

340

This Is My Song

1 This is my song, O God of all the na - tions,
 2 My coun - try's skies are blu - er than the o - cean,
 3 This is my prayer, O Lord of all earth's king - doms:

a song of peace for lands a - far and mine.
 and sun - light beams on clo - ver - leaf and pine.
 thy king - dom come; on earth thy will be done.

This is my home, the coun - try where my heart is;
 But oth - er lands have sun - light too, and clo - ver,
 Let Christ be lift - ed up till all shall serve him,

here are my hopes, my dreams, my ho - ly shrine;
 and skies are ev - ery - where as blue as mine.
 and hearts u - nit - ed learn to live as one.

The first two stanzas of this hymn were written between the 20th century's two world wars and focus on the theme of international peace. The third stanza, by another author and added later, uses the language of the Lord's Prayer to voice a distinctly Christian perspective.

TEXT: Stanzas 1-2, Lloyd Stone; stanza 3, Georgia Harkness, alt.

MUSIC: Jean Sibelius, 1899; arr. *The Hymnal*, 1933, alt.

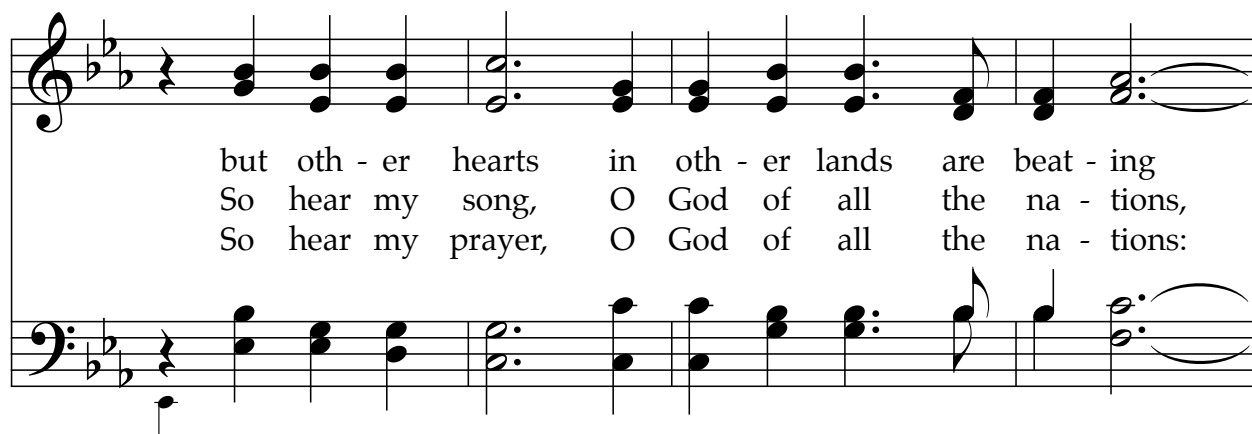
Text St. 1-2 © 1934, ren. 1962 The Lorenz Corp.; St. 3 © 1964 The Lorenz Corp.

Music Arr. © 1933, ren. 1961 The Presbyterian Board of Christian Education (admin. Westminster John Knox Press)

FINLANDIA

11.10.11.10.11.10

THE LIFE OF THE NATIONS



but oth - er hearts in oth - er lands are beat - ing
 So hear my song, O God of all the na - tions,
 So hear my prayer, O God of all the na - tions:

The first system of the musical score is written for a single melodic line on a treble clef staff. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The melody begins with a whole rest, followed by a series of chords and single notes. The lyrics are aligned under the notes, with some words spanning across measures. The system concludes with a double bar line.



with hopes and dreams as true and high as mine.
 a song of peace for their land and for mine.
 my - self I give thee; let thy will be done.

The second system of the musical score continues the melody on the same treble clef staff. It begins with a whole rest, followed by a series of chords and single notes. The lyrics are aligned under the notes, with some words spanning across measures. The system concludes with a double bar line.

In This Time of Great Reflection

Carolyn Winfrey Gillette, 2026

Restoration

Walker's Southern Harmony, 1835

1. In this time of great re - flec - tion on two hun - dred fif - ty years,
2. Here is what holds us to - geth - er: Mer - cy, love, com - mu - ni - ty.
3. We re - call our na - tion's sto - ry. Keep us hon - est, God a - bove!
4. Will we work for ra - cial jus - tice? Will we turn from fear and hate?
5. In this time, O God, re - store us to the land we're called to be—

We re - mem - ber, as a na - tion, times we've pros - pered, times of tears.
We're to seek to care for neigh - bors in a just so - ci - e - ty.
In our quest for wealth and glo - ry, we have in - jured ones you love.
What is now the pub - lic wit - ness that you call us to cre - ate?
where all peo - ple here a - mong us know your blest com - mu - ni - ty.

"We shall be," a prea - cher told us, "as a ci - ty on a hill"—
If we fail to help the nee - dy and to build a land that's just,
Through en - slave - ment, through dis - place - ment, we have cho - sen ways of sin.
As we ce - le - brate our coun - try, help us, Lord, to un - der - stand:
May we seek to be that ci - ty, not with pride but as a prayer.

not to praise us but to warn us: We've a du - ty to ful - fill.
we will sim - ply be a by - word as the world looks on at us.
We've been vio - lent. We've stayed si - lent. So our light of love stays dim.
All of us must share the boun - ty and the good - ness of the land.
May we love and serve you hum - bly, in our land and ev - ery - where.

339 Lift Every Voice and Sing

1 Lift ev - ery voice and sing till earth and heav - en
 2 Ston - y the road we trod, bit - ter the chas - tening
 3 God of our wea - ry years, God of our si - lent

ring, ring with the har - mo - nies of lib - er -
 rod, felt in the days when hope un - born had
 tears, thou who hast brought us thus far on the

ty. Let our re - joic - ing rise high as the lis - tening
 died. Yet, with a stead - y beat, have not our wea - ry
 way; thou who hast by thy might led us in - to the

skies; let it re - sound loud as the roll - ing sea.
 feet come to the place for which our par - ents sighed?
 light, keep us for - ev - er in the path, we pray.

Initially a poem for a school assembly at which Booker T. Washington spoke on Lincoln's birthday in 1900, this text and tune have gained national recognition and devotion, not only within the African American community, but also among all who seek liberation from oppression.

Sing a song full of the faith that the dark past has taught us;
We have come o - ver a way that with tears has been wa - tered;
Lest our feet stray from the plac - es, our God, where we met thee;

sing a song full of the hope that the pres - ent has brought
we have come, tread - ing our path through the blood of the slaugh -
lest, our hearts drunk with the wine of the world, we for - get

us. Fac - ing the ris - ing sun of our new day be -
tered, out from the gloom - y past, till now we stand at
thee; shad - owed be - neath thy hand may we for - ev - er

gun, let us march on, till vic - to - ry is won.
last where the white gleam of our bright star is cast.
stand, true to our God, true to our na - tive land.

Our Christ is not a weapon

Our Christ is not a wea - pon for spew - ing hate and fear. His
In - tern - ments or in - vas - ions, lies meant to harm or kill, Or
The work of Christ can on - ly be done in ho - ly love, Re -

name is not for smash - ing those whom the Lord holds dear. Christ's
mass - ive de - por - ta - tions with hat - red of rag - ing a - still; Those
lent - less and un - yield - ing like that of God a - bove. Our

en - em - ies may has - ten to in - jure who they please, But
who com - mit such a vio - lence may reap great power and fame, But
Christ is not a wea - pon for spew - ing hate and fear; Let

those who fol - low tru - ly will love "the least of these."
in such truth can - not ev - er do de - nounce in for Je - sus's name.
such lies be for - ev - er de - nounced for all to hear.

TEXT: Charles Spence Freeman, February 2025.

MUSIC: Tune VALET WILL ICH DER GEBEN, Melchior Teschner, 1614;
harm. William Henry Monk, 1861.

We Trust the One Who Brought to Life

A Paraphrase of Psalm 146

Text: Stephen M. Fearing, 2026

Meter: CMD

Tune: KINGSFOLD

Music: *English County Songs*, 1893

Em C G/B D G Am C Dsus4 D

We trust the One who brought to life the earth, the sky and sea,
Trust not the pass - ing breath of those whose voi - ces roar and rage,
God keeps the faith when lead - ers scheme to si - lence and op - press.
To you O God, we lift our praise; for you, our hearts a - rise;

5 Em Am D G/B D G Am Em

who au - thors ev - 'ry breath we breathe, and holds e - ter - ni - ty.
who think them - selves a - bove re - proach, who rise in ev - 'ry age.
God sets the pris - 'ners free in love and raise - s the di - stressed.
in you, we mor - tals place our trust; with you, we name the lies:

10 Gmaj7/B Em Am Em G /B C Dsus4 D

Though i - dols tempt at ev - 'ry turn, to God a - lone we sing.
Bear fruits that praise our Li - ving Lord, whose reign en - dures a - lone.
God watch - es o - ver strang - ers' ways, up - holds the bruised and bent,
the lies of vio - lence, greed, and fear, the lie of scar - ci - ty.

15 Csus2 Am G D G /B C Am Em

We train our hearts to seek and serve the just - ice God will bring.
Though mor - tals die and turn to dust, our God is on the throne.
and brings to ru - in wick - ed ones, 'till all their pow'r is spent.
In you, we find the truth of life, the truth that sets us free.

7

What a Joy! We Love our Reading

NETTLETON 8.7.8.7 D ("Come, Thou Fount of Every Blessing")

What a joy! We love our reading — books on health and history.
We love novels, science fiction, and great works of poetry.
We read prayers and meditations; we read books for work and play.
God, we're grateful for the reading we're invited to each day.

On the Sabbath, Jesus worshiped, and he read there, from the scroll:
Your own Spirit was upon him to make wounded people whole.
Reading scripture from Isaiah, Jesus made his mission clear.
May we read your word, discerning what your call is for us here.

There are powers that would stop it: "Take those books right off the shelves!"
"Stop the power of education!" — stop our thinking for ourselves.
Yet the poor will keep on reading; they'll find hope in Mary's song:
"God will cast down all the mighty, and will lift the poor up, strong!"

Bless the writers and the dreamers and the people who can see:
There is truth out there for reading, and the truth will set us free.
Bless the teachers sharing stories; bless the bookstore workers, too.
Bless librarians and their vision as they share books, old and new.

Jesus taught us how to love you — using heart, soul, strength and mind.
May our reading be a blessing that we never leave behind.
May we let ourselves be challenged, may we read to understand,
may our reading be transforming for ourselves, our church, our land.

Biblical References: Luke 4:16-21; Luke 1:46-55; John 8:32; Matthew 22:37-40

Tune: John Wyeth's *Repository of Sacred Music*, 1813 ("Come, Thou Fount of Every Blessing") ([MIDI](#))

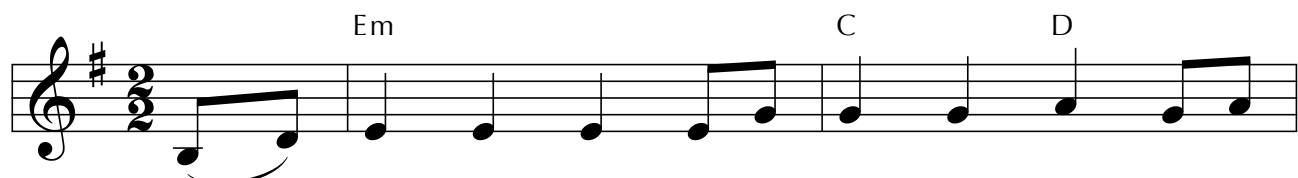
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Email: carolynshymns@gmail.com

New Hymns: www.carolynshymns.com/

100 My Soul Cries Out with a Joyful Shout

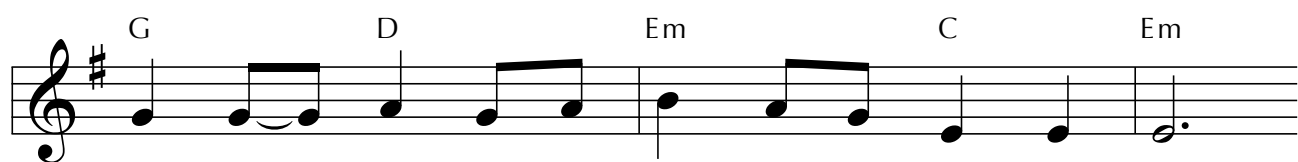
Canticle of the Turning



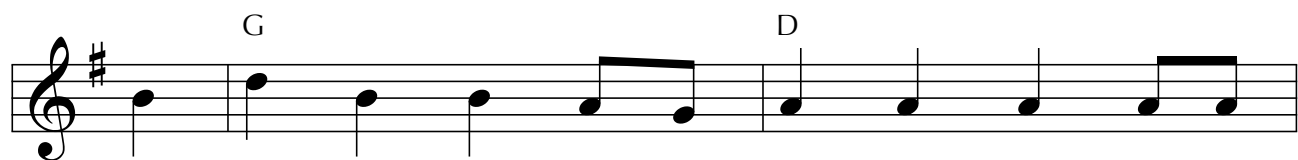
1 My soul cries out with a joy - ful shout that the
 2 Though I am small, my God, my all, you
 3 From the halls of power to the for - tress tower, not a
 4 Though the na - tions rage from age to age, we re -



God of my heart is great, and my spir - it sings of the
 work great things in me, and your mer - cy will last from the
 stone will be left on stone. Let the king be - ware for your
 mem - ber who holds us fast: God's mer - cy must de -



won - drous things that you bring to the ones who wait.
 depths of the past to the end of the age to be.
 jus - tice tears ev - ery ty - rant from his throne.
 liv - er us from the con - quer-or's crush - ing grasp.

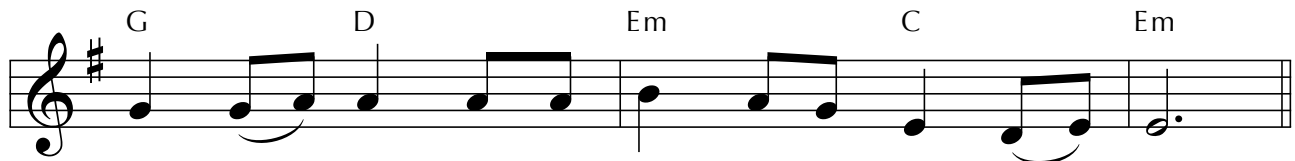


You fixed your sight on your ser - vant's plight, and my
 Your ver - y name puts the proud to shame, and to
 The hun - gry poor shall weep no more, for the
 This sav - ing word that our fore - bears heard is the



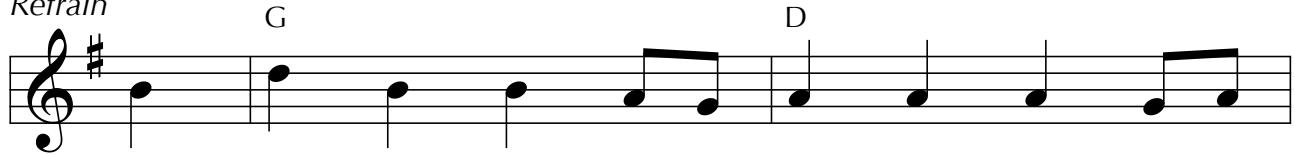
weak - ness you did not spurn, so from east to west shall my
 those who would for you yearn, you will show your might, put the
 food they can nev - er earn; there are ta - bles spread; ev - ery 9
 prom - ise which holds us bound, till the spear and rod can be

JESUS CHRIST: ADVENT

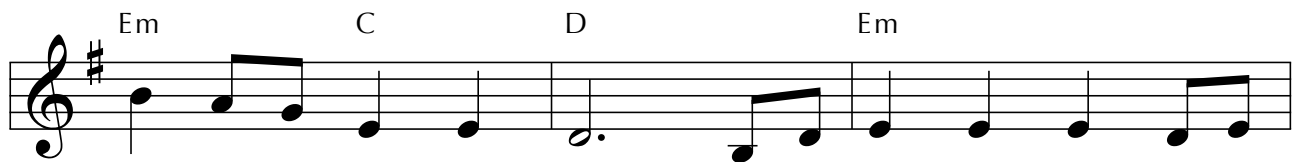


name be blest. Could the world be a - bout to turn?
 strong to flight, for the world is a - bout to turn.
 mouth be fed, for the world is a - bout to turn.
 crushed by God, who is turn - ing the world a - round.

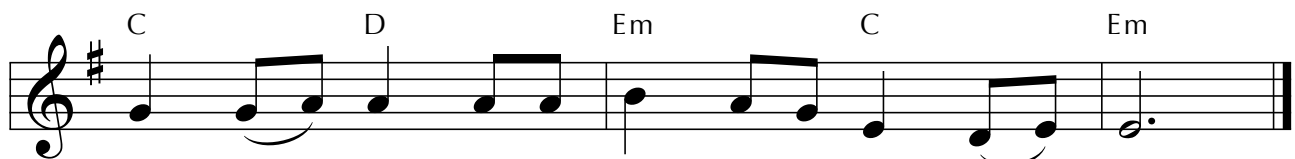
Refrain



My heart shall sing of the day you bring. Let the



fires of your jus - tice burn. Wipe a - way all tears, for the



dawn draws near, and the world is a - bout to turn.

Empires Rise from Rotting Roots

CANYON • 7 6 8 6 8 6 8 6

Text: David Bjorlin, b.1984; 2023

Music: Kate Williams, b.1986; 2023

Empires rise from rotting roots,
each one a toxic weed
that spreads and bears infected fruits
of violence and greed.
Yet when no signs of life are found
in tyranny's domain,
a sprig of hope springs from the ground
of God's relentless reign.

Empires rise and empires fall
but God will never fail
to draw abundance from the small
and courage from the frail.
At last the sprig of hope will bloom
into a mighty tree
where all are fed and all find room
and all, at last, are free.

Empires fall beneath the strain
of cruelty and lies,
for all their triumphs yet contain
the seed of their demise.
But as they crumble into dust
the sprig of hope still stands;
and as their weapons turn to rust,
the dream of peace expands.

In the Fall of 2023, I co-taught a class on arts and mission in France. One of our stops was the Palace of Versailles and, after touring the palace, we had some free time to wander its immense gardens. While I was walking, I could not help but think of all the money and labor that was redirected from the care of the common people of France to the construction of this immense palace for a monarchy that would only last another hundred years or so. This led to a reflection on the difference between empire and the coming reign of God.

—David Bjorlin

Scripture

Isaiah 11:1–10; Matthew 13:31–32; Mark 4:30–32; Luke 13:18–19; Revelation 22:1–5

Themes

Empire, Hope, Justice, Kingdom / Reign of God

Capo 3: Am^7 Cm^7 $Cmaj^7/G$ $Ebmaj^7/Bb$ F Ab C Eb

The musical score is written for guitar with a capo on the 3rd fret. It features a 4/4 time signature. The first two measures are chords: Am^7 Cm^7 and $Cmaj^7/G$ $Ebmaj^7/Bb$. The third measure begins a melodic line in the treble clef, starting on a half note G (4th line) and moving through a series of eighth notes: F (4th space), E (4th line), D (4th space), C (4th line), B (3rd space), A (3rd space), G (4th line), and F (4th space). The bass line in the third measure consists of a half note G (3rd line) and a half note F (3rd space).

1. Em - pires rise from rot - ting roots, each one a tox - ic weed that
 2. Em - pires fall be - neath the strain of cru - el - ty and lies, for
 3. Em - pires rise and em - pires fall but God will nev - er fail to

*Am*⁷ *Cm*⁷ *Cmaj*⁷/*G* *Ebmaj*⁷/*Bb* *F* *Ab* *C* *Eb*

spreads and bears in - fect - ed fruits of vi - o - lence and greed. Yet
 all their tri - umphs yet con - tain the seed of their de - mise. But
 draw a - bun - dance from the small and cour - age from the frail. At

*Am*⁷ *Cm*⁷ *Cmaj*⁷/*G* *Ebmaj*⁷/*Bb* *F* *Ab* *C* *Eb*

when no signs of life are found in tyr - an - ny's do - main, a
 as they crum - ble in - to dust the sprig of hope still stands; and
 last the sprig of hope will bloom in - to a might - y tree where

*Am*⁷ *Cm*⁷ *GADD2/B* *BbADD2/D* *F/C* *Ab/Eb* *C* *Eb*

1.

sprig of hope springs from the ground of God's re-lent - less reign.

*Am*⁷ *Cm*⁷ *Cmaj*⁷/*G* *Ebmaj*⁷/*Bb* *F* *Ab* *C* *Eb*

2.-3.

as their weap - ons turn to rust, the dream of peace ex -
as all are fed and all find room and all, at last, are

*Am*⁷ *Cm*⁷ *Cmaj*⁷/*G* *Ebmaj*⁷/*Bb* *FADD2* *AbADD2*

pands.
free. Oo, oo,

G^{SUS2,4} *Bb*^{SUS2,4} *G*^{ADD4} *Bb*^{ADD4} *C*^{ADD2} *Ebmaj*² *F*⁹ *Ab*⁹

oo,

*Am*⁷ *Cmaj*⁷/*G* *F**SUS*2 *C**ADD*2
*Cm*⁷ *Ebmaj*⁷/*Bb* *A*^b*SUS*2 *Ebm**ADD*2

oo.

1. D.S. 2.

*F*⁶ *Am*⁷ *Cmaj*⁷/*G* *F* *C* *F* *C*
*Ab*⁶ *Cm*⁷ *Ebmaj*⁷/*Bb* *Ab* *Eb* *Ab* *Eb*

Lay It Down

A Rich Man Came to Jesus

FULLHOUSE • 7 6 8 6 5 6 5 4

Text: Adam M. L. Tice, b.1979; 2022

Music: Kate Williams, b.1986; 2022

A rich man came to Jesus
to seek eternal life.
When Jesus told him, “Lay it down,”
that cut him like a knife.

Wealth is a burden—
lay it down, lay it down.
Wealth is an idol—
so lay it down.

When Jesus spoke his blessings
he favored those oppressed.
He told the wealthy, “Woe to you,”
but said the poor are blest.

Wealth is illusion—
lay it down, lay it down.
Wealth isn’t heaven—
so lay it down.

The rich invest in armies
to keep their wealth secure
and call to do their dirty work
the people they keep poor.

Wealth is a weapon—
lay it down, lay it down.
Wealth is oppression—
so lay it down.

One day we’ll share a banquet
where people get their due,
there’ll be enough for everyone
not just the wealthy few.

What do you carry?
Lay it down, lay it down.
What is your burden?
Come, lay it down.

Sing alleluia,
lay it down, lay it down.
Sing alleluia,
and lay it down,
lay it down,
lay it down.

Jesus had some harsh words for the wealthy. Contemplating some of those passages prompted me to write this text in a Folk Revival style, reminiscent of Woodie Guthrie, Bob Dylan, or even Willie Nelson. Kate Williams perfectly captured that sound with her tune. It could be sung with a soloist freely interpreting most of the text, with congregation joining on the “Lay it down” phrases and the coda at the end.

—Adam M. L. Tice

Scripture

Matthew 19:16–30; Mark 10:17–31; Luke 6:20–26; Luke 14:7–24; Luke 18:18–30

Themes

Discipleship, Empire, Justice, Poverty, Stewardship, Wealth

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1. A
(2. When)
(3. The)
(4. One)

Capo 3: G B $\flat$ C/G E $\flat$ /B $\flat$ G B $\flat$ C/G E $\flat$ /B $\flat$ G B $\flat$ C/G E $\flat$ /B $\flat$ G B $\flat$ C/D E $\flat$ /F

(1.) rich man came to Je - sus to seek e - ter - nal life.
 2. Je - sus spoke his bless - ings he fa - vored those op - pressed.
 3. rich in - vest in ar - mies to make their wealth se - cure,
 4. day we'll share a ban - quet where peo - ple get their due,

G B $\flat$ D 7 /G F 7 /B $\flat$ G B $\flat$ C E $\flat$

When Je - sus told him, "Lay it down," that
 He told the wealth - y, "Woe to you," but
 and call to do their dirt - y work the
 there'll be e - nough for ev - 'ry one not

G B $\flat$ C E $\flat$ G B $\flat$

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cut him like a knife. Wealth is a bur -
 said the poor are blest. Wealth is il - lu -
 peo - ple they keep poor. Wealth is a weap -
 just the wealth - y few. What do you car -

A⁹
C⁹ *D7SUS4*
F⁷SUS4 *G*
B $\flat$ *C⁹/G*
E $\flat$ /B $\flat$

den— lay it down, lay it down.
 sion— lay it down, lay it down.
 on— lay it down, lay it down.
 ry? Lay it down, lay it down.

G
B $\flat$ *G⁷/B*
B $\flat$ ⁷/D *C*
E $\flat$ *G*
B $\flat$

Wealth is an i - dol— so lay it
 Wealth is - n't heav - en— so lay it
 Wealth is op - pres - sion— so lay it
 What is your bur - den? Come, lay it

C
E $\flat$ *G*
B $\flat$ *D⁷*
F⁷ *D⁷SUS4*
F⁷SUS4

8vb-----1

1.-3.

down.
down.
down.

2. When
3. The
4. One

G
B $\flat$

C/G
E $\flat$ /B $\flat$

G
B $\flat$

C/G
E $\flat$ /B $\flat$

G
B $\flat$

C/G
E $\flat$ /B $\flat$

G
B $\flat$

D7^{SUS4}
F7^{SUS4}

4.
S, A

down.
B

Sing al - le - lu -

4.

G
B $\flat$

C/G
E $\flat$ /B $\flat$

G
B $\flat$

C $\sharp$ /G
E $\flat$ $\sharp$ /B $\flat$

ia, lay it down, lay it down.

G
B $\flat$

G7/B
B $\flat$ 7/D

C
E $\flat$

G
B $\flat$

Sing al - le - lu - ia, and lay it

down, lay it down, lay it

down.

Chord progressions and musical notation are provided for each system.

Chord progressions for the first system: C Eb, G Bb, D7 F7, D7SUS4 F7SUS4.

Chord progressions for the second system: Em7 Gm7, Cmaj9 Ebmaj9, D7 F7, D7SUS4 F7SUS4, Cmaj7 Ebmaj7, G/A Bb/C, D7 F7, D7SUS4 F7SUS4.

Chord progressions for the third system: G Bb, C/G Eb/Bb, G Bb, C/G Eb/Bb, G Bb, C/G Eb/Bb, GADD2 BbADD2.

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S
A

1. We are the hid - den; we are un - known. We knocked on your
 2. We are the si - lenced; we are dis - missed. You strike us from
 3. We are in - va - lid; we don't e - xist. Ex - clu - ded, cast
 4. We are the fu - ture; we are the now. The stones that sing

T
B

8

door 'till our knuck - les shed blood. We are un - no -
 scrip - ture, ig - nore us in song. We are for - got -
 out from the fam - ily of God. We are re - jec -
 out when the peo - ple are mute. We have been bro -

15

ticed; we are un - seen. We're too in - con - ve - nient to
 ten; we are e - rased. For threa - tening your com - fort by
 ted; we are des - pised. But we are still long - ing to
 ken, yet we still live And work for the Kin - dom where

22

e - ver let in.
 clai - ming our voice.
 be one in Christ.
 all will be loved.

Text: Slat's Toole, b. 1989

Tune: HIDDEN 9. 11. 9. 11., Megan Coiley, b. 1989

768 *Somos el cuerpo de Cristo/* *We Are the Body of Christ*

Capo 1: (E)
Refrain / F
Estribillo All / Todos

So - mos el cuer - po de Cris - to. We are the bod - y of
So - mos el cuer - po de Cris - to. We are the bod - y of

(B) C (B7) C7
Christ. He - mos o - í - do el lla - ma - do; we've an - swered
Christ. Tra - e - mos su san - to men - sa - je. We come to

(B) C (B7) C7 1 (E) (B7) 2 (E) Final
F C7 F C7 to Stanzas / (E)
a las Estrofas F
Leader / Líder

"yes" to the call of the Lord.
bring the Good News to the world. 3 Que world.

(E) F
Leader / Líder

1 Dios vie - ne al mun - do a tra - vés de no - so - tros.
mun - do a cum - plir la mi - sión de la I - gle - sia,
2 Ca - da per - so - na es par - te del rei - no;
To - das las ra - zas que ha - bi - tan la tie - rra,
3 nues - tras ac - cio - nes re - fle - jen jus - ti - cia;
Va - mos al mun - do a cui - dar su re - ba - ño.

(E) F All / Todos (B) C
So - mos el cuer - po de Cris - to.

In this bilingual hymn the leader and the congregation sing both Spanish and English, so that the very act of singing becomes the beginning of mutual understanding as each language endeavors to mirror the other, highlighting words that are similar and words that are different.

JUSTICE AND RECONCILIATION

(B7)
C7

Leader / Líder

God is re - vealed when we love one an - oth - er.
Bring - ing the light of God's mer - cy to oth - ers;
Put - ting a stop to all dis - crim - i - na - tion;
All are in - vit - ed to feast in the ban - quet.
Stop - ping a - buse and re - liev - ing the hun - gry,
Serv - ing each oth - er we build up the king - dom;

(B) (B7) 1 2 (E) (E) (B7)
C C7 F F C7

All / Todos *Leader / Líder* *to Refrain / al Estribillo*

We are the bod - y of Christ. 1 Al Christ.
2 ♯
3 ♯

O God of Love, This is a Time of Turning

FINLANDIA 11.10.11.10.11.10 ("Be Still, My Soul")

O God of love, this is a time of turning —
a time of change, with conflict in the news.
For in our land, some mighty winds are churning;
There's much at stake that we could gain or lose.
Love sings out strong, yet fires of hate are burning;
O God of all, you call us all to choose.

O God of peace, we hear your gracious promise:
Your love can heal the hearts of humankind.
May we stand firm for truth and peace and justice;
May we leave fear and hatred far behind.
May we sing out, and — singing — be a witness,
and show resolve to work for what is kind.

O God of all, of immigrant and neighbor,
of those in power — and of the refugee,
You give us all our common life and labor —
our common hope, the peace we long to see.
God, may we turn and be made strong together.
May we seek justice, love and unity.

O God of love, have mercy on your churches;
Take from our hearts our paralyzing fear.
Give us new faith! Make us courageous workers.
Help us to labor on from year to year
When other voices call out to distract us,
May we choose well and seek your kingdom here.

Tune: Jean Sibelius, 1899 ("Be Still, My Soul") ([MIDI](#))

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When We Are Living

822

Pues si vivimos

1 When we are liv - ing, it is in Christ Je - sus,
 2 Through all our liv - ing, we our fruits must give.
 3 'Mid times of sor - row and in times of pain,
 4 A - cross this wide world, we shall al - ways find

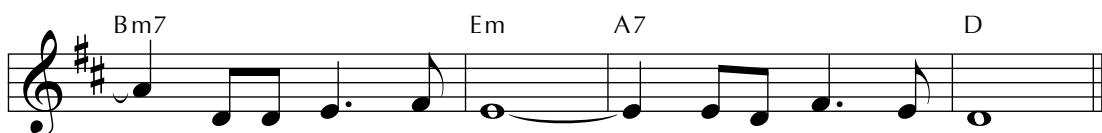
1 *Pues si vi - vi - mos, pa - ra Él vi - vi - mos,*
 2 *En es - ta vi - da fru - tos hay que dar*
 3 *En la tris - te - za y en el do - lor,*
 4 *En es - te mun - do por do - quier ha - brá*



and when we're dy - ing, it is in the Lord.
 Good works of ser - vice are for of - fer - ing.
 when sens - ing beau - ty or in love's em-brace,
 those who are cry - ing with no peace of mind,
y si mo - ri - mos pa - ra Él mo - ri - mos.
y bue - nas o - bras he - mos de o - fren - dar.
en la be - lle - za y en el a - mor,
gen - te que llo - ra y sin con - so - lar.



Both in our liv - ing and in our dy - ing,
 When we are giv - ing, or when re - ceiv - ing,
 wheth - er we suf - fer, or sing re - joic - ing,
 but when we help them, or when we feed them,
Sea que vi - va - mos o que mu - ra - mos,
Sea ya que de - mos o que re - ci - ba - mos,
sea que su - fra - mos o que go - ce - mos,
Sea que a - yu - de - mos o que a - li - men - te - mos,



we be-long to God; we be-long to God.
so-mos del Se - ñor, so-mos del Se - ñor.

This hymn began as an orally transmitted stanza reflecting on Romans 14:7–8 and was expanded by a Spanish-language hymnal committee to offer additional examples of the many dimensions of life, thereby strengthening the recurring affirmation that we belong to God through them all.

TEXT: Stanza 1, anon.; English trans. Elise S. Eslinger, 1983;
 stanzas 2–4, Roberto Escamilla, 1983; English trans. George Lockwood, 1987

MUSIC: Spanish melody; arr. Barbara C. Mink, 1988

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Spanish Text Sts. 2–4 © 1983 Abingdon Press (admin. The Copyright Company)

Music Arr. © 1988 Barbara C. Mink (admin. Community of Christ)

SOMOS DEL SEÑOR
 10.10.10.10

Save Us from a God

RELIANT • 5 6 8 6 6 8 6

Text: David Bjorlin, b.1984; 2024

Music: Kate Williams, b.1986; 2024

Save us from a god
of unrelenting might
who uses threats of harm and hell,
controlling us with fright.
But show us your true self,
the Friend who woos with grace
till every wild and willful child
is held in your embrace.

Save us from a god
whose fickle love is earned
when all the moral deeds are done
and all the bad ones spurned.
But show us your true self,
the Love so freely poured
on thief and saint without restraint
as gift and not reward.

Save us from a god
who never disagrees,
confirming all our biases;
who only aims to please.
But show us your true self,
the Limit to our wills
who helps us grow by saying “no”
to everything that kills.

Save us from the gods,
the idols that we crave,
who promise heath and liberty
but cannot heal or save.
But show us your true self,
the Good our hearts pursue,
unmask the lies these gods disguise
and lead us back to you.

Even for those of us who know that idolatry isn't simply worshiping golden calves, too often we still think that the worship of false gods is limited to power, greed, money, etc. Yet, we can also make idols out of false images of God—the punishing god, the fair-weather god, the pushover god—that will deform our faith.

—David Bjorlin

Scripture

Exodus 20:3–6; Deuteronomy 5:7–10; Matthew 5:45; John 15:9–17; 1 John 4:7–8

Themes

Idolatry, Love of God, Salvation, Sin

The musical score is written in 4/4 time. The vocal line (treble clef) begins with a whole rest, followed by a half note G4, a quarter note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, and a quarter note G4. The piano accompaniment (grand staff) features a series of chords: C major (C4-E4-G4), F major (F4-A4-C5), G7 (G4-B4-D5-F5), CADD2 (C4-E4-G4-A4), and C major (C4-E4-G4). The piano part includes a melodic line in the right hand and a bass line in the left hand. The lyrics are aligned with the vocal line.

1. Save us from a god of un - re - lent - ing
2. Save us from a god whose fick - le love is
3. Save us from a god who nev - er dis - a -
4. Save us from the gods, the i - dols that we

might who us - es threats of harm and hell, con - trol - ling us with fright. But
 earned when all the mor - al deeds are done and all the bad ones spurned. But
 grees, con - firm - ing all our bi - as - es; who on - ly aims to please. But
 But
 crave, who prom - ise heath and lib - er - ty but can - not heal or save. But

Am⁷ C F GSUS⁴ G⁷ Am

show us your true self, the Friend who woos with grace till ev - 'ry wild and
 show us your true self, the Love so free - ly poured on thief and saint with-
 show us your true self, the Lim - it to our wills who helps us grow by
 show us your true self, the Good our hearts pur - sue, un - mask the lies these

C F E Am Am/G F

will - ful child is held in your em - brace.
 out re - straint as gift and not re - ward.
 say - ing "no" to ev - 'ry - thing that kills.
 gods dis - guise and lead us back to you.

C/E Fmaj⁷ GSUS^{2,4} G C F G C

JESUS IS ENOUGH!

Lindy Thompson

Mark A. Miller

Je - sus is e - nough! Oh,

Je - sus is e - nough! Through

liv - ing and dy - in', oh, Lord, I'll keep

try - in', 'cause Je - sus is e - nough!

The musical score is written for a single voice part in treble clef, key of B-flat major (two flats), and 3/4 time. It consists of four staves of music. The lyrics are: 'Je - sus is e - nough! Oh, Je - sus is e - nough! Through liv - ing and dy - in', oh, Lord, I'll keep try - in', 'cause Je - sus is e - nough!'. The melody features several triplet markings (indicated by a '3' over a bracket) and rests. The piece concludes with a double bar line.