

## 721 Lord, You Have Come to the Lakeshore

*Tú has venido a la orilla*

1 Lord, you have come to the lake - shore look - ing  
 2 You know so well my pos - ses - sions; my boat  
 3 You need my hands, full of car - ing, through my  
 4 You, who have fished oth - er o - ceans, ev - er



nei - ther for wealth - y nor wise ones; you on - ly  
 car - ries no gold and no weap - ons; ¶ you will  
 la - bors to give oth - ers rest and con - stant  
 longed for by souls who are wait - ing, my lov - ing



asked me to fol - low hum - bly.  
 find there my nets and la - bor.  
 love that keeps on lov - ing.  
 friend, as thus you call me:

## Refrain / Estribillo



O Lord, with your eyes you have searched me, and while  
 Se - ñor, me has mi - ra - do a los o - jos, son - ri -



smil - ing have spo - ken my name; now my  
 en - do has di - cho mi nom - bre, en la o



boat's left on the shore - line be - hind me. By your  
 re - na he de - ja - do mi bar - ca, jun - to a



side I will seek oth - er seas.  
 ti bus - ca - ré o - tro mar.

## SPANISH

- 1 *Tú has venido a la orilla,  
no has buscado ni a sabios, ni a ricos,  
tan sólo quieres que yo te siga. Estribillo*
- 2 *Tú sabes bien lo que tengo:  
en mi barca no hay oro ni espadas,  
tan solo redes y mi trabajo. Estribillo*
- 3 *Tú necesitas mis manos,  
mi cansancio que a otros descanse,  
amor que quiera seguir amando. Estribillo*
- 4 *Tú, pescador de otros lagos,  
ansía eterna de almas que esperan,  
amigo bueno, que así me llamas. Estribillo*

This is one of the most popular songs to emerge from the 1970s revival of religious song in Spain. It asks singers to become like the fishermen who left boats and nets to follow Jesus, first as disciples learning his way of love, then as apostles carrying that love to others.

# 69 Dear Lord and Father of Mankind



1 \*Dear Lord and Fa-ther of man-kind, for-give our fool-ish  
 2 In sim-ple trust like theirs who heard be-side the Syr-ian  
 3 O Sab-bath rest by Gal-i-lee, O calm of hills a-  
 4 Drop thy still dews of qui-et-ness, till all our striv-ings  
 5 Breathe through the heats of our de-sire thy cool-ness and thy

*D and Intro*



ways; re-clothe us in our right-ful mind, in  
 sea the gra-cious call-ing of the Lord, let  
 bove, where Je-sus knelt to share with thee the  
 cease; take from our souls the strain and stress, and  
 balm; let sense be dumb, let flesh re-tire; speak



pur-er lives thy ser-vice find, in deep-er rev-erence, praise.  
 us, like them, with-out a word rise up and fol-low thee.  
 si-lence of e-ter-ni-ty, in-ter-pret-ed by love!  
 let our or-dered lives con-fess the beau-ty of thy peace.  
 through the earth-quake, wind, and fire, O still, small voice of calm!



r "Dear Lord, Creator good and kind"

These stanzas were carved into a hymn from a much longer poem describing a frenzied ritual by an obscure sect in India, but they culminate in a reference to 1 Kings 19:11-12 that celebrates silence (as befits a Quaker poet). This tune was created especially for these words.

# 170 You Walk along Our Shoreline



1 You walk a-long our shore-line where land meets un-known sea.  
 2 You call us, Christ, to gath-er the peo-ple of the earth.  
 3 We cast our net, O Je-sus; we cry the king-dom's name;



We hear your voice of pow-er, "Now come and fol-low me.  
 We can-not fish for on-ly those lives we think have worth.  
 we work for love and jus-tice; we learn to hope through pain.



And if you still will fol-low through storm and wave and shoal,  
 We spread your net of gos-pel a-cross the wa-ter's face,  
 You call us, Lord, to gath-er God's daugh-ters and God's sons,



then I will make you fish-ers but of the hu-man soul."  
 our boat a com-mon shel-ter for all found by your grace.  
 to let your judg-ment heal us so that all may be one.



Based on Jesus' calling of the disciples (Matthew 4:18-22/Mark 1:16-20/Luke 5:4-11), this hymn notes that their mode of fishing involved nets requiring the participation of more than one person. Likewise, in our work of love and justice we are called to bear witness in community.

## 724 O Jesus, I Have Promised

1 O Je - sus, I have prom - ised to serve thee to the end;  
2 O let me feel thee near me! The world is ev - er near;  
3 O let me hear thee speak - ing in ac - cents clear and still,  
4 O Je - sus, thou hast prom - ised to all who fol - low thee

be thou for - ev - er near me, my Mas - ter and my friend;  
I see the sights that daz - zle; the tempt - ing sounds I hear.  
a - bove the storms of pas - sion, the mur - murs of self - will;  
that where thou art in glo - ry there shall thy ser - vant be.

I shall not fear the bat - tle if thou art by my side,  
My foes are ev - er near me, a - round me and with - in;  
O speak to re - as - sure me, to has - ten or con - trol;  
And, Je - sus, I have prom - ised to serve thee to the end;

nor wan - der from the path - way if thou wilt be my guide.  
but, Je - sus, draw thou near - er and shield my soul from sin.  
O speak, and make me lis - ten, thou guard - ian of my soul.  
O give me grace to fol - low, my Mas - ter and my friend.

Written to highlight the promises made by the author's daughter and two sons at their confirmation, this text equally well recalls the promises of discipleship made in Baptism and in the Reaffirmation of the Baptismal Covenant. The tune was written for a text now unused.

## 725 O Jesus, I Have Promised

1 O Je - sus, I have prom - ised to serve you to the  
2 O let me feel you near me! The world is ev - er  
3 O let me hear you speak - ing in ac - cents clear and  
4 O Je - sus, you have prom - ised to all who fol - low y

be now and al - ways near me, my Mas - ter and my  
I see the sights that daz - zle; the tempt - ing sounds I  
a - bove the storms of pas - sion, the mur - murs of self -  
that where you are in glo - ry your ser - vant shall be

I shall not fear the bat - tle if you are by my  
My foes are ev - er near me, a - round me and with  
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Guitar chords in Pew Edition do not correspond with keyboard harmony.

This hymn written by an Anglican clergyman for the confirmation of his children in Victorian times is here in updated language that may help to make its challenging commitments more immediate. The tune is named for the province in Finland from which it comes.