

LOCC SUMMER HYMN SING – 2017

- Sunday, September 3 -

1. God of grace and God of glo - ry, on Thy peo - ple
4. Set our feet on loft - y plac - es; gird our lives that

pour Thy power; crown Thine an - cient church - 's sto - ry,
they may be ar - mored with all Christ - like grac - es

bring her bud to glo - rious flower. Grant us wis - dom, grant us cour - age,
in the fight to set all free. Grant us wis - dom, grant us cour - age,

for the fac - ing of this hour, for the fac - ing of this hour.
that we fail not man nor Thee! That we fail not man nor Thee!

Hope in the black spiritual is not a denial of history, but rather an acceptance of history that additionally believes that the 'historical' is always in motion, always moving by the call of God toward divine fulfillment. It is a belief that reality is not fixed but is forever moving toward human liberation. *There is a Balm in Gilead* makes reference to the words of Jeremiah, "Is there no balm in Gilead?" (8:22) and "Go up to Gilead and take balm." (46:11) Gilead is a mountainous region east of the Jordan river. Even though this phrase has its roots in the Hebrew Scriptures, the 'balm' is a reference to the healing received through Jesus the Christ.

Whispering Hope was written by Septimus Winner (1827-1902). Winner was a well-known poet, composer and violinist. A self taught musician, he also ran a music store, gave lessons on various instruments, and played in the Philadelphia Brass Band and Cecilian Musical Society. He wrote or edited over 200 volumes of music, for more than 20 instruments, and produced 2,000 arrangements for violin and piano. This hymn is often attributed to Alice Hawthorne, one of his several pseudonyms. The fictitious name made use of the maiden name of his mother, who was a member of the same family as American writer Nathaniel Hawthorne.

Harry Emerson Fosdick (1878-1969) wrote three hymns written in 1930 while at his summer home in Boothbay Harbor, Maine. One of these is *God of Grace and God of Glory*. It was specifically written as the processional hymn for the opening service of the then new congregation known as Riverside Church, New York City, October 5, 1930. Educated at Union Theological Seminary, and ordained a Baptist minister in 1903, Fosdick was chosen as the first pastor of Riverside. Under his leadership, Riverside was multid denominational, multiracial, without a creed and required no specific mode of baptism. Fosdick intended the hymn to become a prayer of his congregation for God to grant them the wisdom and courage to answer the call of God to embody Christ's teaching of peace and liberation, that they be freed from the bondage of fear, and that the experience of Pentecost be an ever repeating reality.

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

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. If you can't preach like Pe-ter, if you can't pray like Paul, just

then the Ho-ly Spir-it re-vives my soul a-gain.
 tell the love of Je-sus, and say He died for all.

1. Soft as the voice of an an-gel, Breath-ing a les-son un-heard, Hope with a gen-tle per-sua-sion,
 2. If in the dusk of the twi-light, Dim be the re-gion a-far, Will not the deep-en-ing dark-ness

Whis-pers her com-fort-ing word: Wait till the dark-ness is o-ver, Wait till the tem-pet is done,
 Bright-en the glim-mer-ing star? Then when the night is up-on us, Why should the heart sink a-way?

Hope for the sun-shine to-mor-row, Af-ter the show-er is gone.
 When the dark mid-night is o-ver, Watch for the break-ing of day.

Whis-per-ing hope, oh, how wel-come thy voice,
 Whis-per-ing hope, whis-per-ing hope, wel-come thy voice, oh, how wel-come thy voice,

Mak-ing my heart in its sor-row re-joice.
 Mak-ing my heart, Mak-ing my heart in its sor-row, its sor-row re-joice.