

All Who Hunger, Gather Gladly 509

1 All who hun-ger, gath-er glad - ly; ho - ly man-na is our bread.
 2 All who hun-ger, nev - er strang-ers, seek-er, be a wel-come guest.
 3 All who hun-ger, sing to - geth - er; Je - sus Christ is liv - ing bread.

Come from wil-der-ness and wan-dering. Here, in truth, we will be fed.
 Come from rest-less-ness and roam-ing. Here, in joy, we keep the feast.
 Come from lone - li - ness and long - ing. Here, in peace, we have been led.

You that yearn for days of full-ness, all a-round us is our food.
 We that once were lost and scat-tered in com-mu-nion's love have stood.
 Blest are those who from this ta - ble live their days in grat-i - tude.

Taste and see the grace e - ter - nal. Taste and see that God is good.

The United Church of Canada minister who wrote this text was introduced to shape note tunes at the 1990 Hymn Society conference in Charleston, South Carolina. Afterwards she vacationed with friends nearby and worked out this text while humming this tune as she walked up and down the beach.

504 We Come as Guests Invited

1 We come as guests in - vit - ed when Je - sus bids us dine,
 2 We eat and drink, re - ceiv - ing from Christ the grace we need,
 3 One bread is ours for shar - ing, one sin - gle fruit - ful vine,

his friends on earth u - nit - ed to share the bread and wine;
 and in our hearts be - liev - ing on him by faith we feed;
 our fel - low - ship de - clar - ing re - newed in bread and wine:

the bread of life is bro - ken; the wine is free - ly poured
 with won - der and thanks - giv - ing for love that knows no end,
 re - newed, sus - tained, and giv - en by to - ken, sign, and word,

for us, in sol - emn to - ken of Christ our dy - ing Lord.
 we find in Je - sus liv - ing our ev - er - pres - ent friend.
 the pledge and seal of heav - en, the love of Christ our Lord.

Without attempting to unravel the mystery of Christ's presence in the bread and wine, the central stanza of this text affirms that we are nourished by faith rather than by understanding. This hopeful text is reinforced by a gentle 16th-century tune created for a secular text.