The Church of Christ in Every Age

1 The church of Christ in every age, beset by change but Spirit-led, must claim and test its heritage and keep on rising from the dead.

2 Across the world, across the street, the victims bread to eat, and never live before they die.

3 Then let the servant church arise, a caring sacrifice, and clothed in Christ's humanity.

4 For Christ alone, whose blood was shed, can cure the share our bread and feed the starving multitude.

5 We have no mission but to serve in full offering the servant church that longs to be a partner in Christ's out reserve, and spread Christ's liberating word.

In this challenging text by a British Methodist minister, the odd-numbered stanzas develop the image of "the servant church," while the second surveys the many needs and the fourth describes the true source of strength for the task.

TEXT: Fred Pratt Green, 1969
MUSIC: William Knapp, 1738
Text © 1971 Hope Publishing Company
Glory Be to the Father

Glo - ry be to the Fa - ther, and to the

Son, and to the Ho - ly Ghost; as it was in the be -

gin - ning, is now, and ev - er shall be,

world with - out end. A - men, a - men.
I, the Lord of Sea and Sky
Here I Am, Lord

1. I, the Lord of sea and sky, I have heard my people’s cry.
2. I, the Lord of snow and rain, I have borne my people’s pain.
3. I, the Lord of wind and flame, I will tend the poor and lame.

All who dwell in dark and sin my hand will save. I, who
I have wept for love of them. They turn away. I will
I will set a feast for them. My hand will save. Finest

made the stars of night, I will make their darkness bright.
break their hearts of stone, give them hearts for love alone.
bread I will provide till their hearts be satisfied.

Who will bear my light to them? Whom shall I send?
I will speak my word to them. Whom shall I send?
I will give my life to them. Whom shall I send?

Refrain

Here I am, Lord. Is it I, Lord? I have heard you

calling in the night. I will go, Lord, if you

lead me. I will hold your people in my heart.

The stanzas here need to be understood as representing the voice of God, while the refrain (based on Isaiah 6:8) is the faithful human response to God’s call. This becomes clearer if a leader or small group sings the stanzas, with the congregation joining on the refrain.
Come to Me, O Weary Traveler

1. "Come to me, O weary traveler; come to me with your distress;
2. "Do not fear, my yoke is easy; do not fear, my burden's light;
3. "Take my yoke and leave your troubles; take my yoke and come with me.
4. "Rest in me, O weary traveler; rest in me and do not fear.

come to me, you heavy burdened; come to me and find your rest."
do not fear the path before you; do not run from me in fright."
Take my yoke, I am beside you; take and learn humility."
Rest in me, my heart is gentle; rest and cast away your care."

This paraphrase and expansion of Matthew 11:28-30 by a Canadian minister is structured so that the first three syllables of each stanza provide the hymn's skeleton and summary. The immediacy of the text is enhanced by the folksong-like setting later composed for it.
The opening and closing stanza expresses the essence of this folk-style song about the mutuality of servant ministry: those who serve must also be willing to be served. This is what Christ intended when he commanded the disciples to “wash one another’s feet” (John 13:14).
God Be with You Till We Meet Again

1. God be with you till we meet again; loving counsels guide, uphold you, with a shepherd's care
2. God be with you till we meet again; unseen wings protect; thick confound you, put unfaithing arms around you:
3. God be with you till we meet again; when life's perils float o'er you; smite death's threatening wave before you:
4. God be with you till we meet again; keep love's banner care still arms wave enfold you:

A North American Congregational minister wrote this text as a Christian expansion of the root sense of "good-bye": God be [with] ye [you]. The tune, named for a cousin, was composed by one of the few 20th-century British composers to make a major contribution to hymnody.

TEXT: Jeremiah Eames Rankin, 1880, alt.
MUSIC: Ralph Vaughan Williams, 1906

(alternate tune: GOD BE WITH YOU, 542)