



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE EIGHTH SUNDAY AFTER PENTECOST:

PROPER 10B

July 14, 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](http://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.*

## ABOUT TODAY'S MUSICIANS

*We welcome back the Seattle Choral Company and their Artistic Director, Freddie Coleman. They will sing in the 11am Eucharist this Sunday, July 14, and again on July 28. Founded in 1982 by Maestro Coleman, the Seattle Choral Company has, over the course of 42 years, become one of the region's most accomplished and respected choral organizations. They are an Artist-in-Residence choir at Saint Mark's. Within the past three years, SCC has become a notably powerful advocate for new choral music, and music composed by hitherto under-represented composers. They will offer in this Sunday's 11am Eucharist anthems with words from Psalms 126 and 131 by Abbie Betinis and Nathan Carter, respectively.*

# THE LITURGY OF THE WORD

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

**PRELUDE**     *Prelude in G minor, BWV 535a*

J. S. Bach

## LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 686**     *Come thou fount of every blessing* ♦ *The Hymnal 1982*

Nettleton

**OPENING ACCLAMATION**

*Enriching Our Worship 1, p. 50*

*Presider* Blessed be the one, holy, and living God.  
*Assembly* Glory to God for ever and ever.

**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*

John Rutter

*Organ:* *Everyone:*

Glo-ry to God in the high-est, and peace to God's  
 peo-ple on earth. Lord God, heav'n-ly King, al-might-y God and Fa-ther,  
 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 a -  
 way 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 a-lone are the Ho-ly One, you a -  
 lone are the Lord, you a-lone 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** *Proper 10*

*The Book of Common Prayer (1979), p. 231*

*Presider* God be with you.

*Assembly* **And also with you.**

*Presider* Let us pray.

**L**ORD, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and 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** *Amos 7:7–15*

**T**HIS is what the Lord GOD showed me: the LORD was standing beside a wall built with a plumb line, with a plumb line in his hand. And the LORD said to me, “Amos, what do you see?” And I said, “A plumb line.” Then the Lord said,

“See, I am setting a plumb line  
in the midst of my people Israel;  
I will never again pass them by;

the high places of Isaac shall be made desolate,  
and the sanctuaries of Israel shall be laid waste,  
and I will rise against the house of Jeroboam with the sword.”

Then Amaziah, the priest of Bethel, sent to King Jeroboam of Israel, saying, “Amos has conspired against you in the very centre of the house of Israel; the land is not able to bear all his words. For thus Amos has said,

‘Jeroboam shall die by the sword,  
and Israel must go into exile  
away from his land.’”

And Amaziah said to Amos, “O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there; but never again prophesy at Bethel, for it is the king’s sanctuary, and it is a temple of the kingdom.”

Then Amos answered Amaziah, “I am no prophet, nor a prophet’s son; but I am a herdsman, and a dresser of sycamore trees, and the LORD took me from following the flock, and the Lord said to me, ‘Go, prophesy to my people Israel.’”

*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 85:8-13 ♦ St. Helena Psalter*

Plainsong, Tone I.2

*The cantor introduces the Antiphon, all repeat. The cantor chants the verses, all repeat the Antiphon as indicated.*



I will listen to what you are saying, \*  
for you are speaking peace to your faithful people  
and to those who turn their hearts to you.

Truly, your salvation is very near to those who fear you, \*  
that your glory may dwell in our land. **ANTIPHON**

Mercy and truth have met together; \*  
righteousness and peace have kissed each other.

Truth shall spring up from the earth, \*  
and righteousness shall look down from heaven. **ANTIPHON**

You, O God, will indeed grant prosperity, \*  
and our land will yield its increase.

Righteousness shall go before you, \*  
and peace shall be a pathway for your feet. **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**     *Ephesians 1:3–14*

**B**LESSED be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace that he lavished on us. With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth. In Christ we have also obtained an inheritance, having been destined according to the purpose of him who accomplishes all things according to his counsel and will, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

*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.*

**HYMN 492**     *Sing ye faithful, sing with gladness* ♦ *The Hymnal 1982*

*Finnian*

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 6:14–29*

*Deacon* The Holy Gospel of our Lord Jesus Christ according to Mark.  
*Assembly* **Glory to you, Lord Christ.**

**K**ING Herod heard of Jesus and his disciples, for Jesus' name had become known. Some were saying, "John the baptizer has been raised from the dead; and for this reason these powers are at work in him." But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." But when Herod heard of it, he said, "John, whom I beheaded, has been raised."

For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod had married her. For John had been telling Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge against him, and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed; and yet he liked to listen to him. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. When his daughter Herodias came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will give it." And he solemnly swore to her, "Whatever you ask me, I will give you, even half of my kingdom." She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer." Immediately she rushed back to the king and requested, "I want you to give me at once the head of John the Baptist on a platter." The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her. Immediately the king sent a soldier of the guard with orders to bring John's head. He went and beheaded him in the prison, brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. When his disciples heard about it, they came and took his body, and laid it in a tomb.

*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 Canon Doctor Marda Steedman Sanborn

*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**

*Enriching Our Worship 1, p. 56*

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

*Deacon* God of all mercy,  
**All we confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.  
Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. 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 Christ 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 to place their offering in baskets as they are passed through through the rows.*

Visit [saintmarks.org/give](http://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.



**OFFERTORY** Psalm 126 "A Song of Ascents" Words from Psalm 126, tr. The Book of Common Prayer, 1979, alt.; Music: Abbie Betinis (b. 1980)

When the Lord restored the fortunes of Zion,  
then were we like those who dream.  
Then was our mouth filled with laughter,  
and our tongue with shouts of joy.  
The Lord has done marvelous things for us,  
and we are glad indeed.  
Restore our fortunes, O Lord.  
Those who sowed with tears  
will reap with songs of joy.  
Those who go out weeping, carrying the seed,  
will come again with joy, shouldering their sheaves.

*All stand, as able.*

**THE GREAT THANKSGIVING** Eucharistic Prayer 3

*Enriching Our Worship 1, p. 60*

*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* All thanks and praise  
 are yours at all times and in all places,  
 our true and loving God;  
 through Jesus Christ, your eternal Word,  
 the Wisdom from on high by whom you created all things.  
 You laid the foundations of the world  
 and enclosed the sea when it burst out from the womb;  
 You brought forth all creatures of the earth  
 and gave breath to humankind.  
 Wondrous are you, Holy One of Blessing,  
 all you create is a sign of hope for our journey;  
 And so as the morning stars sing your praises  
 we join the heavenly beings and all creation  
 as we shout with joy:

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

**SANCTUS & BENEDICTUS**

Peter R. Hallock

*Organ* *Everyone*  
 Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,  
 heav-en and earth are full of your glo-ry. Ho - san - na in the high - est.  
 Blest is the one who comes in the Name of the Lord. Ho - san - na in the high - est.

A Simple Missa brevis, Copyright 1992, 2021 The Peter R. Hallock Institute, Seattle, Washington.

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* Glory and honor are yours, Creator of all,  
 your Word has never been silent;  
 you called a people to yourself, as a light to the nations,  
 you delivered them from bondage  
 and led them to a land of promise.  
 Of your grace, you gave Jesus  
 to be human, to share our life,  
 to proclaim the coming of your holy reign  
 and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer,  
you have freed us from sin,  
brought us into your life,  
reconciled us to you,  
and restored us to the glory you intend for us.

We thank you that on the night before he died for us  
Jesus took bread,  
and when he had given thanks to you, he broke it,  
gave it to his friends and said:  
“Take, eat, this is my Body, broken for you.  
Do this for the remembrance of me.”

After supper Jesus took the cup of wine,  
said the blessing, gave it to his friends and said:  
“Drink this, all of you:  
this cup is the new Covenant in my Blood,  
poured out for you and for all  
for the forgiveness of sin.  
Do this for the remembrance of me.”

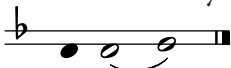
And so, remembering all that was done for us:  
the cross, the tomb, the resurrection and ascension,  
longing for Christ’s coming in glory,  
and presenting to you these gifts  
your earth has formed and human hands have made,  
we acclaim you, O Christ:

**All Dying, you destroyed our death.  
Rising, you restored our life.  
Christ Jesus, come in glory!**

*Presider* Send your Holy Spirit upon us  
and upon these gifts of bread and wine  
that they may be to us  
the Body and Blood of your Christ.  
Grant that we, burning with your Spirit’s power,  
may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ,  
and in the fullness of time gather us  
with blessed Mary, Mark, and all your people  
into the joy of our true eternal home.

Through Christ and with Christ and in Christ,  
by the inspiration of your Holy Spirit,  
we worship you our God and Creator  
in voices of unending praise.  
Blessed are you, now and for ever.



**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

*All* Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.

*In silence, the Presider breaks the consecrated bread.*

## THE BREAKING OF THE BREAD

Mode 6 melody; adapt. Mason Martens

*The cantor introduces the Antiphon, all repeat it. The cantor chants the verses, all repeat the Antiphon as indicated.*



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

*Verse:* One body are we, alleluia, for though many we share one bread. **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***Psalm 131*Words from the Psalter, tr. The King James Bible;  
Music: Dr. Nathan Carter (1935-2004)

Lord, my heart is not haughty, nor mine eyes lofty:  
neither do I exercise myself in great matters,  
or in things too high for me.

Surely I have behaved and quieted myself,  
as a child that is weaned from its mother:  
my soul is even as a weaned child.

Let Israel hope in the Lord  
from henceforth and forever.  
Amen.

**HYMN 615***“Thy kingdom come!” on bended knee ♦ The Hymnal 1982**St. Flavian*

*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.

**POSTCOMMUNION PRAYER**

*Enriching Our Worship 1, p. 69*

*Presider* God of abundance,

*All* you have fed us  
with the bread of life and cup of salvation;  
you have united us  
with Christ and one another;  
and you have made us one  
with all your people in heaven and on earth.  
Now send us forth  
in the power of your Spirit,  
that we may proclaim your redeeming love to the world  
and continue for ever  
in the risen life of Christ our Savior. Amen.

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

**HYMN 601** *O day of God, draw nigh ♦ The Hymnal 1982*

*St. Michael*

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

**VOLUNTARY** *Fugue in G minor, BWV 535b*

J. S. Bach

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Richard C. Weyls

## **PREACHER**

The Rev. Canon Dr. Marda Steedman Sanborn

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Rose Hazard

## **EUCCHARISTIC MINISTERS**

Russ Campbell, Justin Shelley, Debra Waddell, The Rev. Canon Edie Weller, TBD

## **ALTAR GUILD**

James Davidson, Sharon Ferguson

## **VERGERS**

Hannah Hochkeppel, Nancy Cleminshaw

## **ACOLYTES**

Stacy Andersen, Carrie Davis, Erik Donner

## **GREETERS**

Barbara Selberg, John Selberg

## **USHERS**

Becky Haley | Chris Rigos, Jay Quarterman

## **OBLATION BEARERS**

The Gilmore Morse family

## **LAND ACKNOWLEDGMENT**

Kathy Minsch

## **LECTORS**

Bob Carter, Nancy Beadie

## **INTERCESSOR**

Michael Perera

## **SOUND BOARD**

TBD

## **LIVESTREAM**

Timothy Shore

## **FLOWER MINISTRY**

Judy Andrews, Sandra Knafla, Courtney van Stolck

## **MUSICIANS**

Joey Blundell, *cantor*

Canon Michael Kleinschmidt, *organist*





1. Come, thou fount of ev - ery bless - ing, tune my heart to sing thy grace!  
2. Here I find my great - est trea - sure; hith - er by thy help, I've come;  
3. Oh, to grace how great a debt - or dai - ly I'm con - strained to be!



Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.  
and I hope, by thy good plea - sure, safe - ly to ar - rive at home.  
Let thy good - ness, like a fet - ter, bind my wan - d'ring heart to thee:



Teach me some me - lo - dious son - net, sung by flam - ing tongues a - bove.  
Je - sus sought me when a stran - ger, wan - d'ring from the fold of God;  
prone to wan - der, Lord, I feel it, prone to leave the God I love;



Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.  
he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.  
here's my heart, oh, take and seal it, seal it for thy courts a - bove.

The Hymnal 1982 - #492 Sing, ye faithful, sing with gladness



1 Sing, ye faith - ful, sing with glad - ness, wake your no - blest,  
2 Sing how he came forth from hea - ven, bowed him - self to  
3 So, he tast - ed death for mor - tals, he, of hu - man -  
4 Now on high, yet ev - er with us, from his Fa - ther's



sweet - est strain, with the prais - es of your Sa - vior  
Beth - lehem's cave, stooped to wear the ser - vant's ves - ture,  
kind the head, sin - less one, a - mong the sin - ful,  
throne the Son rules and guides the world he ran - somed,



let his house res - ound a - gain; him let all your  
bore the pain, the cross, the grave, passed with - in the  
Prince of life, a - mong the dead; thus he wrought the  
till the ap - point - ed work be done, till he see, re -



mu - sic hon - or, and your songs ex - alt his reign.  
gates of dark - ness, thence his ban - ished ones to save.  
full re - demp - tion, and the cap - tor cap - tive led.  
newed and per - fect, all things gath - ered in - to one.

Words: John Ellerton (1826-1893), alt.

Music: *Finnian*, Christopher Dearnley (b.1930) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

- 1 Sing, ye faithful, sing with gladness,  
wake your noblest, sweetest strain,  
with the praises of your Savior  
let his house resound again;  
him let all your music honor,  
and your songs exalt his reign.
- 2 Sing how he came forth from heaven,  
bowed himself to Bethlehem's cave,  
stooped to wear the servant's vesture,  
bore the pain, the cross, the grave,  
passed within the gates of darkness,  
thence his banished ones to save.
- 3 So, he tasted death for mortals,

1 “Thy king - dom come!” on bend - ed knee the pass - ing a - ges pray;  
 2 But the slow watch - es of the night not less to God be - long;  
 3 And lo, al - rea - dy on the hills the flags of dawn ap - pear;  
 4 the day to whose clear shin - ing light all wrong shall stand re - vealed,  
 5 when know - ledge, hand in hand with peace, shall walk the earth a - broad;

1 and faith - ful souls have yearned to see on earth that king - dom's day.  
 2 and for the ev - er - last - ing right the si - lent stars are strong.  
 3 gird up your loins, ye pro - phet souls, pro - claim the day is near:  
 4 when jus - tice shall be throned in might, and ev - ery hurt be healed;  
 5 the day of per - fect right - eous - ness, the prom - ised day of God.

Words: Frederick Lucian Hosmer (1840-1929). Music: *St. Flavian*, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901).

The Hymnal 1982 - #601 O day of God, draw nigh

1 O day of God, draw nigh in beau - ty and in power, come  
2 Bring to our trou - bled minds, un - cer - tain and a - fraid, the  
3 Bring jus - tice to our land, that all may dwell se - cure, and  
4 Bring to our world of strife thy sov - ereign word of peace, that  
5 O day of God, draw nigh as at cre - a - tion's birth, let

1 with thy time - less judg - ment now to match our pres - ent hour.  
2 qui - et of a stead - fast faith, calm of a call o - beyed.  
3 fine - ly build for days to come foun - da - tions that en - dure.  
4 war may haunt the earth no more and des - o - la - tion cease.  
5 there be light a - gain, and set thy judg - ments in the earth.

Words: Robert Balgarnie Young Scott (b. 1899) Copyright © Emmanuel College, Toronto. All rights reserved. Used with permission.  
Music: *St. Michael*, Louis Bourgeois (1510?-1561?); harm. William Henry Monk (1823-1889)

- 1 O day of God, draw nigh  
in beauty and in power,  
come with thy timeless judgment now  
to match our present hour.
- 2 Bring to our troubled minds,  
uncertain and afraid,  
the quiet of a steadfast faith,  
calm of a call obeyed.
- 3 Bring justice to our land,  
that all may dwell secure,  
and finely build for days to come  
foundations that endure.
- 4 Bring to our world of strife  
thy sovereign word of peace,  
that war may haunt the earth no more  
and desolation cease.
- 5 O day of God, draw nigh  
as at creation's birth,