



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIFTH SUNDAY AFTER EPIPHANY

February 4, 2024

11:00 AM





LAND ACKNOWLEDGMENT & WELCOME

Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of all the Coast Salish tribes.

QUESTIONS?

Please ask. Ushers (wearing the purple welcome lanyards) can answer your questions or concerns, or provide a hearing assist device. All-gender restrooms are available in the northwest stairwell and on the 5th floor of Cathedral House, accessible by elevator or southwest stairwell.

NEW TO SAINT MARK'S?

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit saintmarks.org/newcomers or connect with one of the clergy.

ABOUT THE LITURGY

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.

THE LITURGY OF THE WORD

The service usually begins with an organ prelude or other music designed to call us into worshipful presence.

PRELUDE *Ach bleib bei uns* J. S. Bach
(Tune of Hymn 465, “Eternal light, shine in my heart”), BWV 649

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Eternal light, shine in my heart*

WORDS: Christopher Idle, from a prayer of Alcuin;
MELODY: Samuel Scheidt, harm. Seth Calvisius

Eternal light, shine in my heart;
eternal hope, lift up my eyes;
eternal power, be my support;
eternal wisdom, make me wise.

Eternal life, raise me from death;
eternal brightness, help me see;
eternal Spirit, give me breath;
eternal Savior, come to me:

Until by your most costly grace,
invited by your holy word,
at last I come before your face
to know you, my eternal God.

As a gathered community, we join together in praising God in song.

HYMN 423 *Immortal, invisible, God only wise* ♦ *The Hymnal 1982* *St. Denio*

OPENING ACCLAMATION

The Book of Common Prayer 1979, p. 355

Presider Blessed be God: Father, Son, and Holy Spirit.
Assembly **And blessed be God’s kingdom, now and for ever. Amen.**

COLLECT FOR PURITY

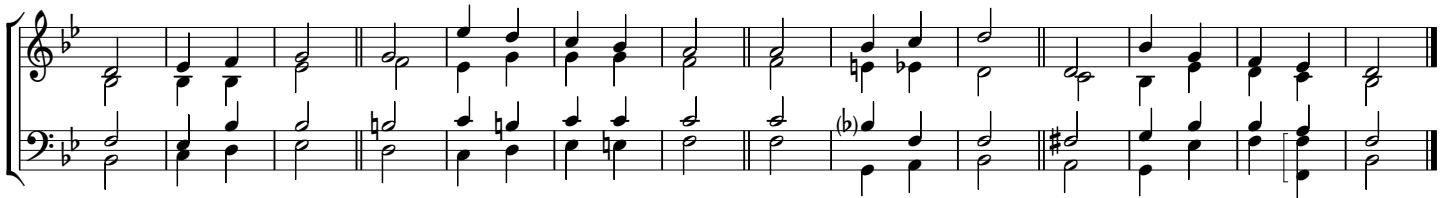
Presider **A**Lmighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

All **Amen.**

SONG OF PRAISE *The Third Song of Isaiah* ♦ *chanted by all*

WORDS: Isaiah 60:1-3, 11a, 14b, 18-19
MUSIC: Anglican chant by W. H. Longhurst

*The first verses are chanted by the Choir alone. All join in chanting the remaining verses.
In this style of chanting, the slashes in the text correspond to the barlines in the chant.
When more than one syllable is sung on a black note, the dot • indicates the change of pitch.*



Choir alone:

Arise, shine, for your / light has / come,
and the glory of the / Lord has / dawned up / on you.
For behold, darkness / covers • the / land;
deep / gloom en - / shrouds the / peoples.

All:

But over you the / Lord will / rise,
and his / glory • will ap - / pear up - / on you.
Nations will / stream to • your / light,
and kings to the / brightness / of your / dawning.
Your gates will / always • be / open;
by day or / night • they will / never • be / shut.
They will call you, The / City • of the / Lord,
The Zion of the / Holy / One of / Israel.

Violence will no more be / heard in • your / land,
ruin or de - / struction • with - / in your / borders.
You will call your / walls, Sal - / vation,
and / all your / portals, / Praise.
The sun will no more be your / light by / day;
by night you will / not • need the / brightness • of the / moon.
The Lord will be your ever - / lasting / light,
and your / God will / be your / glory.

The collect is the prayer designated for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

COLLECT OF THE DAY *Fifth Sunday after the Epiphany*

The Book of Common Prayer 1979, p. 216

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

SET us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

All Amen.

Please be seated for the readings.

The first reading is usually drawn from the Hebrew Scriptures, inviting us to trace our heritage in God's historical covenant with the People of God.

READING

Isaiah 40:21-31

HAVE you not known? Have you not heard?
Has it not been told you from the beginning?
Have you not understood from the foundations of the earth?
It is he who sits above the circle of the earth,
and its inhabitants are like grasshoppers;
who stretches out the heavens like a curtain,
and spreads them like a tent to live in;
who brings princes to naught,
and makes the rulers of the earth as nothing.
Scarcely are they planted, scarcely sown,
scarcely has their stem taken root in the earth,
when he blows upon them, and they wither,
and the tempest carries them off like stubble.
To whom then will you compare me,
or who is my equal? says the Holy One.
Lift up your eyes on high and see:
Who created these?
He who brings out their host and numbers them,
calling them all by name;
because he is great in strength,
mighty in power,
not one is missing.
Why do you say, O Jacob,
and speak, O Israel,
“My way is hidden from the LORD,
and my right is disregarded by my God”?
Have you not known? Have you not heard?
The LORD is the everlasting God,
the Creator of the ends of the earth.
He does not faint or grow weary;
his understanding is unsearchable.
He gives power to the faint,
and strengthens the powerless.
Even youths will faint and be weary,
and the young will fall exhausted;
but those who wait for the LORD shall renew their strength,
they shall mount up with wings like eagles,
they shall run and not be weary,
they shall walk and not faint

Reader Hear what the Spirit is saying to God's people.
Assembly **Thanks be to God.**

The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 147:1-12, 21c ♦ St. Helena Psalter

Anglican Chant (Stanford)

Sung by the choir.

Laudate Dominum

ALELLUIA! How good it is to sing praises to you, O God; *
How pleasant it is to honor you with praise!

For you rebuild Jerusalem *
and gather the exiles of Israel.

You heal the brokenhearted *
and bind up their wounds.

You count the number of the stars *
and call them all by their names.

Great are you and mighty in power; *
there is no limit to your wisdom.

You lift up the lowly, *
but cast the wicked to the ground.

We sing to you, Most High, with thanksgiving; *
we make music to you upon the harp.

For you cover the heavens with clouds *
and prepare rain for the earth;

You make grass to grow upon the mountains *
and green plants to serve humankind.

You provide food for flocks and herds *
and for the young ravens when they cry.

You are not impressed by the might of a horse; *
you have no pleasure in human strength;

But you have pleasure in those who fear you, *
in those who await your gracious favor. Alleluia! ♦

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

READING

1 Corinthians 9:16-23

IF I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel! For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. What then is my reward? Just this: that in my proclamation I may make the gospel free of charge, so as not to make full use of my rights in the gospel.

For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under

the law) so that I might win those under the law. To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.

Reader Hear what the Spirit is saying to God's people.

Assembly **Thanks be to God.**

The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus Christ.”

All stand, as able.

GOSPEL ACCLAMATION *Alleluia #8*

Mel Butler

The choir introduces the Alleluias, all repeat them. The choir sings the verse, then all repeat the Alleluias.



Al - le - lu - ia, al - le - lu - ia; al - le - lu - ia, al - le - lu - ia.

Verse: And Jesus went throughout Galilee proclaiming the Good News and healing the sick.

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus's words and actions.

THE HOLY GOSPEL *Mark 1:29-39*

Deacon The Holy Gospel of our Lord Jesus Christ according to Mark.

Assembly **Glory to you, Lord Christ.**

AFTER Jesus and his disciples left the synagogue, they entered the house of Simon and Andrew, with James and John. Now Simon's mother-in-law was in bed with a fever, and they told him about her at once. He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.

That evening, at sundown, they brought to him all who were sick or possessed with demons. And the whole city was gathered around the door. And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him. In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed. And Simon and his companions hunted for him. When they found him, they said to him, "Everyone is searching for you." He answered, "Let us go on to the neighboring towns, so that I may proclaim the message there also; for that is what I came out to do." And he went throughout Galilee, proclaiming the message in their synagogues and casting out demons.

Deacon The Gospel of the Lord.

Assembly **Praise to you, Lord Christ.**

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

HOMILY

The Very Reverend Steven L. Thomason

*Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon.
Please stand, as able, when the Presider stands as the liturgy continues.*

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

THE NICENE CREED

The Book of Common Prayer 1979, p. 358

**We believe in one God,
the Father, the Almighty,
Maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary;
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

PRAYERS OF THE PEOPLE *After each petition:*

Intercessor God, in your mercy,
Assembly **hear our prayer.**

The Presider concludes the prayers with a collect. All respond: Amen.

CONFESSION & ABSOLUTION

The Book of Common Prayer 1979, p. 360

Deacon Let us confess our sins against God and our neighbor.
You are invited to stand or kneel for the confession.

Deacon Most merciful God,
All **we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

The Presider pronounces God's forgiveness of our sins. All respond: Amen.

The exchange of peace within the gathered community is an ancient Christian practice. It is a sign of reconciliation, love, and renewed relationships prior to coming to God's table for Eucharist.

THE PEACE

Presider The peace of the Lord be always with you.
Assembly **And also with you.**

THE LITURGY OF THE TABLE

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness, and shared in the peace, we are prepared for the mystery and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

OFFERTORY

An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshiping in person may place their offering in baskets as they are passed through through the rows.

Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



ANTHEM *Now there lightens upon us a holy daybreak*

WORDS: George Craig Stewart;
MUSIC: Leo Sowerby

Now there lightens upon us a holy daybreak. Alleluia.
Come, all good people, and praise the Lord with gladness.
For the star which we have looked for shines forth a sign to all people. Alleluia.

In the Great Thanksgiving, we do what Jesus himself asked us: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a lengthy prayer with several intentions. We recount the story of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the *Sursum corda*, meaning "Lift up your hearts."

All stand, as able.

THE GREAT THANKSGIVING *Eucharistic Prayer B*

The Book of Common Prayer 1979, adapt., p. 360

Presider *Assembly*
The Lord be with you. And al-so with you.

Presider *Assembly*
Lift up your hearts. We lift them to the Lord.

Presider *Assembly*
Let us give thanks to the Lord our God. It is right to give God thanks and praise.

Presider It is right, and a good and joyful thing, always and every where to give thanks to you, the Maker of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

SANCTUS & BENEDICTUS

Mathias

Organ: *Everyone:*
Ho - ly, ho - ly, ho - ly Lord, God of po-wer and might,
heav'n and earth are full_ of your glo-ry. Ho san na in the high-est.
Bless-ed is the one who comes in the name of the Lord. Ho-san-na in the high-est.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Presider We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. Through Mary's Holy Child, you have delivered us from evil and made us worthy to stand before you. You have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, Jesus took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O God:

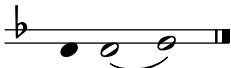
All We remember his death, we proclaim his resurrection, we await his coming in glory;

Presider And we offer our sacrifice of praise and thanksgiving to you, Dear One; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, gather all things into the circle of Christ's love, and bring us to that heavenly country where with Mary, Mark, and all your saints, we may enter the everlasting heritage of all your children; through Jesus Christ, the firstborn of all creation, the head of the Church, and the author of our salvation.

By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory is yours, Most Blessed One, now and forever.

The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.



All A - MEN.

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

THE LORD'S PRAYER

Rimsky-Korsakov

Our Fa - ther in heav'n, hal - lowed be your Name, your king - dom come, your will be done,

The first system of musical notation for 'The Lord's Prayer' by Rimsky-Korsakov. It consists of a treble and bass clef staff. The melody is in a minor key (one flat) and 4/4 time. The lyrics are: 'Our Fa - ther in heav'n, hal - lowed be your Name, your king - dom come, your will be done,'

on earth as in heav'n. Give us to-day our dai-ly bread. For-give us our sins as we for-give those

The second system of musical notation. The melody continues with the lyrics: 'on earth as in heav'n. Give us to-day our dai-ly bread. For-give us our sins as we for-give those'

who sin a - gainst us. Save us from the time of trial, and de-li-ver us from e - vil.

The third system of musical notation. The melody continues with the lyrics: 'who sin a - gainst us. Save us from the time of trial, and de-li-ver us from e - vil.'

For the king - dom, the pow'r, and the glo - ry are yours, now and for ev-er. A-men.


The fourth and final system of musical notation. The melody concludes with the lyrics: 'For the king - dom, the pow'r, and the glo - ry are yours, now and for ev-er. A-men.'

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *The disciples knew the Lord Jesus*

Mark Sedio (b. 1954)

The choir introduces the refrain, all repeat it. The choir sings the verses, all repeat the refrain as indicated.



The dis - ci-ples knew the Lord Je - sus in the break-ing of the bread. bread.

Verse: The bread which we break, alleluia, is the communion of the body of Christ. **REFRAIN**

Verse: One body are we, alleluia, though many we share one bread. **REFRAIN**

INVITATION TO COMMUNION

Presider The Gifts of God for the People of God.

All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.

Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.

Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.

VOLUNTARY *Organ improvisation*

HYMN 567 *Thine arm, O Lord, in days of old* ♦ *The Hymnal 1982*

St. Matthew

After communion, the assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.

From the earliest days of the Church, members of the congregation took bread to those who were ill or could not be present in person.

All stand, as able.

SENDING OF EUCHARISTIC VISITORS

Presider One body are we.

Assembly **For, though many, we share one bread and one cup.**

Deacon Go in peace, bearing holy gifts for holy people.

Before concluding the service, we give thanks to God for the gifts received, and the Presider pronounces a blessing in God's name upon the assembly. A closing hymn and the dismissal conclude the liturgy.

POSTCOMMUNION PRAYER

The Book of Common Prayer 1979, p. 365

Presider Eternal God, heavenly Father,

All **you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.**

**Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

BLESSING *The Presider asks God's blessing on the assembly. All respond: Amen.*

HYMN 411 *O bless the Lord, my soul ♦ The Hymnal 1982*

St. Thomas (Williams)

DISMISSAL *The Deacon dismisses the assembly; all respond: Thanks be to God.*

VOLUNTARY *Fanfare and Chorale*

Calvin Fuller

MINISTERS OF THE LITURGY

PRESIDER & PREACHER

The Very Rev. Steven L. Thomasen

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Hannah Hochkeppel

EUCCHARISTIC MINISTERS

Erin Beary Anderson, Amy Gardner, Adrienne Hubbard, The Rev. Mark Miller,
Kathy Minsch, The Rev. Canon Linzi Stahlecker, The Rev. Canon Dr. Marda Steedman Sanborn

ALTAR GUILD

Jenny Donner, Sharon Ferguson

VERGERS

Alexandra Thompson, Nancy Cleminshaw

ACOLYTES

Russ Campbell, Kate Halamay, Rolin Salsbery, Alexander Snow, Barbara Zito

GREETERS

Nancy George, Julia Logan

USHERS

Janet Miller | Sarah McCord, Kathy Sodergren

OBLATION BEARERS

Nancy George, Carrie Kahler

LAND ACKNOWLEDGMENT

Greg Hamm

LECTORS

Peter Snyder, James Davidson

INTERCESSOR

Emily Meeks

SOUND BOARD

Michael Perera

LIVESTREAM

David Wild

FLOWER MINISTERS

Christine Caputo, Ray Miller, Bobbi Nodell, Carolyn Shaw

MUSICIANS

The Cathedral Choir, Canon Michael Kleinschmidt, *director*;
Michael Kleinschmidt & John Stuntebeck, *organists*

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The Hymnal 1982 - #423 Immortal, invisible, God only wise

1 Im - mor - tal, in - vis - i - ble, God on - ly wise,
 2 Un - rest - ing, un - hast - ing, and si - lent as light,
 3 To all life thou giv - est, to both great and small;
 4 Thou reign - est in glo - ry, thou rul - est in light,

in light in - ac - ces - si - ble hid from our eyes,
 nor want - ing, nor wast - ing, thou rul - est in might;
 in all life thou liv - est, the true life of all;
 thine an - gels a - dore thee, all veil - ing their sight;

most bless - ed, most glo - rious, the An - cient of Days,
 thy jus - tice like moun - tains high soar - ing a - bove
 we blos - som and flour - ish, like leaves on the tree,
 all laud we would ren - der: O help us to see

al - might - y, vic - tor - ious, thy great Name we praise.
 thy clouds, which are foun - tains of good - ness and love.
 then with - er and per - ish; but nought chan - geth thee.
 'tis on - ly the splen - dor of light hid - eth thee.

Words: Walter Chalmers Smith (1824-1908), alt.
 Music: *St. Denio*, Welsh hymn, fom *Caniadau y Cyssegr*; 1839; adapt. John Roberts (1822-1877); harm. *The English Hymnal*, 1906, alt.

1. Thine arm, O Lord, in days of old was strong to heal and save;
 2. And lo! thy touch brought life and health, gave hear - ing, strength, and sight;
 3. Be thou our great de - liv - erer still, thou Lord of life and death;

it tri - umphed o'er dis - ease and death, o'er dark - ness and the grave.
 and youth re - newed and fren - zy calmed owned thee, the Lord of light:
 re - store and quick - en, soothe and bless, with thine al - might - y breath:

To thee they went, the blind, the deaf, the pal - sied, and the lame,
 and now, O Lord, be near to bless, al - might - y as of yore,
 to hands that work and eyes that see, give wis - dom's heav'n - ly lore,

the lep - er set a - part and shunned, the sick with fe - vered frame.
 in crowd - ed street, by rest - less couch, as by Gen - ne - saret's shore.
 that whole and sick, and weak and strong, may praise thee ev - er - more.

The Hymnal 1982 - #411 O bless the Lord, my soul

The image shows a musical score for the hymn 'O bless the Lord, my soul'. It consists of two systems of music. Each system has a treble clef staff at the top and a bass clef staff at the bottom. The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are printed between the staves. The first system contains five lines of lyrics, and the second system contains five lines of lyrics. The music is written in a simple, hymn-like style with block chords and moving lines.

1 O bless the Lord, my soul! His grace to thee pro - claim!
2 O bless the Lord, my soul! His mer - cies bear in mind!
3 He will not al - ways chide; he will with pa - tience wait;
4 He par - dons all thy sins, pro - longs thy fee - ble breath;
5 He clothes thee with his love, up - holds thee with his truth;

1 And all that is with - in me join to bless his ho - ly Name!
2 For - get not all his ben - e - fits! The Lord to thee is kind.
3 his wrath is ev - er slow to rise and rea - dy to a - bate.
4 he heal - eth thine in - fir - mi - ties and ran - soms thee from death.
5 and like the ea - gle he re - news the vi - gor of thy youth.

6 Then bless his holy Name,
whose grace hath made thee whole,
whose loving-kindness crowns thy days:
O bless the Lord, my soul!

Words: James Montgomery (1771-1854); para. of Psalm 103:1-5
Music: *St. Thomas* (Williams), melody Aaron Williams (1731-1776); harm. Lowell Mason (1792-1872)

- 1 O bless the Lord, my soul!
His grace to thee proclaim!
And all that is within me join
to bless his holy Name!
- 2 O bless the Lord, my soul!
His mercies bear in mind!
Forget not all his benefits!
The Lord to thee is kind.
- 3 He will not always chide;
he will with patience wait;
his wrath is ever slow to rise
and ready to abate.
- 4 He pardons all thy sins,
prolongs thy feeble breath;