



HRP Queer

Inclusive Hymnal

compiled by: Benjamin Low

www.hrpqueer.org

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A Hymn for Self-Acceptance

Wesley King

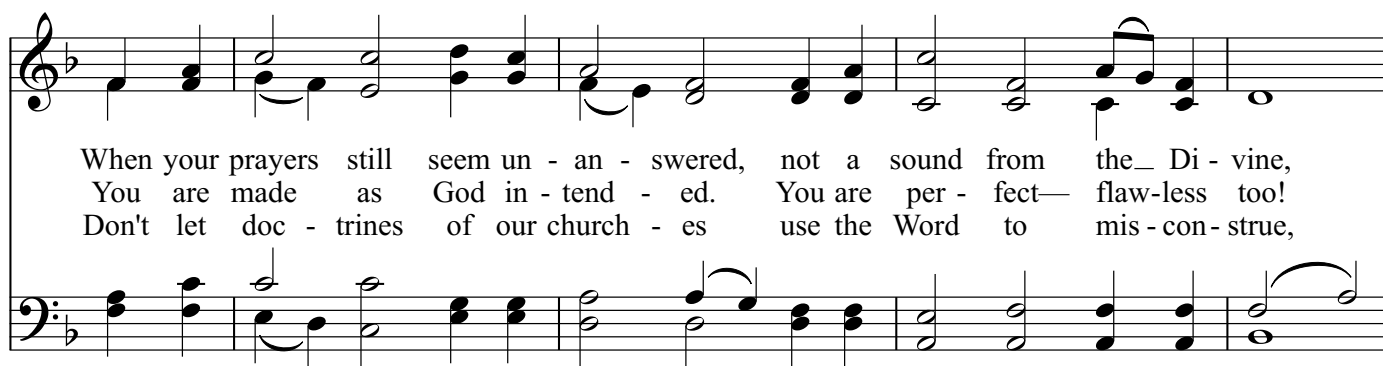
BEACH SPRING
B.F. White, harm. Ronald A. Nelson



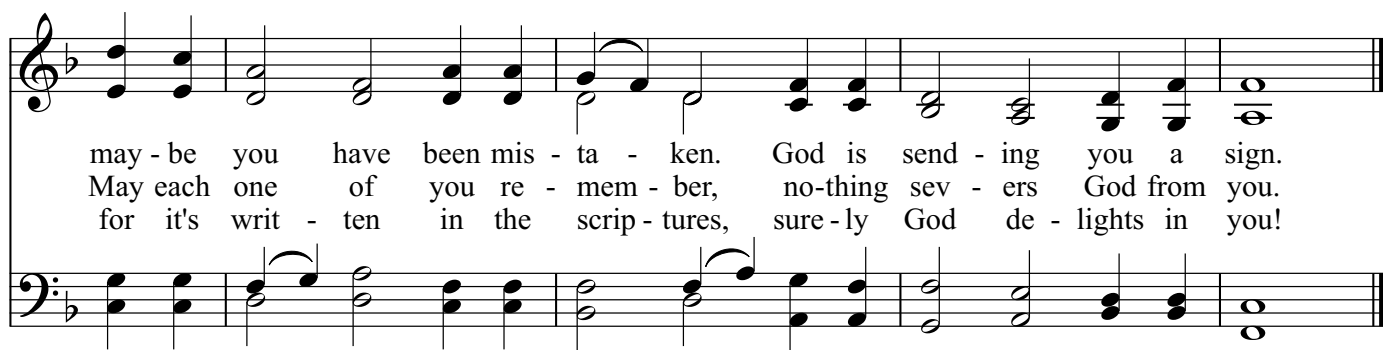
1. When you feel change might be hope - less, when you've giv - en up on God,
2. Years and years, beg - ging for turn - ing in - to some - thing that you're not.
3. You are worth more than you real - ize. You are won - der - ful - ly made



when you feel you're not worth sav - ing, that your be - ing - ness is flawed.
The wrong prayer you have been pray - ing. You are not God's af - ter-thought.
in the im - age of our Mo - ther, Fa - ther, Pa - rent, all the same.



When your prayers still seem un - an - swered, not a sound from the Di - vine,
You are made as God in - tend - ed. You are per - fect - flaw-less too!
Don't let doc - trines of our church - es use the Word to mis - con - strue,



may - be you have been mis - ta - ken. God is send - ing you a sign.
May each one of you re - mem - ber, no - thing sev - ers God from you.
for it's writ - ten in the scrip - tures, sure - ly God de - lights in you!

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AS WE ARE

Hannah C. Brown

HANNAH'S DREAM
Mark A. Miller and Julian J. Wamble



Verses



1. We are mov-ing through the world with dif-f'rent
2. We are show-ing who we are in man - y
3. We are bring-ing all our peo - ples and our



bod-ies; we are shar-ing what we know in sound and
gen-ders; we are lov-ing who we love with hearts a -
sto-ries; we are beau-ti-ful in shape and shade and



sign. We know all of us be-long so let's
flame. You in-vite us to be bold as our
style. Though we have been taught to hate free-dom



ren - o - vate each wrong till the world has an ac -
lives and loves un - fold, each a col - or in your
can no long - er wait so let's jour - ney on to

ces - si - ble de - sign.
 rain - bow with - out shame. As we are
 jus - tice mile by mile.

☩ Coda
 lives are made to mag - ni - fy your grace! Our
 lives are made to mag - ni - fy your grace! Our
 lives are made to mag - ni - fy your grace!

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Tune: HANNAH'S DREAM

Meter: 12 11 7 7 11 with refrain

Topical: Community, Diversity, Justice, Social Concern

Bible Reference: Genesis 1:26, Galatians 3:28

To purchase this hymn in print or PDF form, please visit: <https://www.giamusic.com/store/resource/as-we-are-we-are-yours-pdf-du01539>

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AT THE TABLE, ALL ARE EQUAL

David Bjorlin, b.1984

WILCOX
Benjamin Brody, b.1975



1. At the ta-ble, all are e - qual, all ap-proach the feast as
3. At the ta-ble, all are cher-ished, all are sought at an - y



guest. None sit in the seat of hon - or:
cost, none a - ban - doned or for-sak - en,



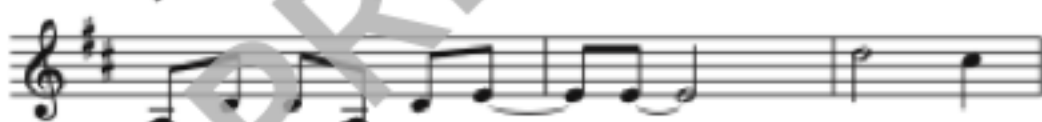
at the ta - ble, none are best.
at the ta - ble, none are lost.



2. At the ta - ble, none go hun - gry, none must steal or
4. At the ta - ble, none are fin - ished, none sit self - ish -



beg for bread, all re - ceive from God's a - bun - dance:
ly con - tent, all are called to love in ser - vice:



at the ta - ble, all are fed. At the
from the ta - ble, all are sent. At the



ta - ble, none go hun - gry, at the
ta - ble, all are cher-ished, at the



ta - ble all are fed. At the ta - ble,
ta - ble all are sent.



all are e - qual, at the ta - ble, all are fed.

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At the Table, All Are Equal

Tune Name: WILCOX

Meter: 8 7 8 7

Bible Reference: Matthew 18:10–14, Matthew 22:1–14, Matthew 28:16–20, Luke 14:7–14, Luke 15:3–7

Topical: Justice, Sending Forth

To purchase this hymn in print or PDF form, please visit:

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Blessed Are the Poor

♩ = 104

Amanda Udis-Kessler

E♭/G A♭ E♭/B♭ B♭7 E♭ E♭maj7 A♭/E♭ E♭ A♭2/C

Bles-sed are the

6 E♭ A♭/C E♭/B♭ B♭7sus

poor, queer all, the ones who have been hum-bled. They will find a-
 for one way or a - no - ther, e - very - bo - dy
 no mat - ter love or gen - der, joy - ful - ly to -

10 E♭ Gm D♭ Fm/C B♭ A♭/B♭ B♭ A♭ E♭/G

bun - dance wait-ing at the door. Now they have a place,
 won - ders: Am I welcome here? Love has saved a seat,
 ge - ther an-swer-ing the call. All that we've be - come

The musical score is written in 4/4 time with a key signature of three flats (B-flat major or D-flat minor). It features a vocal line and a piano accompaniment. The piano part consists of a right-hand melody and a left-hand bass line. The score is divided into three systems, each with a measure number (1, 6, 10) and a set of chords above the vocal line. The lyrics are placed below the vocal line, with some words split across lines.

Biblical references: Luke 6:20

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Blessed Are the Poor

15 Fm Gm Bb/F Eb Db

a place with no-thing want - ing, fi - nal - ly be - long - ing,
 a seat be - fore the ta - ble wait - ing for the grate - ful,
 we of - fer to our neigh - bors. Once we all were stran - gers.

19 Fm/C Bb Bbsus Bb Eb/G Ab

ra - di - ant with grace. Let us be as - sured: Love has gone be -
 la - den with a feast. Cast a - way your fear. Hear if you can
 Now we have a home where our hearts are whole, where we are con -

23 Eb/Bb Bb7sus Eb Ebmaj7 Ab/Bb Eb (Ab2/Bb)

fore. Bles - sed are the poor. Bles - sed are the
 hear. Bles - sed are the queer. Bles - sed are the
 soled. Bles - sed are we all. all. Fine Last time

rit. last time only

The musical score is written for voice and piano. It consists of three systems of music. Each system has a vocal line and a piano accompaniment. The piano accompaniment is written in a grand staff (treble and bass clefs). The key signature is B-flat major (two flats). The time signature is 4/4. The first system (measures 15-18) features a vocal line with lyrics and a piano accompaniment with chords and moving lines. The second system (measures 19-22) continues the vocal line and piano accompaniment. The third system (measures 23-26) concludes the piece with a vocal line and piano accompaniment, ending with a double bar line and repeat signs. The piano accompaniment in the final system includes a 'Last time' marking and a 'rit.' instruction.

Biblical references: Luke 6:20

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Blessed Are the Poor Among You

PROMISES 11.11.11.9 with Refrain ("Standing on the Promises")

Blessed are the poor among you, Jesus said.
Blessed are you hungry ones who long for bread.
Blessed are you mournful when your tears abound.
God is turning everything around.
Hear the good news!
God is giving you the kingdom and the laughter.
God will fill you...
And you will know the joy that overflows.

Blessed are you weary who are long oppressed,
All because you follow God in faithfulness.
Leap for joy, for God will give you life anew.
Long ago, the prophets struggled, too!
Hear the good news!
God is giving you the kingdom and the laughter.
God will fill you...
And you will know the joy that overflows.

Woe to all you rich who live with blinders on,
Feasting at your tables till the food is gone.
Woe to you who laugh and live without a care,
Woe! when people praise you everywhere.
God has spoken:
You have all received your joy and consolation.
I was hungry...
But did you share what God had given you?

God, your way of working is a great surprise!
Help us all to see your world through faithful eyes.
Only in your kingdom is our true joy found.
By your Spirit, turn our lives around!
Yours is good news!
You have offered us the kingdom and the laughter.
Please, God, fill us,
And we will know the joy that overflows.

Biblical References: Luke 6:20-26; Matthew 25:31-46

Tune: Russell Kelso Carter, 1886 ("Standing on the Promises")

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Included in [*Gifts of Love: New Hymns for Today's Worship*](#) (Geneva Press, 2000) and [*I Sing to My Savior: New Hymns from the Stories in the Gospel of Luke*](#) (2022).

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Boldly Stand with Jesus

Words & Music by
Kim Williams

♩.=76

Am C/G F maj7 F 6 G Am

1. In the back, pushed be - hind, nev - er mind. You are seen, you are
2. Beat - en down, rid - i - culed, o - ver-ruled. You are seen, you are
3. Been de - spised, and op - pressed, in dis - tress. You are seen, you are

6 F maj7 G sus G Am C/G F maj7 F 6

heard, you are loved. Don't fit in, with the norm, can't con - form.
heard, you are loved. Been ha - rassed, ha - tred near, full of fear.
heard, you are loved. Com - ing out, rights de - nied, shoved a - side.

12 G Am F maj7 G sus G C G/B

Chorus

There is peace, there is light, there is hope!
There is peace, there is light, there is hope! Yes! We bold - ly stand with
There is peace, there is light, there is hope!

19 F maj7 G sus G Am Em Dm7 G sus G C

Je - sus in lov - ing all hu - man - i - ty. May our

26 Em F maj7 G Am F

1, 2.
G sus G

pas - sion and de - vo - tion point to Christ and our un - i - ty.

33 3.
G sus G Am F G C

ty. Point to Christ and our un - i - ty.

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Kim Williams currently resides in Edmond, OK with her husband, Johnny. They have two daughters, the eldest being transgender. Kim enjoys composing hymns, choral anthems, and solo piano music. She has taught piano for 35 years and enjoys sharing her talents in church.

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Boldly Stand with Jesus

Words & Music by
Kim Williams

♩.=76

Am C/G F maj7 F6 G Am

1. In the back, pushed be - hind, nev - er mind. You are seen, you are
 2. Beat-en down, rid - i - culed, o - ver-ruled. You are seen, you are
 3. Beende - spised, and op-pressed, in dis-tress. You are seen, you are

6 F maj7 G sus G Am C/G F maj7 F6

heard, you are loved. Don't fit in, with the norm, can't con-form.
 heard, you are loved. Been ha-rassed, ha - tred near, full of fear.
 heard, you are loved. Com - ing out, rights de - nied, shoved a - side.

12 G Am F maj7 G sus G

There is peace, there is light, there is hope!
 There is peace, there is light, there is hope!
 There is peace, there is light, there is hope!

Boldly Stand with Jesus

Chorus

17 C G/B F maj7 Gsus G Am

Yes! We bold - ly stand with Je - sus in lov - ing

22 Em Dm7 Gsus G C Em

all hu - man - i - ty. May our pas - sion and de -

27 F maj7 G Am F 1, 2. Gsus G

vo - tion point to Christ and our un - i - ty.

33 ³G sus G Am F G C

ty, _____ Point to Christ and _____ our un - i - ty.

The musical score consists of two staves. The upper staff is in treble clef and contains a vocal line with lyrics and a piano accompaniment. The lower staff is in bass clef and contains the piano accompaniment. Chord symbols are placed above the vocal line: ³G sus, G, Am, F, G, and C. The lyrics are: 'ty, _____ Point to Christ and _____ our un - i - ty.'

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BUILD A LONGER TABLE

David Bjorlin

GROVELAND
Zack Stachowski



1. Build a long - er ta - ble, not a high - er wall,
2. Build a saf - er ref - uge, not a larg - er jail;
3. Build a broad - er door - way, not a long - er fence.
4. When we lived as ex - iles, ref - u - gees a - broad,



feed - ing those who hun - ger, mak - ing room for all.
where the weak find shel - ter, mer - cy will not fail.
Love pro - tects all peo - ple, spar - ing no ex - pense.
Christ be - came our door - way to the reign of God.



Feast - ing to - geth - er, stran - ger turns to
For an - y place where jus - tice is de -
When we em - brace com - pas - sion more than
So must our ta - bles wel - come those who



friend,
nied,
fear,
roam.
Christ breaks walls to
Christ will breach the
Christ tears down our
None can be ex -



picc - es: false di - vi - sions end.
jail wall, free - ing all in - side.
fenc - es: all are wel - come here.
clud - ed: all must find a home.

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Tune: GROVELAND

Meter: 11 11 10 11

Topical: Justice, Social Concern, Gathering

Bible Reference: Matthew 25:31–46, Ephesians 2:11–22

To purchase this hymn in print or PDF form, please visit: <https://www.giamusic.com/store/resource/build-a-longer-table-pdf-du01548>

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CREATOR GOD, YOUR HOME IS HEAVEN

Love the Stranger

Chris Shelton

WAYFARING STRANGER

Trad. American



1. Cre - a - tor God, your home is
2. O God of gods, Weav - er of
3. Let there be jus - tice for the
4. Once we were lost; we, too, have



heav - en, your Spir - it stirs a - mong the
won - ders, no earth - ly bribe could turn your
or - phan, and for the wid - ow, strength and
wan - dered; do not for - get who made us



stars. All things are yours, and yet you
eye. You take no joy in world - ly
peace; let there be love for all who
strong; now God a - lone we praise and



love us; your heart is here, this world of
rich - es, you love the poor, you hear their
wan - der; let ev - 'ry pris - 'ner find re -
wor - ship - God is the mu - sic in our

Refrain



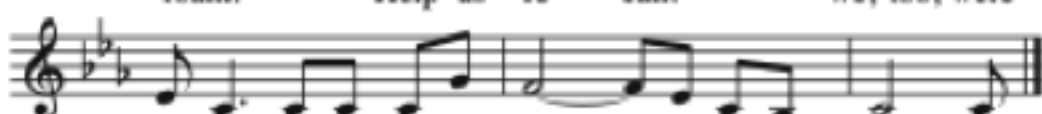
ours.
cry. O - pen our hearts to love the
lease.
song.



stran - ger; o - pen our hearts to all who



roam. Help us re - call: we, too, were



stran - gers. Gath - er us all in - to your home.

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Creator God, Your Home is Heaven

Tune Name: WAYFARING STRANGER

Meter: 9 8 9 8 D

Bible Reference: Exodus 22:21–22, Deuteronomy 10:12–22, Psalm 68:4–6, Psalm 146:9, Isaiah 1:16–17, Hebrews 13:1–3

Topical: Refuge, Social Concern, Compassion

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Christ, You Often Sat at Dinner

BEACH SPRING 8.7.8.7 D ("God Whose Giving Knows No Ending")

Christ, you often sat at dinner with the outcasts and the poor;
You reached out to every sinner, sharing bread and wine and more —
You proclaimed that God's great table is a joyful, welcome place;
No one wears an outcast label or is turned away from grace.

Some who heard your gracious teaching murmured at the things they saw,
For your love was more out-reaching than the limits of their law.
When they judged the ones you welcomed, when they noted others' sin,
You responded, "In God's kingdom, all are gladly welcomed in!"

Lord, you blessed a meal and shared it, giving meanings that were new:
"It's my body; take and eat it! It's my blood poured out for you!"
Risen Christ, they knew your presence in the breaking of the bread;
In that meal was God's abundance: All remembered! All were fed!

Lord, we grieve a church divided where your people can't embrace —
Where believers are excluded from the table of your grace.
How can there be joy and singing at the table you hold dear
When the words are clear and stinging, "No, you are not welcome here!"?

Christ, we know that you are able to bring healing through your cross;
Bring together at your table all for whom you paid the cost.
Though the feasting in your kingdom may still seem so far away,
May we share your meal of welcome as we wait that glorious day.

Biblical References: Luke 13:29, 14:12-24, 15, 22:14-20, 24:30-31; 1 Corinthians 12:12-26;
Colossians 1:20

Tune: *The Sacred Harp*, 1844; attributed to Benjamin Franklin White; harmony (c) 2017 Christopher Gage ("God Whose Giving Knows No Ending")

Alternate tune: ABBOT'S LEIGH, Cyril Vincent Taylor, 1941, copyright renewed 1970 Hope Publishing Company ("God Is Here!")

Alternate tune: HYFRYDOL, Rowland Hugh Prichard, 1830 (or 1855?) ("Alleluia, Sing to Jesus")

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Days of Rage and Days of Hope

A Pride Hymn

Amanda Udis-Kessler

♩=120

The musical score is written in 4/4 time with a tempo of 120 beats per minute. It consists of three systems of music, each with a vocal line and a piano accompaniment. The piano accompaniment is written in a grand staff (treble and bass clefs). The chords are indicated above the vocal line.

System 1: Chords: Dm, F, G, Gsus, C, C9sus, C. The piano accompaniment features a steady bass line and chords in the right hand.

System 2: Chords: C, Dm/C, C, Am, F, G, C, C. The vocal line begins with the lyrics: "Days of rage and days of hope, days of claim-ing dig-ni-ty. In a world that Years of joy and years of pain, build-ing up com-mu-ni-ties, claim-ing pow-er, Lives of pride and lives of love, trans and les-bian, bi and gay, bring-ing bless-ings".

System 3: Chords: Dm/C, C, Am, F, G, C, C, G/B, F/A, G, C. The vocal line continues with the lyrics: "fos-tered fear days of dar-ning to be free so to-day, we of-fer thanks grow-ing strong. Care and cour-age face dis-ease. Now, to-day we of-fer thanks to the world, glad that we were born this way. All our days we of-fer thanks".

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Days of Rage and Days of Hope

15 C C/E F C/E F Dm F G Am Dm F

15 for the ones who raised a din, chal - leng - ing a world of hate three nights at the
 for the ones who strug - gled on, Stone-wall's chil - dren ev - ery one, dead and liv - ing,
 for the peo - ple we've be - come, Stone-wall's gift to ev - ery age, mak - ing of this

1, 2. 3.

20 G Gsus C C C9sus C G Gsus C

20 Stone - wall Inn. world our home.
 here and gone. rit. rit.

The musical score is written for voice and piano. It consists of two systems. The first system (measures 15-19) features a vocal line with lyrics and a piano accompaniment. The second system (measures 20-24) includes a first ending (measures 20-23) and a second ending (measure 24). The piano accompaniment uses chords and arpeggios to support the vocal melody. The lyrics are: 'for the ones who raised a din, chal - leng - ing a world of hate three nights at the / for the ones who strug - gled on, Stone-wall's chil - dren ev - ery one, dead and liv - ing, / for the peo - ple we've be - come, Stone-wall's gift to ev - ery age, mak - ing of this'. The first ending lyrics are 'Stone - wall Inn. world our home.' and the second ending lyric is 'rit.'.

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Do Not Turn Away the Children

BEACH SPRING 8.7.8.7 D ("God Whose Giving Knows No Ending")

Do not turn away the children; let them come to me instead.
For to them belongs the kingdom. Make them welcome!" Christ, you said.
As we hear your words of blessing that you spoke when they drew near,
Can we hear your love addressing needs of children we see here?

Do not turn your back on children who know violence, pain and war.
Give them justice, food and welcome, make their homes and lives secure.
Don't neglect the world of children who have AIDS and HIV,
For to them belongs the kingdom. give them health care that they need.

Do not tell the nation's children, "schools are what we can't afford!"
Give them all good education; teach them well, both rich and poor.
Do not hurry past the children longing for your love this day;
For to them belongs the kingdom; give them time, don't turn away.

Do not miss the faith of children who have questions deep inside,
For to them belongs the kingdom wonder with them, be their guide.
Jesus, as we hear your blessing for those ones you welcomed in,
May our deeds reflect your caring as we welcome them again!

Biblical References: Matthew 19:13-15; Mark 9:33-37; Mark 10:13-16; Luke 18:15-17

Tune: *The Sacred Harp*, 1844; attributed to Benjamin Franklin White; harmony (c) 2017 Christopher Gage ("God Whose Giving Knows No Ending")

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Included in [*Songs of Grace: New Hymns for God and Neighbor*](#) (Upper Room Books, 2009).

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Fearfully, Wonderfully Made

Amanda Udis-Kessler

$\text{♩} = 58$

Chord symbols: C, Dm/C, C, 1. Dm/C, 2. Dm/C, C, Dm, Em

Lyrics:
 My bo - dy is full of de - light.
 bo - dy is ten - der and strong.
 bo - dies are ob - jects of hate.

9 C/E F C/E Dm7 C Eb Bb

Lyrics:
 I laugh and I sing and I dance and I play. I bask in the sun at the
 I won - der and trem - ble and strug - gle with pain. I work and cre - ate, bless the
 We live with the judg - ment of those who con - demn. They seek to sup - press us and

16 Cm7 Bb F6/A Gsus G C

Lyrics:
 dawn of the day. I hold my be - lov - ed at night. For all of the
 world where I can. I of - fer my life's sa - cred song. For all of the
 we rise a - gain, our beau - ty in - crea - sing - ly great. Al - though we are

Biblical references: Psalm 139:14

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Fearfully, Wonderfully Made

23 F G C F C/E Dm7 G

joy that my sen - ses can know, for plea - sure and pas - sion, the fire — a - glow, I
 gifts that my bo - dy can bring, for all of the pla - ces my bo - dy has been, I
 tar - gets of vio - lence and fear, we're free and we're proud and we won't dis - a - ppear. Though

30 F C/E Eb Bb/D Dm/C G/B F/A G7

lift up my voice in the deep - est of praise for I have been fear - ful - ly, won - der - fully
 bow down my head and in glad - ness I pray for I have been fear - ful - ly, won - der - fully
 some may re - ject us, we ar - en't a - fraid for we have been fear - ful - ly, won - der - fully

37 C Dm/C C Dm/C C Dm/C 1, 2. C Dm/C 3. Dm/C G7 C

made.
 made.
 made.

My
 Our

1, 2. 3.

rit.

The musical score is presented in three systems. Each system includes a vocal line with lyrics and a piano accompaniment with chords and bass notes. The first system (measures 23-29) features chords F, G, C, F, C/E, Dm7, and G. The second system (measures 30-36) features chords F, C/E, Eb, Bb/D, Dm/C, G/B, F/A, and G7. The third system (measures 37-42) features chords C, Dm/C, C, Dm/C, C, Dm/C, C, Dm/C, C, Dm/C, G7, and C. The piano accompaniment includes a 'rit.' (ritardando) marking at the end of the piece.

Biblical references: Psalm 139:14

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For Those Who Suffered

To LGBTQ Victims of Violence

Text and tune: Benjamin Smith

MEMORIA

$\text{♩} = 90$

The musical score is written in 4/4 time with a key signature of one sharp (F#). It consists of a vocal line and a piano accompaniment. The piano part features a steady eighth-note accompaniment in the right hand and a more active bass line in the left hand. The lyrics are arranged in four systems, each corresponding to a four-measure phrase of the music.

1. For those who suf - fered lives of sil - ent shame,
2. For those who found no peace in wor - ship pews,
3. For those who tossed on dark and rest - less nights,
4. For those who bear un - want - ed scars on skin,

3
for those whose plea - sure held their deep - est pain:
for those who suf - fered word and pow'r ab - used:
for those who slum - bered un - der al - ley lights:
for those who know no name for love but sin:

5
Dry off their cheeks, wipe up their tears. Grant them, Lord, e -
Make them your saints and draw them near. Grant them, Lord, e -
Lay them to rest, their bat - tles fought. Grant them, Lord, e -
Lord, bless these wounds, O ho - ly scars! Grant them, Lord, e -

8
ter - nal joy. O grant them, Lord, e - ter - nal joy.
ter - nal peace. O grant them, Lord, e - ter - nal peace.
ter - nal sleep. O grant them, Lord, e - ter - nal sleep.
ter - nal life. O grant them, Lord, e - ter - nal life.

God, In Our Church's Teaching

AURELIA 7.6.7.6 D ("The Church's One Foundation")

God, in our church's teaching, may we be bold and clear;
may it become our practice to counter hate and fear.
We've said that Jesus' message is one that's filled with love,
and yet our sweeping statements are clearly not enough.

Isaiah boldly told us you hate our worship ways
when we ignore injustice and simply offer praise.
And Jesus gave a warning: When we — in sin and pride —
refuse to welcome others, we turn our Lord aside.

May these be crucial lessons we teach the old and young:
that racist ways are evil, that sexist ways are wrong.
In Sunday schools and pulpits, may this be what we speak:
God made each person precious, beloved and unique.

O God, we grieve the violence, the shootings, and the hate;
we grieve our own indifference — our speaking out too late.
God, in our church's witness, may we say loud and clear:
We welcome every neighbor. We work for justice here.

Biblical References: Luke 10:25-37; John 13:34-35; Isaiah 58; Matthew 25:31-46; Genesis 1:26-27; 1 John 3:1,
4:7-21; Amos 5:24; Micah 6:8

Tune: Samuel Sebastian Wesley, 1864 ("The Church's One Foundation")

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Email: carolynshymns@gmail.com

New Hymns: www.carolynshymns.com/

This hymn was completed on Saturday, March 20, as a response to the shootings of Asian women and others in Atlanta and the increasing abuse of Asian Americans and Pacific Islanders.

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A [music video](#) of this hymn. We are grateful to [Rev. Casey Carbone](#) for recording this video.

GATHER AT THE RIVER

Lindy Thompson

RMN THEME
Mark A. Miller



1. Gath - er at the riv - er,* chil-dren,
2. Lis - ten to the sto - ries, chil-dren,
3. Go and share the good news, chil-dren,



time to come and see,
of God's love and light,
love is meant for all,



jus - tice and com - mu - ni - ty grow - ing,
as the touch of Je - sus of - fers
rec - on - cil - i - a - tion is com - ing.



all God's peo - ple free. When in
bless - ing and new sight
can you hear the call?



faith, with grate - ful hearts, we o - pen wide the



doors, love and heal - ing will a - bound,



now and ev - er, now and ev - er, now and



ev - er - more!

*Or table

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Gather at the River

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God of Many Faces

Amy Cerniglia

SLANE
Irish Melody, harm. Jack Schrader

God of man - y fa - ces, we of - fer our praise,
God of man - y gen - ders, our world re - flects you,
God of man - y names, we in - vite you to show
God of man - y bod - ies, a - bide with - in ours,

sing - ing your glo - ry through all of our days.
sun - rise and sun - set u - ni - ting our hues,
us the new names that re - flect our true souls.
shift - ing more each day through time and through scars.

Hear ev - er grow - ing voi - ces, once fra - gile, now strong,
wo - ven in - to a ci - ty with jewels of all shades,
Breathe with your ho - ly spir - it to give us the Word
Come sanc - ti - fy our bod - ies, all fash - ioned by you,

car - ry - ing mel - o - dies in ex - pan - sive new songs.
hou - ses of ru - by and walls rowed wth jade.
that will in - dwell dry bones, grant - ing new life once heard.
ho - li - er ev - ery - day, still be - com - ing more true.

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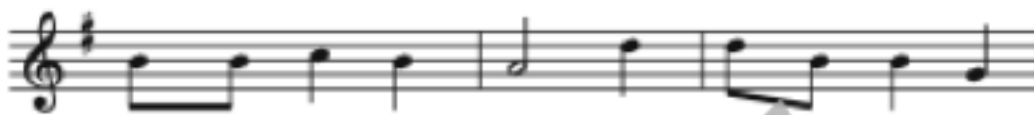
GOD'S PERFECT LOVE CASTS OUT ALL FEAR

David Bjorlin, b.1984

AZMON
Carl G. Gläser, 1784–1829



1. God's per - fect love casts out all fear and
2. God's per - fect love casts out all fear of
3. God's per - fect love casts out all fear and
4. God's per - fect love casts out all fear 'til



breaks down ev - 'ry wall that sep - a - rates each
those so long un - seen: the out - cast, oth - er,
makes di - vi - sions cease. Where swift, cha - ot - ic
ev - 'ry voice is heard with - in the Tri - une



class and race and splin - ters one from all.
and un - known, our neigh - bors called un - clean.
wa - ters rage, it builds a bridge of peace.
song of love— the Spir - it, Source, and Word.

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Tune: AZMON

Meter: CM

Topical: Fear, Love of God for Us, Unity

Bible Reference: 1 John 4:16–21

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GREAT GOD WHO MADE BOTH SKY AND SEA

Your Kingdom Is Within

DUNLAP'S CREEK

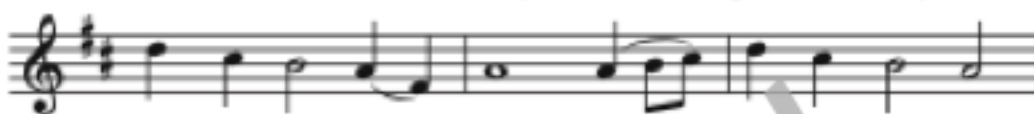
Samuel McFarland fl.1816

harm. Richard Proulx, 1937-2010

Chris Shelton



1. Great God who made both sky and sea, who
2. We seek to find your pres - ence, God, but
3. O Ho - ly One, who makes us whole, who
4. Our bod - ies are your tem - ples, God, you



made the plan - ets spin, you stir in ev - 'ry
where can we be - gin? We need not scan the
binds us all as kin, teach us that in our
sanc - ti - fy our skin, and by our hands you



hu - man heart; your King - dom is with - in.
dis - tant skies; your King - dom is with - in.
neigh - bors, too, your King - dom is with - in.
touch the world; your King - dom is with - in.

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Tune: DUNLAP'S CREEK

Meter: CM

Topical: Creation, Kingdom of God

Bible Reference: Luke 17:20-21, 1 Corinthians 3:16, 1 Corinthians 6:19, 2 Corinthians 6:16

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I AM NOT FORGOTTEN

Chris Shelton

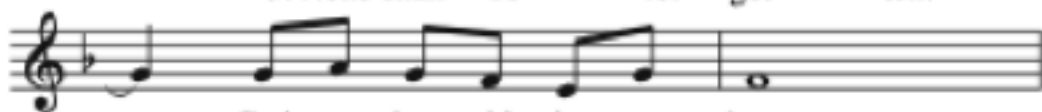
NO ESTOY OLVIDADO

Sally Ann Morris

Stanzas 1, 3 and 5



1. I am not for - got - ten,
3. We are not for - got - ten,
5. None shall be for - got - ten.



God sees deep with - in my heart.
yet, how of - ten we lose sight;
Let our sight be clear of lies.



Though this world may o - ver - look me,
we for - get that God has made us—
Let us help our world re - mem - ber

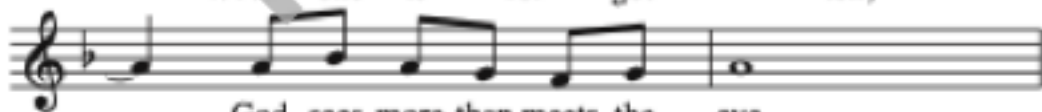


God has loved me from the start.
one and all, we bear God's light.
till we see through heav - en's eyes.

Stanzas 2 and 4



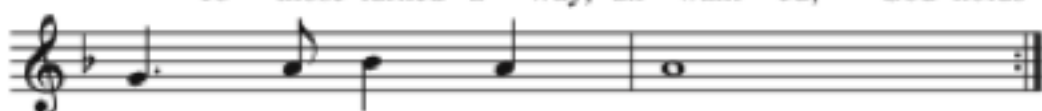
2. You are not for - got - ten,
4. No one is for - got - ten,



God sees more than meets the eye.
least of all the meek and poor.



When this world has turned a - gainst you, God, with
To those turned a - way, un - want - ed, God holds



grace, is stand - ing by.
wide an o - pen door.

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I Am Not Forgotten

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I MET A STRANGER ON THE ROAD

David Bjorlin, b.1984

THE ROWAN TREE
Scottish traditional



1. I met a stran-ger on the road who
2. I told the sto-ry of the Christ, whose
3. For when we draw our bound-ary lines di-



read a book a-lone, whose skin was dark and
life de-nounced each wall, whose love ex-pands our
vid-ing out from in, then Christ stands on the



lan-guage strange, whose sta-tus was un-known.
nar-rowed sights: the Lamb raised up for all.
oth-er side; ex-clu-sion is our sin.



And yet he read my sa-cred text, this
And when I asked if he be-lieved, I
Praise God for stran-gers on the road—the



pil-grim from a-broad, and
saw my view was flawed: we
dif-f'rent and the odd—the



asked, "Where can I find a guide to
both en-coun-tered grace that day, we
pil-grim guides who take our hand and



lead me to this God?"
both were led to God.
lead us back to God.

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I Met a Stranger on the Road

Tune Name: THE ROWAN TREE

Meter: CMD

Bible Reference: Acts 8:26–40

Topical: Conversion, Unity

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Impartial, Compassionate God of All Lives

Adrienne Stricker

ST. DENIO

1. Im - par - tial, com - pass - ion - ate God of all lives,
2. Un - ho - ly, un - just - i - fied fear we in - cite,
3. Cre - a - tor of beau - ty, we stand not in pride,
4. Our hope is your free - dom for both great and small,
5. All hon - or - we give you, O help us to see,

in Christ you have shown us your love ac - tual - ized,
when we shun our neigh - bors yet cling to our rights.
we do not as - sume you will stay on our side.
to strive for per - fec - tion and know all means all.
your chil - dren are wor - thy to claim vic - to - ry.

in - car - nate and weak in the arms of the poor,
Your chil - dren still wan - der the streets left in pain,
For yours is the sa - cred, un - tar - nished by sin,
We chal - lenge and quest - ion each law with - out grace,
And so let our ac - tions flow out of our praise,

de - stroy - ing all sys - tems that keep closed the door.
we pass laws a - gainst them to prove our dis - dain.
a re - fuge for out - casts that all may come in.
af - firm - ing the im - age of Christ on each face.
to seek trans - for - ma - tion, your Kin - dom to raise.

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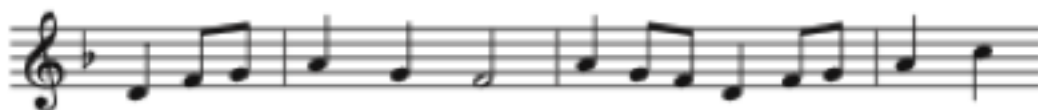
IN YOUR HEART, O GOD, YOU HOLD US

Chris Shelton

PLEADING SAVIOR
Leavitt's *Christian Lyre*, 1830



1. In your heart, O God, you hold us— ev - 'ry -
2. To be - hold you in each per - son is our
3. No dis - tinc - tions, no ex - cep - tions, no di -



one, from ev - 'ry land. Ev - 'ry face re - flects your
first and great - est task; lov - ing all, as you have
vi - sions, no more walls. In your love, O God, you



im - age; oh! that we would un - der - stand!
loved us, say - ing "yes" to all you ask.
free us— cruel - ty crum - bles, ha - tred falls.



From the dust you shaped and formed us; by your
Yet, O God, our vi - sion fal - ters— ha - tred
Free our hearts to love each oth - er, though the



breath you gave us birth. Gra - cious God, your
dulls and dims our sight. Greed dis - torts and
world may think it odd. We must love God's



love is bound - less; ev - 'ry - one has sa - cred worth.
fear dis - fig - ures— pierce these shad - ows by your light.
peo - ple al - ways if we say that we love God.

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In Your Heart, O God, You Hold Us

Tune Name: PLEADING SAVIOR

Meter: 8 7 8 7 D

Bible Reference: Genesis 1:26–27, Galatians 3:26–29, Ephesians 2:14–22, 1 John 4:19–20

Topical: Diversity, Love of God for Us, Unity, Social Concern

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LET OUR VOCATION BE LOVE

David Bjorlin, b.1984

BLOOM IN DARKNESS
Randall Sensmeier, b.1948



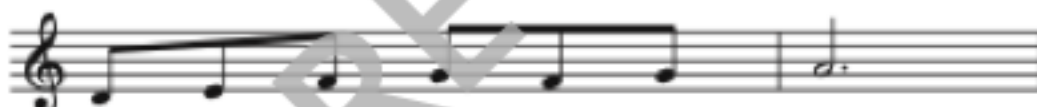
1. Let our vo - ca - tion be love,
2. Let our vo - ca - tion be love,
3. Let our vo - ca - tion be love,
4. Let our vo - ca - tion be love,



love for our Source and our Goal, the
love for both strang - ers and friends, the
love for the world God has made, the
love be - yond bord - er or wall, the



God who has named us, called us and claimed us,
neigh - bor who greets us, foe who de - feats us;
earth that pro - tects us, feeds and con - nects us,
love that now wakes us, mends and re - makes us,



love that makes brok - en - ness whole,
love that re - ceives those God sends,
love in cre - a - tion dis - played,
love that en - com - pas - ses all,



love that makes brok - en - ness whole.
love that re - ceives those God sends.
love in cre - a - tion dis - played.
love that en - com - pas - es all.

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Let Our Vocation Be Love

Tune Name: BLOOM IN DARKNESS

Meter: 7 7 6 5 7

Bible Reference: Matthew 22:37–40, Mark 12:30–31, Luke 10:25–28, 1 Corinthians 13

Topical: Love for Others, Vocation

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<https://www.giamusic.com/store/resource/let-our-vocation-be-love-pdf-d1010126>

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O God, In Your Love

ST. DENIO 11.11.11.11 ("Immortal, Invisible, God Only Wise")

O God, in your love, you have made us unique:
In gifts and traditions, in service we seek,
In race and in culture and family design
Diverse are the branches in Jesus the Vine.

Lord Jesus, you came to bring God's love on earth;
You welcomed the outcasts and showed us our worth.
You reached out to people whom others despised
You said all are precious in God's loving eyes.

O Christ, with your welcome your church feels unease:
We stand at closed doors tightly holding the keys.
Yet this is your body, the church that you love
O Lord, do you weep for your church from above?

So may your church welcome in loving accord
All people who want to serve Jesus our Lord.
O Spirit, unite us in Jesus the Son
In mission and ministry, God, make us one.

Biblical References: John 15:5; Luke 15; Matthew 7:7-11; 1 Corinthians 12:12-26; John 17:21-22
Tune: Traditional Welsh hymn, in John Robert's *Caniadau y Cyssegr (Songs of the Sanctuary)*, 1839
("Immortal, Invisible, God Only Wise")

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Included in [*Gifts of Love: New Hymns for Today's Worship*](#) (Geneva Press, 2000).

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O God of Creation, We See All Around Us

ASH GROVE 6.6.11.6.6.11 D ("Let All Things Now Living")

O God of creation, we see all around us:
How richly diverse are the people you've made!
In all of our neighbors who daily surround us,
Your love for your children is ever displayed.
We're made in your image, we're equal before you;
Yet often injustice and hatred abound.
Forgive us the ways that we sin and ignore you,
Accepting the structures that push others down.

Christ Jesus, you lived in the same way you taught us;
You welcomed the people that others despised.
You talked and you ate with the poor and the outcast;
You saw every person through welcoming eyes.
Forgive our re-building the walls you have broken —
Our making of barriers you came to tear down.
The gift of your cross is the world's reconciling
With God and with all of God's people around.

O God, by your Spirit, now give us a vision
Of life in your kingdom through Jesus your Son —
Where background and culture won't lead to division,
And all will feel welcomed and all will be one.
God, now may we work with a new dedication
For justice, equality, freedom and peace,
Until we are called to your great celebration
And share at your table in your banquet feast.

Tune: Traditional Welsh melody ("Let All Things Now Living")

Text: Carolyn Winfrey Gillette,

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Included in [*Sing of the World Made New: Hymns of Justice, Peace, and Christian Responsibility*](#) (Hope Publishing Company and GIA Publications, 2014).

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New Hymns: www.carolynshymns.com/

This hymn was commissioned by Christian Reflection, a journal of The Institute for Faith and Learning at Baylor University, for a special issue on [Racism](#).

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Queerly Beloved

Amanda Udis-Kessler

♩ = 174

Chords: D, A/D, G/D, A/D, D, A/D, G/D, A/D

Key signature: D major (two sharps)
Time signature: 3/4

9

Chords: D, A/D, G/D, A/D, Gmaj7, D/F#, Em7 D/F# G

9

Queer-ly be - lov - ed, we have as - sem - bled, join - ing in won - der, sing - ing in
 Queer-ly be - lov - ed, we have been hat - ed, treat - ed as out - casts, rag - ged and
 Queer-ly be - lov - ed, we have dis - cov - ered love that is per - fect, end - ing our

16

Chords: A, A/G, D/F#, F#m, G, Em7, F#m7

16

praise. Lift - ing our eyes, rais - ing our voi - ces, trust - ing in hope, in
 rough. Still we per - sist, joy - ous and grate - ful, trust - ing that grace is
 fear. There is a truth wait - ing to claim us. There is a call so

Biblical Reference: I John 4:18

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Queerly Beloved

23 G A D D/F# G Bm Em7

love, and in faith, Al - le - lu - ia, al - le - lu - ia, al - le -
 ev - er e - nough, Al - le - lu - ia, al - le - lu - ia, al - le -
 strong and so clear. Al - le - lu - ia, al - le - lu - ia, al - le -

30 D/F# A sus A D D A/D G/D A/D D 1, 2.

lu - ia, God is great!
 lu - ia, God is love!
 lu - ia, God is here!

1, 2.
A/D

39 G/D A/D 3. A/D G/D A/D D

3.
rit.

Biblical Reference: I John 4:18

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Rise Up

Words and Music by
Kim Williams

♩.=92

Em Em/D Cmaj7 B Em Bm/D

1. Rise up to-day and
(2. Reach) out to all hu-
(3. For) some the day has
(4. Re-) ceive God's love that

6 Em/C B Am9 B Em Bm/D

stand as one in love and u-ni-ty. Let's rec-og-nize each
man-i-ty for we de-fine the church. May we look in-ward
now ar-rived, the truth no long-er hides. The chains of hope- less-
nev-er fails, no rid-i-cule or blame. A love that will not

10 Em/C B Am B Em Am

child of God cre-at-ed beau-ti-fully. En-graved up-on God's
at the heart to see each per-son's worth. Our lov-ing-kind-ness
and fear, re-placed by joy and pride. May we rise up, to-
let us go, an ev-er-last-ing flame. Re-gard-less of i-

14 Em/G Am/F# B C

lov-ing hands, each one of us by name. Com-plete-ly known and
brings great hope to those in deep de-spair. We're called to be the
geth-er strong, em-brac-ing hu-man hearts. Pro-claim-ing God's great
den-ti-ty or sex-u-al-i-ty, Christ died for all and

Rise Up

18 D2 Am9 B aug Em

1, 2, 3.
Em

loved by God, each beat - ing heart the same. **Optional*
 light of Christ, a bea - con ev - 'ry - where. *vocal interlude*
 love for all, with free - dom to im - part. *(Rise up! _____ Rise*
 wel - comes all in - to e - ter - ni-

22 Em/D Cmaj7 B Em

4.
Em

up! _____ In love and u - ni - ty! _____ Reach
 For
 Re- ty.

AUTYMN
8.6.8.6 with interlude

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SING NO EMPTY ALLELUIAS

Chris Shelton

NETTLETON
Wyeth's *Repository of Sacred Music, Pt. II*, 1813

Sing no emp - ty al - le - lu - ias. Sing no
va - pid songs of praise. Sing in - stead the song of
jus - tice, let it roll through all our days:
God has called us to act just - ly; God has
called us to be kind. God has called us to be
hum - ble, lov - ing all - heart, soul, and mind.

The image shows a musical score for the hymn 'Sing No Empty Alleluias'. It consists of six staves of music in treble clef, with a key signature of one sharp (F#) and a 3/4 time signature. The lyrics are written below the notes. A large, semi-transparent watermark reading 'PROOF' is overlaid diagonally across the center of the page.

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Tune: NETTLETON

Meter: 8 7 8 7 D

Topical: Humility, Mercy, Justice, Music

Bible Reference: Micah 6:8, Amos 5:23–24

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The Kingdom of God is the Queerest of Nations

Amanda Udis-Kessler

♩ = 142

F F/A B \flat C7 F sus F

7 C/B \flat F/A C/G F B \flat /D

1. The King - dom of God is the queer - est of na - tions with pea - sants its
 2. The King - dom of God is an up - side - down king - dom. The first are now
 3. The King - dom of God is a lot like the lea - ven we use in our
 4. The King - dom of God wel - comes all to the ta - ble. No mat - ter your
 5. The King - dom of God is our ul - ti - mate pro - mise if we, like the

13 F/C Gm/B \flat G7/B C C/B \flat F/A Gm B \flat

lead - ers, no bor - ders in sight. There's kind - ness and peace at the heart of its cre -
 last and the last are now first. The hum - ble ex - alt - ed, the chil - dren bear - ing
 bak - ing when we add the yeast. Im - pure it may be but it points us to the
 sta - tus, your heart will be fed. What - e - ver your sad - ness, the Realm of Love is
 pro - phet, will o - pen our hearts. The hour — is here and the work is now u -

The Kingdom of God is the Queerest of Nations

19 C F F/A B \flat C7 F sus Repeat 4 Times

a - tion, an end - less cel - e - bra - tion of joy and de - light.
 wis - dom. The weal - thy and the poor have their sta - tions re - versed.
 hea - ven a - wait - ing the — le - pers, the lost and the least.
 a - ble. What - e - ver your — la - bel, par - take of the bread.
 19 pon us. Our lives will be a wit - ness. In won - der we start.

Rit. Last Time

25 F

The Light Comes As A Rainbow

♩ = 70

Amanda Udis-Kessler

Dm7 F/G C C2 Dm7(add4) C2/E Am(add4)

The light comes as a rain-bow, in-fus-ing us with co-lors, as-
light lives in our bo-dies, in-spir-ing us to won-der, in-
light grows in our heal-ing. It draws us to each o-ther. It

4 Bb2 Dm/A G Am G C2 C2 Dm7(add4)

sur-ing us of wel-come, a co-ve-nant of care. The rain-bow fills ho-ri-zons, sur-
vit-ing us to pas-sion, a co-ve-nant of joy. The rain-bow is a pre-sent, a
helps us to i-ma-gine a co-ve-nant of peace. The rain-bow is a mo-del of

7 C/E D/F# F2 Am Dm7 F/G C

round-ing us with beau-ty, re-mind-ing us to ho-nor the love that's al-ways there. The
gift to all cre-a-tion, a pro-mise from the ho-ly to bless and not de-stroy. The
dif-ference in re-la-tion. A-part and yet to-ge-ther, the co-lors ne-ver cease. The

Rit. Last Time

Biblical references: Genesis 9:8-17

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We Are a Rainbow

an Affirming hymn

Words & music: David Kai
 ©2017 (revised 2022)
 Tune: Slocan

mm=80

G C/G D/G G

1. We're the light of all the world,
 coat of ma - ny co -
 hope to still be - lieve
 face the storms of life,

D/F# C/E

we are a cit - y on a hill, We're a can - dle on a stand
 lours, sewn from ma - ny dif - frent threads, co - v'ring all in warmth, in wel -
 in to - mor - row's bet - ter day, We are peace in a world
 we will ne - ver be a - lone, For our God will be with

C D7sus4 G

pro - claim - ing light, We will not hide our lamp
 come and in grace, God said "Let there be light",
 that's torn a - part, We are joy that will last
 us on the way, Hand in hand, side by side,

D/F# Am7

be - neath a bush - el an - y more, We will shine a ray of hope
 cre - a - ted e - v'ry va - ried shade, In the rain - bow each of us
 in all the strug - gles that we face We are love that blooms and grows
 we won't be fright - ened* a - ny more, As the mourn - ing night of tears

*alt: clobbered

that's burn - ing bright.
 can find a place. Chorus: We are a rain - bow,
 in e - v'ry heart.
 breaks in - to day.

D7sus4 Gsus4 G

sign of co - ve - nant and peace For the flood of tears will

D/F# D B/D# Em

fin - 'lly cease to be, Come shine your rain - bow,

Em/D C D7sus4 D7 Gsus4 G

splash your hues a - cross the sky, Paint the world in co - lours

D/F# D7 Am7

D7sus4 G C/G

proud and bold and free.

1, 2, 3. D/G G Am7 D7sus4

2. We're a Paint the world in co-lours proud and bold and
3. We are
4. When we

slower

G

free.

SATB anthem version available from David Kai: davidwkai@gmail.com
www.sites.google.com/site/davidwkaismusic

Re. Tune name "Slocan": it is my custom to name my hymn tunes after camps and ghost towns where Canadians of Japanese descent were interned during the Second World War. In this way I hope to ensure that these places and injustices will not be forgotten.

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We Are Setting the Rainbow Table

♩ = 68

Amanda Udis-Kessler

Eb/Bb Fm/Bb Ab/Bb Ab/Eb Eb Ab/Bb Eb Gb/Ab Fm/Ab Eb Eb/G

We are set-ting the rain-bow ta - ble. We are
 ta - ble will sit the wea - ry, know-ing
 sit at the rain-bow ta - ble, full of

5 Absus Ab Eb Eb/G Ab/Bb Eb G7/D

plan - ning a gi - ant feast. We are birth - ing a new cre -
 wel - come in their souls. There is ma - gic at that
 co - lors and bathed in light. Come and learn how the rain-bow

8 Cm Eb7/Bb Ab A dim Eb/Bb Fm/Bb Ab/Bb Ab/Eb Eb Ab/Bb

a - tion — for the lone - ly, the lost and least. At that
 ta - ble — for the bro - ken know they are whole. Come and
 ta - ble — of - fers grace to our rain - bow lives.

rit.
 Rit. last time

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We Gather Together

KREMSER 12.11.12.12 ("We Gather Together")

We gather together to ask for God's blessing;
For God is the maker of heart and of home.
The wicked oppressing now cease from distressing
As fear is overcome by the love God has shown.

We thank you, O God, for this joy that we witness —
For love and commitment so lasting and strong,
For hope that seeks justice and sings of your promise,
For faith that speaks the truth till the world sings your song.

We offer our prayers here as two of your children
Now honor each other through vows that they share.
God, give them a marriage of love, peace and welcome.
Give blessing to their home and all homes everywhere.

Tune: *Nederlandsch Gedenckclanck*, 1626 ("We Gather Together")

Text: Verse 1: Adrianus Valerius, 1597; translated by Theodore Baker, 1894; revised by Carolyn Winfrey Gillette, 2014. Verses 2-3: Copyright © 2014 by Carolyn Winfrey Gillette. All rights reserved.

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Hymn Note for "We Gather Together"

Paul Tellström, pastor of Irvine United Congregational Church in Irvine, CA, and his partner of 29 years, Carl Whidden, Jr., asked Carolyn to write a hymn for their wedding on September 7, 2014. They wanted her to adapt a favorite old hymn, "We Gather Together," for the wedding's processional. Paul wrote, "The struggle that is alluded to fits well with the work our church did to fight Prop 8 and the subsequent flow of weddings we have had here since, including ours."

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When Christ Went to the Temple

LLANGLOFFAN 7.6.7.6 D ("Lead On, O King Eternal"; "Rejoice, Rejoice, Believers")

When Christ went to the Temple to worship God one day,
He entered through the courtyard where anyone could pray.
That court was for the nations — and all could enter in.
But Jesus found a market, a shameful robbers' den.

There, cattle, sheep and pigeons were sold for sacrifice,
And moneychangers shouted of quality and price.
Outsiders could not enter the inner courts for prayer.
Their only place to worship was in the courtyard there.

When prayer gave way to profit, and pride closed many doors,
The Lord cried out in anger and made a whip of cords.
He shoed the sheep and cattle and scattered pigeons, too.
God's house was for all people — not for a chosen few.

O God, you love the nations and call us all to pray.
Forgive us when our worship turns other folk away.
As Christ, in loving protest, fought prejudice and pride,
May we who follow Jesus now welcome all inside.

Biblical References: Matthew 21:12-17; Mark 11:15-19; Luke 19:45-48; John 2:13-16

Tune: Traditional Welsh melody, from Daniel Evans' *Hymnau a Thonau (Hymns and Tunes)*, 1865
("Lead On, O King Eternal"; "Rejoice, Rejoice, Believers")

Alternate tune: ANGEL'S STORY, Arthur Henry Mann, 1888 ("O Jesus, I Have Promised")

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Included in *[I Sing to My Savior: New Hymns from the Stories in the Gospel of Luke](#)* (2022).

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A hymn for the Third Sunday in Lent

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The [Presbyterian Outlook](#) magazine commissioned this hymn.

A Hymn-Dialogue for Congregation and Soloist (or Choir)

When Did We See You Hungry, Lord?

MARYTON 8.8.8.8 ("O Master, Let Me Walk with Thee")

(Congregation): When did we see you hungry, Lord?
(One voice) "I work two jobs so we can eat...
 I search for food we can afford...
 I am your neighbor down the street!"

(Congregation): When did we see you thirsty, Lord?
(One voice) "I carry water miles each day...
 I long for water, close and pure...
 I am your neighbor far away!"

(Congregation): When were you still a stranger, Lord?
(One voice) "I moved to your community...
 I wait your hand at your church door...
 I am each stranger that you see!"

(Congregation): We see the child whose shoes are worn...
 We see the man in hospice care...
 We see the prisoner many scorn...
 A voice cries out; Will we be there?

 Jesus, your presence here is real;
 You came a servant on your knees.
 May we, your church, now humbly kneel
 And serve you in the "least of these."

Biblical Reference: Matthew 25:31-46

Tune: Henry Percy Smith, 1874 ("O Master, Let Me Walk with Thee") ([MIDI](#))

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When Jesus Set His Table

Amanda Udis-Kessler

$\text{♩} = 120$

The musical score is written in 4/4 time with a tempo of 120 beats per minute. It features a vocal line and a piano accompaniment. The piano part consists of a right-hand melody and a left-hand bass line. The lyrics are written below the vocal line. The score is divided into four systems, each with a measure number (1, 6, 11, 16) at the beginning. The first system includes a repeat sign. The lyrics are: 'When Je - sus set his ta - ble, no one was turned a - way. That race, no creed, no na - tion, no love of heart and vow, No ev - er we find troubl - ing and seek to keep out - side, That Je - sus set his ta - ble, no one was turned a - way. That ta - ble was a pro - mise of bles - sing and of grace So set the ta - ble gen - der is re - ject - ed. The ta - ble's wait - ing now is the ve - ry neigh - bor who must not be de - nied ta - ble is our pro - mise. It's ours to tend to - day ful - ly. In - vite the whole world in. If we would share love's wel - come then here's where we be - gin. No Who - When'.

When Je - sus set his ta - ble, no one was turned a - way. That
race, no creed, no na - tion, no love of heart and vow, No
ev - er we find troubl - ing and seek to keep out - side, That
Je - sus set his ta - ble, no one was turned a - way. That

6
ta - ble was a pro - mise of bles - sing and of grace So set the ta - ble
gen - der is re - ject - ed. The ta - ble's wait - ing now
is the ve - ry neigh - bor who must not be de - nied
6
ta - ble is our pro - mise. It's ours to tend to - day

11
ful - ly. In - vite the whole world in. If we would share love's wel - come then

11

16
here's where we be - gin. No
16
Who - When

WHO YOU ARE

Lindy Thompson

SLATS
Mark A. Miller



1. Who you are is yours to know. Who I
2. Truth en - gen - ders whole - ness; self and



am is mine. As you are is how you're loved:
soul a lign. May you bold - ly speak your name;



fal - li - ble, di - vine; fal - li - ble, di - vine.
I will tell you mine. I will tell you mine.

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Whoever You Are, Your Prayer is Welcome

Tune Name: SLATS

Meter: 7 5 7 5 5

Bible Reference: Psalm 139:14, Jeremiah 31:3, Romans 8:35–39, 1 John 4:19

To purchase this hymn in print or PDF form, please visit: <https://www.giamusic.com/store/resource/who-you-are-pdf-du01353>

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WHOEVER YOU ARE, YOUR PRAYER IS WELCOME

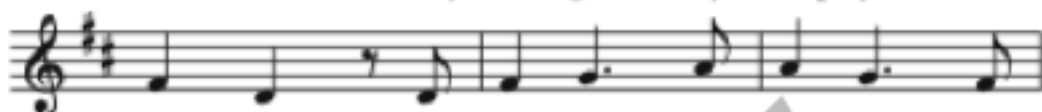
OPEN YOUR HEART

Words and Music by

Chris Shelton



1. Who - ev - er you are, your prayer is
2. What - ev - er your need, your prayer is
3. What - ev - er you feel, your prayer is
4. What - ev - er you bring, your prayer is



wel - come: come pil - grim, come seek - er, come
wel - come: your yearn - ing, your strug - gle, your
wel - come: your an - ger, your heart - ache, frus -
wel - come: your glad - ness, your sor - row, your



out - cast, come guest. You can o - pen your heart,
hun - ger for bread. You can o - pen your heart,
tra - tion, and pain. You can o - pen your heart,
doubt, and your fears. You can o - pen your heart,



for God's heart is o - pen, and
for God's heart is o - pen, and
for God's heart is o - pen, and
for God's heart is o - pen, and



God is our shel - ter, our ref - uge and rest.
God sets a ta - ble where all shall be fed.
God's grace and mer - cy are fall - ing like rain.
God will be with us through laugh - ter and tears.

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Whoever You Are, Your Prayer is Welcome

Tune Name: OPEN YOUR HEART

Meter: 10 11 12 11

Bible Reference: 1 Samuel 1:12–18, Psalms 139:1–4, Isaiah 65:24, 1 Peter 5:7, 1 John 5:14–15

Topical: Diversity, Grace, Prayer

To purchase this hymn in print or PDF form, please visit: <https://www.giamusic.com/store/resource/whoever-you-are-pdf-du01097>

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YOU ARE WHO YOU ARE

Chris Shelton

CIARAN
Chris Shelton



1. You are who you are, and ev - er will be "I
2. "I am who I am," this, too, is my name for
3. We turn from our - selves, we wan - der so far, but
4. God grant us the grace to walk in your way, with



AM WHO I AM," un - chang - ing, yet free. And
I am your child, and from you I came. So
why do we fear to be who we are? O
kind - ness and depth, com - pas - sion and play. O



as the earth turns, your name will en - dure— cre -
fear - ful - ly made, so won - der - ful - ly wrought— so
God of our lives, please help us to be at
Source of our life, O Breath of our breath, O



a - tive and strong, com - plete and se - cure.
why should I strive to be what I'm not?
home in our - selves, be - lov - ed, and free.
Fire of our hearts, O death of our death.

Refrain



For - ev - er, we sing out your name; through



all gen - er - a - tions, your love is the same. To



be who we are, let this be our goal: to



live as your peo - ple, both ho - ly and whole.

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You Are Who You Are

Tune Name: CIARAN

Meter: 10 10 10 10 with refrain

Bible Reference: Exodus 3:14, Psalm 113:2, Psalm 139:14

Topical: Love of God for Us, Vocation

To purchase this hymn in print or PDF form, please visit: <https://www.giamusic.com/store/resource/you-are-who-you-are-pdf-du00624>

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About the Hymnwriters:

David Bjorlin was born in Duluth, Minnesota, and grew up in neighboring Hermantown until graduating from high school. After completing a one-year certificate at a Bible school outside of Quito, Ecuador, he attended North Park University in Chicago where he graduated with a Bachelor of Arts in history and secondary education. He went on to complete a Master of Divinity at North Park Theological University in 2011 and earned his PhD in history and hermeneutics (liturgical studies) at Boston University School of Theology in 2018. David currently is a Teaching Fellow in Music and Worship at North Park University and the Pastor of Worship and Creative Arts at Resurrection Covenant Church in Chicago. He has coauthored one book, *Incorporating Children in Worship: Mark of the Kingdom*, and written several journal articles on the history and practice of congregational song. He currently serves on the boards of both The Hymn Society in the United States and Canada and The Liturgical Conference. When not writing or teaching, David enjoys attending concerts, perusing the Art Institute of Chicago, and reading fiction and poetry. He lives in Chicago's North Center neighborhood surrounded by a close community of friends.

Hannah Brown has served as Pastor at West Concord Union Church United Church of Christ in Concord, Massachusetts since 2009. She previously served as a Lily Resident at Mayflower UCC in Minneapolis, Minnesota. Her ministry has been shaped by an interest in worship experiences that are heart-centered, interactive, and accessible to folks of a wide range of ages and abilities. She has a passion for creative and faithful adaptation of church structures and traditions. Hannah's first hymn text was published in November 2022 by GIA Publications on their Unbound digital platform. To see all of my pieces that have been published to date on Unbound, click [here](https://www.giamusic.com/store/search?search-artist=Hannah%20C.%20Brown) (<https://www.giamusic.com/store/search?search-artist=Hannah%20C.%20Brown>). <https://hannahcbrown.com/>

Carolyn Winfrey Gillette is a gifted hymn writer who has written over 400 hymns. These hymns have been sung by congregations throughout the United States and around the world — from the Washington National Cathedral to St. Giles' Cathedral in Edinburgh, Scotland to St. George's Cathedral in Cape Town, South Africa to small town churches and small household congregations; they have also been sung at national church and international ecumenical meetings. In addition to *I Sing to My Savior: New Hymns from the Stories in Luke's Gospel*, she has written *Gifts of Love: New Hymns for Today's Worship* (Geneva Press) and *Songs of Grace: New Hymns for God and Neighbor* (Upper Room Books). Her hymns have been published in over 20 books. The World Council of Churches, National Council of Churches, Church World Service and Churches Uniting in Christ have asked her to write hymns. Habitat for Humanity International used a hymn by Carolyn for their 30th anniversary celebration. She has been a pastor in rural, small town, suburban, and city churches; she has also served as a hospice chaplain, a hospital chaplain, and a school bus aide helping children with special needs. Carolyn is a graduate of Lebanon Valley College and Princeton Theological Seminary. She finds joy in parish ministry, hymn writing, and most of all in her family as a wife, mother (and foster mother), grandmother, sister, and human parent to a rescue dog, "Annie." Carolyn sees her hymn writing as a partnership and is very grateful for prayers for her hymn writing, suggestions for hymns, gifts for hymn use and commissions, and invitations to speak at conferences, workshops, and church gatherings (in person and online). She hopes her hymns nurture people in their discipleship and support churches in their worship and service in the world. Sing to the Lord a new song!

<https://www.carolynshymns.com/>

David Kai grew up in Toronto attending the Centennial-Japanese United Church. He is a graduate of the University of Toronto, the Humber College music program where he specialized in arranging and composing, and The Centre for Christian Studies. Commissioned as a diaconal minister in 1987, David served in pastoral charges in Birtle, Manitoba, Orleans and Ajax, Ontario. David has written hymn tunes and arrangements in collaboration with authors and composers such as Ruth Duck, Linnea Good, Pat Mayberry and Brian Wren. He was a member of the committee that produced the *Voices United* hymn book, and also provided music for the Bible Quest curriculum and the *More Voices* hymn supplement. He is currently on the committee that is preparing the *Then Let Us Sing* hymn resource in celebration of the 100th anniversary of the United Church of Canada in 2025. His hymns and arrangements have appeared in hymn books and collections in Canada, China and the USA. As a musician, David has performed with groups and musicians such as Linnea Good, Bruce Harding, the Union United Church Gospel Choir, Terry Watada, and in bands playing styles from calypso and reggae to Christian rock, country and gospel. He has served as a musician at gatherings such as Berwick Camp, International Diakonia, Bay of Quinte Conference, the Ethnic Ministries Council and General Council Youth Forum.

The music of David Kai seeks to promote faith, justice and the inclusion of all God's people.

<https://sites.google.com/site/davidwkaismusic/>

Chris Shelton is the pastor of Broadway Presbyterian Church in New York City. Chris grew up in Fort Worth, Texas, and was greatly influenced by the vibrant musical tradition in his (Baptist) church and by the extraordinary arts educators at Hamilton High School. He earned his Bachelor of Arts in Drama and Music at Texas Women's University. While in college, he was a scholarship choir member at Trinity Presbyterian Church in Denton. In 2000, Chris made the leap from Texas to New York City, earning his Master of Divinity from Union Theological Seminary in 2003. Chris was ordained as a Minister of Word and Sacrament in 2004 and has served Presbyterian Church (USA) communities in New Jersey and New York. Chris' first publication was the chapter on Lighting Design in the Boy Scouts of America Theater Merit Badge guidebook. His hymns have been included in the Mennonite hymnal, *Voices Together*; The Hymn Society collection, *Songs for the Holy Other*; and the worship resource of the Presbyterian Church ([Next](#) USA), *Call to Worship*.

Benjamin Smith is an ordained minister in the Alliance of Baptists and most recently served as Associate Pastor of First Baptist Church in Rochester, NY. He now lives in Oregon and works in the nonprofit sector in housing. He enjoys writing music, taking photos, and spending time outdoors.

Rev. Adrienne Stricker (she/her/hers) has served in ministries in Christian Education and administration in the Chicagoland area in The Presbyterian Church (USA), The United Methodist Church, and The United Church of Christ. As an ordained Deacon in the Northern Illinois Conference of The United Methodist Church, her call is to ministries of word, service, compassion, and justice. Adrienne graduated from Garrett-Evangelical Theological Seminary in 2009 and currently serves First Congregational Church of La Grange, IL and Central United Methodist Church in Skokie, IL. Adrienne is an enrolled member of the Port Gamble S'Klallam tribe of Kingston, Washington, and has been an advocate and leader in Native American ministries for over ten years. She has served on the Northern Illinois Board of Ordained Ministry for the Northern Illinois Annual Conference and as the co-chair of the Northern Illinois Order of Deacons. She is a contributing author to *Songs for The Holy Other* (The Hymn Society), *God of The Bible* (General Commission on the Status and Role of Women), *Disciplines 2018* (The Upper Room) and *Preaching Notes* (Discipleship Ministries).

Lindy Thompson is a poet and lyricist whose work seeks to shine fresh light on the sacred truth that all people are beloved children of God. Her poetry has been published by Alive Now, Reconciling Ministries Network, and the General Commission on Religion and Race. She has written lyrics for composer Mark Miller for many choral anthems and congregational songs including “I Choose Love” and “Teach Me to Fly,” both published by Choristers Guild. She lives in Franklin, TN with her husband and three children where they are all very active members of Christ UMC. She blogs her poetry at lindythompson.net and posts information and updates on facebook.com/lindythompsonwrites.

Amanda Udis-Kessler is a published and award-winning hymnwriter and progressive sacred music composer, writer, sociologist, and antiracism trainer. Her hymns and worship songs have appeared in multiple hymnals and worship resource collections. Find her music at <https://queersacredmusic.com> and her writing at <https://amandaudiskessler.com>. Her book *Abundant Lives: A Progressive Christian Ethic of Flourishing* will be published by Pilgrim Press in 2024.

Kim Williams currently resides in Edmond, OK with her husband, Johnny. They have two daughters, the eldest being transgender. Kim enjoys composing hymns, choral anthems, and solo piano music. She has taught piano for 35 years and enjoys sharing her talents in church.