

Summer Hymn Sing - June 14, 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!

673 Jesus, Light of Joy

1 Je - sus, light of joy, sur - round us; let your splen - did
2 Now the shad - ows fall a - round us; now the eve - ning
3 With the saints we lift our voic - es, God of pow - er,

glo - ry shine: source of ev - ery earth - ly bles - sing,
has be - gun: still your gra - cious light is with us,
God of might. All cre - a - tion shines with glo - ry,

heav - en's ev - er - last - ing sign. Al - le - lu - ia,
bright - er than the morn - ing sun. Al - le - lu - ia,
sing - ing prais - es day and night: al - le - lu - ia,

al - le - lu - ia, we a - dore you, light di - vine.
al - le - lu - ia, God of glo - ry, Three - in - One.
al - le - lu - ia, ho - ly, ho - ly, ho - ly light.

The images of light in this text are drawn from the ancient Christian vesper hymn *Phos hilaron*, which dates from at least the 3rd century. (For other versions, see nos. 671 and 672.) That rather brief original hymn is augmented here in the third stanza by language based on the *Sanctus*.

410 God Is Calling through the Whisper

1 God is call-ing through the whis-per of the Spir - it's deep-est sighs,
 2 God is call-ing through the voic-es of our neigh-bors' ur-gent prayers,
 3 God is call-ing through the mu-sic of sub-lime and hu-man arts,

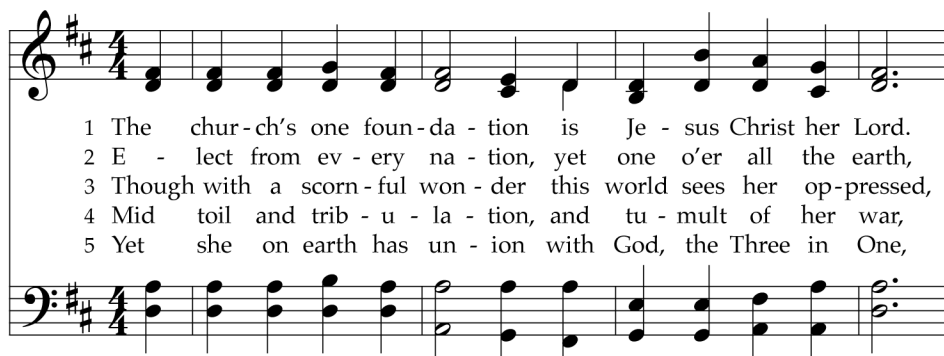
through the thrill of sud-den beau-ties that can catch us by sur-prise.
 through their long-ing for re-demp-tion and for res-cue from de-spair.
 through the hymns of earth and an-gels, and the car-ols of our hearts.

Flash of light-ning, crash of thun-der; hush of still-ness, rush of won-der:
 Place of hurt or face of need-ing; stri-dent cry or si-lent plead-ing:
 Lift of joy and gift of sing-ing; days and nights our prais-es bring-ing:

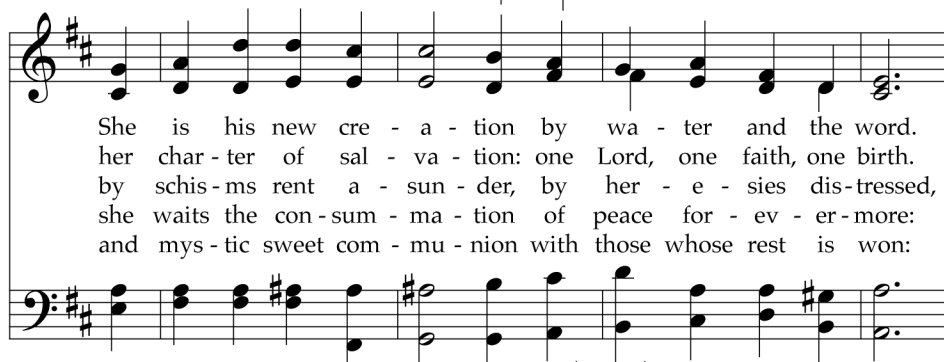
God is call - ing—can you hear? God is call - ing—can you hear?
 God is call - ing—can you hear? God is call - ing—can you hear?
 God is call - ing—and we hear! God is call - ing—and we hear!

This wide-ranging text reminds us of the many surprising and urgent ways God calls to us, both to draw us near and to send us forth. In the third line of music it is especially effective at harnessing the momentum of the phrases that are each a note higher than the one before.

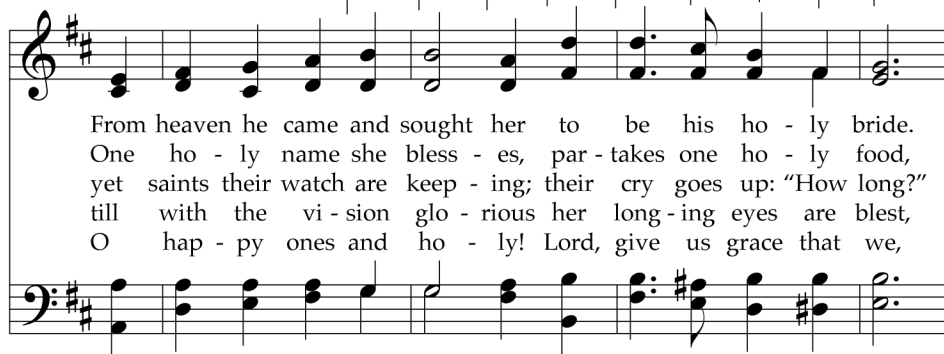
The Church's One Foundation 321



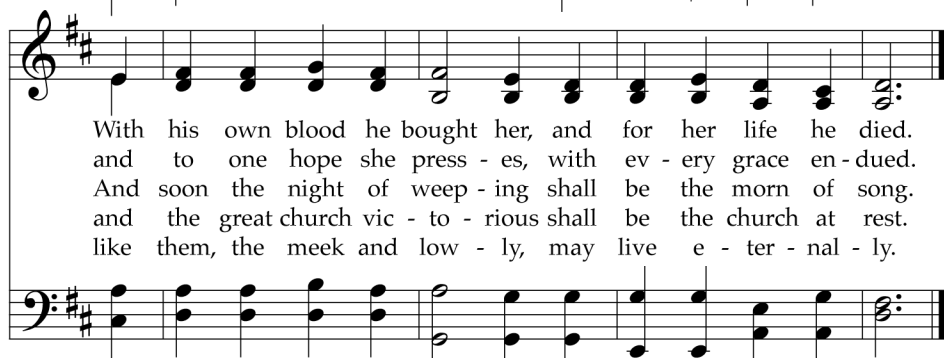
1 The chur-ch's one foun-da - tion is Je - sus Christ her Lord.
 2 E - lect from ev - ery na - tion, yet one o'er all the earth,
 3 Though with a scorn - ful won - der this world sees her op-pressed,
 4 Mid toil and trib - u - la - tion, and tu - mult of her war,
 5 Yet she on earth has un - ion with God, the Three in One,



She is his new cre - a - tion by wa - ter and the word.
 her char - ter of sal - va - tion: one Lord, one faith, one birth.
 by schis - ms rent a - sun - der, by her - e - sies dis-tressed,
 she waits the con - sum - ma - tion of peace for - ev - er - more:
 and mys - tic sweet com - mu - nion with those whose rest is won:



From heaven he came and sought her to be his ho - ly bride.
 One ho - ly name she bless - es, par - takes one ho - ly food,
 yet saints their watch are keep - ing; their cry goes up: "How long?"
 till with the vi - sion glo - rious her long - ing eyes are blest,
 O hap - py ones and ho - ly! Lord, give us grace that we,



With his own blood he bought her, and for her life he died.
 and to one hope she press - es, with ev - ery grace en - dued.
 And soon the night of weep - ing shall be the morn of song,
 and the great church vic - to - rious shall be the church at rest.
 like them, the meek and low - ly, may live e - ter - nal - ly.

This hymn was one of twelve written by an English curate to affirm the articles of the Apostles' Creed with biblical allusions such as 1 Corinthians 3:11 here. Though not created for this text, the tune was joined to it in 1868, and the two have been inseparable ever since.

463 How Firm a Foundation



1 How firm a foundation, ye saints of the Lord,
 2 "Fear not, I am with thee, O be not dismayed,
 3 "When through the deep waters I call thee to go,
 4 "When through fiery trials thy pathway shall lie,
 5 "The soul that on Je - sus hath leaned for re - pose,

is laid for your faith in God's ex - cel - lent Word!
 for I am thy God, and will still give thee aid;
 the riv - ers of sor - row shall not o - ver - flow;
 my grace, all suf - fi - cient, shall be thy sup - ply;
 I will not, I will not de - sert to its foes;

What more can be said than to you God hath said,
 I'll strength - en thee, help thee, and cause thee to stand,
 for I will be near thee, thy trou - bles to bless,
 the flame shall not hurt thee; I on - ly de - sign
 that soul, though all hell should en - deav - or to shake,

to you who for ref - uge to Je - sus have fled?
 up - held by my righ - teous, om - nip - o - tent hand.
 and sanc - ti - fy to thee thy deep - est dis - tress.
 thy dross to con - sume, and thy gold to re - fine.
 I'll nev - er, no, nev - er, no, nev - er for - sake."

It seems odd now to think of singing this text to ADESTE FIDELES, but mainline churches did so well into the 20th century because of a cultural bias against shape note music. The vigor of the present tune seems especially right for the final line's reference to Hebrews 13:5.

435 There's a Wideness in God's Mercy

1 There's a wide-ness in God's mer-cy, like the wide-ness
2 For the love of God is broad-er than the mea-sures

of the sea. There's a kind-ness in God's jus-tice,
of the mind. And the heart of the E-ter-nal

which is more than lib-er-ty. There is no place where earth's
is most won-der-ful-ly kind. If our love were but more

sor-rows are more felt than up in heaven. There is no place
faith-ful, we would glad-ly trust God's Word, and our lives re-

where earth's fail-ings have such kind-ly judg-ment given.
flect thanks-giv-ing for the good-ness of our Lord.

These stanzas, excerpted from quite a few more, offer a reminder that the model for our dealings with others should be God's generosity rather than limited human tolerance. The text is effectively set to a broad and sturdy Dutch folk melody, probably from the 17th century.

769 For Everyone Born



1 For ev - ery - one born, a place at the ta - ble,
 2 For wom - an and man, a place at the ta - ble,
 3 For young and for old, a place at the ta - ble,
 4 For just and un - just, a place at the ta - ble,
 5 For ev - ery - one born, a place at the ta - ble,



for ev - ery - one born, clean wa - ter and bread,
 re - vis - ing the roles, de - cid - ing the share,
 a voice to be heard, a part in the song,
 a - bus - er, a - bused, with need to for - give,
 to live with - out fear, and sim - ply to be,



a shel - ter, a space, a safe place for grow - ing,
 with wis - dom and grace, di - vid - ing the pow - er,
 the hands of a child in hands that are wrin - kled,
 in an - ger, in hurt, a mind - set of mer - cy,
 to work, to speak out, to wit - ness and wor - ship,



for ev - ery - one born, a star o - ver - head,
 for wom - an and man, a sys - tem that's fair,
 for young and for old, the right to be - long,
 for just and un - just, a new way to live,
 for ev - ery - one born, the right to be free,

This hymn from a noted New Zealand hymnwriter affirms that God's hospitality transcends the barriers erected by human society and that we who have been created in God's image are called to live in ways that reflect our Creator's values: justice and joy, compassion and peace.

JUSTICE AND RECONCILIATION

Refrain



B All E E/G# A2 Bsus B

and God will de-light when we are cre - a - tors of jus - tice and



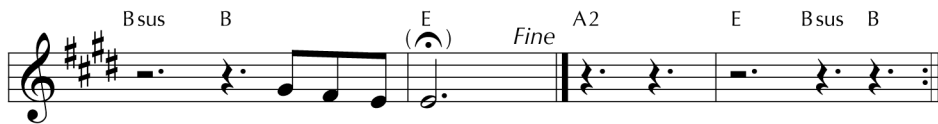
E E/G# A2 Bsus B

joy, com-pas - sion and peace: yes,



C#m C#m/B A2

God will de-light when we are cre - a - tors of jus - tice,



Bsus B E (fermata) Fine A2 E Bsus B

jus-tice and joy!

461 As Dew Falls Gently at Dawn

This gentle Korean hymn interweaves several patterns through its three stanzas. First are nurturing natural phenomena: dew, rain, sun. These are paralleled by spiritual gifts: word, grace, peace. Both patterns are united by a recurring sixth line conveying the theme of the text.

AS DEW FALLS
7.8.8.8.7.7.8.8

TEXT: Hee Bo Kim; trans. Edward Poitras, alt.
MUSIC: Soon Sae Kim
English Trans. © The Korean Hymnal Society
Music © 1982 Soon Sae Kim

1 As dew falls gent - ly at dawn, speak to us your
2 As rain falls feed - ing the earth, send the bless - ings
3 As light shines forth from the sun, shed on us your

beau - ti - ful word. Je - sus, Lord, when you send your word,
of your great love. Je - sus, Lord, when you send your grace,
spir - it of joy. Sav - ior, Je - sus, send us your peace,

word of life and lamp to our feet, all we who wan - der in
grace un - bound - ed, fill - ing our souls, all we who hun - ger and
peace that calms our souls from with - in. All we who suf - fer and

sin find strength and new - ness of life. Je - sus, Lord, when
thirst find strength and new - ness of life. Je - sus, Lord, when
sigh find strength and new - ness of life. Je - sus, Lord, when

you send your word morn - ing breaks and we walk in light.
you send your love we a - rise and fol - low your way.
you send your peace, we are filled with heav - en - ly love.

THE CHURCH

326

For All the Saints



1 For all the saints who from their la - bors rest, who
2 Thou wast their rock, their for - tress, and their might;
3 O blest com - mu - nion, fel - low - ship di - vine!
4 And when the strife is fierce, the war - fare long,
5 From earth's wide bounds, from o - cean's far - thest coast, through



thee by faith be - fore the world con - fessed, thy
thou, Lord, their cap - tain in the well - fought fight;
We fee - bly strug - gle; they in glo - ry shine; yet
steals on the ear the dis - tant tri - umph song, and
gates of pearl streams in the count - less host,



name, O Je - sus, be for - ev - er blest.
thou, in the dark - ness drear, their one true light.
all are one in thee, for all are thine.
hearts are brave a - gain, and arms are strong.
sing - ing to Fa - ther, Son, and Ho - ly Ghost,



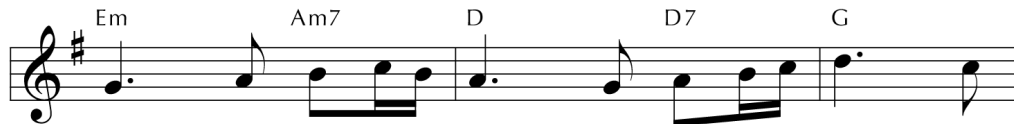
Al - le - lu - ia! Al - le - lu - ia!

The broad and sweeping tune with which this hymn is so closely identified was created to be sung during a reverent but dramatic procession at the beginning of an All Saints' Day service, an enacted representation of the enduring "fellowship divine" celebrated by this text.

When Hands Reach Out and 302 Fingers Trace



1 When hands reach out and fin - gers trace the beau - ty
 2 When fin - gers spell and signs ex - press our prayer and
 3 When bro - ken bod - ies will not mend, we thank you,
 4 And when the ways we learn and grow are not the
 5 Your Spir - it gives us dif - fer-ing ways to serve you



of a loved one's face, we thank you, God, that
 praise and thank - ful - ness, we thank you, God, that
 God, for Christ our friend. In him, our heal - ing
 ways that oth - ers know, we thank you, God, that
 well and of - fer praise. When all are joined as



love re - lies on gifts of grace not seen with eyes.
 hands can sing; you bless the si - lent songs we bring.
 can be - gin: he wel - comes all the wound - ed in.
 we have learned your love's a gift, and nev - er earned.
 one, we'll be your a - ble, strong com - mu - ni - ty.

Guitar chords do not correspond with keyboard harmony.

This hymn celebrates the breadth of human diversity and the variety of gifts and abilities through which God's people serve the church and world. Incorporating such diversity provides a vital witness to the hospitality of Christian community and to the inclusive nature of love.

TEXT: Carolyn Winfrey Gillette, 2001
 MUSIC: English folk melody; harm. John Weaver, 1988
 Text © 2001 Carolyn Winfrey Gillette
 Music Harm. © 1990 Hope Publishing Company

O WALY WALY
 LM

Come, Bring Your Burdens to God 851

Woza nomthwalo wakho

Leader
(no.) Come, bring your bur - dens; O

All
Come, bring your bur-dens to God; come, bring your
Wo - za nom-thwa - lo wa -kho; wo - za nom-
come, bring your bur - dens; O come, bring your bur - dens.
bur - dens to God; come, bring your bur - dens to God, for
thwa - lo wa - kho; wo - za nom - thwa - lo wa - kho U -
(except last time)
Je - sus will nev - er say
Je - sus will nev - er say no.
ye - s'a - ka - so - za - thi hayi.

A great strength of music from southeastern Africa is that it usually emerges from communal life, and in singing such songs we unite our sung prayers with those of the people who created them. This one is based on the singing of the Mooiplaas congregation in South Africa.

O God, We Bear the Imprint 759

1 O God, we bear the im-print of your face: the col - ors
 2 Where we are torn and pulled a - part by hate be - cause our
 3 O God, we share the im - age of the One whose flesh and

of our skin are your de - sign, and what we have of
 race, our skin is not the same, while we are judged un -
 blood are ours, what - ev - er skin; in Christ's hu - man - i -

beau - ty in our race as man or wom - an, you a -
 e - qual by the state and vic - tims made be - cause we
 ty we find our own, and in his fam - i - ly our

lone de - fine, who stretched a liv - ing fab - ric on our
 own our name, hu - man - i - ty re - duced to lit - tle
 prop - er kin: Christ is the broth - er we still cru - ci -

frame and gave to each a lan - guage and a name.
 worth, dis - hon - ored is your liv - ing face on earth.
 fy, his love the lan - guage we must learn, or die.

Rather than treating racism as a societal problem, this text considers the issue from a theological point of view. When we distance ourselves from other people merely because of the color of their skin, we fail to honor their God-likeness and to see Christ's image in them.

TEXT: Shirley Erena Murray, 1987
 MUSIC: Margaret R. Tucker, 1998
 Text © 1987 Hope Publishing Company
 Music © 1998 Hope Publishing Company

TODOS LOS COLORES
 10.10.10.10.10.10

275 A Mighty Fortress Is Our God

1 A might - y for - tress is our God, a bul-wark nev - er
 2 Did we in our own strength con - fide, our striv - ing would be
 3 And though this world, with dev - ils filled, should threat - en to un -
 4 That word a - bove all earth - ly powers, no thanks to them, a -

fail - ing. Our help - er he, a - mid the flood of
 los - ing, were not the right man on our side, the
 do us, we will not fear, for God hath willed his
 bid - eth. The Spir - it and the gifts are ours through

mor - tal ills pre - vail - ing. For still our an - cient foe doth
 man of God's own choos - ing. Dost ask who that may be? Christ
 truth to tri - umph through us. The Prince of Dark - ness grim, we
 him who with us sid - eth. Let goods and kin - dred go, this

seek to work us woe. His craft and power are great, and
 Je - sus, it is he. Lord Sab - a - oth his name, from
 trem - ble not for him. His rage we can en - dure, for
 mor - tal life al - so. The bod - y they may kill; God's

armed with cru - el hate, on earth is not his e - qual.
 age to age the same, and he must win the bat - tle.
 lo, his doom is sure. One lit - tle word shall fell him.
 truth a - bid - eth still. His king - dom is for - ev - er.

Shepherd Me, O God

(Psalm 23)

473

Capo 1: (Em) (C) (G) (D)
 Refrain Fm D^b A^b E^b

Shep-herd me, O God, be - yond my wants, be -

(Bm7) (C) (Am7) (Bm7) (Em)
 Cm7 D^b B^bm7 Cm7 Fm

yond my fears, from death in - to life.

Leader stanzas included in Accompaniment Edition

PSALM 23

Refrain

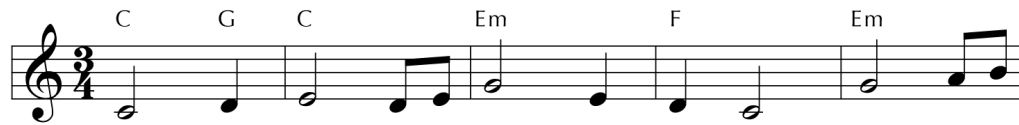
- 1 The LORD is my shepherd;
I shall not want.
- 2 **He makes me lie down in green pastures.
He leads me beside still waters.**
Refrain
- 3 He restores my soul.
He leads me in paths of righteousness
for his name's sake.
- 4 **Even though I walk through the valley
of the shadow of death, I fear no evil,
for thou art with me;
thy rod and thy staff, they comfort me.**
Refrain
- 5 Thou preparest a table before me
in the presence of my enemies;
thou anointest my head with oil;
my cup overflows.
- 6 **Surely goodness and mercy shall
follow me all the days of my life,
and I shall dwell in the house
of the LORD forever.** *Refrain*

PSALM PRAYER

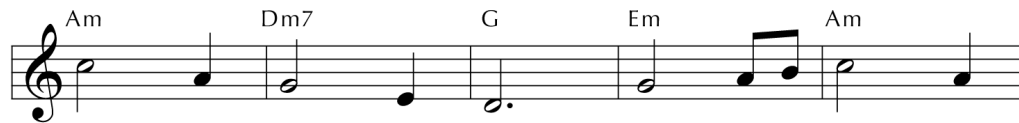
Lord Jesus Christ, our good shepherd,
in the waters of Baptism you give us
birth,
and at your table you nourish us with
heavenly food.
In your goodness and mercy,
lead us along safe paths,
beyond the terrors of evil and death,
to the house of the Lord
where we may rest securely in you
forever.
Amen.

For centuries no psalm has been better known or more beloved than Psalm 23. Although most people now have little occasion to encounter actual shepherds in daily life, this image remains a cherished and meaningful expression of reliance on God's faithful protection and provision.

All Who Love and Serve Your City 351



1 All who love and serve your cit - y, all who
 2 In your day of wealth and plen - ty, wast - ed
 3 For all days are days of judg - ment, and the
 4 Ris - en Lord, shall yet the cit - y be the



bear its dai - ly stress, all who cry for
 work and wast - ed play, call to mind the
 Lord is wait - ing still, draw - ing near a
 cit - y of de - spair? Come to - day, our



peace and jus - tice, all who curse and all who bless:
 word of Je - sus, "You must work while it is day."
 world that spurns him, of - fering peace from Cal - vary's hill.
 judge, our glo - ry. Be its name "The Lord is there!"

Guitar chords do not correspond with keyboard harmony.

This 20th-century text greatly enriches the neglected genre of urban hymns. The second stanza quotes John 9:4, the third stanza refers to Jesus weeping over Jerusalem (Matthew 23:37/Luke 13:34), and the final line cites the name given to Israel's future holy city (Ezekiel 48:35).

TEXT: Erik Routley, 1966

MUSIC: *The United States Sacred Harmony*, 1799; harm. Carlton R. Young, 1964

Text © 1969 Stainer & Bell, Ltd. (admin. Hope Publishing Company)

Music Harm. © 1965 Abingdon Press (admin. The Copyright Company)

CHARLESTOWN

8.7.8.7

71 Surely, It Is God Who Saves Me

Refrain

Sure-ly, it is God who saves me; I will trust and not be a -

fraid. For the Lord is my strong-hold and my sure de -

fense, and God will be my Sav - ior.

1 Therefore you shall draw water with rejoicing from the springs of salvation and on that day you shall say, "Give thanks to the Lord and call upon God's name."

(Refrain)

2 Make God's deeds known among the peoples;
see that they remember that the Lord is exalted.
Sing the praises of the Lord, for God has done great things
and this is known in all the world.

(Refrain)

3 Cry aloud, inhabitants of Zion; ring out your joy,
for the great one in the midst of you is the Holy One of Israel.

(Refrain)

This text is a slightly altered form of an adaptation of Isaiah 12:2–6 that appears as a canticle for Morning Prayer in the 1979 Book of Common Prayer of the Episcopal Church. This selection is identified there as The First Song of Isaiah, a title that influenced the tune name.

Take My Life

697

1 Take my life and let it be con-se - crat - ed, Lord, to thee;
 2 Take my hands and let them move at the im - pulse of thy love;
 3 Take my voice and let me sing al - ways, on - ly, for my King;
 4 Take my sil - ver and my gold; not a mite would I with - hold;

take my mo - ments and my days; let them flow in
 take my feet and let them be swift and beau - ti -
 take my lips and let them be filled with mes - sa -
 take my in - tel - lect and use ev - ery power as

cease - less praise; let them flow in cease - less praise.
 ful for thee, swift and beau - ti - ful for thee.
 ges from thee, filled with mes - sa - ges from thee.
 thou shalt choose, ev - ery power as thou shalt choose.

5 Take my will and make it thine;
 it shall be no longer mine.
 Take my heart, it is thine own;
 it shall be thy royal throne,
 it shall be thy royal throne.

6 Take my love; my Lord, I pour
 at thy feet its treasure store;
 take myself and I will be
 ever, only, all for thee,
 ever, only, all for thee.

This hymn of consecration radiates from the repeated word "take," resulting in a remarkably full survey of a person's attributes and possessions and giving weight to the "all" at the end. The composer of the tune was influential in the renewal of Reformed hymnody in French.

766 The Church of Christ Cannot Be Bound

1 The church of Christ can - not be bound by
 2 True faith will o - pen up the door and
 3 True love will not sit i - dly by when
 4 If what we have we free - ly share to
 5 The church of Christ can - not be bound by

walls of wood or stone. Where char - i - ty and
 step in - to the street. True ser - vice will seek
 jus - tice is de - nied. True mer - cy hears the
 meet our neigh - bor's need, then we ex - tend the
 walls of wood or stone. Where char - i - ty and

love are found, there can the church be known.
 out the poor and ask to wash their feet.
 home - less cry and wel - comes them in - side.
 Spir - it's care through ev - ery self - less deed.
 love are found, there can the church be known.

This text was the winning entry in a hymnwriting competition seeking new texts dealing with poverty and homelessness, but as the stanza sung at the beginning and end of the hymn makes clear, such specific ministries grow out of an understanding of the church as love in action.

May the Love of the Lord

549

唯願神的愛撫慰你的靈

G2 C2/G G2 C2/G



May the love of the Lord rest up - on your soul.
唯願神的愛撫慰你的靈。

G2 C2/G D2 G2



May God's love dwell in you, through - out ev - ery day.
每時刻他的愛住在你心裡,

G2 G2/B C6 G2/B Am7 C/D G2



May God's coun - te - nance shine up - on you and be gra - cious to you.
他的榮光照耀你, 慈愛伴隨你,

G2 G2/B C6 G2/B Am7 C/D G2



May God's Spir - it be up - on you as you leave this place.
無論何處他的靈都永遠伴隨你。

The tune ("pure knowledge of God"), named for the son of the composer, was created to be a lullaby. The infant stopped breathing at one day old but was revived by the prompt action of nurses. The thankful mother wrote the English version of the Aaronic blessing (Numbers 6:24-26).

541

Now the Day Is Over

MERRIAL 6.5.6.5

Sabine Baring-Gould, 1865; alt.

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

The first system of musical notation consists of a treble and bass staff in G major (one sharp) and 4/4 time. The melody is primarily in the treble staff, with a bass line accompaniment. The lyrics are printed below the treble staff.

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.

The second system of musical notation continues the melody and accompaniment from the first system. It concludes with a double bar line. The lyrics are printed below the treble staff.