



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SIXTH SUNDAY OF EASTER

May 5, 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 *Le Jardin suspendu* (The hanging garden) Jehan Alain

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *O love that casts out fear*

WORDS: Horatius Bonar;
MUSIC: Moseley, Henry T. Smart

O love that casts out fear,	True sunlight of the soul,
O love that casts out sin,	surround us as we go;
tarry no more without,	so shall our way be safe,
but come and dwell within.	our feet no straying know.

Great love of God, come in!
Wellspring of heavenly peace;
thou Living Water, come!
Spring up, and never cease.

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

HYMN 400 *All creatures of our God and King* (sts. 1, 4, 5, 7) ♦ *The Hymnal 1982* *Lasst uns erfreuen*

OPENING ACCLAMATION

The Book of Common Prayer (1979), p. 355

Presider Alleluia. Christ is risen.
Assembly **The Lord is risen indeed. Alleluia.**

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 *Gloria, in excelsis ♦ sung by all*

William Mathias

Glo-ry to God in the highest, and peace to God's peo-ple on earth.

Lord God, heav'nly King, al-might-y God and Father, we wor-ship you, we give you thanks, we

praise you for your glo - ry. Lord Je - sus Christ, on - ly Son of the Fa-ther,

Lord God, Lamb of God, you take away the sin of the world: have mer - cy on us;

you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer.

For you alone are the Ho - ly One, you alone are the Lord,

you alone are the Most High, Je - sus Christ, with the Ho - ly Spi - rit,

in the glo - ry of God the Fa - ther. A - - - men.

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 *Sixth Sunday of Easter*

The Book of Common Prayer (1979), p. 225

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

O GOD, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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 *Acts 10:44-48*

WHILE Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, “Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?” So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

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

Assembly **Thanks be to God.**

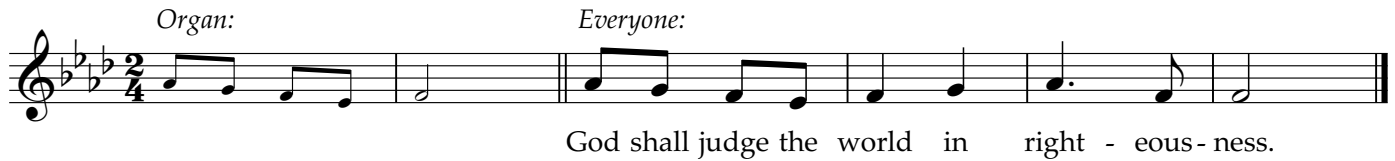
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 98 ♦ St. Helena Psalter

Peter R. Hallock

The Choir introduces the Antiphon; all repeat. The Choir chants the verses; all repeat Antiphon as indicated.



Cantate Domino

SING a new song to God, *
who has done marvelous things.
With your right hand, O God, and your holy arm *
you have won for yourself the victory. **ANTIPHON**

You have made known your victory; *
your righteousness have you openly shown in the sight of the nations.
You remember your mercy and faithfulness to the house of Israel, *
and all the ends of the earth have seen the victory of our God. **ANTIPHON**

Shout with joy to God, all you lands; *
lift up your voice, rejoice, and sing.
Sing to God with the harp, *
with the harp and voice of song. **ANTIPHON**

With trumpets and the sound of the horn, *
shout with joy before God who reigns in majesty.
Let the sea make a noise and all that is in it, *
the lands and those who dwell therein. **ANTIPHON**

Let the rivers clap their hands, *
and let the hills ring out with joy before God,
who will come to judge the earth.
God shall judge the world in righteousness *
and the peoples with equity. **ANTIPHON**

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 John 5:1-6

EVERYONE who believes that Jesus is the Christ has been born of God, and everyone who loves the parent loves the child. By this we know that we love the children of God, when we love God and obey his commandments. For the love of God is this, that we obey his commandments. And his commandments are not burdensome, for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. Who is it that conquers the world but the one who believes that Jesus is the Son of God?

This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth.

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 #12

Michael Kleinschmidt

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



Verse: Just as I have loved you, love one another.

By this everyone will know that you are my disciples, if you have love for one another.

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 *John 15:9-17*

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

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

JESUS said to his disciples, "As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete.

"This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another."

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 Reverend Erin Jean Warde, *Spiritual Director & Episcopal Priest*

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. The Prayers of the People are informed each week by the concerns of our world, our parish and Cathedral community, 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 Risen Lord,
Assembly **hear our prayer.**

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

THE PEACE

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

All greet one another in the name of the Lord.

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 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 *Set me as a seal upon thine heart*

WORDS: Song of Solomon;
MUSIC: William Walton

Set me as a seal upon thine heart,
As a seal upon thine arm:
For love is strong as death;
Many waters cannot quench love,
Neither can the floods drown it;
Set me as a seal upon thine heart,
As a seal upon thine arm:
For love is strong as death.

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 D*, adapt.

The Book of Common Prayer (1979), p. 360

The musical notation consists of three staves, each with a key signature of one flat (B-flat) and a common time signature (C). The first staff is divided into two parts: 'Presider' and 'Assembly'. The lyrics are: 'The Lord be with you. And al-so with you.' The second staff is also divided into 'Presider' and 'Assembly' parts. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff is divided into 'Presider' and 'Assembly' parts. The lyrics are: 'Let us give thanks to the Lord our God. It is right to give God thanks and praise.'

Presider It is truly right to glorify you, O God, our Refuge and Strength, and to give you thanks, for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

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

The musical notation consists of three staves. The first staff is labeled 'Organ:' and the second and third staves are labeled 'Everyone:'. The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav'n and earth are full of your glo-ry. Hosanna 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 acclaim you, Holy God, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might dwell as faithful companions with all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Gracious God, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, Jesus lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom, to the sorrowful, joy. To fulfill your purpose, Jesus gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for the One who died and rose for us, Jesus sent the Holy Spirit, the first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for Jesus to be glorified by you, his heavenly Father, having loved his own who were in the world, Jesus loved them to the end; at supper with them Jesus took bread, broke it, and gave it to them, 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; offered thanks and 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."

Most Blessed One, we now celebrate this memorial of our redemption. Recalling Christ's death and descent among the dead, proclaiming Christ's resurrection and ascension to your right hand, awaiting Christ's coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

***All* We praise you, we bless you,
we give thanks to you,
and we pray to you, the Rock of our Salvation.**

Presider We pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Presider Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name. Remember, O God, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. And grant that we may find our inheritance with the Blessed Virgin Mary, with matriarchs, patriarchs, prophets, apostles and martyrs, with Mark and all the saints who have found favor with you

in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Redeemer.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Eternal God, in the unity of the Holy Spirit, forever and for ever.

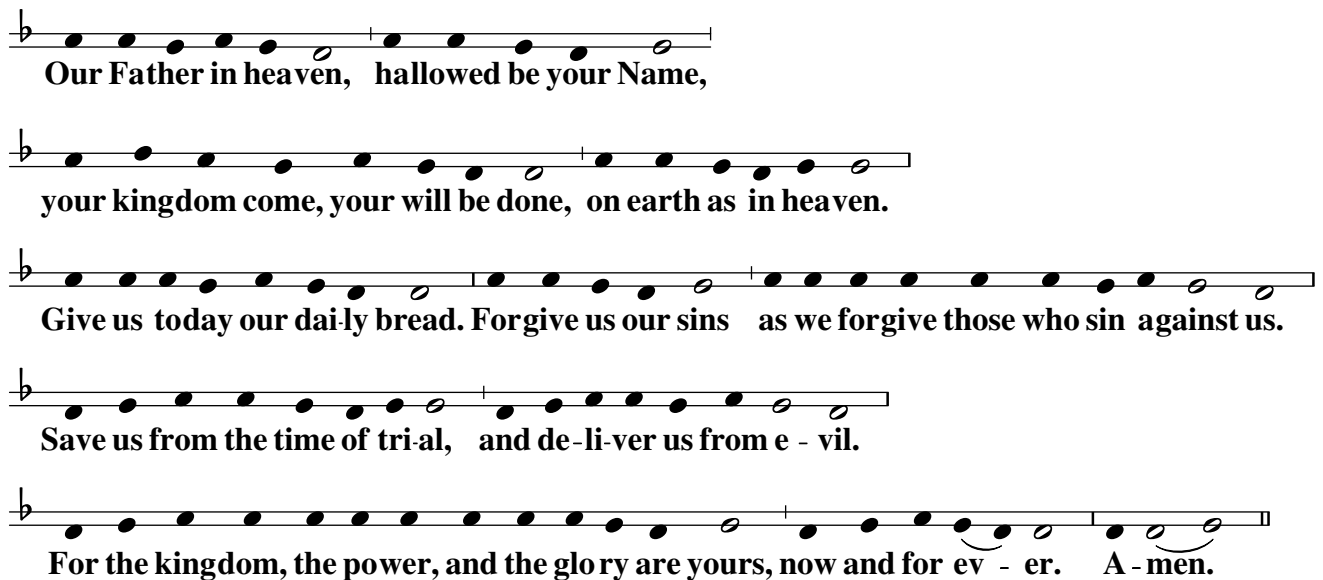
The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.



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

Ambrosian chant, harmonization by Mark Howe



In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *This is the feast of victory for our God*

Hallock

All sing the antiphon. The choir sings the verses, all repeating the antiphon as indicated.



The Hymnal 1982 #418, WORDS: after Revelation 5:12-13, ©1978 Augsburg Fortress; MUSIC: ©1984 Peter Hallock.

Verse: Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God. **ANTIPHON**

Verse: Power, riches, wisdom, and strength, and honor, blessing, and glory are his. **ANTIPHON**

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.

ANTHEM

Ego sum panis vivus

WORDS: John 6:58; MUSIC: William Byrd

*Ego sum panis vivus,
qui de caelo descendi:
si quis manducaverit ex hoc pane,
vivet in aeternum.
Alleluia.*

I am the living bread
which came down from heaven:
anyone who eats this bread
will live forever.
Alleluia.

HYMN 593

Lord, make us servants of your peace

Dickinson College

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.

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 412 *Earth and all stars ♦ The Hymnal 1982*

Earth and All Stars

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

VOLUNTARY Allegro from *Concerto in a-minor*, BWV 593

Antonio Vivaldi, arr. J.S. Bach

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Rev. Erin Jeane Warde

ASSISTING LAY MINISTER

Emily Meeks

EUCCHARISTIC MINISTERS

James Davidson, Kathy Minsch, Justin Shelley, The Rev. Canon Linzi Stahlecker,
The Rev. Canon Richard C. Weyls, Jen Younggren

ALTAR GUILD

TBD

VERGERS

Carrie Davis, Kate Halamay

ACOLYTES

Adrienne Hubbard, Kevin Johnson, Austin LeSure, Hilary McLeland-Wieser, Ray Miller

GREETERS

Julia Logan, TBD

USHERS

TBD | Janet Miller, Kathy Sodergren

OBLATION BEARERS

Nancy George, Carrie Kahler

LAND ACKNOWLEDGMENT

Phil Haas

LECTORS

TBD, Vicki Greenbaum

INTERCESSOR

Rachel Baker

SOUND BOARD

Michael Perera

LIVESTREAM

David Wild

FLOWER MINISTRY

Ray Miller, Bobbi Nodell, Carolyn Shaw

MUSICIANS

The Cathedral Choir, Canon Michael Kleinschmidt, conducting;
John Stuntebeck and Michael Kleinschmidt, organists



- 1 All crea - tures of our God and King, lift up your voic - es, let us
 *2 Great rush - ing winds and breez - es soft, you clouds that ride the heavens a -
 *3 Swift flow - ing wa - ter, pure and clear, make mu - sic for your Lord to
 4 Dear mo - ther earth, you day by day un - fold your bless - ings on our
 5 All you with mer - cy in your heart, for - giv - ing o - thers, take your
 *6 And ev - en you, most gen - tle death, wait - ing to hush our fi - nal
 7 Let all things their cre - a - tor bless, and wor - ship him in hum - ble -



- 1 sing: Al - le - lu - ia, al - le - lu - ia! Bright burn - ing
 2 loft, O — praise him, Al - le - lu - ia! Fair ris - ing
 3 hear, Al - le - lu - ia, al - le - lu - ia! Fire, so in -
 4 way, O — praise him, Al - le - lu - ia! All flowers and
 5 part, O — sing now: Al - le - lu - ia! All you that
 6 breath, O — praise him, Al - le - lu - ia! You lead back
 7 ness, O — praise him, Al - le - lu - ia! Praise God the



- 1 sun with gold - en beams, pale sil - ver moon that gen - tly gleams,
 2 morn, with praise re - joice, stars night - ly shin - ing, find a voice,
 3 tense and fierce - ly bright, you give to us both warmth and light,
 4 fruits that in you grow, let them his glo - ry al - so show:
 5 pain and sor - row bear, praise God, and cast on him your care:
 6 home the child of God, for Christ our Lord that way has trod:
 7 Fa - ther, praise the Son, and praise the Spi - rit, Three in One:

Refrain



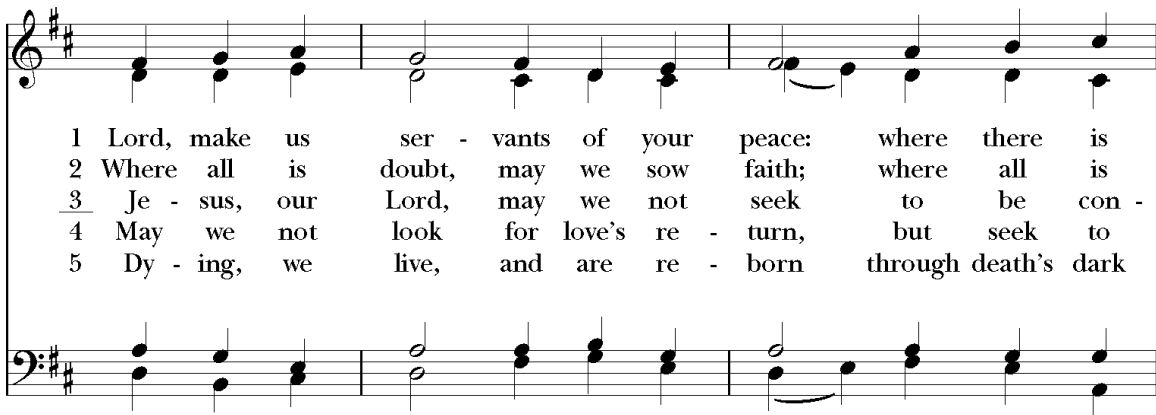
O praise him, O praise him, Al - le - lu - ia,




al - le - lu - ia, al - le - lu - ia!

The refrain may be sung antiphonally, by phrase; all join in the final Alleluia.

The Hymnal 1982 - #593 Lord, make us servants of your peace



1 Lord, make us ser - vants of your peace: where there is
 2 Where all is doubt, may we sow faith; where all is
 3 Je - sus, our Lord, may we not seek to be con -
 4 May we not look for love's re - turn, but seek to
 5 Dy - ing, we live, and are re - born through death's dark



1 hate, may we sow love; where there is hurt, may we for -
 2 gloom, may we sow hope; where all is night, may we sow
 3 soled, but to con - sole, nor look to un - der - stand - ing
 4 love un - self - ish - ly, for in our giv - ing we re -
 5 night to end - less day: Lord, make us ser - vants of your



1 give; where there is strife, may we make one.
 2 light; where all is tears, may we sow joy.
 3 hearts, but look for hearts to un - der - stand.
 4 ceive, and in for - giv - ing are for - given.
 5 peace, to wake at last in hea - ven's light.

Words: James Quinn (b. 1919), based on prayer att. Francis of Assisi (1182-1226) Copyright © James Quinn, SJ, printed by permission of Geoffrey Chapman a division of Cassell, Ltd. Music: Dickinson College, Lee Hastings Bristol, Jr. (1923-1979) Copyright ©1962, Theodore Presser Co. All rights reserved. Used with permission.

- 1 Lord, make us servants of your peace:
 where there is hate, may we sow love;
 where there is hurt, may we forgive;
 where there is strife, may we make one.
- 2 Where all is doubt, may we sow faith;



1 Earth and all stars, loud rush - ing plan - ets, sing to the
2 Hail, wind, and rain, loud blow - ing snow - storms, sing to the
3 Trum - pet and pipes, loud clash - ing cym - bals, sing to the
4 En - gines and steel, loud pound - ing ham - mers, sing to the
5 Class - rooms and labs, loud boil - ing test - tubes, sing to the
6 Know - ledge and truth, loud sound - ing wis - dom, sing to the



1 Lord _____ a new song! O vic - to - ry,
2 Lord _____ a new song! Flow - ers and trees,
3 Lord _____ a new song! Harp, lute, and lyre,
4 Lord _____ a new song! Lime - stone and beams,
5 Lord _____ a new song! Ath - lete and band,
6 Lord _____ a new song! Daugh - ter and son,



1 loud shout - ing ar - my, sing to the Lord _____ a new song!
2 loud rus - tling dry leaves, sing to the Lord _____ a new song!
3 loud hum - ming cel - los, sing to the Lord _____ a new song!
4 loud build - ing work - ers, sing to the Lord _____ a new song!
5 loud cheer - ing peo - ple, sing to the Lord _____ a new song!
6 loud pray - ing mem - bers, sing to the Lord _____ a new song!



Refrain

He hath done mar - vel - ous things.



I, too, will praise him with a new song!