

## **FOLLOW ME**

Anyone who wants to come with me  
deny yourself, take up your cross  
and follow me, follow me,  
follow me, follow me.

1. Follow me to the ugly edges,  
leave your comfortable zone;  
follow me to the broken borders,  
where I am is your home.  
You'll never walk alone.

2. Jesus, lead me to where you want me,  
help me hear what you say;  
take my fear of the unfamiliar,  
build my trust everyday.  
I want to go your way.

Lose your life and save it,  
give it up and get it back.  
(repeat several times)

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## **DEEP PEACE**

Deep peace of the running wave to you,  
deep peace of the flowing air to you,  
deep peace of the quiet earth to you,  
deep peace of the shining stars to you,  
deep peace of the gentle night,  
moon and stars pour their healing light on you,  
deep peace of Christ the light of the world to you.  
(2nd time - repeat last line)

Words: Traditional

Music: Robin Mann © 1995

## REAL FOOD, REAL DRINK

Written for the 13th Sunday after Pentecost, Series B. Based mainly on the gospel, John 6:51-58, but with some help from the Old Testament lesson, Proverbs 9:1-6 (and even, now I look at it, the epistle – Ephesians 5:15-20). Just as the prophets of the Old Testament had to keep drawing the distinction between the one true God and the various available idols, so Christians need to be both wooed constantly to the truth and reality of Jesus' God, and warned off the seductive idols of our day. A choice has to be made! It's probably better to do this one with solo voice or small group doing the verses, community sing the chorus.

Real food, real drink,  
my flesh is real food,  
my blood is real drink,  
given for the life of the world,  
given for you, given for me.

1. Everyone is born and everyone must die –  
that's the story everybody knows.  
But there's a life that has no final curtain call,  
and there's just one thing that makes it grow.

2. Supermarkets advertise variety –  
cheaper prices always guaranteed.  
And restaurants can give you  
any food you want —  
all except the food you really need.

3. What's the use of wasting all your precious days  
chasing things that never satisfy?  
Here's a wiser goal that we can all pursue –  
set your heart on this and never die.

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## LIGHT OF THE NATIONS

Through you I will bring light to the nations. The Sovereign Lord has filled me with his Spirit. He has chosen me and sent me to bring good news to the poor, to heal the broken hearted, to announce release to the captives, and freedom to those in prison. (Isaiah 42:6; 49:6; 61:1; Luke 4:18) 1991. Written as a prayer response, for the season of Epiphany, but can be used throughout the year.

Light of the nations, sight of the blinded,  
you are our freedom from every dark prison –  
shine your light on the world,  
shine your light on the world.

[Isaiah 42:6, 49:6; Isaiah 61:1, Luke 4:18]

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## **COME AND HEAR**

1. Jesus, when I call to you,  
come and hear my cry.  
Jesus, for your mercy's sake,  
come and hear my cry.  
When my days are full of pain,  
come and hear my cry.  
When my heart is sore and bruised,  
come and hear my cry.

Come and hear the troubles that I feel,  
know the hurting, listen to my heart.

2. When I'm searching and confused,  
come and hear my cry.  
When my days seem meaningless,  
come and hear my cry.  
When I'm angry and let down,  
come and hear my cry.  
When my heart tastes bitterness,  
come and hear my cry.

(Repeat chorus; then first four lines of v.1)

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## TEACH ME YOUR WAY

Yahweh, teach me your way, how to walk beside you faithfully, make me single-hearted in fearing your name. Psalm 86:11 (Jerusalem Bible) 1993. I had begun a song based on this psalm a couple of years earlier, guided by the NIV translation 'give me an undivided heart, that I may fear your name'. It had never been finished. This time it was, starting the week I began as Worship/Music Co-ordinator at Golden Grove Lutheran Fellowship (in north-east Adelaide). It was helped by the Good News translation - 'teach me to serve you with complete devotion', which, combined with my love of the Everly Brothers song 'Devoted to you', gave me the last line of the chorus. The chorus was all I had for a while, both words and music. Then I had a tune for the verse. The words gradually took shape over several weeks. Family influence was more direct with this song than with some others. The jazzy influences are due to drumming son Thom starting his Jazz Performance degree that year. Dorothy suggested line two of verse two, and also proposed changing 'ways' back to 'way' in the title and chorus.

Teach me your way,  
how to walk beside you faithfully;  
make me single-hearted, single-hearted,  
devoted to you, devoted to you.

1. Educate my intellect,  
fashion my ideals,  
get inside of my emotions,  
walk among my dreams.

2. Take me to your cross of pain,  
to your cross of glory,  
where your power looks like weakness,  
good appears as bad.

3. Jesus, you can steer my life,  
alter my direction:  
be the compass for my journey,  
navigate me home.

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## **GIFT TO THE WORLD**

We bring the gifts that you have brought us;  
we sing the song that you are teaching to us.  
Take our lives, take our time,  
take our possessions,  
make us your gift to the world,  
make us your gift to the world.

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## **YOU ARE INVITED**

1. You won't get a letter in the post, and  
you won't get a message on the phone.  
You can't get a ticket or a voucher –  
leave your Visa Card at home. But...

Y-O-U A-R-E, You are invited!  
Y-O-U A-R-E, You are invited!

2. So come and celebrate a family,  
come and celebrate a friend.  
Life is bigger than a dollar,  
bigger than a fashion or a trend. (Chorus 2X)

You are invited to God's party, to God's feast.  
You are invited from the  
north, south, west and east.  
You are invited, tell your family, tell your friends.  
You are invited to the life that never ends. (Chorus)

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## O DEAREST JESUS

1982, 1988. In 1977, we did a special service on Palm Sunday evening which retold the story of Jesus' passion with drama, narration and music and made use of special lighting brought in for the occasion. We did the same style of service on many subsequent pre-Easters. In recent years it has been done every year on Good Friday evening. These new words to this old song were written for 2 of these services. We use the song virtually every year. It translates well to a band, and it's good to use this great melody of Johann Crüger, one of the greatest hymn tune writers ever.

1. O dearest Jesus, with your body broken  
God's final sentence, God's last word, is spoken.  
We see with eyes that know about your crying,  
your crucifying.

2. Why did they mock you?  
Why did people jeer you?  
Aren't you the king?  
The whole world should have cheered you.  
Ah, but our hearts are cold, and we are blinded,  
so evil-minded.

3. We made your crown with  
thorns from deep inside us,  
hammered your hands with  
nails no-one supplied us.  
We need no help to stage a crucifixion —  
it's our affliction.

4. Yet, by your dying death has been defeated.  
Life was destroyed, but life has been created.  
One final cry, and though your life was ended  
we were befriended.

5. Sleep, dearest Jesus, sleep until your waking.  
When morning comes this  
old world will be breaking.  
Death cannot hold you. Death is not that clever.  
God lives forever!

### **Alternative Verse 4 & 5**

4. Yet by your dying you have drawn us near you.  
In your distress we love you more than fear you.  
Lonely we are, but now your life has ended  
we are befriended.

5. Sleep, dearest Jesus, sleep until your waking.  
You rest in peace, but still our hearts are breaking.  
Take all our tears and comfort us in sorrow  
until tomorrow.

# JESUS, COME AND STAND AMONG US

Based on John 20:19-31

1. When disciples were frightened,  
so confused that he was dead,  
Jesus came and stood among them:  
"Peace be with you!" he said.

He is risen, risen!  
He was dead but now he lives.  
We were lost but he has found us  
with the life he gives.

2. Can we see you, can we touch you  
like disciples long ago?  
Would it make any difference?  
Do we doubt what we know?

3. Jesus, come and stand among us,  
show yourself to us again.  
We will speak what you tell us,  
we will go where you send.

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## **THE GRASS WITHERS**

The grass withers and the flowers fade,  
the grass withers and the flowers fade,  
the grass withers and the flowers fade,  
but the word of our God lasts  
forever and ever,  
the word of our God lasts forever.

Words: Isaiah 40:8; Music: Robin Mann © 1992

## JACOB STRUGGLED FOR A BLESSING

1. Jacob struggled for a blessing  
in the darkness all night long,  
holding tightly to a stranger –  
could he hear a distant song?  
God of every person's future,  
you gave him a change of name'  
give to us a new direction  
out of struggle, out of pain.

Jesus, you are the name of God,  
Jesus, you are the face of God,  
Jesus, you are the help of God,  
keep us through our night

2. Jesus struggled in the garden  
in the night of blood and tears.  
He was lonely in the darkness,  
though there was an angel near.  
God of hope and transformation,  
it took tears and pain and death  
to destroy the power of evil,  
to give us the Spirit's breath.

3. When we struggle in the darkness,  
take away our fear and doubt.  
In the dirt beneath the surface  
quiet seeds begin to sprout.  
God of great surprise and mystery,  
make us constant in our prayer.  
As we ask and search for answers,  
may we come to know your care.

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## WE ARE SORRY

This is one of the many songs written specifically for the long-running monthly Student Service at St Stephen's (1970-99). Written for a clown service in '92, the song was the confession and absolution for that night. The song is one of many of mine that received a lot of help from my wife, Dorothy (= Gift of God). With her help, the tune is a lot better than when I first wrote it. In that service, the worship leader 'spoke' only with actions, so it was often left to the songs to carry the detailed message. I attempted to incorporate the confession, absolution and prayer of consecration in the one song. Confession of sin, especially in song, is not exactly a popular thing to do in our current church culture— nor in the wider scene. If people don't come up to scratch in performance or morals or achievement there's always an excuse to be found. The doctrine of original sin is not a popular explanation early in the 21st century. (7.6.03) 'We are sorry' talks plain, straightforward language. It doesn't talk 'holy' language. Many, probably the majority of people, think that God-stuff has to be about religious, holy things. I understand it differently and I think Paul did too, copying Jesus, and Martin did as well, copying both of them. The really radical change in thinking about God-stuff comes from Jesus — the God who became human. Not just pretend-human or part-human or holy-human but completely-human while also being completely-God. So we can talk normally to God, just as Jesus did to his Father. We can talk about our fallibility in normal words and expressions: 'We are sorry for the foolish things we do' 'Jesus, help me to be all that I can be' Us humans find it very hard to rid ourselves of the notion that we have to lift ourselves up to God. We think we have to do that with 'holy' words, 'holy' actions, 'holy' thinking. Meanwhile God says 'forget all that'. God becomes one of us, tells us that we don't have to go anywhere, be anything, act a certain way.

1. We are sorry for the foolish things  
we do,  
for the stupid, hurtful words we keep  
on saying,  
for the thoughts that never show  
how much hate and greed we know —  
we are sorry, we are sorry.

2. Please forgive me for the careless  
way I live,  
for the empty goals I find myself  
pursuing,  
for the wasted hours of time,  
treating what is yours as mine —  
please forgive me, please forgive me.

Jesus says your sins have been  
forgiven;  
Jesus says you're free to start again.  
Freedom for the captive,  
healing for the blind and lame.  
Come and drink the water if you're  
thirsty;  
if you're hungry, come and eat the  
bread.  
Everything is ready – step out on the  
road ahead.

3. Set me free from every sin that  
scars my life.  
Fill me with your power, loving Holy  
Spirit.  
May my ego die each day,  
may your life be on display —  
Jesus, help me, Jesus, help me.

4. Jesus, help me to be all that I can  
be,  
and to see the signs you give me for  
direction.  
Help me get to know you more,  
trusting you for what's in store —  
Jesus, help me, Jesus, help me.

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## FROM THE AIR AND FROM THE LIGHT

1992. Airdre Luka is Dale and Heather Hancock's "miracle baby", born after many years of a marriage without children. I had wanted to write a song for her baptism, hadn't done it at the time (lack of time? unready?), but finally wrote this song for the baptism of another child - Jordan Yeomans. Airdre = of/from the air, Luka = of/from the light. Where "Father Welcomes" celebrates the coming home, family images, this focuses on creation, and especially the new creation (2 Cor.5:17). From a St Stephen's Youth Camp (Tania Newhouse?): v.1 CREATION from materials / elements — air, light, water, ground v.2 CREATION of child — from God's love and human love v.3 CREATION / Birth X2 — 1) natural 2) baptism v.4 NEW CREATION i.Death > life ii.natural > Spirit iii. Time > eternal iiiii. Devil > God I started work on it one early morning in January when I woke up and couldn't go back to sleep. I've done this quite often, and I believe it's God who wakes me up on these occasions, with some particular task in mind. (To the person who believes in God, this kind of explanation of such occurrences seems perfectly natural. Others may think the person is slightly bonkers. I'm often a bit reluctant to talk about such "leading" by the Holy Spirit - I like being seen as sane and reasonable, and anyway, it is often practised as a kind of spiritual one-upmanship, e.g. "This is how God led me - I must be more important than you!" Still, there are many people I meet at "the right time", books or movies I'm led to read or see, music I'm led to hear. Spooky? Of course, but the world belongs to God, and God's Spirit is always coming up with new tricks.)

1. From the air and from the light,  
from the water and the ground,  
God, you gave this world its shape,  
made it smell and feel and sound:  
from the crisp of early dawn,  
colder than our skin can bear,  
to the heat of rock and sand  
boiling in the summer glare.

2. And you made this little child —  
God, your act of love is good —  
though the process may be known,  
still its hardly understood.  
This new life is one more sign  
of your kindness to us all,  
born of closeness, two made one;  
like the rain these wonders fall.

3. From the air and from the light  
waters break, a cry is heard;  
still another wonder comes  
from the water and the word:  
son or daughter of the earth,  
rushing blood beneath the skin,  
drowned by God's own flood of  
tears,  
raised with Jesus, free and clean.

4. Resurrected, born again,  
rescued from the power of death;  
child of air and child of light,  
now you breathe the Spirit's breath.  
You can live for timeless days —  
you are not the Devil's toy —  
bought by Jesus, owned by God,  
you are heaven's pride and joy!

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## HERE WE ARE

(also in 'Let's Sing it again' CD & Book)

1988. Written for the sesquicentenary of the Lutheran Church of Australia. I left Horsham at 6.40 am, early May, 1999. I noticed the sky already when I was packing the car. Deep, rich colours, lightening towards dawn. I had to watch the road, but I kept glancing off to the right to see the show. Too little time to appreciate all that beauty . . . And thinking: we humans seem determined to ruin as much of this glorious gift as quickly as possible; instead of enjoying it, we rush about trying to destroy it! How do we say our thankyou's? By conserving, not exploiting. By sustaining, not exhausting. Here we are, just where you've placed us. Thanks for your blue hills and your grey-green leaves. Thanks for the raucous Red Wattlebird, and the sweet White-fronted Honeyeater. Thanks for bottle-brush trees, ragged clouds, and creeping vines.

1. Here we are, under this sky —  
oh, what a land to live in.  
How did we come to be in such a place?  
A sky that talks day after day,  
telling of endless glory,  
the glory of God, the work of his own hands.

But how do we say our thankyou's?  
Anything would be far too small.  
How do we show we care?  
We could try to share.

2. Here we are, under your roof —  
safe and secure you make us.  
You are the rock, the centre of our land.  
Jesus here, speaking our names —  
oh what a gift his word is —  
making us part of his own family.

But how do we say our thankyou's?  
Anything would be far too small.  
How do we show we've heard?  
We could spread the word.

3. Here we are, richer than kings,  
all that we need provided,  
more than enough for this life and beyond.  
Jesus' blood, shed on the cross,  
healing our broken bodies,  
filling us up with his new kind of life.

But how do we say our thankyou's?  
Anything would be far too small.  
How do we pass it on?  
We could sing his song.

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