



*A message from Cally Rogers-Witte, Executive Minister of Wider Church Ministries*

Wider Church Ministries, through the work of our Executive for National Disaster Ministries, Florence Coppola, has been eager to be helpful to those of you who are planning September 11 Services of Remembrance on this fifth anniversary date of that tragedy. To that end, we invited Elizabeth C. Nordbeck, Moses Brown Professor of Ecclesiastical History at Andover Newton Theological School, a seminary of the United Church of Christ, to prepare the thoughts and resources that appear here. We are grateful to her for her eloquent articulation of very sensitive and difficult issues.

In the aftermath of the terrorist attacks of September 11, 2001, the United Church of Christ initiated a “response” link on its website. Within days, dozens—and eventually, thousands—of people wrote in to express their feelings, to share thoughts, and to offer prayers and other liturgical responses to the attacks. The postings reflected a wide variety of responses: anger at the killing of innocents; confusion about the depth and origins of anti-American sentiment; compassion for those affected, directly and indirectly, by the attacks; frustration at the apparent failure of national security systems; fear about domestic safety; even guilt about the perceived complicity of American institutions and policies in causing global terrorism and violence. But despite these very different concerns and opinions, many respondents shared two common convictions. One was that the most effective response to terrorism must begin with knowledge and understanding, not violence. And a second was that we must place our ultimate hope for security in God, not in principalities and powers.

As the fifth anniversary of the September 11 attacks approaches, it's important and appropriate to reflect on that time and our responses to it—as hundreds of United Church of Christ congregations did throughout the autumn of 2001—in worship, prayer, and study. It is important, especially, to remember and honor the men and women who died so tragically. We pray for their families, many of whom continue to struggle with pain, anger and personal hardship. We pray for parents left suddenly single, and for their children, who will never erase the memories of what they saw. We thank God for the brave souls, still living, who served in the midst of crisis—and we recognize that *their* health and well-being have also been affected by September 11. We pray for a city, whose blunted architectural profile is a permanent reminder of loss.

But today, for some, it is impossible to think about September 11 without painful awareness of all that was set in motion by the events of that day. For some, remembering September 11 may mean remembering not only the people who died then, but the now-almost-equal numbers of American men and women who have died since on foreign soil, as well as the countless Afghans and Iraqis who have lost their lives and livelihoods in escalating violence. And for still others, September 11 raises complicated and controversial questions about war, politics, economics, religion, and the clash of cultures in this twenty-first century global village, this troubled world “which God so loves.”

These suggestions for a service of worship are offered, first of all, with the complexity of this moment of remembrance in mind. Prayers and other resources may be used or adapted as desired, to meet the needs and concerns of particular congregations. Whatever convictions each of us holds about the politics of war and the eradication of terrorism—and in the United Church of Christ, as in other Christian communities, we hold diverse and conflicting convictions about these things—our deepest Christian calling is always to the pursuit of peace, in whatever ways it may be effectively found. (“If it is possible, so far as it depends on you, live peaceably with all” [Romans 12:18].)

May God work miracles of healing and reconciliation through whatever worship and prayer opportunities our congregations experience in the coming weeks.

Blessings,



**UNITED CHURCH  
OF CHRIST**



## Call to Worship

Blessings without number  
Joy immeasurable  
Love unconditional  
Arms everlasting and open  
Comfort in every hour and every need  
Acceptance—just as we are  
Mercy in the face of failure:  
These things, unmerited, God grants us abundantly.  
Come, let us worship the God of our salvation!



## Invocation

We are strangers to one another, O God, but never to you. You know the longing of our souls, the sighs too deep for words. In sleeping and in waking, in quiet and in confusion, in despair and in hope, in silence and in sound, you hear the cries of our hearts.

Come this day, O God, and dwell among us. Come, and turn our sorrows into singing, our cares into commitment, our bleak memories into bright promise. Come, and make all things new.

## Prayer of Confession

### **Option One**

*This option focuses explicitly on September 11, and alludes to both the complexity of that event and its aftermath, and the confusion that many have experienced as they struggle to know what to feel and think.*

Merciful God, we gather on this day of remembrance  
to confess our sins—  
But we are not sure what to confess.

**We were not there on September 11. We could not imagine. We did not choose.  
We did not know.**

Yet we know now that, somehow, this event involves *us*—now and here,  
even in these peaceful pews where “atrocious” seems a *world* apart,  
a *word* made for someone else.  
And so we struggle to admit our complicity in sin:

**We confess that as a church, and as individuals,  
we have believed ourselves to be unique and inviolable.  
We have averted our eyes before evil in its myriad forms.  
We have embraced ignorance and indifference,  
and shunned understanding.  
We have acted as if *different* means *deficient*.  
We have given in to anger.  
We have admired hostility and revenge, and rejected compassion and  
forgiveness.**

We were not there, O God, on that day.  
But we are here today, and we have choices before us.  
Today we ask that you will help us claim the memories we want to forget,  
and let them guide us.

**Remind us, we pray, to seek Christ's face in the faces of strangers,  
and among those of whom we don't approve, and whom we don't like.  
Remind us that Christ loves each one equally and unconditionally,  
and that, although we will surely fail, we are called to do the same.  
Remind us that you are the God of all, not only of some.  
Forgive us, we pray, when we are less than loving, and mold us into the  
true sons and daughters of your heart, so that all our words and deeds  
may cry out:  
*Your will be done, in peace. AMEN.***

### **Option Two**

*This option suggests, more generally, our human sinfulness, and the hope that memory can serve as a catalyst for positive change. It may be used without a separate assurance of pardon.*

God of our mothers and fathers, God of all the world,  
We come before you on this day of hard memories, and recall these words of the psalmist:

**“We have committed iniquity, we have done wickedly.  
Our parents, when they were in Egypt,  
did not consider your wonderful works;  
They did not remember the abundance of your steadfast love....”**

But we do remember, O God.

**We remember with shame our ancestors' sinfulness, and our own.  
We remember with anger and bitterness the sins enacted by others upon us, and  
upon those we care for.**

**And we remember that though your people sinned, you saved them for your name's sake; you delivered the Israelites from Pharaoh's hand; you opened the waters for safe passage; you admonished, and you forgave.**

And so we pray to you, O God: help us now to be a people of holy memory. We seek to live in the present, not the past. But our memories are painful, and we are unquiet in their midst. Heal our bitterness, we pray, and keep us from sinning against your will. Save us from fruitless anger and anxiety. But preserve and sanctify our memories for the remaking of your world.

**For we believe, and are wholly confident, that all the saints and sinners, the martyrs and misfits of both past and present—even we ourselves—are in your strong hands, and there will find judgment or rest. In this conviction we find our own rest, and our hope for the future.**

**In gratitude and thanks we pray in the name of Jesus our savior, the Prince of Peace. AMEN.**

### **Assurance of Pardon**

Hear these words of comfort:

In Jesus Christ God accepts us as we are.

In the midst of pain,

When memories will not heal,

When anger overtakes us,

When hostility displaces hospitality,

God comforts. God understands and forgives.

Listen, and rejoice in the love of God that passes understanding.

## Sermon and Scripture lessons

### Options:

- Psalm 27, portions (Trust in God during times of trouble) *The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid? When evildoers assail me to devour my flesh—my adversaries and foes—they shall stumble and fall....*
- Isaiah 6:8 (Our personal commitment to act and respond). *Then I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" And I said, "Here I am, send me!"*
- Job 3:25 (Communal fears). *Truly the thing that I fear comes upon me, and what I dread befalls me. I am not at ease, nor am I quiet. I have no rest, but trouble comes.*
- Proverbs 2: 3-5 (Our need for understanding and knowledge). *If you indeed cry out for insight, and raise your voice for understanding, if you seek it like silver, and search for it as for hidden treasures—then you will understand the fear of the Lord and find knowledge of God.....Then you will understand righteousness and justice and equity, every good path.*
- Luke 22: 45-6 (Grief, prayer, and times of trial). *When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, "Why are you sleeping? Get up and pray that you may not come into the time of trial."*
- Luke 22: 49-51 (Jesus' rejection of violence as a response). *When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?" Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, "No more of this!"*
- John 14: 27, 31 (The peace that Jesus offers). *Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid....Rise, let us be on our way.*
- Romans 8:31, 35, 37 (Our comfort and security in the love of Christ, despite earthly dangers.). *What are we to say about these things? Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril or sword? No, in all these things we are more than conquerors through him who loved us.*
- Romans 12: 18 (The importance of peace.) *If it is possible, so far as it depends on you, live peaceably with all.*

- 1 Corinthians 13: 11-12 (Our human inability to understand all that confronts us.) *For now we see as in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I am fully known.*
- James 2: 14-17 (The importance of action as well as faith.) *What good is it, my brothers and sisters, if you say you have faith but do not have works?....If a brother or sister is naked or lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.*
- 2 Peter 1:5 (The need for knowledge and goodness.) *You must make every effort to support your faith with goodness, and goodness with knowledge.*
- Revelation 18: 16-17(The ephemeral nature of human institutions.). *Alas, alas...For in one hour all this wealth has been laid waste.*

## **Prayers of and for the People/Pastoral Prayers**

### **Option One**

*A variation of this prayer was used in services immediately after September 11. The prayer expresses feelings many shared at that time—and still do in the present—and it calls upon God to help us in our confusion and dismay.*

We pray to God in many ways. We pray with words. We pray with actions. We pray with music. We pray, sometimes, with our tears. But before all these, we pray with silence. And so, in the stillness between words and music and movement, let us pray to God. (Silence).

Who are we, O God, that you are mindful of us?  
We are the bystanders, the ones left disquieted and helpless.  
The things we have feared have come upon us;  
    what we have dreaded has happened,  
And we are filled with confusion.

Who are we, Lord, that you are mindful of us?  
We are the wounded and hurting, the ones whose groans pour out like water.  
We are crushed in body and in spirit;  
    we find no solace among the living,  
And we are filled with fear.

Who are we, O God, that you are mindful of us?  
We are the survivors, the ones who seek to understand and to act.  
We are burdened by a cacophony of angry voices;  
    we find no help in human wisdom,  
And we are filled with despair.

Who are we, O God?  
In these times of trial there is much we do not know.  
But *this we know*:  
Whoever we are, whatever we do, you are mindful of us.  
Your everlasting arms will comfort all who come to you,  
And your judgment will fall down upon those who do not follow your ways of love.

Help us, we pray, to live peaceably with the things we know, and the things we cannot know.  
Grant us the grace to speak hope in the midst of despair.  
Grant us the courage to return love for hatred.  
Grant us the wisdom to believe that vengeance is yours, not ours.  
And grant us the compassion to minister to those for whom despair and hatred are the bitter fuel that keeps body and soul together.

We pray in the deep confidence that this world is yours, and all that is in it. And we pray in the name of the One who came to save us, the Prince of Peace—even Jesus Christ our brother and our savior. AMEN.

### **Option Two**

*This litany offers prayers for the victims of the September 11 attacks, as well as for others directly and indirectly affected. Brief silence may be observed after each petition. Specific petitions can, of course, be added and/or eliminated. The prayers may be introduced by specific comments about September 11, as desirable in particular congregational settings.*

One: Let us pray. God of all, compassionate One, you have told us to choose life, that others may live; and in Christ Jesus you have shown us the way. Yet we know that choices are not always ours to make. On this memorial day, we lift up before you both the dead and the living; we remember those whose choices have ended and those with choices still ahead, confident that *all* are under your loving and chastening care. God of life, hear our prayers:

One: We pray for the innocent, whose lives were lost swiftly and in violence.

**All: May they forever find shelter with you.**

One: We pray for the faithful, whose lives were lost in service to others.

**All: May they forever find shelter with you.**

One: We pray for the wounded, whose lives are damaged in body and spirit.

**All: Comfort and heal them, and give them strength.**

One: We pray for the young, whose lives are marred by anxiety and loss.

**All: Comfort and heal them, and give them strength.**

One: We pray for the fearful, whose lives are truncated by worry and confusion.

**All: Comfort them, and give them peace.**

One: We pray for the angry, whose lives are fuelled by hatred.

**All: Show them your way of love.**

One: We pray for the poor, whose lives are ruled by hungers of body and mind.

**All: Fill their emptiness with abundance.**

One: We pray for the powerful, whose choices signal life or death for others.

**All: Grant them wisdom and compassion.**

One: We pray for the peacemakers, whose lives are daily in harm's way.

**All: Protect them, and grant them mercy in time of trial.**

One: These things and all things we ask in the name of the One who came to offer us life, and life abundant, even Jesus Christ our Savior. **Amen.**

### **Option Three**

*This much more general prayer lifts up before God some of the global problems and difficulties that both preceded and followed the events of September 11; it places these in a wider historical and biblical context, and asks for God's help. While it is clearly a Christian prayer, its broad references to "God's people" are intended to include people of other (Abrahamic) faiths, as well.*

O God, you have been our dwelling-place in all generations.

We come before you on this day of remembrance, seeking your presence. What we have, we bring: our memories and our pain; our hopes and our fears; our doubts and our certainties. Hear now the prayers of your people:

O God, you have been our dwelling-place in all generations.

We lift up before you a generation ravaged by war and injustice, and brutalized by the rage these both breed.

Long ago your people heard that peace and justice should nourish the lands like an everflowing stream. Forgetting this, we have substituted swords for plowshares, power and privilege for justice. Righteous God, in your wisdom reveal to your children not the path of power and might, but the hard road of servanthood and sharing and sacrifice.

O God, you have been our dwelling-place in all generations.

We lift up before you a generation that struggles at the brink of despair.

Long ago you led your children Abraham and Sarah, and their children, and their children's children, on a wilderness journey, sustained by the promise of a future free from wandering and wanting. Forgetting these things, your children today fear even to begin the journeys to which they are called, knowing how far there is to go, and how dangerous the path. Companion God, befriend us on our many journeys, encircle us with your everlasting arms, and keep our eyes on the prize you have promised.

O God, you have been our dwelling-place in all generations.

We lift up before you a generation in search of leadership.

Long ago you sent the world a savior, whose life of love showed us a better way. Forgetting his example, your children have placed their trust in violence and empty promises. Loving God, in your gentleness free us—and all who are in positions of authority—from the need to control and dominate, to be first and strongest, lest we come to believe such things are both good and possible.

Lord, you have been our dwelling-place in all generations.

We lift up before you a generation that by many different names calls itself the people of God.

Long ago your Son called all the people to become one. Forgetting his prayer, we have by fission and fracture lifted up our own narrow visions as final. Triune God, in your wholeness make us whole, and empower this rent body to work for the glory and peace of your realm.

God of the past, and the present, and the future,

We in this small corner of your vast globe lift up before you our selves.

Long ago your Son commissioned those whom he loved to be lights in a faltering and broken world; and they went forth with joy. We are not one generation, but many; we are not one race, or nationality, or faith, but many. Yet we share common cause in our desire to be yours. We have not forgotten what our forebears knew well: that the greatest joy of all is to do your work, and to discover your loving will. Holy God, grant to us the costs and joys of true discipleship.

Now we ask your blessing and your commissioning as we face a future that is both shadowed with ambiguity, and fertile with possibility.

If we are anxious, may we recall your assurance.

If we are lonely, may we feel your presence.

If we are confused, may we trust your Word.

Be for us, we pray, the strength in our hands, the compassion in our hearts, the wisdom in our minds, and the love empowering our lives.

In Jesus' name, and through his holy grace, we pray. AMEN

## **Closing Prayer of Comfort and Commitment**

*In response to reflection and remembrance, some pastors may want to offer a congregational prayer of both comfort and commitment at the end of the service, reflecting the hope that our still-speaking God will offer us new light and truth for our own and the world's sake. This prayer evokes images of September 11 and events following, and combines them with the idea of a living, "green space" on the site of the World Trade Center.*

Be present with us, O God, for we would be your people.

Prepare our hearts for loving, we pray.

When joy is captive to pain,

When dreams lie buried, and hope turns to ashes—

When brittle memories of the past crowd out the future's bright promise,

Bring us into your light, and soften our hearts for  
the seeds of your grace.

**Make us like a watered garden, like a flowing spring whose waters never fail.**

Be present with us, O God, for we would be your people.

Open our minds for new learning, we pray.

When fears narrow our vision,

When our longing for security makes us deaf to the cries of the dispossessed,

When all we know seems to define all that is—

Surprise us with your light and truth, and ready us for revelation each day.

**Make us like a watered garden, like a flowing spring whose waters never fail.**

Be present with us, O God, for we would be your people.

Prune our rebellious spirits for growing, we pray.

When we seek power instead of peace,

When we offer to the hungry and hurting blame instead of bread,

When we refuse to walk together, neighbor with neighbor, in all your ways—

Cut down the wanton, wayward places in us, and bend us to your will.

**Make us like a watered garden, like a flowing spring whose waters never fail.**

**Be our light for dark days,**

**Our rain for parched seasons,**

**Our wind for scattering seeds of new life,**

**And send us forth in Jesus' name to serve. AMEN.**

## **Benediction**

### **Option One**

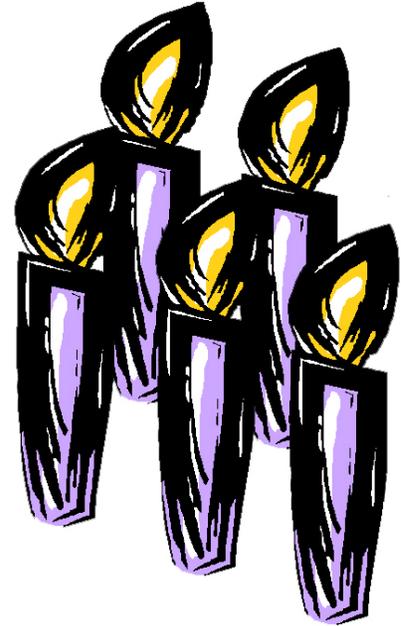
You came to us, O God, in Christ,  
bone of our bone, flesh of our flesh,  
and became our servant.  
Bless now, we pray, all who would mold their lives  
to follow in your servant steps.

Because we have heard your call,  
send us out in confidence.  
Because we have known your despair,  
send us out in humility.  
And because we have seen your empty tomb,  
and walked with you on countless Emmaus roads,  
send us out in joy,  
to be your risen presence in a world waiting for peace.  
**Amen.**

### **Option Two**

For all who now leave here comforted and emboldened  
to live by your Word of truth,  
We ask your benediction.

May they go on their way to bless bread for the  
hungry in body and spirit;  
May they go on their way to bring Easter into the lives  
of the hopeless and hurting;  
May they go on their way to be your heart and hands  
in this unbelieving and forgetful world. **Amen.**



## **A Note on Visual Aids for Worship**

In preparing this service, worship leaders may wish to use one or more visual aids; these will, of course depend on the overall focus of the service. Some suggestions:

- An empty chair, representing those who died.
- Stones and bricks piled randomly, representing the destruction and the fragility of human institutions. Flowers may be placed on the stones, to represent the promise of life even in the midst of death.
- Photographs or photographic projections: of particular individuals (especially if these are known to members of the congregation) or of the World Trade Center.

## **Hymns**

*The New Century Hymnal offers many possible hymns for a service of remembrance and commitment. The following are some suggestions that can be used at the beginning, middle and end of the service. Hymns are listed numerically as they appear in NCH, with number following name.*

*O My Soul, Bless Your Creator* (13). References God's healing of suffering, and redemption from destruction through the ages.

*Guide Me, O My Great Redeemer* (18). The might of God in guiding us on the journey of life.

*There's a Wideness in God's Mercy* (23). The compassion and mercy of God for our trials and failings.

*O, God Our Help in Ages Past* (25). God has been, and will be, our help and hope in all trials.

*Our God, to Whom We Turn* (37). God is our rock in the midst of trial and confusion.

*Hope of the World* (46). Christ heals wounds and "speaks to our fearful hearts."

*O Praise the Gracious Power* (54). God allays our fears and unites "neighbors far and near."

*O Spirit of God* (60). The Holy Spirit comforts and illumines.

*God is Truly With Us* (68). The presence of God is unailing.

*Come, God, Creator, Be Our Shield* (69). Trinitarian assurance of God's caring.

*Go, My Children, with My Blessing* (82). Assurance that, upon dispersing, all may expect God's continued presence and blessing.

*Now the Green Blade Rises* (238). An Easter hymn of general application: love rises from the ashes.

*Creator God, Creating Still* (278). Trinitarian hymn that speaks of the empowering, sustaining God.

*Breathe on Me, Breath of God* (29). We seek to be more godly in thought, word, and deed.

*Give Thanks for Life* (297). Thanksgiving for all who have lived, and loved, in God's light.

*O Savior, for the Saints* (298). Thanks for those who have lived, died, and suffered in Christ.

*For All the Saints* (299). Thanks for the faithfulness of many, and hope that the great cloud of witnesses may inspire us.

*We Are Your People* (309). Understanding and unity across boundaries of race and culture.

*We Limit Not the Truth of God* (316). Referencing the reported words of Pilgrim Pastor John Robinson, this hymn names the "new light and truth" that God has for us.

*God of Our Life* (366). Trust in God's unfailing mercies, in past, present, and future.

*Sheltered by God's Loving Spirit* (368). God's love is experienced in the midst of pain.

*Faith of the Martyrs* (381). Reworking of "Faith of Our Fathers," emphasizing the power of life lived according to God's ways.

*For the Faithful Who Have Answered* (384). Praise for the faithful who have served in courage and obedience.

*Blessed Be the Tie That Binds* (393). Familiar hymn celebrating Christian unity through life and in death.

*My Hope Is Built on Nothing Less* (403). Trust in Jesus, the rock, in times of trial.

*Give Up Your Anxious Pains* (404). Prayer for trust in, and clarity from, God during times of "raging storm."

*How Firm a Foundation* (407). Trust in God for refuge during times of trial.

*If You But Trust in God to Guide You* (410). Words of comfort in times of want.

*God's Actions, Always Good and Just* (415). Knowledge of God's actions, truth, and righteousness sustains us amidst life's "seeming maze."

*This Is a Day of New Beginnings* (417). A hymn expressing the need to "remember and move on."

*Great Is Your Faithfulness* (423). Praise to God for God's presence with us at all times.

*In the Bulb There Is a Flower* (433). A "hymn of promise": God brings new life, even when we don't expect it.

*God of Grace and God of Glory* (436). Praise for God who "grants us wisdom and courage" in the many trials we face.

*When Peace, Like a River* (438). God grants peace in the midst of trials and sorrows.

*A Mighty Fortress Is Our God* (439). A favorite hymn of praise to God who, through Christ, will be present when trials "threaten to undo us."

*Lift Your Heads, O Martyrs, Weeping* (445). Assurance that, through all trials, we are in God's safe keeping.

*Be Not Dismayed* (460). Assurance that God will take care of all who are in trial and danger.

*Let Us Hope When Hope Seems Hopeless* (461). Encouragement to believe in the power of hope even in the midst of despair.

*I Look to You in Every Need* (463). "Mourning turns into praise" when we look to God in need.

*Unto the Hills, We Lift Our Longing Eyes* (466). God supplies our security in times of war and trial.

*God's Eye Is On the Sparrow* (475). God cares for even the smallest of God's creatures, and this gives us hope.

*My Life Flows On in Endless Song* (476). A favorite expression of trust in God despite "prison cells and dungeons vile."

*God Is My Shepherd* (479). A reworking of Psalm 23, expressing the sufficiency of God's care in times of trial.

*O Come to Me, You Weary* (484). God's presence with, and care for, those who are sad and lost.

*O Love That Will Not Let Me Go* (485). God's love "seeks us through our pain."

*Be Still, My Soul* (488). Through change, grief, and pain, God will provide.

*We Who Would Valiant Be* (494). When we trust in God, we can deal with whatever befalls us.

*Sweet Hour of Prayer* (505). Prayer relieves us when we are burdened.

*I Need You Every Hour* (517). We need God's presence "in joy or in pain."

*God, Speak to Me That I May Speak* (531). Our responsibility to share our knowledge of God with others.

*Come, Labor On* (532). A hymn of commitment to do God's will.

*Christian, Arise and Act Your Creed* (537). We are called to "let our prayers be our deeds."

*Standing at the Future's Threshold* (538). The future calls us to new acts of vision and witness.

*Where Cross the Crowded Ways of Life* (543). A familiar prayer for Christ's presence amidst the diverse "multitudes" of humanity.

*There Is a Balm in Gilead* (553). A powerful African-American spiritual that comforts those who are burdened.

*Out of the Depths, O God, We Call* (554). In our pain, we call to God for healing.

*O God of Love, O God of Peace* (571). A prayer for the cessation of wars, and expressing trust in God.

*For the Healing of the Nations* (576). A hymn of prayer for release from "war and hatred."

*Lead Us from Death to Life* (581). The "World Peace Prayer" in song, seeking God's "way of compassion."

*O God of Earth and Altar* (582). Trust in "earthly rulers" may falter, but trust in God is sure.

*This Is My Song* (591). A reworking of Sibelius' familiar hymn, expressing the desire of all nations for peace.