




## 694 Great God of Every Blessing




1 Great God of ev - ery bless - ing, of \*faith - ful, lov - ing care,  
 2 Your Word is our sal - va - tion, the source of end - less grace,  
 3 Your Spir - it is our teach - er, the light that guides our search,



you are the fount of good - ness, the dai - ly bread we share.  
 in death and life ex - tend - ing your cov - e - nant em - brace.  
 trans - form - ing bro - ken peo - ple in - to the ho - ly church.



How can we hope to thank you? Our praise is but a start:  
 In Christ we are one bod - y; each mem - ber has a part:  
 For feed - ing us with mer - cy, for wis - dom you im - part:




sin - cere - ly and com - plete - ly I of - fer you my heart.

Written for the 500th anniversary of John Calvin's birth, this text sums up his liturgical theology, ending each stanza with his motto: *Cor meum tibi offero, Domine, prompte et sincere*. By moving from plural to singular the stanzas show how corporate faith becomes personal piety.

## Change My Heart, O God 695

Cámbiame, Señor 항상 진실케

Refrain / Estribillo / 후렴




Change my heart, O God; make it ev - er true.  
 Cám - bia - me, Se - ñor, con tu gran po - der.  
 항 상 진 실 케 내 맘 바 꾸 사



Change my heart, O God; may I be like you.  
 Haz - me co - mo tú, tu yo quie - ro ser.  
 주 님 의 모 습 닻 게 하 소 서



You are the Pot - ter; I am the clay.  
 Tú el al - fa - re - ro, yo el ba - rro soy.  
 주 는 토 기 장 이 나 는 진 흙



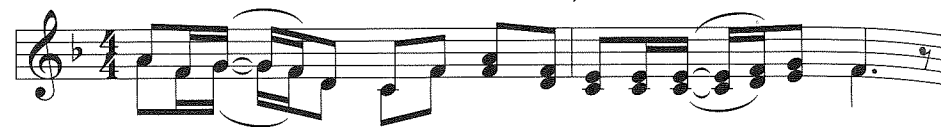
to Refrain / al Estribillo / 후렴

Mold me and make me; this is what I pray.  
 Só - lo a tu j - ma - gen, quie - ro siem - pre ser.  
 날 빛 으 소 서 기 도 하 오 니

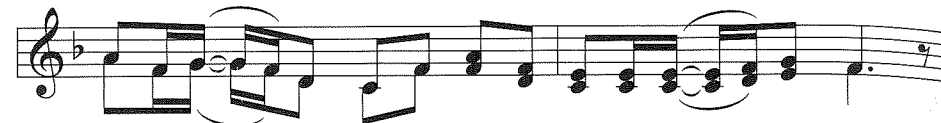
The central image of the potter and the clay in this text comes from Isaiah 64:8 (and there is a similar reference in Jeremiah 18:1-6), while the petition for a changed heart is similar to Psalm 51:10. Such readiness to do God's will is a significant feature of the spiritual life.

# 742 We Will Walk with God

*Sizohamba naye*



We will walk with God, my broth-ers; we will walk with God.  
Si - zo - ham - ba na - ye, wo wo wo, si - zo - ham - ba na - ye.



We will walk with God, my sis-ters; we will walk with God.  
Si - zo - ham - ba na - ye, wo wo wo, si - zo - ham - ba na - ye.



We will go re - joic - ing till the king - dom has come.  
Ngom-hla wen - ja - bu - la, si - zo - ham - ba na - ye.



We will go re - joic - ing till the king - dom has come.  
Ngom-hla wen - ja - bu - la, si - zo - ham - ba na - ye.

With its themes of commitment and sending, this energetic song from Swaziland works well for ending a time together, either an occasion of worship or some other gathering. The simple tune does not require supporting instruments but invites percussion and improvisation.

# O God, You Are My God 743

*Step by Step*



O God, you are my God, and I will ev-er praise



you. O God, you are my God, and I will ev-er praise



you. I will seek you in the morn - ing, and I will



learn to walk in your ways. And step by step you'll lead



me, and I will fol-low you all of my days.

Though this refrain from a longer song is not a paraphrase of any particular psalm, the language in the first six lines has definite scriptural overtones (such as Psalms 31:14, 5:3; Deuteronomy 26:17). The final two lines sound more spontaneous and lead to a confident conclusion.

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## As the Deer

As the deer pants for the wa - ter, so my  
soul longs af - ter you. You a - lone are my  
heart's de - sire, and I long to wor - ship you.  
You a - lone are my strength, my shield; to you a - lone  
may my spir - it yield. You a - lone are my  
heart's de - sire, and I long to wor - ship you.

Chords: D, A, Bm, Dsus, D, G, A7sus, A7, D, G, A7, D, A, Bm, Dsus, D, G, Asus, A7, D, Bm, Bm/A, G, D/F#, G, Bm, Em, F#sus, F#, D, A, Bm, Dsus, D, G, A7sus, A7, D

This praise chorus begins as a paraphrase of Psalm 42:1 and later incorporates parts of Psalm 28:7. In some early Christian communities, people chanted or sang Psalm 42 on their way to be baptized, and many early Christian baptisteries were decorated with deer drinking water.

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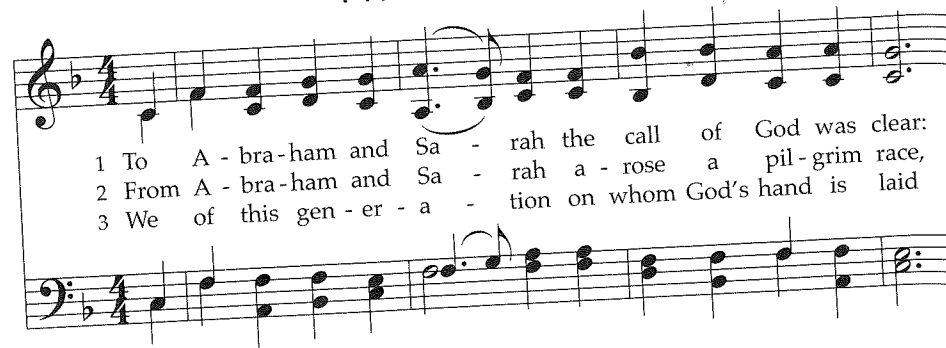
## I Love You, Lord

I love you, Lord, and I lift my voice to  
wor - ship you; O my soul, re - joice. Take  
joy, my King, in what you hear; may it be a  
sweet, sweet sound in your ear.

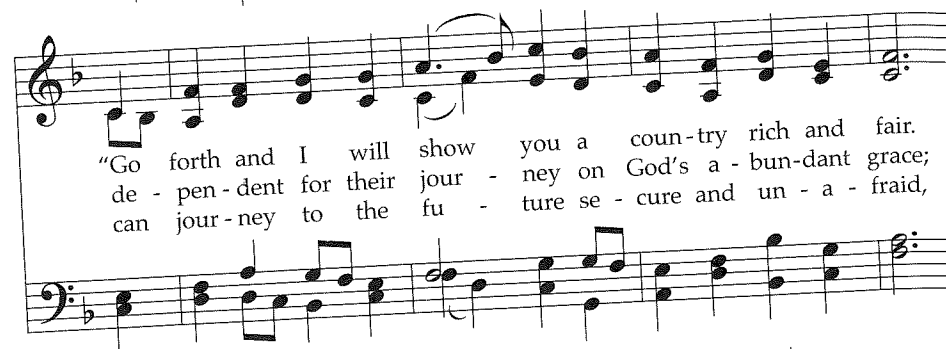
This simple song of adoration provides a significant blend of individual and communal considerations, for although the text is written in the voice of one person, the music involves multiple voices singing in harmony. The resulting experience seems more shared than solitary.



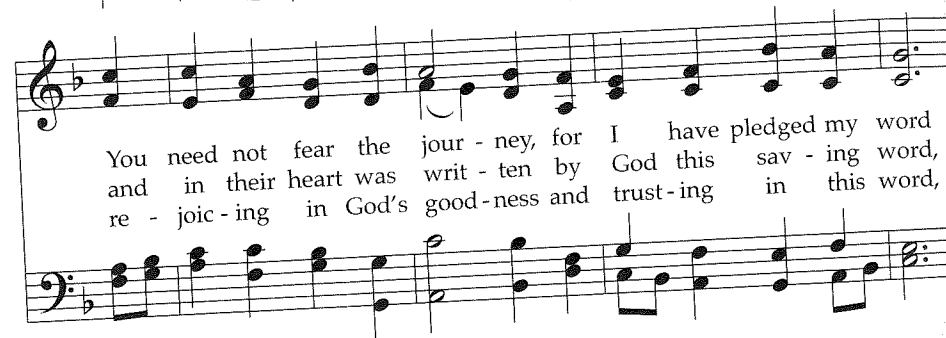
# To Abraham and Sarah I Will Be Your God



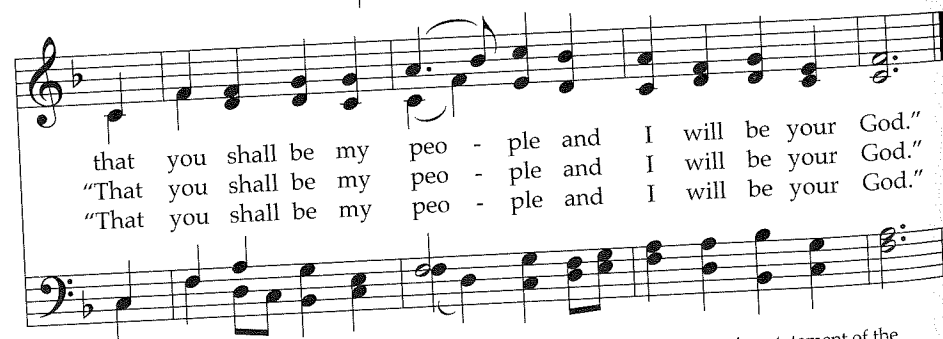
1 To A - bra - ham and Sa - rah the call of God was clear:  
2 From A - bra - ham and Sa - rah a - rose a pil - grim race,  
3 We of this gen - er - a - tion on whom God's hand is laid



"Go forth and I will show you a coun - try rich and fair.  
de - pen - dent for their jour - ney on God's a - bun - dant grace;  
can jour - ney to the fu - ture se - cure and un - a - fraid,



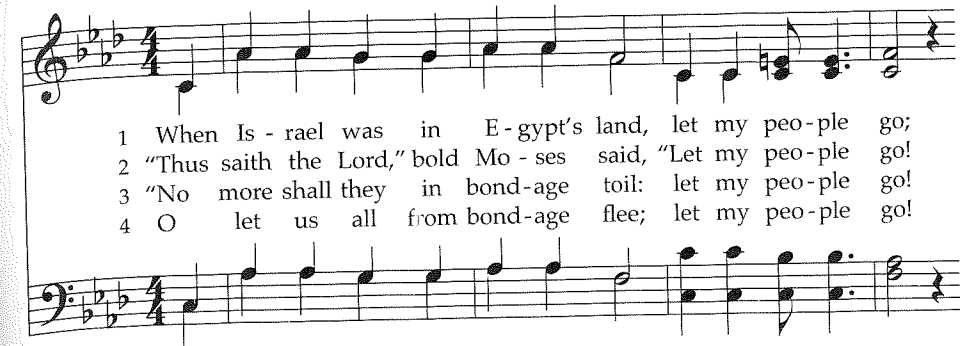
You need not fear the jour - ney, for I have pledged my word  
and in their heart was writ - ten by God this sav - ing word,  
re - joic - ing in God's good - ness and trust - ing in this word,



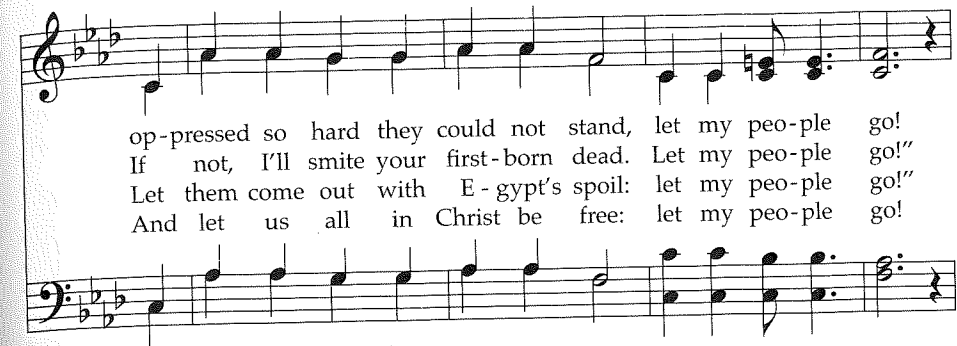
that you shall be my peo - ple and I will be your God."  
"That you shall be my peo - ple and I will be your God."  
"That you shall be my peo - ple and I will be your God."

This hymn condenses the narrative of Genesis 17:1-22 and grounds it in the recurring statement of the covenant relationship between God and the people God has chosen. This Welsh tune also occurs in a minor version called LLANGLOFFAN, used elsewhere in this hymnal (see no. 362).

# When Israel Was in Egypt's Land 52

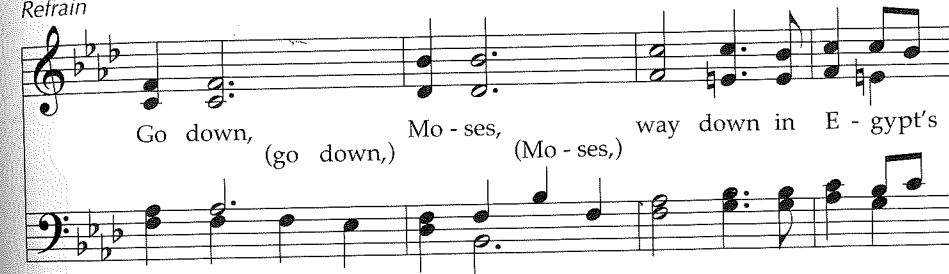


1 When Is - rael was in E - gypt's land, let my peo - ple go;  
2 "Thus saith the Lord," bold Mo - ses said, "Let my peo - ple go!  
3 "No more shall they in bond - age toil; let my peo - ple go!  
4 O let us all from bond - age flee; let my peo - ple go!



op - pressed so hard they could not stand, let my peo - ple go!  
If not, I'll smite your first - born dead. Let my peo - ple go!"  
Let them come out with E - gypt's spoil: let my peo - ple go!"  
And let us all in Christ be free: let my peo - ple go!

## Refrain



Go down, (go down,) Mo - ses, (Mo - ses,) way down in E - gypt's



land; tell old Pha - raoh: let my peo - ple go!

Nothing in Hebrew Scripture resonated more deeply with the experience of African Americans in North America than Israel's slavery in Egypt. In this spiritual's recurring line, "Let my people go," past and present became one, as they still do for all who are oppressed.