

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."

66

Every Time I Feel the Spirit

Refrain

Ev - ery time I feel the Spir - it mov - ing in my

heart I will pray. Yes, ev - ery time I feel the

Spir - it mov - ing in my heart I will pray. *Fine*

1 Up - on the moun - tain, when my Lord spoke, out of God's
2 Jor - dan Riv - er, chil - ly and cold, it chills the

mouth came fire and smoke. Looked all a-round me, it looked so
bod - y but not the soul. There is but one train up - on this

to Refrain

fine, till I asked my Lord if all was mine.
track. It runs to heav - en and then right back.

Like many African American spirituals, this one mixes the language of biblical narrative with veiled but effective allusions to the hope of escape from slavery, either by crossing rivers into free states or by participating in organized efforts like the Underground Railroad.

TEXT: African American spiritual

MUSIC: African American spiritual; arr. Joseph T. Jones, 20th cent.; adapt. Melva Wilson Costen, 1989

Music Adapt. © 1990 Melva Wilson Costen

PENTECOST

Irregular

352 My Lord! What a Morning

Refrain

My Lord! what a morn - ing; my Lord! what a morn - ing;

O my Lord! what a morn - ing, when the stars be - gin to

Fine
fall, when the stars be - gin to fall. 1 You will hear the trum - pet
2 You will hear the sin - ner
3 You will hear the Chris - tian

sound
cry,
shout, to wake the na - tions un - der ground,

to Refrain
look - ing to my God's right hand, when the stars be - gin to fall.

This spiritual reflects on Jesus' saying about the endtimes as recorded in Matthew 24:29-30/Mark 13:24-26. It belongs to the slower, less common style of spirituals with long, sustained phrases and was among those popularized in concerts by the Fisk Jubilee Singers.

729 Lord, I Want to Be a Christian

1 Lord, I want to be a Chris-tian in my heart, in my heart;
 2 Lord, I want to be more lov - ing in my heart, in my heart;
 3 Lord, I want to be more ho - ly in my heart, in my heart;
 4 Lord, I want to be like Je - sus in my heart, in my heart;

Lord, I want to be a Chris-tian in my heart.
 Lord, I want to be more lov - ing in my heart.
 Lord, I want to be more ho - ly in my heart.
 Lord, I want to be like Je - sus in my heart.

In my heart, in my heart,
 In my heart, in my heart,


Lord, I want to be a Chris-tian in my heart.
 Lord, I want to be more lov - ing in my heart.
 Lord, I want to be more ho - ly in my heart.
 Lord, I want to be like Je - sus in my heart.

Through its recurring phrase, "in my heart," this poignant African American spiritual expresses the desire that our professed faith will not be superficial or hypocritical but will permeate the very center of our being, so that we may truly be the people God calls us to be.

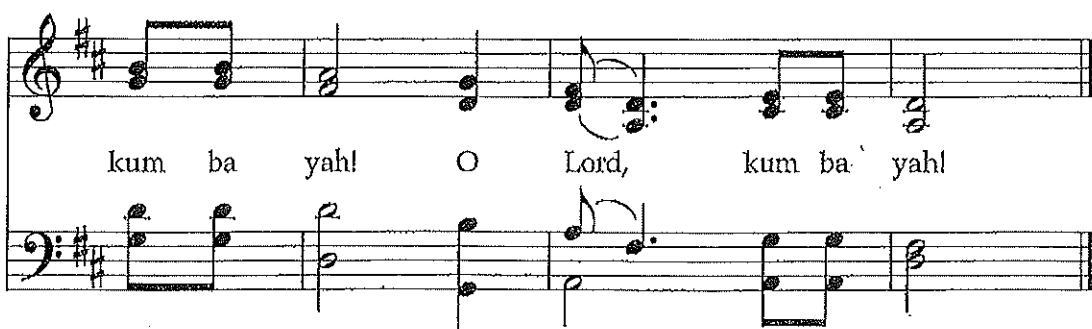
Kum ba Yah



1 *Kum ba yah, my Lord, kum ba yah! Kum ba
 2 Some-one's cry - ing, Lord, kum ba yah! Some-one's
 3 Some-one's sing - ing, Lord, kum ba yah! Some-one's
 4 Some-one's pray - ing, Lord, kum ba yah! Some-one's



yah, my Lord, kum ba yah! Kum ba yah, my Lord,
 cry - ing, Lord, kum ba yah! Some-one's cry - ing, Lord,
 sing - ing, Lord, kum ba yah! Some-one's sing - ing, Lord,
 pray - ing, Lord, kum ba yah! Some-one's pray - ing, Lord,



kum ba yah! O Lord, kum ba yah!

*Come by here

This African American spiritual, first recorded in the 1920s, seems to have originated somewhere in the southern United States. It enjoyed renewed popularity during the folk revival of the 1960s and became a standard campfire song, eventually traveling throughout the world.

Let Us Break Bread Together 525

1 Let us break bread to- geth-er on our knees; (on our knees)
 2 Let us drink wine to- geth-er on our knees; (on our knees)
 3 Let us praise God to- geth-er on our knees; (on our knees)

let us break bread to- geth-er on our knees. (on our knees)
 let us drink wine to- geth-er on our knees. (on our knees)
 let us praise God to- geth-er on our knees. (on our knees)

Refrain

When I fall on my knees, with my face to the ris- ing sun,

O Lord, have mer- cy on me. (on me)

This African American spiritual quite possibly reflects the circumstances of slaves attending early morning communion services in colonial Anglican churches, but its combination of hope ("rising sun") and supplication ("Lord, have mercy") speaks to many worshippers' experience.

700 I'm Gonna Live So God Can Use Me

1 I'm gon-na live so (live so)
 2 I'm gon-na work so (work so)
 3 I'm gon-na pray so (pray so)
 4 I'm gon-na sing so (sing so)

God can use me an - y -

where, Lord, an - y - timel (an - y - timel)

I'm gon-na
 I'm gon-na
 I'm gon-na
 I'm gon-na

live so (live so)
 work so (work so)
 pray so (pray so)
 sing so (sing so)

God can use me an - y -

where, Lord, (my Lord,) an - y - timel (an - y - timel)

This African American spiritual has more depth than may at first appear: for people who are bound in slavery to sing about dedicating themselves to God's use shows a profound awareness of God-given self-worth despite circumstances that would deny their human or spiritual value.

379

We Shall Overcome

1 We shall o - ver - come; we shall o - ver - come;
 2 We'll walk hand in hand; we'll walk hand in hand;
 3 We shall live in peace; we shall live in peace;
 4 We are not a - fraid; we are not a - fraid;
 5 God will see us through; God will see us through;

we shall o - ver - come some - day.
 we'll walk hand in hand some - day.
 we shall live in peace some - day.
 we are not a - fraid to - day.
 God will see us through to - day.

Refrain

O, deep in my heart I do be -

lieve we shall o - ver - come some - day!

Though now associated primarily with the Civil Rights Movement of the mid-20th century, this spiritual most likely dates from the days of the slave trade; and similarities with the tune SICILIAN MARINERS (see no. 546) suggest that it might have been a work song aboard slave ships.