

**Lord of the Dance** by The Dubliners: This is the story of the life of Christ.

I danced in the morning  
When the world was begun,  
And I danced in the moon  
And the stars and the sun,  
And I came down from heaven  
And I danced on the earth,  
At Bethlehem  
I had my birth.

Dance, then, wherever you may be,  
I am the Lord of the Dance, said he,  
And I'll lead you all, wherever you may be,  
And I'll lead you all in the Dance, said he

I danced for the scribe  
And the pharisee,  
But they would not dance  
And they wouldn't follow me.  
I danced for the fishermen,  
For James and John  
They came with me  
And the Dance went on.

Dance, then, wherever you may be,  
I am the Lord of the Dance, said he,  
And I'll lead you all, wherever you may be,  
And I'll lead you all in the Dance, said he

I danced on the Sabbath  
And I cured the lame;  
The holy people  
Said it was a shame.  
They whipped and they stripped  
And they hung me on high,

Source: [LyricFind](#)  
Songwriters: Ronan Hardiman  
Lord of the Dance lyrics © Bardis Music, Usa Attn: Peter Bardon

And they left me there  
On a Cross to die.

Dance, then, wherever you may be,  
I am the Lord of the Dance, said he,  
And I'll lead you all, wherever you may be,  
And I'll lead you all in the Dance, said he

I danced on a Friday  
When the sky turned black  
It's hard to dance  
With the devil on your back.  
They buried my body  
And they thought I'd gone,  
But I am the Dance,  
And I still go on.

Dance, then, wherever you may be,  
I am the Lord of the Dance, said he,  
And I'll lead you all, wherever you may be,  
And I'll lead you all in the Dance, said he

They cut me down  
And I leapt up high;  
I am the life  
That'll never, never die;  
I'll live in you  
If you'll live in me -  
I am the Lord  
Of the Dance, said he.

Dance, then, wherever you may be,  
I am the Lord of the Dance, said he,  
And I'll lead you all, wherever you may be,  
And I'll lead you all in the Dance, said he



### Music Selections for St. Patrick's Day 2022

The prayers and music all tell important stories and help us realign with God. Today's music begins with creation, develops throughout the service to end with the Postlude of Psalm 23 into the life and death of Christ. The meanings of some of the lesser-known pieces are included here.

#### Prelude

“The Ash Grove” into “The Rowan Tree”

Celtic druids believed that Men were forged from the Ash tree, and Women from the Rowan. In today's medley, the two tunes, The Ash Grove and The Rowan tree are woven together to represent the beginnings of the creation story. These beliefs predate Christianity, yet they show us that every culture has a creation story. The feminine Rowan tree is traditionally planted next to doors to protect the home from evil, sorcery, and the like. The masculine Ash represents strength and healing, and in the story of St. Patrick, its branch was used to get rid of the snakes.

#### The Ash Tree:

The ash is the tree that represents The Tree of Life, with its tall branches reaching up into the heavens and its vast root system spread deep below the Earth. In 665, most of the ash trees were chopped down by the Christians as they proclaimed victory over paganism. Ironically, some pagan traditions and trees were adopted by the Christians and linked to saints. The Ash, prized for its strength and healing powers, is part of the olive family. In Ireland, the ash, the tallest of all trees native to Ireland, was considered one of the three sacred trees. After a common ash has been cut down, it is able to re-sprout and start growing again. The Ash was also sacred to the Druids because, as the Tree of Life, it connects the inner self to the outer worlds. The ash tree is a symbol of connections and creativity, and of transitions between the worlds.

### The Rowan Tree

The feminine Rowan trees are often associated with humanity, perseverance, and life. This is further backed by the story of creation. According to the Druids, the Rowan is known as the "portal tree." It is considered the threshold, between this world and otherworld, or between here and wherever you may be going. Rowan Tree takes its name from Celt and Scottish legends that tell of the magical Rowan tree symbolizing beauty, privacy, peace and sanctuary. This tree was one of high magic, and was supposed to have magical powers. Its round wattles, spread with newly-flayed bulls' hides, were used by the Druids as a last extremity for compelling demons to answer difficult questions."

According to tradition, the tree would normally be planted at the door of the house for protection from evil spirits and give the occupants privacy, peace, and refuge. It is a tree said to belong to the fairy folk who can be seen dancing in circles surrounded by Rowan trees when the moon is full. Rowan trees are a sacred tree in Celtic culture and are still worshipped and revered in Celtic countries around the world today. The tree symbolizes the fragility of life, motherhood, birth, blood, protection, and survival. The slender, fragile branches of the leaves, the distinctive red berries and the fleeting appearance of the white blossom symbolize femininity, birth, and life.

### The Offertory: "St. Patrick's Breastplate"

As we sing St. Patrick's Breastplate, please lift all the words to God and claim these invocations for yourselves. This litany by St. Patrick protects us through invocation of the virtues of the natural world: the sun, fire, lightning, wind, etc. invocation of various aspects of God – his wisdom, his eye, his ear, his hand, etc. lists of the things against which protection is required, including false prophets, heathens, heretics, witches and wizards.

The first five sections of the prayer or hymn begin "I bind unto myself today," followed by a list of sources of strength that the prayer calls on for support.

The text is conventionally divided into eleven sections:

1. Invocation of the Trinity.
2. Invocation of Christ's baptism, death, resurrection, ascension and future return on the last day.
3. Invocation of the virtues of angels, patriarchs, saints and martyrs.
4. Invocation of the virtues of the natural world: the sun, fire, lightning, wind, etc.
5. Invocation of various aspects of God – his wisdom, his eye, his ear, his hand, etc.

6. Lists of the things against which protection is required, including false prophets, heathens, heretics, witches and wizards (druids)
7. Brief invocation of Christ for protection
8. Repeated invocation of Christ to be ever present (Christ with me, Christ before me, Christ behind me, etc.)
9. Continuation of the theme of Christ within every man
10. Repetition of the first verse
11. Short stanza in Latin (invoking Psalm 3:8, "Salvation is the Lord's")

**Postlude:** "Brother James' Air: and : "Lord of the Dance"

**James Leith Macbeth Bain** (1860–1925), a Scottish hymn writer, religious minister and author who became known to his peers as **Brother James**. He is remembered for his religious publications, as well as the hymn tune "Brother James's Air."

### Brother James' Air (Psalm 23)

The Lord's my Shepherd, I'll not want.  
He makes me down to lie  
In pastures green; He leadeth me  
The quiet waters by.  
He leadeth me, He leadeth me,  
the quiet waters by.

My soul He doth restore again;  
And me to walk doth make  
Within the paths of righteousness,  
Ee'n for His own Name's sake.  
Within the paths of righteousness,  
Ee'n for His own Name's sake.

Yea, though I pass through shadows death,  
Yet will I fear no ill;

*Music by James L. Macbeth Bain (1890)*

*Lyrics by King David (1000 B.C.)*

For Thou art with me; and Thy rod  
And staff me comfort still.  
Thy rod and staff they comfort still  
They comfort still.

My table Thou hast furnishd  
In presence of my foes;  
My head with oil thou dost anoint,  
And my cup overflows.  
My head thou dost with oil anoint,  
And my cup overflows.

Goodness and mercy all my days  
Will surely follow me;  
And in my father's heart always  
My dwelling place shall be