

## A HYMN OF PRAISE FROM THE EARTH<sup>i</sup>

1. O God have mercy upon us and bless us with the light streaming from your face.
2. And so that here on earth we know and walk your ways, restore us back to health again.
3. May every person , every creature become an instrument of praise to you,
4. And may you be the song that makes us glad, and every nation sings with joy, for your pure justice reigns and rules, guiding all with equal hand.
5. May every creature, every person, then, be an instrument of praise,
6. And earth itself abound with fullness yet unknown, as you alone become "Our God" for everyone.
7. Your blessing fill us full, and cover us and earth with awe from edge to edge.

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### <sup>i</sup> NOTES

1. This is an anthem that could be said by any human being from any culture and from any part of the world.
2. As oppose to a narrow conception of the divine, this psalm is one that can be shared by all people.

### MEDITATION

- A. Our task as contemporary creatures is not simply to pray for ourselves, or narrowly for those around us who are dear to us, but to give voice for the whole earth. This is what it means to become an "instrument of praise" through which the whole creation speaks. Imagine yourself as creation's voice, as an instrument through which those without voice can enter with praise the presence<sup>4</sup> of God.
- B. A movement towards a new fullness is expressed in this prayer. The earth is full of the beauty of the light streaming from the face of God, but it is also moving towards something even more beautiful. This is the vision of the future treasured by the Semitic traditions. Reflect upon your vision of the future of the world. There is often a wide gap between the vision of the beauty held out for the world, and the experience of pain and ugliness we find within it. Those who pray hold those two regions together, and will not let them fall apart.
- C. As you pray this prayer, imagine yourself praying for those human beings who have lost hope that such a future might ever exist.

This translation, the notes and the meditation points are from "**Ancient Songs Sung Anew: the psalms as poetry**" by Lynn C. Bauman