Jo - an - na, and Mag - da - lene, and

Em D Em D Em

bles - ed is she, is she who be - lieves. Oh,
 bles - ed is she, is she who per - ceives. Oh,
 bles - ed are they, are they who see. Oh,

G D

bless - ed is she who be - lieves in the Lord, oh,
 bless - ed is she who per - ceives the Lord, oh,
 bless - ed are they who see the Lord, oh,

Em B

bless - ed is she who be - lieves. She was
 bless - ed is she who per - ceives, the Sa -
 bless - ed are they who see. They were

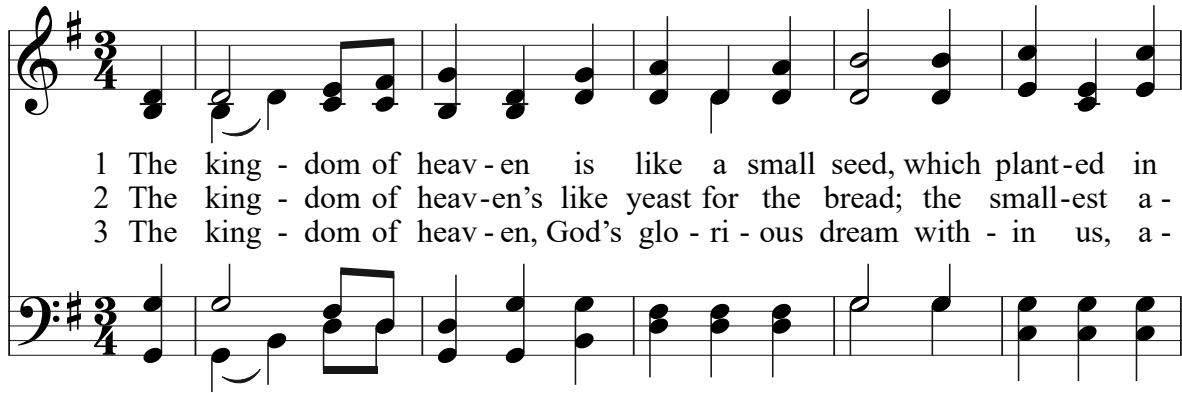
G B B7

Mar - y the Maid of Gal - i - lee, And
 mar - i - tan wom - an who drew from the well, and
 Mar - y, Jo - an - na, and Mag - da - lene, and

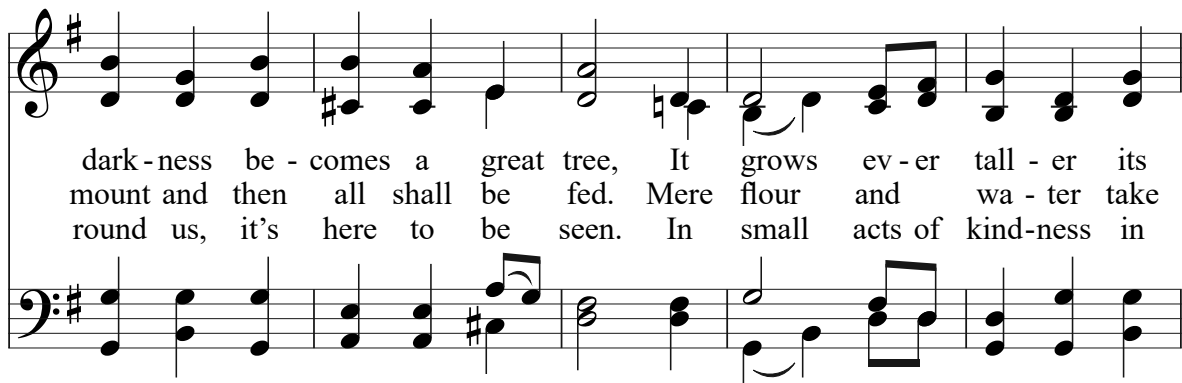
Em D Em D Em

bless - ed is she, is she who be - lieves.
 bless - ed is she, is she who per - ceives.
 bless - ed are they, are they who see.

The Kingdom of Heaven



1 The king - dom of heav - en is like a small seed, which plant - ed in
2 The king - dom of heav - en's like yeast for the bread; the small - est a -
3 The king - dom of heav - en, God's glo - ri - ous dream with - in us, a -



dark - ness be - comes a great tree, It grows ev - er tall - er its
mount and then all shall be fed. Mere flour and wa - ter take
round us, it's here to be seen. In small acts of kind - ness in



branch - es reach wide the birds of the air find their shel - ter in - side.
on a new form and call us to ta - ble where we are trans - formed.
great feats of faith the king - dom of heav - en breaks forth in this place.



Refrain
It is near! It is near! Christ bids us to see. It is near! It is

WORDS: Rev. Rhonda Waters
MUSIC: William Howard Doane

TO GOD BE THE GLORY
11.11.11.Ref.

near! Turn a - round and be - lieve. By love we are wel-comed by

love we are called. The king-dom of heav-en is good news for all.

The Prompting for the Pilgrim

*For the Reverend Sean E. Mullen, upon his tenth anniversary
as Rector of Saint Mark's, Locust Street, Philadelphia*

Text: Erika L. Takacs (b. 1973)

Music: *Altar of Grace*, Robert McCormick (b. 1978)

1. The prompt - ing for the pil - grim is Christ's per - sis - tent heart, which
2. Each dawn we find dir - e - ction in Christ's e - ter - nal Word: to
3. Some days our steps are cer - tain; we stride a - long the road on
4. Our pil - grim - age of long - ing is bound - ed by the love of

Organ

finds us where we've fal - tered and bids our jour - ney start. He knows we are un - know - ing, that
lift our cross and bear it in ser - vice to the Lord. Each day we find the fav - ors he
legs that seem un - fail - ing in bear - ing up our load. On o - thers we are des - perate and
One who jour - neys with us, his right - eous ness to prove. He comes a - long be - side us and

Org.

we do not per - ceive the full - ness of the foot path we walk when we be -
strews a - long the way: small mor - sels of re - new - al that feed us day by
fumb - ling for - ward go in path - ways un - fam - i - liar, in lanes we do not
stirs our souls to run, to lift our hearts in sing - ing to praise the Three in

Org.

lieve. Yet he calls us to the high-way his hum - ble feet have trod, to
 day. Each eve we find a gath-ering of those who share this call, whose
 know. But then, as we look back-wards past miles our minds can trace, we
 One. May all our pil-grim pro-gress for - ev - er bless - ed be, that

Org.

walk a - long be - side him, com - pan - ions with our God.
 sto-ries shared in faith soon make neigh - bors of us all.
 see not stops and stumb - lings but al - tars of his grace.
 we who walk by faith may find all our ends in thee.

Org.

Their Faith and Dedication

text: Jeannette M. Lindholm

tune: KUORTANE



1. Their faith and de - di - ca - tion in class - room, lab, and field,
2. Their cou - rage, strength, com - pas - sion in ral - lies in the street,
3. Their pre - sence, con - so - la - tion in let - ters, meals, and prayer,



the ar - tist's new cre - a - tion, the la - bor — and — the yield,
the an - swered call to — ac - tion, the wea - ry, — blis - tered feet,
the wait - ing room and — sta - tion, the res - cue — from des - pair.



the of - fice, shop, and kit - chen, the pro - ject launched with pride,
the voi - ces hoarse from sing - ing, the chal - lenge of each stride,
Their lives a home and bless - ing where Love and grace re - side.



the good and hope - ful — vis - ion— the saints who work be - side.
the pur - pose and the — giv - ing— the saints who march be - side.
Our gra - ti - tude ex - press - ing for saints who stand be - side.

There Are More Waters Rising

(More Waters)

Saro Lynch-Thomason

Brisk (♩ = 200)

* Clap on 2 and 4 throughout

The musical score is written in 4/4 time with a key signature of one sharp (F#). It consists of six systems of music, each with a treble clef and a key signature of one sharp. The lyrics are written below the notes, with some words split across lines. The score includes repeat signs at the beginning and end of the first system, and at the end of the sixth system. The lyrics are as follows:

There are more wa - ters ri - sing this I know, this I know, there are more wa - ters
There are more fi - res burn - ing this I know, this I know, there are more fi - res
There are more mount - ains fall - ing this I know, this I know, there are more mount - ains

7
ri - sing this I know. There are more wa - ters ri - sing they will find their way to me, there are
burn - ing this I know. There are more fi - res burn - ing they will find their way to me, there are
fall - ing this I know. There are more mount - ains fall - ing they will find their way to me, there are

14
more wa - ters ri - sing this I know, this I know, there are more wa - ters ri - sing this I know.
more fi - res burn - ing this I know, this I know, there are more fi - res burn - ing this I know.
more mount - ains fall - ing this I know, this I know, there are more mount - ains fall - ing this I know.

21
I will wade through the wa - ters, this I know, this I know, I will wade through the wa - ters, this I
I will walk through the fi - res, this I know, this I know, I will walk through the fi - res, this I
I will re - build the mount - ains, this I know, this I know, I will re - build the mount - ains, this I

28
know. I will wade through the wa - ters, when they find their way to me, I will wade through the
know. I will walk through the fi - res, when they find their way to me, I will walk through the
know. I will re - build the mount - ains, when they find their way to me, I will re - build the

35
wa - ters, this I know, this I know, I will wade through the wa - ters, this I know.
fi - res, this I know, this I know, I will walk through the fi - res, this I know.
mount - ains, this I know, this I know, I will re - build the mount - ains, this I know.

The final verse may return to the verse 1 "There are more waters rising" or verse 4 "I will wade through the waters" if desired.

Wait on the Lord

Tonya Maria Taylor-Dorsey

♩ = 80

Piano

The piano introduction consists of three measures in 4/4 time. The right hand is silent, while the left hand plays a series of chords and eighth notes. The first measure has a whole note chord of F major (F, A, C). The second measure has a half note chord of F major (F, A, C) and a half note chord of G major (G, B, D). The third measure has a whole note chord of F major (F, A, C).

Pno.

The first system of the piano accompaniment consists of four measures. The right hand plays a series of chords and eighth notes. The first measure has a whole note chord of F major (F, A, C). The second measure has a half note chord of F major (F, A, C) and a half note chord of G major (G, B, D). The third measure has a whole note chord of F major (F, A, C). The fourth measure has a whole note chord of F major (F, A, C).

Pno.

The second system of the piano accompaniment consists of four measures. The right hand plays a series of chords and eighth notes. The first measure has a whole note chord of F major (F, A, C). The second measure has a half note chord of F major (F, A, C) and a half note chord of G major (G, B, D). The third measure has a whole note chord of F major (F, A, C). The fourth measure has a whole note chord of F major (F, A, C). The vocal line is written in the right hand of the second system, starting on the eighth measure. The lyrics are: "Wait on the Lord he is coming soon."

11

Wait on the Lord may be mor-ning, night, or noon. Wait on him.

Pno.

14

Wait on him. Je - sus is com - ing for me and you!

Pno.

17

me and you! Come! Em-man u el, Come! Em-man-u el, Come! Em man u el! we're

Pno.

21

wait-ing for you! Come! Em-man u el, Come! Em-man - u el, Come! Em man u el! — we're

Pno.

25

wait - ing for you! wait - ing for you!

Pno.

We Long to Know Her

STAR IN THE EAST • 11 10 11 10 D

Text: Jacque B. Jones, b.1950

Music: *Southern Harmony*, 1835

Arr. Alice Parker, b.1925

We long to know her, the maker of heaven,
knitter of sinews and planter of grains,
guardian of sheep and the founder of vineyards:
she is the stronghold who gently sustains.
She is the sculptor who carved earth from darkness,
architect building creation from dust.
She is the potter who formed us and made us,
gave us her breath, and now yearns for our trust.

We long to see you, veiled wonder of heaven:
hidden from view, be revealed in the light.
Open our eyes to your wisdom around us;
author of beauty, enliven our sight.
Heart of the holy and hands of the sacred,
godhead uniting compassion and might:
bearing your likeness, impatient to greet you,
we come to worship in awe and delight!

We long to hear her, bold thunder of heaven:
voice among voices that summon the soul;
without her presence, there is no completeness;
with her unheard, heaven cannot be whole.
We know her laughter is piercing the cosmos;
we know she judges injustice on earth.
Shelter and shield of the hopeless and helpless,
from her we learn of our infinite worth.

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Often, when I start writing texts, I don't know how they will end. Since I write to figure out what I am thinking, I work my way through the text, and at some point the ending becomes clear. When Adam Tice contacted me on behalf of the Mennonite Worship and Song Committee and asked me if I would consider writing a text characterizing God as female, I was taken aback. I had never written a hymn that assigned God any gender, always thinking that God encompasses all genders but not digging any deeper than that. But I was willing to give it a try. The only requirement Adam gave me was that the hymn not use reproduction as one of the characteristics. But there are no shortage of other options. The Bible is rich with metaphors describing God, most of which could be construed as either male or female, though our biased minds might categorize them into traditional gender roles. So I started working my way through them, even though I was still resisting including feminine pronouns in the text. Where I finally found my footing was in these phrases: "...without her presence there is no completeness, with her unheard, heaven cannot be whole." To shy away from the feminine in God when through the years we have so often regarded God as masculine (at least that is how I was brought up!) is to have an incomplete vision of God. God encompasses the feminine, the masculine, and everything beyond before, between, and after, and we impoverish our theology and we diminish God if we ignore that. One other phrase that helped me—and it was a late addition—was "veiled wonder of heaven." No time like the present to begin to pull back the veil that has obscured the womanliness of God for all but a few for so long.

—Jacque B. Jones

Scripture

Genesis 1:26 (God's image); Job 10:11 (knitter); Psalm 2:4, 37:13 (laughter in judgement);
Psalm 18:2 (stronghold, shield); Psalm 18:13, 29:3 (Thunder); Psalm 23:1 (shepherd);
Psalm 63:33 (God's voice) Psalm 139:13 (knitter); Isaiah 29:16, 64:8 (Potter); Isaiah 25:3-4 (shelter);
Wisdom of Solomon 13:3 (Author of beauty); Hebrews 11:10 (architect, builder)

Themes

Images of God

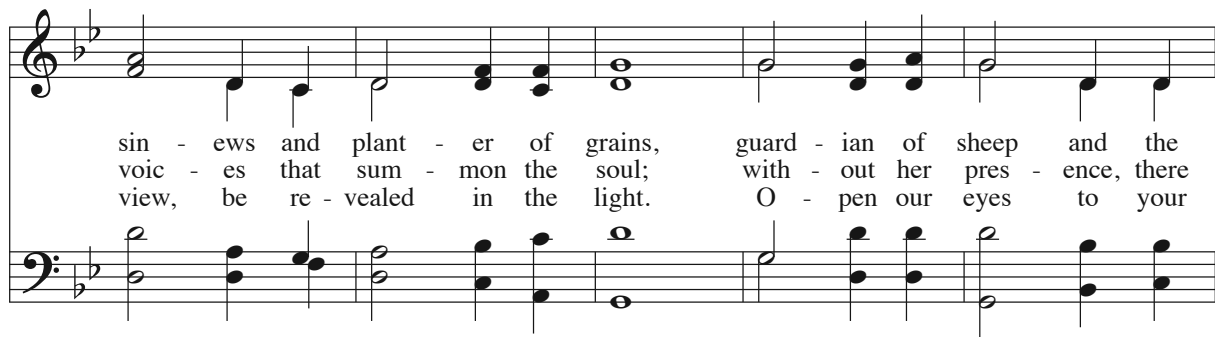
We Long to Know Her

Words: Jacque B. Jones

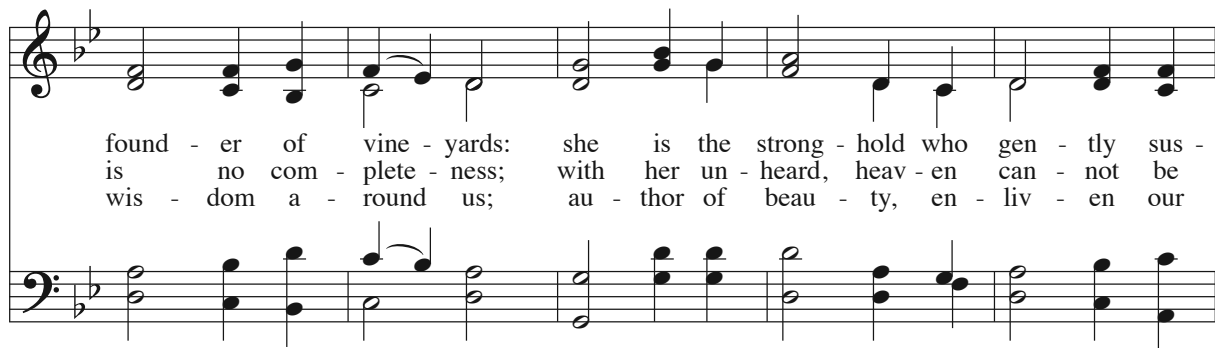
Music Arr.: Alice Parker



1. We long to know her, the mak - er of heav - en, knit - ter of
2. We long to hear her, bold thun - der of heav - en: voice a - mong
3. We long to see you, veiled won - der of heav - en: hid - den from



sin - ew's and plant - er of grains, guard - ian of sheep and the
voic - es that sum - mon the soul; with - out her pres - ence, there
view, be re - vealed in the light. O - pen our eyes to your



found - er of vine - yards: she is the strong - hold who gen - tly sus -
is no com - plete - ness; with her un - heard, heav - en can - not be
wis - dom a - round us; au - thor of beau - ty, en - liv - en our



tains. She is the sculp - tor who carved earth from dark - ness, ar - chi - tect
whole. We know her laugh - ter is pierc - ing the cos - mos; we know she
sight. Heart of the ho - ly and hands of the sa - cred, god - head u -

build - ing cre - a - tion from dust. She is the pot - ter who
 judg - es in - jus - tice on earth. Shel - ter and shield of the
 nit - ing com - pas - sion and might: bear - ing your like - ness, im -

formed us and made us, gave us her breath, and now yearns for our trust.
 hope - less and help - less, from her we learn of our in - fi - nite worth.
 pa - tient to greet you, we come to wor - ship in awe and de - light!

WE LONG TO KNOW HER

STAR IN THE EAST

Music: *Southern Harmony*, 1835

Arr. Alice Parker

Jacque B. Jones

1. We long to know her, the mak - er of heav - en,
2. We long to hear her, bold thun - der of heav - en:
3. We long to see you, veiled won - der of heav - en:

knit - ter of sin - ews and plant - er of grains,
voice a - mong voic - es that sum - mon the soul;
hid - den from view, be re - vealed in the light.

guard - ian of sheep and the found - er of vine - yards:
with - out her pres - ence, there is no com - plete - ness;
O - pen our eyes to your wis - dom a - round us;

she is the strong - hold who gen - tly sus - tains.
with her un - heard, heav - en can - not be whole.
au - thor of beau - ty, en - liv - en our sight.

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She is the sculp - tor who carved earth from dark-ness,
 We know her laugh - ter is pierc - ing the cos - mos;
 Heart of the ho - ly and hands of the sa - cred,

ar - chi - tect build - ing cre - a - tion from dust.
 we know she judg - es in - jus - tice on earth.
 god - head u - nit - ing com - pas - sion and might:

She is the pot - ter who formed us and made us,
 Shel - ter and shield of the hope - less and help - less,
 bear - ing your like - ness, im - pa - tient to greet you,

gave us her breath, and now yearns for our trust.
 from her we learn of our in - fi - nite worth.
 we come to wor - ship in awe and de - light!

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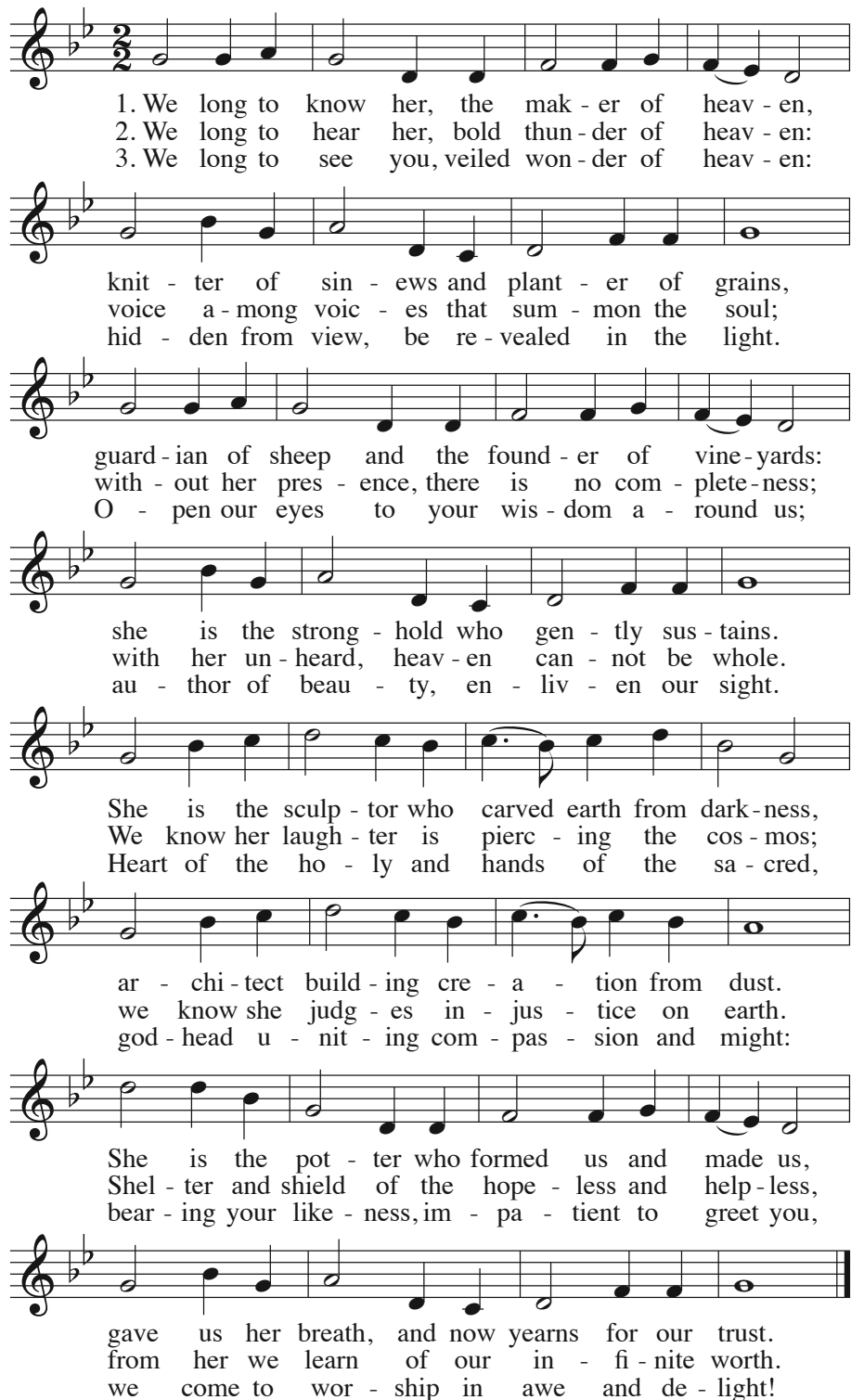
WE LONG TO KNOW HER

STAR IN THE EAST

Music: *Southern Harmony*, 1835

Jacque B. Jones

Arr. Alice Parker



1. We long to know her, the mak - er of heav - en,
2. We long to hear her, bold thun - der of heav - en:
3. We long to see you, veiled won - der of heav - en:

knit - ter of sin - ews and plant - er of grains,
voice a - mong voic - es that sum - mon the soul;
hid - den from view, be re - vealed in the light.

guard - ian of sheep and the found - er of vine - yards:
with - out her pres - ence, there is no com - plete - ness;
O - pen our eyes to your wis - dom a - round us;

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with her un - heard, heav - en can - not be whole.
au - thor of beau - ty, en - liv - en our sight.

She is the sculp - tor who carved earth from dark - ness,
We know her laugh - ter is pierc - ing the cos - mos;
Heart of the ho - ly and hands of the sa - cred,

ar - chi - tect build - ing cre - a - tion from dust.
we know she judg - es in - jus - tice on earth.
god - head u - nit - ing com - pas - sion and might:

She is the pot - ter who formed us and made us,
Shel - ter and shield of the hope - less and help - less,
bear - ing your like - ness, im - pa - tient to greet you,

gave us her breath, and now yearns for our trust.
from her we learn of our in - fi - nite worth.
we come to wor - ship in awe and de - light!

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When Jesus Sets the Table

PLACE SETTING • 7 6 7 6 with refrain

Text: Amanda Udis-Kessler, b.1965

Music: Sally Ann Morris, b.1952

1. When Je - sus sets the ta - ble, all peo - ple find a place. That
2. Who - ev - er we find trou - bling and seek to keep out - side, that
3. No race, no creed, no na - tion, no love of heart and vow, no

ta - ble is a prom - ise of bless - ing and of grace.
is the ver - y neigh - bor who must not be de - nied. So
gen - der is re - ject - ed. The ta - ble's wait - ing now.

set the ta - ble ful - ly. In - vite the whole world in. If

The score is written in 12/8 time. The vocal line is in the treble clef, and the piano accompaniment is in the grand staff (treble and bass clefs). Chord symbols are placed above the piano part: Cmaj7, Am9, Dm9, G7SUS4(b9) G7/F, Em7, Am9, Dm7, E7, Am, Am7/G, F#m7, F7, Em7, Eb7.

we would share love's wel - come, in feast - ing we be - gin.

Dm E⁷ Am⁷ D⁷(#9) Dm⁷ CADD2

The musical score consists of two staves. The top staff is a vocal line in treble clef, and the bottom staff is a piano accompaniment in grand staff (treble and bass clefs). The key signature is one flat (B-flat major or D minor). The time signature changes from 4/4 to 6/8 to 12/8. The lyrics are: "we would share love's wel - come, in feast - ing we be - gin." The piano accompaniment features chords Dm, E⁷, Am⁷, D⁷(#9), Dm⁷, and CADD2.

WHEN JESUS SETS THE TABLE

Amanda Udis-Kessler

PLACE SETTING

Sally Ann Morris



1. When Je - sus sets the ta - ble, all
2. Who - ev - er we find trou - bling and
3. No race, no creed, no na - tion, no



peo - ple find a place. That ta - ble is a prom - ise of
seek to keep out - side, that is the ver - y neigh - bor who
love of heart and vow, no gen - der is re - ject - ed. The



bles - sing and of grace.
must not be de - nied. So set the ta - ble ful - ly. In -
ta - ble's wait - ing now.



vite the whole world in. If we would share love's



wel - come, in feast - ing we be - gin.

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When Miriam's Daughters Rise and Sing

text: Janet Wootton

tune: NIAGARA

1. When Mir - iam's daugh - ters rise and sing and Da - vid lifts his voice in praise, when sons of
2. Cre - a - tor God, we trace your love through thir - ty cen - tur - ies of song, and dare to
3. We cel - e - brate your glo - rious gifts: our in - spi - ra - tion, wild and free, con - trolled by
4. De - light is born when liv - ing words and soar - ing mel - o - dy, com - bined, re - veal the
5. Then let your peo - ple rise and sing, our voi - ces lif - ted up in praise, our hearts re -

As - aph weave new words and Ma - ry chal - len - ges our ways,
add our wit - ness for the age to which we now be - long.
joy of in - tel - lect and cra - dled with in - ten - si - ty.
height and depth and length of love that can - not be de - fined.
spond - ing to your power to stir our hearts and change our ways.

When the World Feels Too Heavy

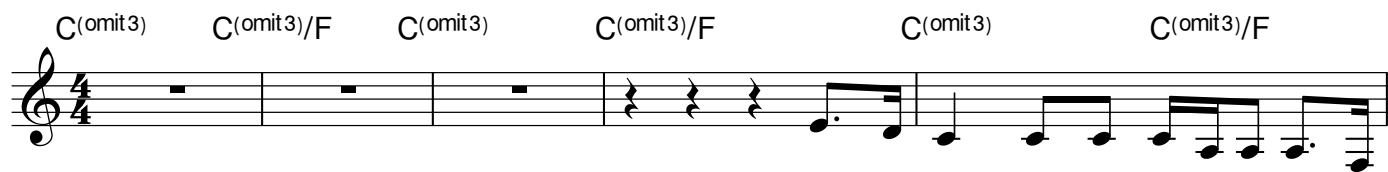
(Lo Alecha/Too Heavy)

Comissioned by Rabbi Cantor Alison Wissott

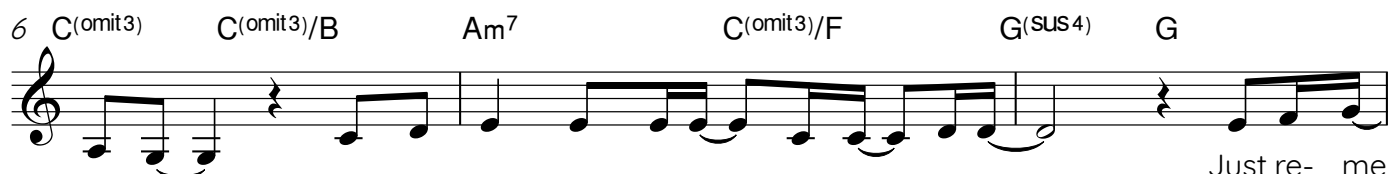
Hebrew: Pirkei Avot 2:16, 15 English: Cantor Natalie Young

Cantor Natalie Young

♩ = 68



When the world feels too hea-vy_ on your



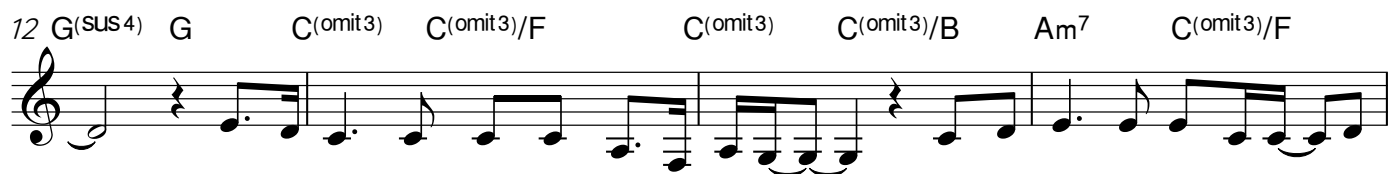
shoul-ders_ And your heart aches with all there is_ to do_

Just re- mem

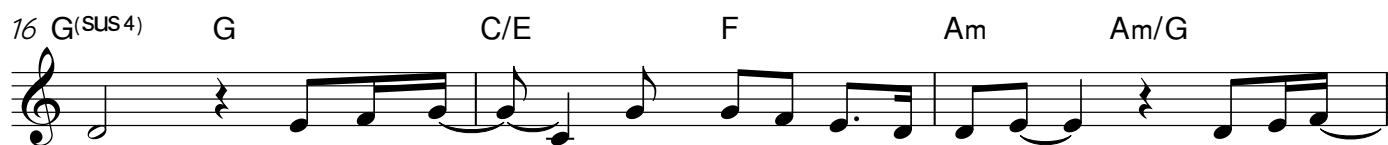


- ber_ it's not yours a-lone to car- ry

Just look up_ I am stand-ing here with you



___ Hand in hand we'll walk this road to-ge-ther___ Step by step is how we all_ must



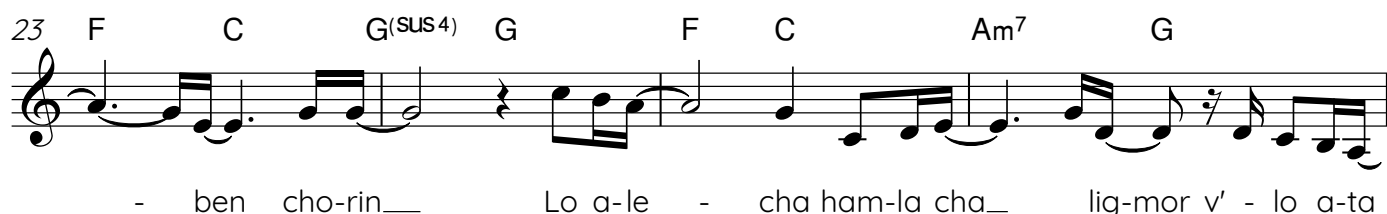
start Build the world_ through acts of love and kind-ness_ Fix the world



___ by men-ding ev'-ry heart Lo a-le - cha ham-la cha___ lig-mor v'-lo a-ta

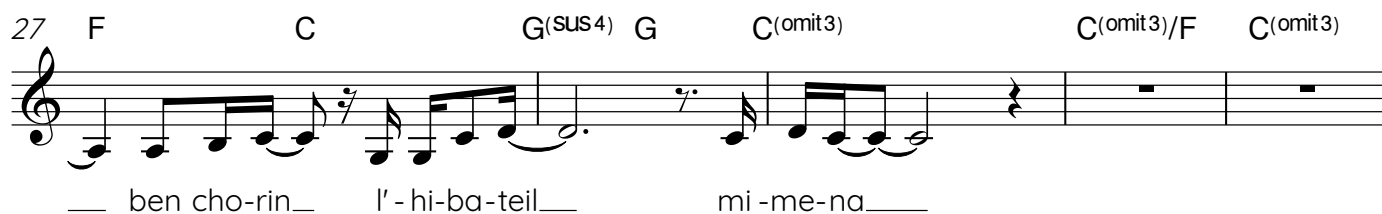
2

23 F C G(SUS4) G F C Am7 G



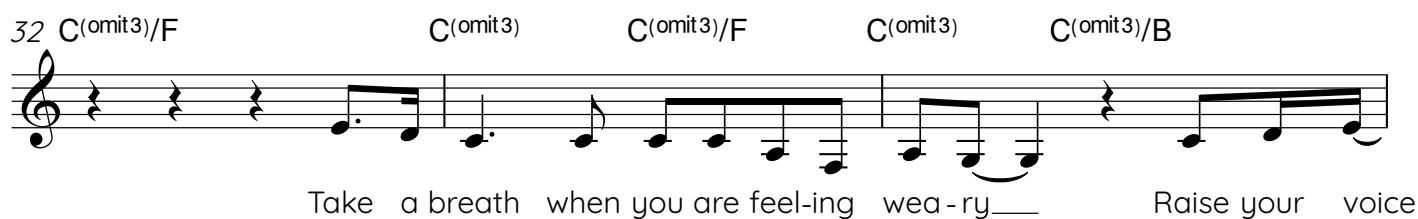
- ben cho-rin__ Lo a-le - cha ham-la cha__ lig-mor v' - lo a-ta

27 F C G(SUS4) G C(omit3) C(omit3)/F C(omit3)



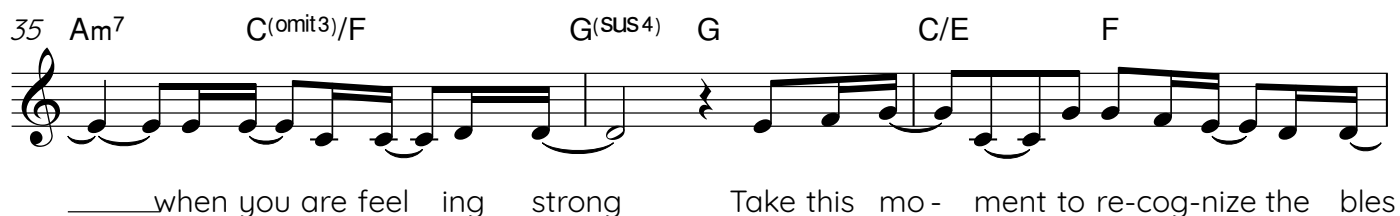
__ ben cho-rin__ l' - hi-ba-teil__ mi-me-na__

32 C(omit3)/F C(omit3) C(omit3)/F C(omit3) C(omit3)/B



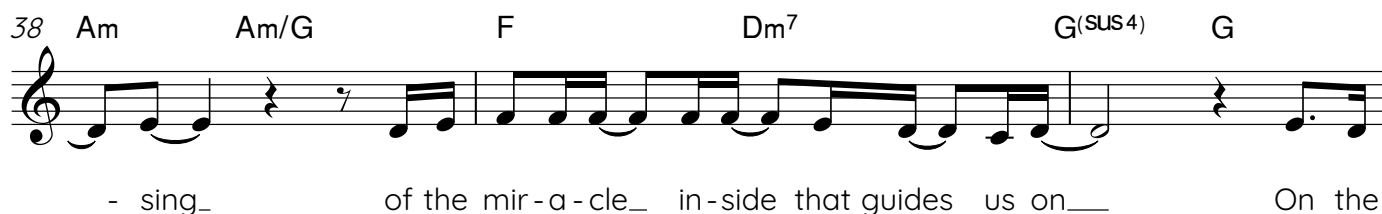
Take a breath when you are feel-ing wea-ry__ Raise your voice

35 Am7 C(omit3)/F G(SUS4) G C/E F



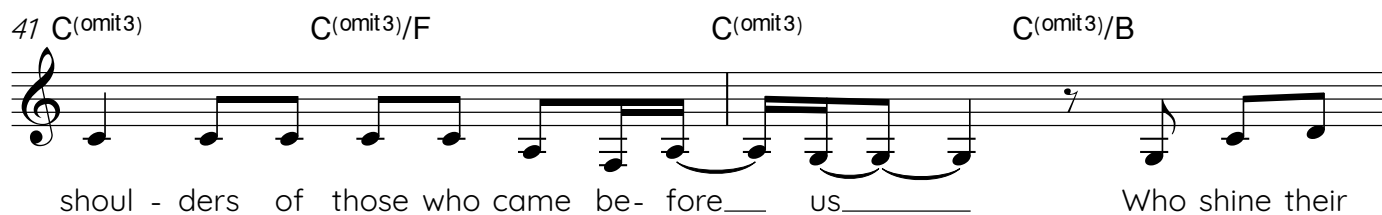
__when you are feel ing strong Take this mo - ment to re-cog-nize the bles

38 Am Am/G F Dm7 G(SUS4) G



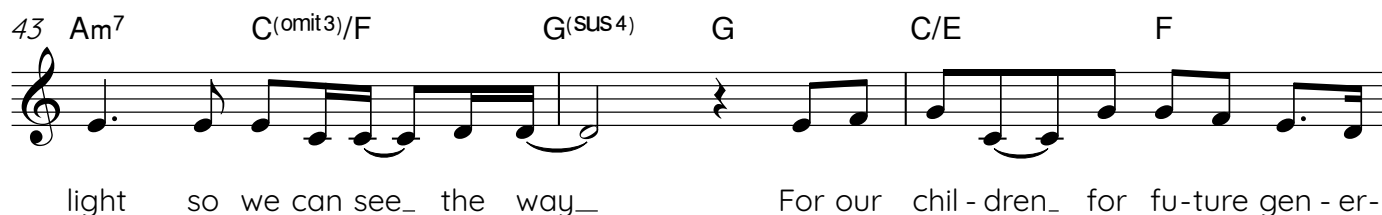
- sing_ of the mir-a-cle_ in-side that guides us on__ On the

41 C(omit3) C(omit3)/F C(omit3) C(omit3)/B



shoul - ders of those who came be- fore__ us__ Who shine their

43 Am7 C(omit3)/F G(SUS4) G C/E F



light so we can see_ the way__ For our chil - dren_ for fu-ture gen - er-

46 Am Am/G F Dm⁷ G(sus4) G

a - tions We must do the work to fi-nish up_ the day_ Lo a-le-

49 F C Am G F C G(sus4) G

cha ham-la cha_ lig-mor v'-lo a-ta - ben cho-rin_ Lo a-le

53 F C Am⁷ G F C G(sus4)G

- cha ham-la- cha_ lig-mor v' - lo a-ta_ ben cho-rin_ l' - hi-ba-teil_ Lo a-le

57 F C Am G F C G(sus4) G

- cha ham-la- cha_ lig-mor v' - lo a-ta - ben cho-rin_ Lo a-le

61 F C Am⁷ G F C

- cha ham la- cha_ lig-mor v' - lo a-ta_ ben cho-rin_ l' - hi-ba - teil

64 G(sus4) G C(omit3) C(omit3)/F C(omit3) C(omit3)/FG C

_ mi-me-na_

With Mary Sing Magnificat

text: Jeannette M. Lindholm

tune: FOREST GREEN

1. With Ma - ry sing Mag - ni - fi - cat; with Mir - iam — dance in praise;
2. The One who hon - ored Riz - pah's stand a - gainst a — king's de - cree
3. With con - fi - dence we may — pro - claim Love's lib - er - a - ting power,

with pro - phet An - na speak a — word of faith in — joy a — blaze;
and bol - stered clev - er mid - wives' plans to foil bru - tal - i - ty
bear wit - ness to the sav - ing — grace still with us — ev' - ry hour,

for — love and mer - cy — shall pre - vail; no need shall be ig - nored;
re - mains through con - flict, doubt, and — fear our Ad - vo - cate and Friend;
and — sing with thanks, de - light, and — praise a new yet an - cient song;

the lost shall find their home a - gain and ev' - ry — hope re - stored.
each grief and loss shall be — re - deemed; each pain - ful — wound shall mend.
to — ge - ther sing Mag - ni - fi - cat with voi - ces — clear and strong.

Zamru Ladonai

Psalm 98:5-9

Beth Reinstein

Freely

B C B B Am B

Zam - ru l'a-do-nai b' - chi - nor b' - chi-nor v' kol zim - rah Zam-

5 B C B B Am B

ru l'a-do-nai b' - chi - nor b' - chi-nor v' kol zim - rah v' -

A tempo

9 Am B Am B C B

kol zim - rah v' - kol _____ zim - rah _____ Zam

14 B C B B Am B

ru l'a-do-nai b' - chi - nor b' - chi-nor v' kol zim - rah Zam-

18 B C B B Am B

ru l'a-do-nai b' - chi - nor b' - chi-nor v' kol zim - rah v' -

22 Am B Am B C

kol zim - rah v' - kol _____ zim - rah _____

26 **A** B C B

Ba - cha - tzotz - rot v' - kol _____ sho - far _____
N' - ha - rot yim - cha - u_ chaf. _____

30 C B C B

Ha - ri - u lif - nei
Ya - chad ha - rim

ha me - lech A - do - nai
y - ra - nei - nu

34 Am B Am

Yir - am ha - yam um' - lo - o
Lif - nei Ado - nai ki - va

Tei - vel v' - yosh - vei
Lish - pot ha - a

38 B Am B Am

vah
retz

Yir - am ha - yam um' - lo - o
Yish - pot tei - vel b' - tze - dek

Tei - vel v - yosh -
V' - amim B' -

42 B C B

mei - vei sha - vah
rim. Zam -

45 B C B B Am B

ru l'a - do - nai b' - chi - nor b' - chi - nor v' kol zim - rah Zam -

49 B C B B 1. Am B

ru l'a - do - nai b' - chi - nor b' - chi - nor v' kol zim - rah Zam -

53 2. Am B Am B Am

kol zim - rah v' - kol zim - rah v' - kol zim -

57 B C B

- rah

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Arise!

Words: Song of Songs

Music: © 2022 Lux Ezra Onigman

Lux Ezra Onigman

lux.ezra.485@gmail.com

@lux.ezra on instagram

As Evening Hastens Near (Evening Hymn for Lent)

Words: Marissa E. Hall

Music: Thorkell Sigurbjörnsson, (*Nu hverfur sol*)

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Awaken (A Morning Prayer)

Words and Music: © Ellen Dreskin

Cantor Ellen Dreskin

ellendreskin@gmail.com

www.ellendreskin.com

Be the Light

Words and Music: © 2020 Natalie Young

Cantor Natalie Young

5156 Farwell Ave.

Skokie, IL 60077

natalieyoungmusic521@gmail.com

www.natalieyoungmusic.com

Beyond the hopes and dreams of all creation

Words: Father Robert Easton

Music: Ghislaine Reece-Trapp, (*Highgate*)

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Blessed, How Blessed

Words: © 2017 Susan Palo Cherwien. Used by permission of Augsburg Fortress.

Music: 16th-century Scottish Lament (*Flowers of the Forest*)

Christ Sophia

Words: © 2011 Rev. Dr. Ellen Clark-King

Music: William Penfro Rowlands, (*Blaenwern*)

Rev. Ellen Clark-King

dean@kcl.ac.uk

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Words: George Wither

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Music: Anne Krentz Organ, (*Dust Splendor*)

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Words: Hebrew Liturgy

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tdorseymusic@gmail.com

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tdorseymusic@gmail.com

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tdorseymusic@gmail.com

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Hear the spirit of Creation

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Music: Benjamin F. White, (*Beach Spring*)

Hold My Hope (Teach me to be love)

Words and Music: Ana Hernández

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Holy, Holy, Holy, Lord (Sanctus)

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3737 Seminary Road

Alexandria, VA 22304

mburnett@vts.edu

www.vts.edu

How can we sing our love for God

Words: Rev. Mary Nelson Keithahn

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Words: Mary Louise Bringle, 2001, alt. 2023

Music: Elkanah Kelsay Dare (*Morning Song: Wyeth's Repository of Sacred Music*, 1813)

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tdorseymusic@gmail.com

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Let the Peoples Praise You, O God (Psalm 67)

Words: Psalm 67

Music: Marty Wheeler Burnett

3737 Seminary Road

Alexandria, VA 22304

mburnett@vts.edu

www.vts.edu

Let Us Sing of Mary

Words: © 2023 Hannah C. Brown

Music: Ralph Vaughan Williams, (*King's Weston*)

hannahcbrown@gmail.com

hannahcbrown.com

Lord, you give the great commission

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3737 Seminary Road

Alexandria, VA 22304

mburnett@vts.edu

www.vts.edu

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Words: Hebrew Liturgy

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sheilasong@mac.com
561 926-0905

O Beautiful for spacious skies (America the Beautiful)
Words: Katherine Lee Bates
Music: R. Nathaniel Dett

O Dawn of All Creation
Words: Delores Dufner, OSB;
Music: David Hurd, (*Andújar*)
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Music: Robert Sirota, (*Holy Nativity*)
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O Kou Aloha No (The Queen's Prayer)
Words and Music: Queen Lili'uokalani
Music: *Liliuokalani* (1895)

O my dear heart (Balulalow)
Words: Martin Luther, trans. James Wedderburn, John Wedderburn, Robert Wedderburn,
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sheilasong@mac.com

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Music: Gesangbuch der Herzogl. Hofkapelle, Württemberg, 1784, (*Ellacombe*)

hannahcbrown@gmail.com

hannahcbrown.com

Our Shepherd Comes in Loving Care

Words: Rev. Dr. Jann Aldredge-Clanton

Music: James Leith Macbeth Bain, (*Brother James' Air*)

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Music arr. © Larry E. Schultz

Jann Aldredge-Clanton

11746 Dixfield Drive, Dallas, TX 75218

aldredge-clanton@sbcglobal.net

214-536-0471

<http://jannaldredgeclanton.>

Peace I leave with you

Words and Music: Amy Beach

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Words: Mary Louise Bringle

Music: Sally Ann Morris, (*Hiker*)

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Take My Life, and Let it Be

Words: Frances Ridley Havergal

Music: Arr. Marty Wheeler Burnett, (*Scottish Folk Song*)

3737 Seminary Road

Alexandria, VA 22304

mburnett@vts.edu

www.vts.edu

Tell Again the Joyful Story

Words: Jeannette M. Lindholm

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The First One Ever, Oh, Ever To Know

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Linda Wilberger Egan

7505 Chancellor Way, Springfield, VA 22153

lwegan42924@gmail.com

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The Prompting for the Pilgrim

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Blairpathways@gmail.com

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tdorseymusic@gmail.co

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Music: Robert Jackson, (*Niagara*)

revjwootton@btconnect.com

When the World Feels Too Heavy (Lo Alecha/Too Heavy)

Words: Hebrew: Pirkei Avot 2:16, 15;

English Words and Music © Cantor 2022 Natalie Young

5156 Farwell Ave.

Skokie, IL 60077

natalieyoungmusic521@gmail.com

www.natalieyoungmusic.com

With Mary sing Magnificat

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Music: Ralph Vaughan Williams, (*Forest Green*)

Zamru Ladonai

Words: Psalm 98

Music © 2023 Beth Reinstein

beth@bethreinstein.com

www.bethreinstein.com

Contributors Index

Authors, Composers, Artists, Arrangers, and Translators

Aldredge-Clanton, Rev. Dr. Jann (b. 1946)

Alford, Julia (b.1978)

Bain, James Leith Macbeth (b. circa 1840-1925)

Bates, Katherine Lee (1859-1929)

Beach, Amy (1867-1944)

Bennett, Mary Beth (b. 1954)

Bringle, Mary Louise (b. 1953)

Brown, Hannah C. (b.1980)

Burnett, Marty Wheeler (b. 1961)

Camhi, Cantor Marnie (b. 1979)

Cherwien, David Mark (b. 1957)

Cherwien, Susan Palo (1953-2021)

Clark-King, Revd Dr. Ellen L. (b. 1962)

Dare, Elkanah Kelsay (1782-1826)

Darwall, John (1731-1789)

Dett, R. Nathaniel (1882-1943)

Doane, William Howard (1832-1915)

Dreskin, Cantor Ellen (b. 1957)

Duck, Ruth (b. 1947)

Dufner, Sister Delores OSB (b. 1939)

Dunstan, Sylvia G. (1955-1993)

Easton, Father Robert (b. 1962)

Edwards, Rusty (b. 1955)

Egan, Linda Wilberger (b. 1946)

Farlee, Robert Buckley (b. 1950)

Fedak, Alfred V. (b. 1953)

Firestone, Sheila (b. 1941)

Gillespie, James (b. 1929)

Goman, Elizabeth (b. 1953)

Goudimel, Claude (c.1520-1572)

Hall, Marissa E. (b. 1994)

Hamon, Beth (b. 1963)

Haskel, Marilyn (b. 1945)

Havergal, Frances Ridley (1836-1879)

Hernández, Ana (b. 1957)

Hoke, Bernadette (b. 1957)

Horman, John D. (b. 1946)

Hurd, David (b. 1950)

Jackson, Robert (1840-1914)

Jones, Jacque B. (b. 1950)

Keithahn, Rev. Mary Nelson (b. 1934)

Queen Lili'uokalani, Lydia Kamaka'eha (1838-1917)

Lindholm, Jeannette M. (b. 1961)

Lynch-Thomason, Saro (b. 1986)

Mant, Richard (1776-1848)

Marshall, Jane (1924-2019)

McCormick, Robert (b. 1978)

Morris, Sally Ann (b. 1952)

Murray, Shirley Erena (1931-2020)

Onigman, Lux Ezra (b. 2005)

Organ, Anne Krentz (b. 1960)

Parker, Alice (1925-2023)

Parry, C. Hubert H. (1848-1918)

Patterson, Joy (b. 1931)

Poston, Elizabeth (1905-1987)

Pritchard, Rowland H. (1811-1887)

Purcell, Henry (1659-1695)

Reece-Trapp, Ghislaine (b. 1992)

Reinstein, Beth (b. 1991)

Rowlands, William Penfro (1860–1937)

Rowthorn, Jeffrey W. (b. 1934)

Schultz, Larry E. (b. 1965)

Sigurbjörnsson, Thorkell (1938-2013)

Sirota, Robert (b. 1949)

Sirota, Rev. Dr. Victoria R. (b. 1949)

Takacs, Rev. Erika L. (b. 1973)

Tansur, William (b. circa 1700-1783)

Tappe, Stephen (b. 1954)

Taylor-Dorsey, Tonya Maria (b. 1959)

Udis-Kessler, Amanda (b. 1965)

Vaughan Williams, Ralph (1872-1958)

Waters, Rev. Rhonda (b. 1978)

Wedderburn, James, John, and Robert (1495?-1553), (1500?- 1556); (1510?-1517?)

White, Benjamin F. (1800-1879)

Whitney, Rae E. (b. 1927)

Wither, George (1588-1667)

Wootton, Rev. Dr. Janet (b. 1952)

Young, Cantor Natalie (b. 1974)