

Montreat Summer Hymn sing Sunday, July 5, 2020

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Friends, as with other kinds of online worship and music, you might wish to sing, to read along, or to listen. These are all ways to connect to hymns. This will be an adventure, and it will be good to be together, even if we are remote!



Photo by Jeremy Roberts

God Welcomes All

399

The musical score is written for two staves, Treble and Bass, in 4/4 time with a key signature of one sharp (F#). The melody is simple and repetitive, using chords and single notes. The lyrics are written below the staves.

God wel - comes all, strang - ers and friends;

God's love is strong and it nev - er ends.

This "short song," as the Iona Community calls it, can be especially effective as a means of setting a welcoming tone for a service (especially an ecumenical one). Like most such songs, it needs to be sung several times, adding and improvising harmony with each repetition.

TEXT: John L. Bell, 2008

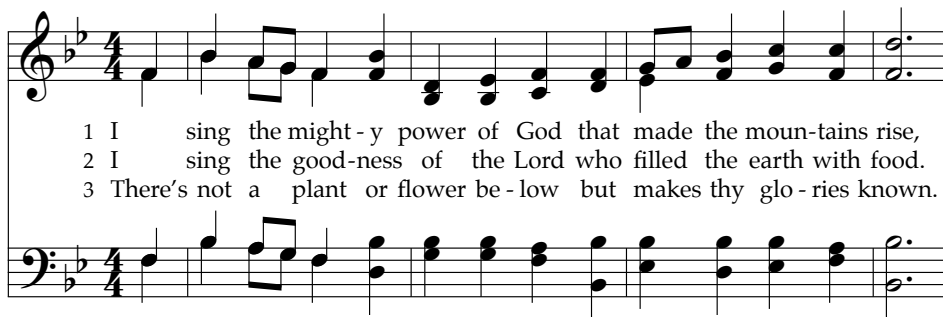
MUSIC: South African song; transcr. John L. Bell, 2008

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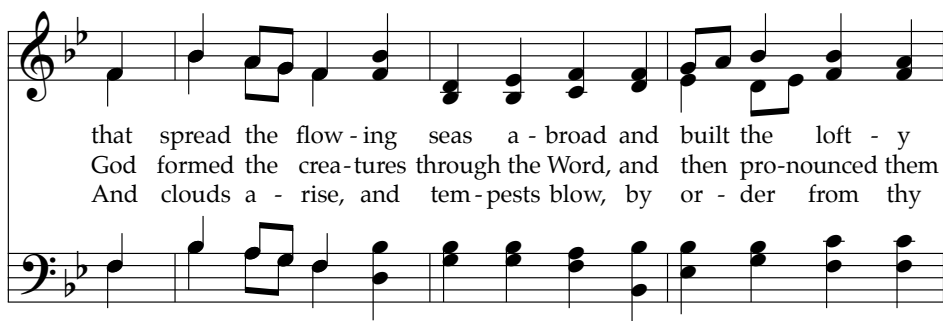
THEMBA AMEN

4.4.9

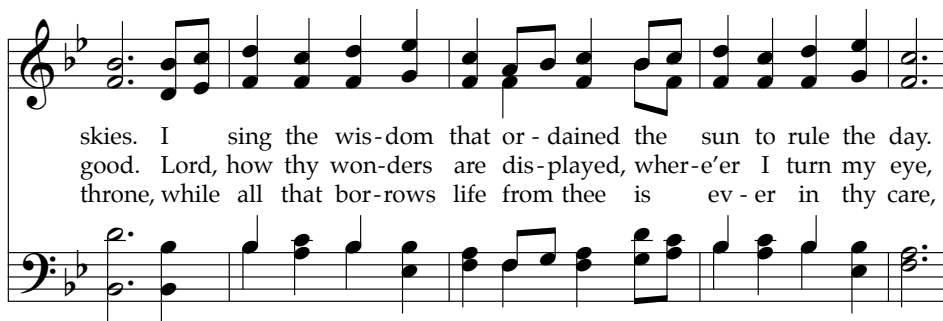
32 I Sing the Mighty Power of God



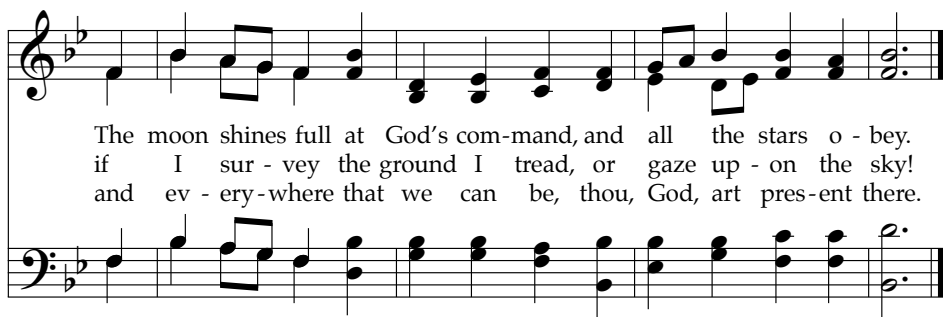
1 I sing the might-y power of God that made the moun-tains rise,
 2 I sing the good-ness of the Lord who filled the earth with food.
 3 There's not a plant or flower be-low but makes thy glo-ries known.



that spread the flow-ing seas a-broad and built the loft-y
 God formed the crea-tures through the Word, and then pro-nounced them
 And clouds a-rise, and tem-pests blow, by or-der from thy



skies. I sing the wis-dom that or-dained the sun to rule the day.
 good. Lord, how thy won-ders are dis-played, wher-e'er I turn my eye,
 throne, while all that bor-rows life from thee is ev-er in thy care,



The moon shines full at God's com-mand, and all the stars o-bey.
 if I sur-vey the ground I tread, or gaze up-on the sky!
 and ev-ery-where that we can be, thou, God, art pres-ent there.

With minimal revision this text brings together six of the eight four-line stanzas in an 18th-century hymn written for children and originally headed "Praise for Creation and Providence." The anonymous German tune provides a fitting sense of breadth and wonder.

282 Come Down, O Love Divine

1 Come down, O Love Di - vine; seek out this soul of mine,
 2 O let it free - ly burn, till earth - ly pas - sions turn
 3 And so the yearn - ing strong, with which the soul will long,

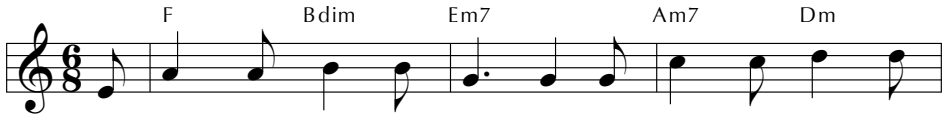
and vis - it it with your own ar - dor glow - ing.
 to dust and ash - es in its heat con - sum - ing.
 shall far out - pass the power of hu - man tell - ing.

O Com - fort - er, draw near; with - in my heart ap - pear,
 And let your glo - rious light shine ev - er on my sight,
 For none can guess God's grace, till Love cre - ates a place

and kin - dle it, your ho - ly flame be - stow - ing.
 and clothe me round, the while my path il - lum - ing.
 where - in the Ho - ly Spir - it makes a dwell - ing.

This *lauda spirituale*, a kind of vernacular Italian sacred song from the late Middle Ages and Renaissance, was translated into English in the 19th century but received little notice until this tune (named for the composer's birthplace) was created for *The English Hymnal*.

A Stable Lamp Is Lighted 160



1 A sta - ble lamp is light - ed whose glow shall wake the
 2 This child through Da - vid's cit - y shall ride in tri - umph
 3 Yet he shall be for - sak - en, and yield - ed up to
 4 But now, as at the end - ing, the low is lift - ed



sky; the stars shall bend their voic - es, and ev - ery stone shall
 by; the palm shall strew its branch - es, and ev - ery stone shall
 die; the sky shall groan and dark - en, and ev - ery stone shall
 high; the stars shall bend their voic - es, and ev - ery stone shall



cry. And ev - ery stone shall cry, and
 cry. And ev - ery stone shall cry, though
 cry. And ev - ery stone shall cry, for
 cry. And ev - ery stone shall cry, in



straw like gold shall shine; a barn shall har - bor
 heav - y, dull, and dumb, and lie with - in the
 hearts made hard by sin: God's blood up - on the
 prais - es of the child by whose de - scent a -



heav - en, a stall be - come a shrine.
 road - way to pave his king - dom come.
 spear - head, God's love re - fused a - gain.
 mong us the worlds are rec - on - ciled.

Guitar chords do not correspond with keyboard harmony.

The doubled lines in each stanza of this reflection on Christ's birth and death echo his saying (Luke 19:40) that creation will praise him if people are silent. This text by a former Poet Laureate of the United States is set to a lullaby-like tune specially composed for it.

79 Light Dawns on a Weary World



1 Light dawns on a wea - ry world when eyes be - gin to
 2 Love grows in a wea - ry world when hun - gry hearts find
 3 Hope blooms in a wea - ry world when crea - tures, once for -



see all peo - ple's dig - ni - ty. Light dawns on a
 bread and chil - dren's dreams are fed. Love grows in a
 lorn, find wil - der - ness re - born. Hope blooms in a



wea - ry world: the prom - ised day of jus - tice comes.
 wea - ry world: the prom - ised feast of plen - ty comes.
 wea - ry world: the prom - ised green of E - den comes.

Refrain



The trees shall clap their hands; the dry lands, gush with springs;



the hills and moun - tains shall break forth with sing - ing!



We shall go out in joy, and be led forth in peace,



as all the world in won - der ech - oes sha - lom.

This is a hymn whose tune came first. Upon hearing it, the author recalled the watered garden of Isaiah 58:11, which in turn led to Isaiah 55:12, paraphrased in the refrain. Then came the stanzas, organized around their first two words: Light dawns, Love grows, Hope blooms.

There Is a Balm in Gilead 792

Refrain

There is a balm in Gil-e-ad to make the wound-ed whole;

Fine

there is a balm in Gil-e-ad to heal the sin-sick soul.

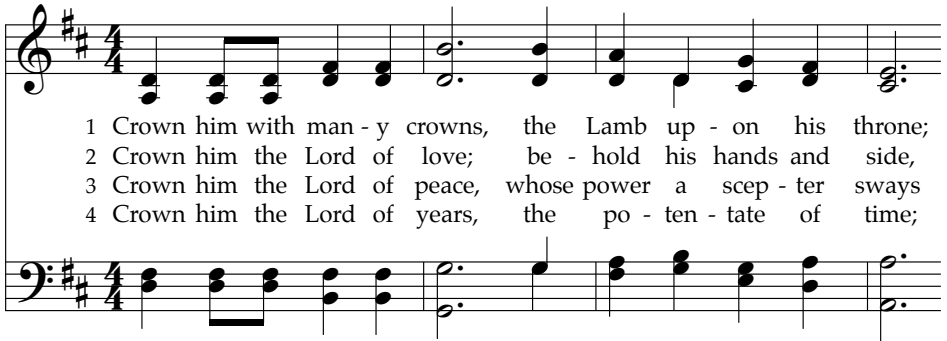
1 Some-times I feel dis-cour-aged, and think my work's in vain, but
 2 Don't ev - er feel dis-cour-aged, for Je-sus is your friend, and
 3 If you can-not preach like Pe - ter, if you can-not pray like Paul, you can

to Refrain

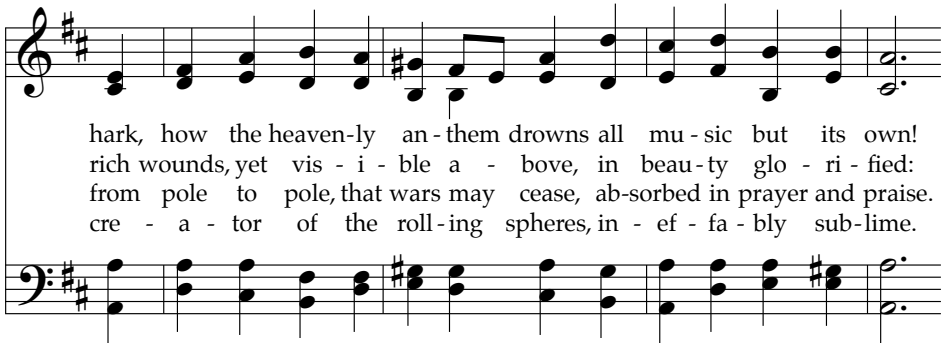
then the Ho-ly Spir - it re-vives my soul a - gain. There is a
 if you lack for knowl-edge, he'll not re-fuse to lend. There is a
 tell the love of Je - sus and say, "He died for all." There is a

This African American spiritual offers a long-delayed answer to the prophet Jeremiah's question, "Is there no balm in Gilead?" (Jeremiah 8:22). No earthly remedy can compare with the healing that comes from a sense of God's presence; nothing else can heal "the sin-sick soul."

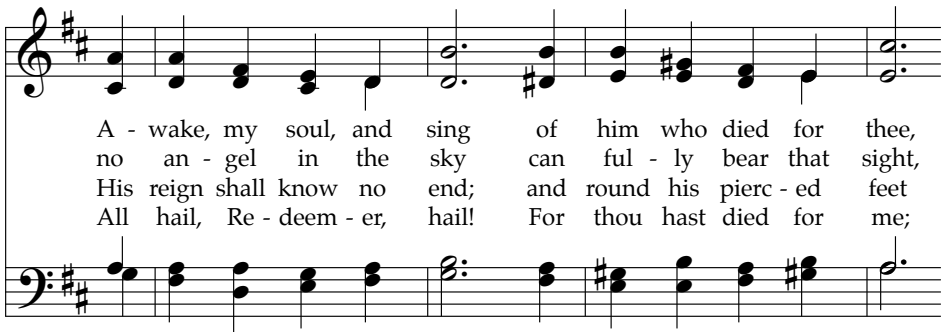
Crown Him with Many Crowns 268



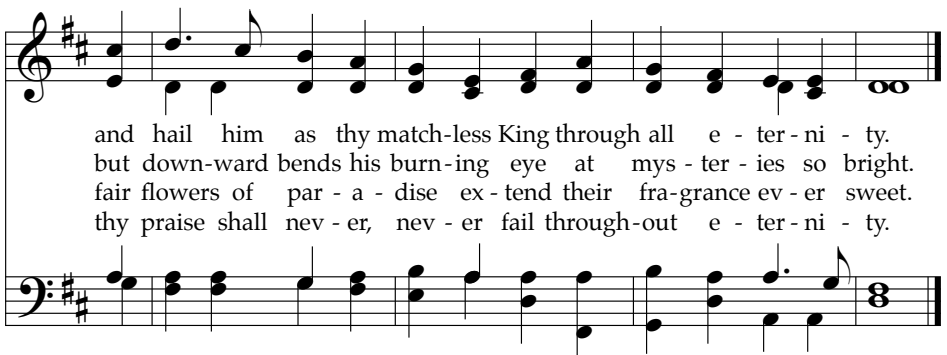
1 Crown him with man - y crowns, the Lamb up - on his throne;
 2 Crown him the Lord of love; be - hold his hands and side,
 3 Crown him the Lord of peace, whose power a scep - ter sways
 4 Crown him the Lord of years, the po - ten - tate of time;



hark, how the heaven-ly an - them drowns all mu - sic but its own!
 rich wounds, yet vis - i - ble a - bove, in beau - ty glo - ri - fied:
 from pole to pole, that wars may cease, ab - sorbed in prayer and praise.
 cre - a - tor of the roll - ing spheres, in - ef - fa - bly sub - lime.



A - wake, my soul, and sing of him who died for thee,
 no an - gel in the sky can ful - ly bear that sight,
 His reign shall know no end; and round his pierc - ed feet
 All hail, Re - deem - er, hail! For thou hast died for me;




and hail him as thy match-less King through all e - ter - ni - ty.
 but down-ward bends his burn-ing eye at mys - ter - ies so bright.
 fair flowers of par - a - dise ex - tend their fra-grance ev - er sweet.
 thy praise shall nev - er, nev - er fail through-out e - ter - ni - ty.

This text is so familiar that it is easy to miss all its paradox, mystery, suffering, and beauty; it rewards careful reading and meditation outside corporate worship. The tune's composer, chapel organist at Windsor Castle, had much experience in creating a royal sound.

450


Be Thou My Vision

Capo 1: (D) E^b (G) A^b (D/F#) E^b/G (A7) B^b7 (D) E^b




1 Be thou my vi - sion, O Lord of my heart;
 2 Be thou my wis - dom, and thou my true Word;
 3 Rich - es I heed not, nor vain, emp - ty praise;
 4 High King of Heav - en, my vic - to - ry won,

(A) B^b (D) E^b (G) A^b (A) B^b



naught be all else to me, save that thou art;
 I ev - er with thee and thou with me, Lord;
 thou mine in - her - i - tance, now and al - ways;
 may I reach heav - en's joys, O bright heaven's Sun!

(G) A^b (D) E^b (F#m7) $Gm7$ (G) A^b (A) B^b



thou my best thought, by day or by night,
 thou my soul's shel - ter, and thou my high tower;
 thou and thou on - ly, first in my heart,
 Heart of my own heart, what - ev - er be - fall,

(Bm) Cm (D/F#) E^b/G (G) A^b (D) E^b



wak - ing or sleep - ing, thy pres - ence my light.
 raise thou me heaven - ward, O Power of my power.
 High King of Heav - en, my trea - sure thou art.
 still be my vi - sion, O Rul - er of all.

Guitar chords do not correspond with keyboard harmony.

These stanzas are selected from a 20th-century English poetic version of an Irish monastic prayer dating to the 10th century or before. They are set to an Irish folk melody that has proved popular and easily sung despite its lack of repetition and its wide range.

692 Spirit, Open My Heart

Capo 3: (D) (G) (D) (G) (A7)
F B \flat F B \flat C7

Refrain

Spir - it, o - pen my heart to the joy and pain of

(Bm) (D/A) (G) (A7) (Bm) (D/A) (Em)
Dm F/C B \flat C7 Dm F/C Gm

liv - ing. As you love may I love, in re - ceiv - ing

(D) (G) (Em7) (D) (G) (D)
F B \flat Gm7 F B \flat F *Fine*

and in giv - ing. Spir - it, o - pen my heart.

(D) (G) (D) (G)
F B \flat F B \flat

1 God, re - place my ston - y heart with a heart that's
2 Write your love up - on my heart as my law, my
3 May I weep with those who weep; share the joy of

(A7) (Bm) (D/A) (G) (A7)
C7 Dm F/C B \flat C7

kind and ten - der. All my cold - ness and
goal, my sto - ry. In each thought, word, and
sis - ter, broth - er. In the wel - come of

(Bm) (Em7) (D) (G2) (G)
Dm Gm7 F B \flat 2 B \flat *to Refrain*

fear to your grace I now sur - ren - der.
deed, may my liv - ing bring you glo - ry.
Christ, may we wel - come one an - oth - er.

The pace and diversity of modern life often hinder us from remaining vulnerable to our emotions and to the humanness of other people. This prayerful text to be open to such joys and pains draws on Ezekiel 11:19 and 36:26 in stanza one and echoes Jeremiah 31:33 in stanza two.

317 In Christ There Is No East or West

1 In Christ there is no east or west, in him no
 2 In Christ shall true hearts ev - ery - where their high com -
 3 Join hands, dis - ci - ples of the faith, what - e'er your
 4 In Christ now meet both east and west; in him meet

south or north, but one great fel - low -
 mu - nion find; his ser - vice is the
 race may be. All chil - dren of the
 south and north. All Christ - ly souls are

ship of love through - out the whole wide earth.
 gold - en cord close - bind - ing hu - man - kind.
 liv - ing God are sure - ly kin to me.
 one in him through - out the whole wide earth.

This setting expands and enhances the thematic inclusiveness of an early 20th-century text by adapting the melody of a traditional spiritual to carry these words. This 1940 pairing marked the first use of African American musical material in a mainline North American hymnal.

853 We Are Marching in the Light of God

Siyahamba

We are march-ing in the light of God; we are march-ing in the
Si - ya - hamb' e - ku - kha - nyen' kwen - khos', si - ya - hamb' e - ku - kha -

light of God. We are march - ing in the light of God;
nyen' kwen - khos'. Si - ya - hamb' e - ku - kha - nyen' kwen - khos',

we are march-ing in the light of God.
si - ya - hamb' e - ku - kha - nyen' kwen - khos'.
we are march-ing in the light of, the light of God.
si - ya - hamb' e - ku - kha - nyen' kwen-, kha - nyen' kwen - khos'.
we are march-ing in the light of God.
si - ya - hamb' e - ku - kha - nyen' kwen - khos'.

This lively Zulu/Xhosa freedom song originated in a Methodist young men's group in South Africa and has gone on to become popular in many other languages around the globe. Some additional stanzas are suggested, but others may be improvised as appropriate to the occasion.

We are march - ing

Si - ya - ham - ba

oo

oo

We are march-ing, march-ing, we are march-ing, march-ing,
Si - ya - ham - ba, ham - ba, si - ya - ham - ba, ham - ba,

we are march-ing in the light of God.

si - ya - hamb' e - ku - kha - nyen' kwen - khos'.

we are march-ing in the light of, the light of God.
si - ya - hamb' e - ku - kha - nyen' kwen-, kha - nyen' kwen - khos'.

we are march-ing in the light of God.

si - ya - hamb' e - ku - kha - nyen' kwen - khos'.

We are march - ing

Si - ya - ham - ba

oo

oo

We are march-ing, march-ing, we are march-ing, march-ing,
Si - ya - ham - ba, ham - ba, si - ya - ham - ba, ham - ba,

we are march-ing in the light of God.

si - ya - hamb' e - ku - kha - nyen' kwen - khos'.

Additional stanzas ad lib.:

We are dancing...

We are praying...

We are singing...

188

Jesus Loves Me!

1 Je - sus loves me! This I know, for the Bi - ble tells me so.
2 Je - sus loves me! This I know, as he loved so long a - go,

Lit - tle ones to him be-long. They are weak, but he is strong.
tak - ing chil-dren on his knee, say - ing, "Let them come to me."

Refrain

Yes, Je - sus loves me! Yes, Je - sus loves me!

Yes, Je - sus loves me! The Bi - ble tells me so.

Few songs of faith have supported people from cradle to grave like this one. The great theologian Karl Barth said that its opening two lines were a summary of all that he had learned. The composer formed the refrain from those lines when creating this universally used tune.

839 Blessed Assurance, Jesus Is Mine!

1 Bless - ed as - sur - ance, Je - sus is mine! O what a
 2 Per - fect sub - mis - sion, per - fect de - light, vi - sions of
 3 Per - fect sub - mis - sion, all is at rest; I in my

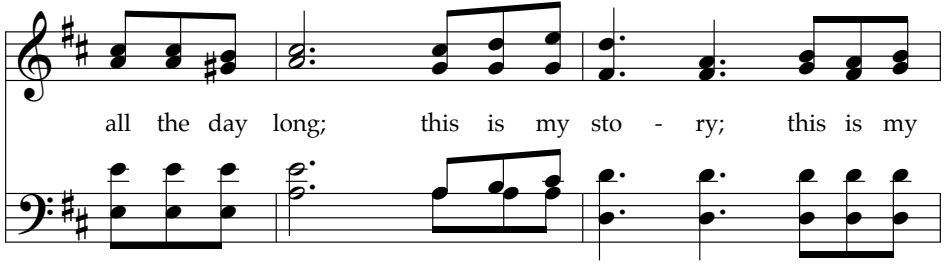
fore - taste of glo - ry di - vine! Heir of sal - va - tion,
 rap - ture now burst on my sight; an - gels de - scend - ing,
 Sav - ior am hap - py and blest, watch - ing and wait - ing,

pur - chase of God, born of his Spir - it, washed in his blood.
 bring from a - bove, ech - oes of mer - cy, whis - pers of love.
 look - ing a - bove, filled with his good - ness, lost in his love.

Refrain

This is my sto - ry; this is my song, prais - ing my Sav - ior

Sometimes this prolific 19th-century hymnwriter wrote texts for others to set, and sometimes she created words for tunes others had composed. This text was of the second kind, and the resulting close fit between words and music has made them both popular and inseparable.



KOREAN

- 1 예수를 내가 주로 믿어
성령과 피로써 거듭나니
이 세상에서 내 영혼이
하늘의 영광 누리도다
- 후렴 이것이 나의 간증이요
이것이 나의 찬송일세
나사는 동안 끊임없이
예수 내 구주 찬송하리
- 2 온전히 주께 맡긴 내 영
온전한 기쁨을 누리면서
자비와 사랑 속삭이는
하늘의 천사 보리로다 후렴
- 3 예수께 맡긴 나의 영혼
주안에 복되고 평안하니
세상도 없고 나도 없고
사랑의 주만 보이도다 후렴

Day Is Done

676




1 Day is done, but love un-fail-ing dwells ev-er here;
 2 Dark de-scends, but light un-end-ing shines through our night;
 3 Eyes will close, but you un-sleep-ing watch by our side.





shad-ows fall, but hope, pre-vail-ing, calms ev-ery fear.
 you are with us, ev-er lend-ing new strength to sight:
 Death may come; in love's safe-keep-ing still we a-bide.




God, our Mak-er, none for-sak-ing, take our hearts, of love's own
 one in love, your truth con-fess-ing, one in hope of heav-en's
 God of love, all e-vil quell-ing, sin for-giv-ing, fear dis-

mak-ing; watch our sleep-ing; guard our wak-ing; be al-ways near.
 bless-ing, may we see, in love's pos-sess-ing, love's end-less light!
 pel-ling, stay with us, our hearts in-dwell-ing, this e-ven-tide.



This 20th-century hymn by a Scottish Jesuit paraphrases several traditional evening prayers and takes its shape from the familiar Welsh tune to which it is set. Its rhyme pattern requires considerable poetic skill, as only three rhymes serve for the eight lines of text.

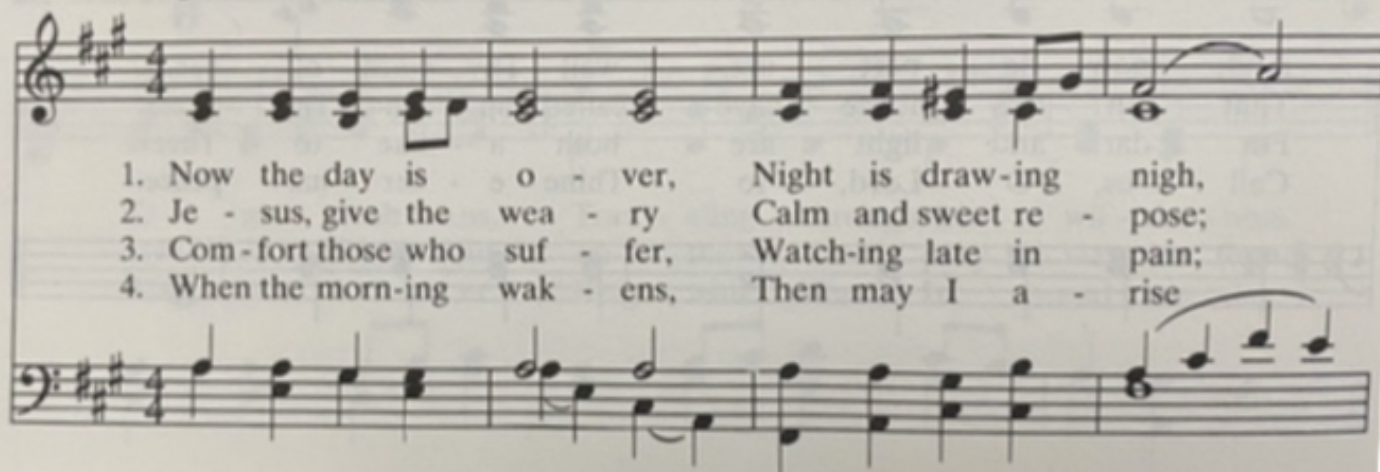
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Now the Day Is Over

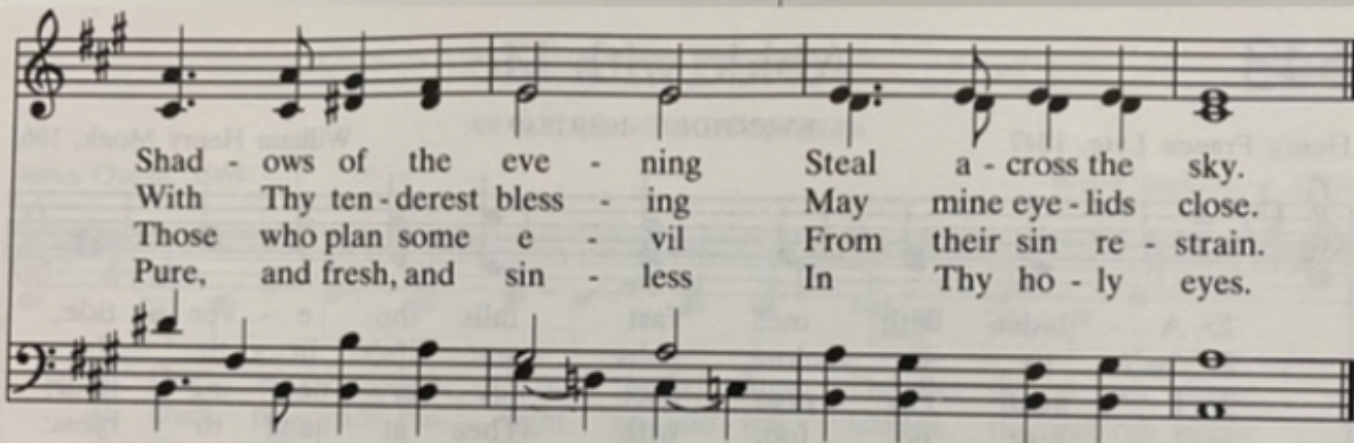
Sabine Baring-Gould, 1865; alt.

MERRIAL 6.5.6.5

Joseph Barnby, 1868



1. Now the day is o - ver, Night is draw-ing nigh,
 2. Je - sus, give the wea - ry Calm and sweet re - pose;
 3. Com - fort those who suf - fer, Watch-ing late in pain;
 4. When the morn-ing wak - ens, Then may I a - rise



Shad - ows of the eve - ning Steal a - cross the sky.
 With Thy ten - derest bless - ing May mine eye - lids close.
 Those who plan some e - vil From their sin re - strain.
 Pure, and fresh, and sin - less In Thy ho - ly eyes.