

Liturgy For Break The Silence Sunday ~ April 26, 2020

Unless otherwise noted, prayers are written by the Rev Moira Finley.

Musical Prelude

Welcome

Welcome to worship. Today we stand with all who have been victims of rape and sexual assault. We witness to their pain, and their strength; to their questions, and their faith; to what keeps them up at night, and what they need from us, as individuals and as communities of faith. Today we start to speak out, to break the silence of complicity and fear, and through it all trust in the good news of God's incredible love for us, and for all the world.

Call To Worship

One: We gather today, a community of hope,
Many: surrounded by the grace of God,
One: filled with the love of Jesus,
Many: trusting in the Spirit's presence.

One: We gather today, a community of compassion,
Many: to listen to what may break our hearts,
One: to hear the pain of our siblings in faith,
Many: to speak together words of comfort and commitment.

One: We gather today, a community of justice,
Many: to worship,
One: to pray,
All: to break the silence!

Gathering Prayer

Inspired in part by a prayer by Howard Thurman, the full text of which may be found in the Liturgical Resources section. The prayer is intended to be said responsively with the leader having the lines in regular type and the congregation the lines in bold type. The prayer could also easily be said in unison, removing the phrase "Holy One, help us" from between the stanzas, retaining it as the closing line of the prayer.

Holy One, you breathed the world into being, and in your love you created each of us, a living embodiment of your image.

You weep with us when our hearts are broken, and you carry our pain with us when it is too much to bear.

Holy One, help us.

You know the stories our siblings hold in their hearts, and their bones.

You know their fear, the shame and grief that lives in them because it has not been given voice.

Holy One, help us.

We cannot fully know the pain of those who have experienced sexual violence, nor truly understand what they feel, but we offer what we can – the strength of our caring, the warmth of our efforts to understand, and the presence of our lives that their path, as lonely as it may be, will never be walked alone.

Holy One, help us. Amen.

Hymn ~ “Help Us Accept Each Other”, New Century Hymnal #388

Lyrics: Fred Kaan

Tune: Aurelia (“The Church’s One Foundation”), Samuel Wesley

Help us accept each other as Christ accepted us;
teach us as sister, brother, each person to embrace.
Be present, God, among us, and bring us to believe
we are ourselves accepted and meant to love and live.

Teach us, O God, your lessons, as in our daily life
we struggle to be human and search for hope and faith.
Teach us to care for people, for all, not just for some,
to love them as we find them, or as they may become.

Let your acceptance change us, so that we may be moved
in living situations to do the truth in love;
To practice your acceptance, until we know by heart
the table of forgiveness and laughter’s healing art.

God, for today’s encounters with all who are in need,
who hunger for acceptance, for righteousness and bread,
Bring us new eyes for seeing, new hands for holding on;
renew us with your Spirit; God! Free us, make us one!

Why We Have Come ~ Acknowledging The Reality Of Sexual Violence

This prayer is not necessarily one for survivors to pray. It is, instead, for those who have had the privilege of living free from these experiences, perhaps with blinders on, unaware of the reality of rape and sexual violence in our communities, and around the world. During this prayer you might consider lighting candles (or inviting survivors and allies to do so) to symbolize the experience of all those who live this reality in their daily lives.

One: We have come...

Many: to listen, and to hear things that will unsettle us, and make us uncomfortable, challenging things we think about the world.

One: We have come...

Many: to hear the guilt, fear, and shame that survivors carry, the stories of those who have survived things we cannot begin to imagine.

One: We have come...

Many: to listen to what keeps our siblings up at night, to listen with compassion, and love.

One: We have come...

Many: to be present for survivors, doing our own spiritual work, so that we might listen without judgement or pity.

One: We have come...

Many: to hear the memories, and nightmares, and flashbacks; the violation, cruelty, and suffering.

One: We have come...

Many: to remember that not everyone survives the violation of rape and sexual assault, and that the grief and pain overwhelm many who seek to escape through self-harm, and suicide.

One: We have come...

Many: to commit ourselves to the messy, difficult, sometimes excruciating work of changing the world, to the path that Christ showed us, the work of making the world whole.

One: We have come...

Many: to remember that taking small, uncertain steps is an okay way to begin, that we do not have to do everything, but that we must do something, that we must listen, and then raise our voices for the world is depending on us.

All: Amen.

Hymn ~ “We Have Come”

by Christopher Grundy, © Hand and Soil Music, 2009; used with permission
(this was written to be sung acapella)

a cappella, with drumming

words and music by Christopher Grundy

♩ = 170

We have come by way of strug_ gle, We have come
We have come to lay our bur-dens down, we have come
We have come to spread your ways of peace, we have come

7

by way of pain,_ we have come by all your stead - fast love,
to shed our shame,_ we have come to taste your bound-less grace
to break the chains,_ we have come to stand with Jes us,

13 **To Coda** 1.2.

O re - vive our souls a - gain.
and to rise as peop - le changed.
lead us on in - to your reign,

19

lead us on in-to your reign, lead us on in-to your reign.

Breaking The Silence ~ A Time For Prayer

Silence in worship can be powerful, a time for people to listen to the voice of their heart and soul, to connect with the Holy, and to rest in the knowledge that we are held in God's care. However, this is Break The Silence Sunday, a time to no longer keep silent about things that must be spoken if the body of Christ is going to be whole.

This time of prayer seeks to provide some silence, acknowledging the reality of rape and sexual violence, but also breaking the silence of our complicity. In the United States, someone is sexually assaulted an average of every 73 seconds. While this prayer uses statistics for the U.S., the problem is not unique to our country, and so we stand with our survivor siblings around the world who live in the shadow of rape, and sexual violence.

This prayer can be unsettling, partly because we are not accustomed to silence, but also because it demands we pay attention to the urgency of this work. Allow that unsettledness to be real and recognized, and work towards trusting that God is with us in even our most unsettled and uncomfortable moments.

One: Once, in every seventy-three seconds...

a silence of 73 seconds is held, then a bell is chimed

One: Once, in every seventy-three seconds someone in the United States is sexually assaulted.

a silence of 73 seconds is held, then a bell is chimed

One: Once, in every seventy-three seconds, 1,184 times every day someone in the United States is sexually assaulted, and the church?

a silence of 73 seconds is held, then a bell is chimed

One: The church has been deafeningly silent, shaming survivors, perpetuating a culture of victim blaming, and offering up pity, contempt, and harmful theologies when survivors dare to speak the truth of their experience.

a silence of 73 seconds is held, then a bell is chimed

One: The time for our silence as the church is over. Rev Dr Martin Luther King, Jr once said, "In the end we will remember, not the words of our enemies, but the silence of our friends."¹

a silence of 73 seconds is held, then a bell is chimed

One: It is time for us, the body of Christ broken by rape and sexual assault, to speak up. Our survivor siblings can wait no longer. We must open our hearts, our minds, and our churches to the stories of survivors, trusting in the grace and love of God that sustains us, and that can, in time, bring hope.

a silence of 73 seconds is held, then a bell is chimed

One: Now! Now is the time for us to break our silence!

a bell is chimed

¹ Martin Luther King Jr. "The Trumpet of Conscience" Steeler Lecture, November 1967

Sung Response ~ "I Am Welcome"

by Bryan Sirchio, used with permission (see *Liturgical Resources* section for accompaniment)

(Chorus Only)

Bryan Sirchio
www.sirchio.com

I am wel - come, I am wel - come, I am
loved, just as I am. I am
wel - come, you are wel - come, we are
loved just as we are. O
Spir - it burn that truth in - to our
hearts. I am hearts.

Invitation To Confession

We have, as the church and as its individual members, been silent when lives of are shattered by sexual violence. We have shied away from those who would share their stories, afraid of what we might hear, of what it might mean for us, and for our lives. We have been quick to ask questions – what were you doing, what were you wearing, why didn't you fight back – placing blame on survivors instead of where it belongs, with the perpetrators. We have offered flimsy theology, holding on to unhealthy ideas about purity and virginity, demanding quick forgiveness, and ignoring our own involvement in a system that allows sexual violence to continue. Together let us confess trusting in God's grace to lead us on a new path.

Responsive Prayer Of Confession

This prayer is intense, calling out the reality of sexual violence and our complicity in it, individually and as the church. Don't rush through these words. Allow this prayer to take some time. Remind people that it's ok if the words are too hard to say out loud, at least right now, and that praying them in their hearts is an important first step. This prayer could also be said as a unison prayer, combining sections and allowing a brief time for silence after each section.

One: Today we have come to listen, and to take responsibility.

All: We have come to confess what we have done, and failed to do, that has allowed sexual violence to continue and has caused survivors to feel that they cannot share their stories with us, in the shelter of Christ's church.

One: We confess that sexual violence is real and present in our communities, in our church, in our families, and around the world.

All: We confess that we are afraid, that we would prefer to believe the statistics are wrong.

One: We pretend that this kind of violence and violation can't happen to us, or to someone we love.

All: We pretend that we don't know any survivors, that no one in our family, none of our friends, and surely no member of our church could possibly have endured what we cannot face.

One: We confess that the church has often silenced survivors with bad theology, holding up sacrifice and suffering as ideals of faithful living, and shaming survivors with our assumption that rape and abuse are about sex, rather than acts of violence, power, and control.

All: We confess that we feel powerless, that we do not know how to help.

One: We confess that our fear of what we might hear, of what survivors might tell us, is paralyzing.

All: We confess that it feels like anything we might do is too small to matter, that the reality of rape and sexual violence seems overwhelming.

One: And yet, we confess that we know we must do something, that our siblings are depending on us to listen, to hear them, to honor their questions and their struggles, to speak out, and to work for change.

All: We pray for the grace to be present, with open hearts and minds, that the wounds might begin to be healed, and that the world might begin to be changed. In hope we pray, Amen.

Assurance Of God's Grace

Holy One, you know who we are, and who we might yet become. You know where we have not done the work of listening, of supporting, and of working on behalf of those who have suffered violence. We trust in your forgiveness, in another chance to be good companions on the journey with those who have experienced the trauma of rape and sexual violence. We give thanks for your grace and love that will not leave us where we are, but that guides us as we work with you, and with one another, to rebuild the world. Thanks be to God.

Scripture Readings

These are suggestions, but there are many other scriptures you might consider. Please see the Liturgical Resources section for suggestions. These are adapted from the NRSV for more expansive language about the nature of God.

Isaiah 43.1-3a ~ God's promise to name and claim each of us

But now says the Lord,
the One who created you, O Jacob,
the One who formed you, O Israel:
Do not fear, for I have redeemed you;
I have called you by name, you are mine.
When you pass through the waters, I will be with you;
and through the rivers, they shall not overwhelm you.
when you walk through fire you shall not be burned,
and the flame shall not consume you.
For I am the Lord your God,
the Holy One of Israel, your Savior.

Psalm 121 ~ Trusting in God's presence on our journey of life

I lift up my eyes to the hills –
from where will my help come?
My help comes from the Lord,
who made heaven and earth.
God will not let your foot be moved;
the One who keeps you will not slumber.
The One who keeps Israel will neither slumber nor sleep.
The Lord is your keeper;
the Lord is your shade at your right hand.
The sun shall not strike you by day,
nor the moon by night.
The Lord will keep you from all evil,
God will keep your life.
The Lord will keep your going out and your coming in
from this time on and forevermore.

Luke 8.42b-48 ~ Jesus heals a woman with a flow of blood

As Jesus went, the crowds pressed in on him. Now there was a woman who had been suffering from hemorrhages for twelve years; and though she had spent all she had on physicians, no one could cure her. She came up behind Jesus and touched the fringe of his clothes, and immediately her hemorrhage stopped. Then Jesus asked, “Who touched me?” When all denied it, Peter said, “Master, the crowds surround you and press in on you.” But Jesus said, “Someone touched me; for I noticed that power had gone out from me.” When the woman saw that she could not remain hidden, she came trembling; and falling down before Jesus, she declared in the presence of all the people why she had touched him, and how she had been immediately healed. He said to her, “Daughter, your faith has made you well; go in peace.”

Sermon/Reflection/Stories From Survivors/Speaker From Crisis Shelter

Sung Response ~ “God Who Remembers”

by Richard Bruxvoort Colligan, used with permission

(please see Liturgical Resources section for accompaniment)

God Who Remembers

Psalm 136

Let us give thanks to God who re - mem - bers

All of his - to - ry held in cov - e - nant, ev - 'ry sto - ry

All things re - mem - bered can be healed.

The image shows three staves of musical notation in treble clef with a key signature of one sharp (F#) and a common time signature (C). The lyrics are written below the notes. The first staff ends with a double bar line and repeat dots. The second staff has a fermata over the first note. The third staff ends with a double bar line and repeat dots.

Words and music by Richard Bruxvoort Colligan

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A Time Of Prayer

Holy One, you filled the world with your love, and your Spirit, breathing into each of us the breath of life. You named and claimed each of us as your very own. But some of your beloved children have been hurt, deep in their souls. They have experienced great violation through rape, abuse, incest, harassment, trafficking, and assault.

Listening God, your children come asking to be heard and believed, welcomed into the body of Christ as they are, without judgment or shame. They come, needing to be healed by your unending love and grace. They come, asking us to stand with them and work for justice.

Nurturing God, we pray for your healing this day. We pray for your love to be poured out abundantly on all those who have been hurt by rape and sexual violence – the survivors, and those who love them. May your healing presence guide every survivor in their path towards wholeness, and hope.

Courageous God, we pray your Spirit would fill all of us gathered here today. May we have the wisdom to listen, to hear, and to be changed. May we have the strength to speak out, to be bold, to trust in you. May we have the words we need to offer comfort to those who struggle, and the commitment we need to work tirelessly for the wholeness of all your people, and all creation.

These and all our prayers we pray with the words Jesus taught his first disciples, saying together...

The Prayer Jesus Taught

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever and ever. Amen.

Offering Our Gifts

You might consider designating the offering, or a portion of it, to the local sexual violence resource center in your area, or to a national organization such as RAINN (Rape Abuse Incest National Network). You can also help the work of Break The Silence Sunday by making a donation to our ministry. Gifts are welcome electronically with PayPal & Venmo at breakthesilencesunday@gmail.com and information about other ways to contribute to our work can be found on our website: breakthesilencesunday.org

Unison Prayer Of Dedication

Generous God, we are grateful for all that you have given to us. We bring you these gifts, signs and symbols of our gratitude. We entrust them to you in the faithful hope that the work Jesus began – the work of listening to the stories of God’s people, of healing the brokenness of the world, and of restoring creation – might continue in us, and through us. Grant us the courage and the faith to listen, to pray, and to speak out. In hope we pray, Amen.

Hymn ~ "I Love To Tell The Story Re-sung For Break The Silence Sunday"

Text by Maren Tirabassi

Tune: I LOVE TO TELL THE
STORY (Fischer), 1869



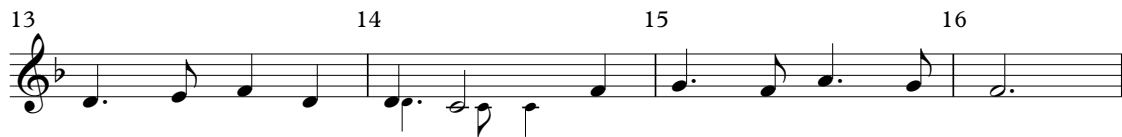
1. We need to tell the sto - ries be - cause we know_ they're true, of_
2. We need to tell the sto - ries of minds and bod - ies dis - tressed, for_
3. We need to host the sto - ries to lis - ten and__ re - ceive, not__



bro - ken hearts and child - hoods, of the lost and those who came through. We
friends who've kept them hid - den, and_ hes - i - tant__ new guests. We
quick to of - fer "heal - ing," but__ sim - ply say "I be - lieve." And



need to tell the sto - ries of rape, a - buse, and__ fear for
need to tell the sto - ries in muff - led form or__ bare, for
when the folks need com - fort that God will dry their_ tears, the



ev - ery time we name them their pow - er dis - ap - pears.
si - lence is com - pli - ci - ty but lift - ed voice is prayer.
gos - pel's "come un - to me..." will e - cho down the years.



We need to tell the sto - ries, dark streets and dorm - i - tor - ies, and
We need to tell the sto - ries of trust turned pre - da - to - ry, and
We need to host the sto - ries, un - ho - ly in - ven - to - ry, and



claim the ul - ti - mate sto - ry is that we all are loved.
claim the ul - ti - mate sto - ry is that we all are loved.
claim the ul - ti - mate sto - ry is that we all are loved.

Celebrating Communion

One: This table is not ours, but it belongs to God. All who seek to be fed and nourished by God's grace, and sustained by this community are welcome to share at this table. We come, from the shadows of a waiting, hurting world, knowing that, wherever we have been, whatever we have experienced, we will be fed, nurtured, and renewed. We reach for the bread of God's grace, aware of a hunger in our souls for a world of compassion and peace. We reach for the cup of God's love, aware of an unquenchable thirst in the depths of who we are, a thirst for justice and hope. We come, trusting that God will meet us here. Let us pray together...

All: Holy One, we come to share the richness of table. We ask for your healing grace to be poured out on all those who have suffered sexual violence. Renew and restore them, and your church. Be present with us, and remind us that your presence is with us always. Give us the courage to truly be the Body of Christ.

One: Gracious God, we come to this table to know you, to remember your love, and to confess that your grace is for all. Some of us come to this table tired and anxious. Some of us come with hope in our hearts. All of us come, trusting in your Spirit's presence, and trusting in the promise that we might all be One, whole and healthy, as your people. Let us pray together...

All: We thank you God that, in Jesus, you have given us the greatest gift, the gift of your very self. We thank you that he lived among us, and knew what it was like to be human. Feed us at this table, and give us the courage to be faithful to the One who dared to come into our world. Renew and revive us. Give us the courage to listen, and to speak out today and always. Amen.

One: We know the stories about Jesus' life, how he would come to share many meals with his disciples and friends. He would welcome those who had been cast to the margins of society, eating with sinners and prostitutes, with the sick and the lame, with the wealthy and the poor alike. On one of those occasions, as his earthly life was nearing an end, he found himself with his disciples and those who had followed him closely in an upper room in Jerusalem. They were there to share the story of hope, of release from captivity, of God's promise of freedom. During the meal he would take the bread, bless it, break it, and offer it to them saying, "this is my body which is given for you." Later, after supper, he would take the cup, give thanks, and say, "this cup is a reminder for us of the new relationship God has made possible between us, and all of creation." The bread we share is a reminder for us that just as God blessed Jesus with an earthly body, so our earthly bodies are blessed. The cup we share is a reminder for us of Jesus' life, and the grace of God that Jesus came to help us know. We pray that God would bless this bread, and this cup, and us as we receive them. We bring all our lives to God at this table, that we might be one people, united as the Body of Christ, working together for justice and peace. The gifts of God for the people of God. Come for all things are now ready. Come and see how good God is.

Sharing The Elements

Unison Prayer Of Thanksgiving

We give you thanks, Gracious God, that you come to us in bread and cup, and in the love of this community. Send us from this table, nourished and empowered. Help us listen with all our hearts, and speak with all our minds, that all your people might truly know peace. Amen.

Committing Ourselves To Change

One: In the presence of one another, we pledge ourselves to ending the violence of rape and sexual assault, working towards a vision of the Beloved Community where all can live in dignity and peace. We acknowledge the reality of rape and sexual violence, a plague that brings hopelessness and fear to our siblings here, and around the world.

Many: We stand in solidarity with those who have been victims. We promise to be open to their stories, and with the grace of God, to listen and hear without judgment.

One: We know the promise of wholeness, and hope that Jesus came to bring to the world.

Many: We affirm the promise of God's love for all the survivors in our world, those whose stories are known to us, and those whose stories are still shrouded in silence and fear.

One: We know that we have not done enough, that we have been silent when those around us have been struggling.

Many: We look forward with hope, trusting in God's ability to give us strength to listen with courage, and to be silent no longer.

One: We believe that the future depends on us.

Many: We believe that there is something we can, and must do, as people of the Good News, and as members of one human family, to end the violence of rape and sexual assault.

One: We recognize that we cannot do this alone. We know we must learn to depend on each other, and on God, in the struggle to end sexual violence, and create justice.

All: Gracious God, help us to be aware of your loving disruption of our lives. Give us the courage to work with you, and with each other, to transform our hurting world. Empower us with your Spirit that we might break the silence of sexual violence. Help us listen and move together, from fear and pain towards your realm of peace and justice. In Jesus' name we pray, Amen.


Hymn ~ “We Are A Gentle, Angry People”

by Holly Near, used with permission

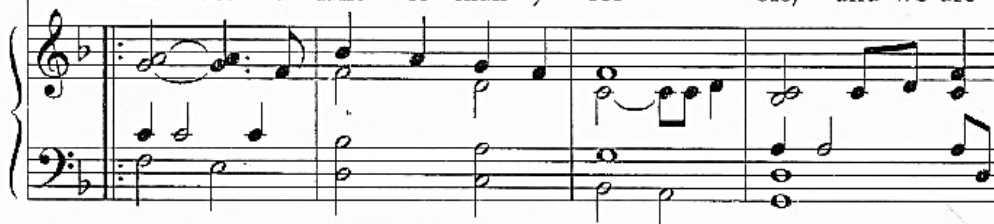
These images are from “Singing The Living Tradition” © 1993, Unitarian Universalist Association of Congregations

You may, of course, choose whichever verses best fit your context.

$\text{♩} = 66$



1. We are a gen - tle, an - gry peo - ple, and we are
2. We are a jus - tice - seek - ing peo - ple, and we are
3. We are young and old to - geth - er, and we are
4. We are a land of man - y col - ors, and we are



sing - ing, sing - ing for our lives.
sing - ing, sing - ing for our lives.
sing - ing, sing - ing for our lives.
sing - ing, sing - ing for our lives.



Words & music: Holly Near, 1944- , © 1979 Hereford Music,
arr. by Patrick L. Rickey, 1964- ,
arr. © 1992 Unitarian Universalist Association

SINGING FOR OUR LIVES
9.5.5.D.

song continues on following page ---->

We are a gen - tle, an - gry peo - ple, and we are
 We are a jus - tice - seek - ing peo - ple, and we are
 We are young and old to - geth - er, and we are
 We are a land of man - y col - ors, and we are

sing - ing, sing - ing for our lives.
 sing - ing, sing - ing for our lives.
 sing - ing, sing - ing for our lives.
 sing - ing, sing - ing for our lives.

5. We are gay and straight together,
 And we are singing, singing for our lives.
 We are gay and straight together,
 And we are singing, singing for our lives.

6. We are a gentle, loving people,
 And we are singing, singing for our lives.
 We are a gentle, loving people,
 And we are singing, singing for our lives.

Benediction & Musical Postlude

Liturgical Resources

The full text of the poem that inspired the gathering prayer may be found here, and in the Chalice Hymnal #508

“For One Who Suffers”

Howard Thurman, 20th century African-American church leader

I know I cannot enter all you feel

Nor bear with you the burden of your pain

I can but offer what my love does give –

The strength of caring

The warmth of one who seeks to understand

This I do in quiet ways –

That on your lonely path you may not walk alone.

Notes On Music From The Liturgy

You’re thinking to yourself, “wow, that’s a lot of music for one worship,” and you’re right. There’s a reason for it. The content of Break The Silence Sunday is intense, and it requires a lot of heart-opening, a lot of willingness to let the Spirit move us in ways that probably make us uncomfortable. Music has the ability to let us rest, while also stretching and challenging us. It gives us the opportunity to hear, and learn our faith story, our theology, our call to God’s work in the world in a different way than simply spoken words do. Feel free to use all, or some, or none of these songs during your community’s worship time. There are additional suggestions for songs that speak well to the work of Break The Silence Sunday, and we welcome your suggestions of music that is helpful for your community.

“Help Us Accept Each Other”

Working with the familiar tune “Aurelia” to which “The Church’s One Foundation” is set, these words Dutch theologian Fred Kaan (ordained in the United Reformed Church in England and Wales) date from 1974 and are a reminder that God’s acceptance changes us and asks us to be accepting people in response. It can be found in many hymnals including the U.C.C.’s New Century Hymnal at #388.

“We Have Come” by Christopher Grundy

This was written to be sung acapella, but a skilled musician can add simple cords to make congregational singing easier if acapella is difficult for your community. You can listen to a recording at

<http://www.christophergrundy.com/recordings/>

The song is on the album “Stepping In”, track number four.

“I Am Welcome”

Used with grateful permission of Bryan Sirchio;

You may hear a recording at

<http://sirchio.com/cds/01--worship/01--CDs/937>

Accompaniment follows below on pages 48-49

“God Who Remembers”

Used with grateful permission of Richard Bruxvoort Colligan

You may hear a recording at <http://www.psalmmimmersion.com/psalm-136>

Richard’s work as a psalm scholar and musician, writing contemporary songs inspired by the psalms, can be found at www.psalmmimmersion.com

Accompaniment follows below on page 50

“I Love To Tell The Story Re-sung For Break The Silence Sunday”

Many thanks to Maren Tirabassi for her re-wording of this familiar hymn, and to Amy Englesdorfer for her transcription. “I Love To Tell The Story” is often sung to “Hankey” (in the New Century Hymnal #522), but here it is set to “Fischer”. Either setting will work.

“We Are A Gentle Angry People”

used with grateful permission of Holly Near

An American folk music icon, she has released 31 albums using the power of music to change lives, personally and collectively, calling on all of us to work together for a more just world.

You can see her entire music catalogue at <https://www.hollynear.com/music/>

I Am Welcome-Chorus

Words and Music by:
Bryan Sirchio
Piano Arrangement by:
Sherri Hansen

♩ = 72

A m G/B C D A m G/B C

The musical score is presented in three systems. Each system includes a vocal line and a piano accompaniment. The piano accompaniment features a consistent eighth-note pattern in the right hand and a simple bass line in the left hand. The key signature is one sharp (F#) and the time signature is 4/4. The tempo is marked as ♩ = 72. The first system shows the instrumental introduction with chords A m, G/B, C, D, A m, G/B, C. The second system contains the first two lines of the chorus with lyrics: "I am wel - come, — I am wel - come, — I am". The piano accompaniment in this system has a marking "emphasize marked notes" above the right hand. The third system contains the final line of the chorus with lyrics: "loved, — just as I am. I am wel - come, — you are". The piano accompaniment in this system has chords Cadd2, D sus4, D, and Gadd2 above the vocal line.

song continues on following page ---->

10 D/F# Cadd2 D

wel - come, — we are loved — just as we are. O

13 C D G

Spir - it burn — that truth in - to our hearts.

15 C D G C G

I am hearts.

ritard

God Who Remembers

Psalm 136

Richard Bruxvoort Colligan

tune: Willow's Pasture

Piano arr: Sherri Hansen

$\text{♩} = 108$

B m A D B m A D *Fine*

Let us give thanks to God who re-mem-bers

Fine

5 G D sus4 D B m G

5 All of his-to-ry held in cov-e-nant, ev-'ry sto-ry

9 E m B m F#m A *D.C. al Fine*

9 All things re-mem-bered can be healed.

D.C. al Fine

Detailed description: This is a piano arrangement of the hymn 'God Who Remembers' (Psalm 136). The score is in G major (one sharp) and common time (C). It features a vocal line and a piano accompaniment. The tempo is marked as quarter note = 108. The piece is divided into three systems. The first system (measures 1-4) has a vocal line with lyrics 'Let us give thanks to God who re-mem-bers' and a piano accompaniment. The second system (measures 5-8) has a vocal line with lyrics 'All of his-to-ry held in cov-e-nant, ev-'ry sto-ry'. The third system (measures 9-12) has a vocal line with lyrics 'All things re-mem-bered can be healed.' and a piano accompaniment. The score includes various chords (Bm, A, D, G, D sus4, F#m, E m) and performance directions like 'Fine' and 'D.C. al Fine'.

Additional Song Suggestions

In addition to the song suggestions in the liturgy, you might consider other hymns with themes of healing, and justice. These are some suggestions from the New Century Hymnal (NCH):

- “I Was There To Hear Your Borne Cry” (NCH #351)
- “Help Us Accept Each Other” (NCH #388)
- “How Firm A Foundation” (NCH #407)
- “My Life Flows On In Endless Song” (NCH #476)
- “Amazing Grace” (NCH #547)
- “Out Of The Depths, O God, We Call” (NCH #554)
- “Lead Us From Death To Life” (NCH #581) – particularly the chorus
- “Let Justice Flow Like Streams” (NCH #588)
- “We Shall Overcome” (NCH #570)

Additional music you might consider for choir, band, teaching the congregation, or simply for listening:

“God Is Our Refuge And Strength” by Andra Moran

<https://www.etsy.com/shop/AMMOMusic>

“Light Of Heaven” by Andra Moran

http://www.andramoran.com/track/8132/light-of-heaven?feature_id=59929

“Here In This Place” by Christopher Grundy

<http://sites.fastspring.com/christophergrundy/product/catalog>

“From My Hands” by Christopher Grundy (particularly the second verse)

<http://www.christophergrundy.com/recordings/>

On the CD “In This Life”

“Welcome To This Circle” by The River’s Voice

<http://www.riversvoice.com/shop.php>

“Move (Psalm 109)” by Richard Bruxvoort Colligan

<http://www.psalmmersion.com/#!move/cd4h>

“Stand With You” by Bryan Sirchio
<http://sirchio.com/songs/f/c/196>

“God Weeps” by Shirley Erena Murray
This hymn, a lament about “strength misused” and “trust betrayed” reminds us that God weeps at the way we walk with each other. It is included in *The Faith We Sing* at #2048

“I Will Change Your Name” by The Nebblett Family
This song talks about God changing the of those who struggle from “wounded, outcast, lonely or afraid” to “confidence, joyfulness, overcoming one”. You can see a video of the song here: <https://www.youtube.com/watch?v=liOzd21u5MY>

“God Will See Us Through” by Bryan Sirchio & Emma Ceurvels
For a recording and sheet music visit:
<https://www.covergencemp.com/god-will-see-us-thoug.html>

“All Belong Here” by Hannah & Lenora Rand and The Many
<https://www.themanyarehere.com/allbelonghere>

“How Could Anyone Ever Tell You”
by Libby Roderick © 1990
sung here by Trish Bruxvoort Colligan © 2003
<https://trishbc.bandcamp.com/track/how-could-anyone>

Lyrics:

How could anyone ever tell you
you were anything less than beautiful?
How could anyone ever tell you
you were less than whole?
How could anyone fail to notice
that your loving is a miracle?
How deeply you're connected to my soul.