



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE TENTH SUNDAY AFTER PENTECOST

August 2, 2026

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 level 5 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.

ABOUT TODAY'S CHOIR

*We welcome back to Saint Mark's this morning, **Choral Arts Northwest**, Dr. Timothy Westerhaus, Artistic Director; and Serena Chin, Collaborative Pianist. Choral Arts Northwest is an Artist-in-Residence ensemble at Saint Mark's Cathedral. Choral Arts Northwest's mission is to inspire, educate, and enrich their community through the transformational power of choral music. They seek to foster a world that is just and empathetic and that values creativity and diversity. They commit to actively engage with members of their community who have been historically marginalized, and use their platform to intentionally support important social causes and highlight the music of diverse groups as well as that of composers who identify as BIPOC, female, or LGBTQIA+. They dedicate themselves to ongoing learning and listening, and invite others to join them on that journey through programming, engagement, and collaborations.*

*Conductor **Timothy Westerhaus** seeks to advocate for singing among all ages and to engage choral beauty with contemporary issues relevant to society, justice, and culture in local and global communities. In addition to serving as Artistic Director of Choral Arts Northwest, Tim serves as Director of Choral Studies at the Northern Arizona University School of Music, and he is Artistic-Director Designate for Master Chorale of Flagstaff. Dr. Westerhaus received his master and doctoral degrees in choral conducting from Boston University, where he studied with Ann Howard Jones, and he received his bachelor's degree in sacred music from the University of Saint Thomas, where he studied with Angela Broecker.*

***Serena Chin** has had the pleasure of collaborating with Choral Arts NW since 2014. She is an active accompanist, vocal coach, and chamber musician in the Seattle area and currently serves as an accompanist for the University of Washington and Ballard High School. Serena received her Bachelor of Music in piano from Wheaton College and Master of Music in coaching and accompanying from Westminster Choir College.*

THE LITURGY OF THE WORD

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

PRELUDE Andante sostenuto, from *Symphonie gothique*

Charles-Marie Widor

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *O Oriens from Earthrise*

Words: O Antiphon v
Music: Alec Roth

*O Oriens,
splendor lucis aeternae,
et sol justitiae:
veni, et illumina
sedentes in tenebris,
et umbra mortis.*

O you who rise,
brightness of light everlasting,
and sun of righteousness:
Come and illumine those
who sit in darkness
and the shadow of death.

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

HYMN 292 *O Jesus, crowned with all renown ♦ The Hymnal 1982*

Kingsfold

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.**

One-in-a-bar; firmly *f*

Glo-ry to God in the high-est, — and peace to God's

mf

peo-ple on earth. — Lord God, heav'n-ly King, al-might-y God and Fa-ther, —

f

— we wor-ship you, we give you thanks, we praise you for your glo-ry. —

p *f* = *p* (same beat as before, not slower)

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

f *f* = *f*

Fa-ther: — re - ceive our prayer. For you a - lone are the Ho-ly One, you a -

mf

lone are the Lord, — you a - lone are the Most High, Je - sus Christ, with the

f cresc. *ff* broaden

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 13*

The Book of Common Prayer (1979), p. 232

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

LET your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; 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 *Genesis 32:22-31*

THE SAME night Jacob got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. He took them and sent them across the stream, and likewise everything that he had. Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob’s hip was put out of joint as he wrestled with him. Then he said, “Let me go, for the day is breaking.” But Jacob said, “I will not let you go, unless you bless me.” So he said to him, “What is your name?” And he said, “Jacob.” Then the man said, “You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed.” Then Jacob asked him, “Please tell me your name.” But he said, “Why is it that you ask my name?” And there he blessed him. So Jacob called the place Peniel, saying, “For I have seen God face to face, and yet my life is preserved.” The sun rose upon him as he passed Peniel, limping because of his hip.

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

Assembly **Thanks be to God.**

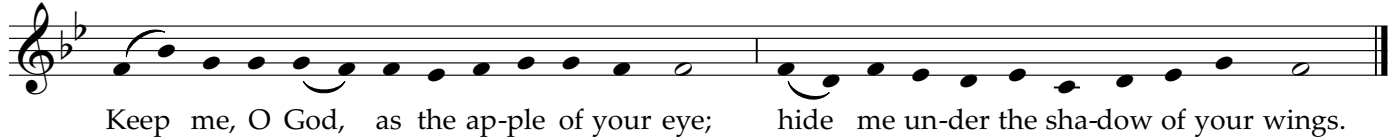
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 17:1-7, 16 ♦ St. Helena Psalter

Plainsong, Tone VIII.1

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



Exaudi, Domine

HEAR my plea of innocence, O God;
give heed to my cry; *
listen to my prayer, which does not come from lying lips.

Let my vindication come forth from your presence; *
let your eyes be fixed on justice. **ANTIPHON**

Weigh my heart, summon me by night, *
melt me down; you will find no impurity in me.

I give no offense with my mouth as others do; *
I have heeded the words of your lips. **ANTIPHON**

My footsteps hold fast to the ways of your law; *
in your paths my feet shall not stumble.

I call upon you, O God, for you will answer me; *
incline your ear to me and hear my words. **ANTIPHON**

Show me your marvelous loving-kindness, *
O Savior of those who take refuge at your right hand
from those who rise up against them.

But at my vindication I shall see your face; *
when I awake, I shall be satisfied, beholding your likeness. **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

Romans 9:1-5

IAM speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.

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

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 638 *Come, O thou Traveler unknown ♦ The Hymnal 1982*

Vernon

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 *Matthew 14:13-21*

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

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

JESUS withdrew in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, “This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.” Jesus said to them, “They need not go away; you give them something to eat.” They replied, “We have nothing here but five loaves and two fish.” And he said, “Bring them here to me.” Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children.

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

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 worshipping 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

O Sapientiae from Earthrise

Words: O Antiphon I
Music: Alec Roth

*O Sapientia,
quae ex ore Altissimi prodiisti,
attingens a fine usque ad finem fortiter,
suaviterque disponens omnia:
veni ad docendum nos viam prudentiae.*

O wisdom,
which came out of the mouth of the most high,
Reaching from one end all the way to the other,
Mightily and graciously ordering all things:
Come and teach us the way of understanding.

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 2*

Enriching Our Worship 1, p. 60

<i>Presider</i>	<i>Assembly</i>
The Lord be with you. And al-so with you.	
<i>Presider</i>	<i>Assembly</i>
Lift up your hearts. We lift them to the Lord.	
<i>Presider</i>	<i>Assembly</i>
Let us give thanks to the Lord our God. It is right to give God thanks and praise.	

Presider We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you 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

Peter R. Hallock

<i>Organ</i>	<i>Everyone</i>
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 and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, 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."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us, with Mary, Mark, and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and 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 (b. 1933)

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

Sicut locutus est and Gloria Patri
from *Magnificat*, BWV 243

Words: from The Song of Mary (Luke 1:46-55)
Music: J. S. Bach

*[Suscepit Israel puerum suum recordatus
misericordiae suae.]*
Sicut locutus est ad Patres nostros,
Abraham et semini eius in saecula.
Gloria Patri, gloria Filio,
et Spiritui sancto!
Sicut erat in principio et nunc,
et semper et in saecula seculorum. Amen.

[He has come to the help of his servant Israel,
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children for ever.
Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever, world without end. Amen.]

HYMN 309 *O food to pilgrims given ♦ The Hymnal 1982*

O Welt, ich muss dich lassen

*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 690 *Guide me, O thou great Jehovah ♦ The Hymnal 1982*

Cwm Rhondda

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

VOLUNTARY *Prelude in G, BWV 541*

J. S. Bach

MINISTERS OF THE LITURGY

PRESIDER & PREACHER

The Very Rev. Steven L. Thomason

DEACON

The Ven. Barbra Weza

ASSISTING LAY MINISTER

Cinda Madonna

EUCCHARISTIC MINISTERS

Erin Beary Andersen, The Rev. Adam Conley, The Rev. Canon Emily Griffin,
John Selberg, Justin Shelley, Debra Waddell, The Rev. Canon Richard C. Weyls

ALTAR GUILD

James Davidson, Bryn Spears

VERGERS

Erik Donner | Rollin Salsbery

ACOLYTES

Hilary McLeland-Wieser, Krista Olson, Kate Halamay

OBLATION BEARERS

The Heath-McCormick family

GREETERS

Lana Johnson, Julia Logan

USHERS

Pat Hoffer, Janet Miller, Kathy Sodergren

LECTORS

Norva Osborn | Bob Carter

INTERCESSOR

James Davidson

SOUND BOARD

Michael Perera

LIVESTREAM

Seth Thomsen

FLOWER MINISTERS

Vincent Liong, Bobbi Nodell, Carolyn Shaw

MUSICIANS

Nicholas Chrisman, *cantor*

Choral Arts Northwest

Timothy Westerhaus, *Artistic Director*

Serena Chin, *piano*

Canon Michael Kleinschmidt, *organist*

The Hymnal 1982 - #292 O Jesus, crowned with all renown



1 O Je - sus, crowned with all re - nown, since thou the earth hast
 2 Lord, in their change, let frost and heat, and winds and dews be
 3 that we may feed the poor a - right, and, gath - ering round thy



trod, thou reign - est and by thee come down hence -
 given; all fos - tering power, all in - fluence sweet, breathe
 throne, here, in the ho - ly an - gels' sight, re -



forth the gifts of God. Thine is the health and
 from the bount - eous heaven. At - tem - per fair with
 pay thee of thine own: That we may praise thee



thine the wealth that in our halls a - bound, and
 gen - tle air the sun - shine and the rain, that
 all our days, and with the Fa - ther's Name, and



thine the beau - ty and the joy with which the years are crowned.
 kind - ly earth with time - ly birth may yield her fruits a - gain:
 with the Ho - ly Spi - rit's gifts, the Sa - vior's love pro - claim.

Words: Edward White Benson (1829-1896), alt. Music: *Kingsfold*, English melody; adapt and harm. Ralph Vaughan Williams (1872-1958)

- 1 O Jesus, crowned with all renown,
 since thou the earth hast trod,
 thou reignest and by thee come down
 henceforth the gifts of God.
 Thine is the health and thine the wealth
 that in our halls abound,
 and thine the beauty and the joy
 with which the years are crowned.
- 2 Lord, in their change, let frost and heat,
 and winds and dews be given;

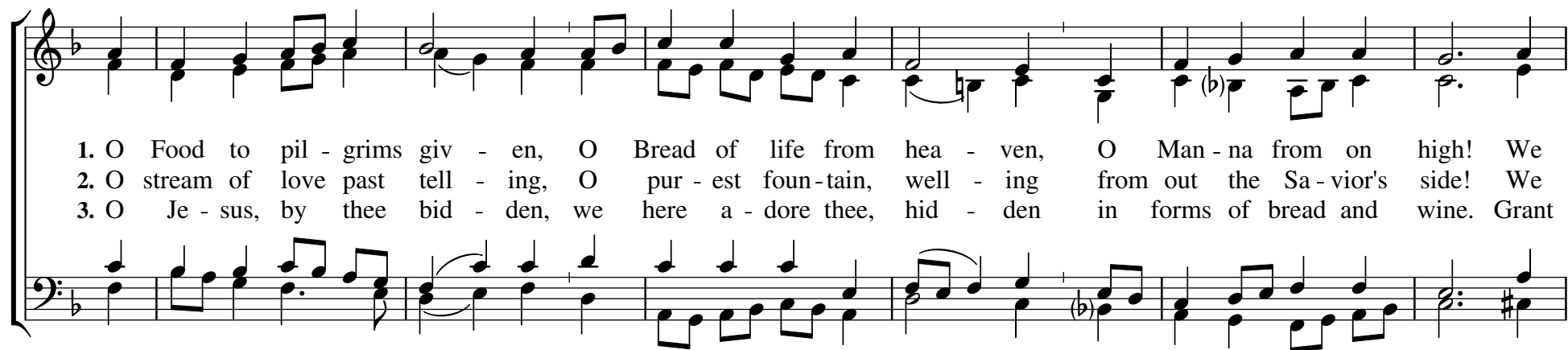
1 Come, O thou Trav - el - er un - known, whom
 2 I need not tell thee who I am, my
 3 Yield to me now, for I am weak but
 4 'Tis Love, 'tis Love! Thou diedst for me! I

still I hold, but can - not see; my com - pa -
 mis - er - y or sin de - clare; thy - self hast
 con - fi - dent in self - de - spair; speak to my
 hear thy whis - per in my heart: the morn - ing

ny be - fore is gone, and I am left a -
 called me by my name, look on thy hands, and
 heart, in bless - ings speak, be con - quered by my
 breaks, the sha - dows flee. Pure U - ni - ver - sal

lone with thee. With thee all night I mean to
 read it there. But who, I ask thee, who art
 in - stant prayer. Speak, or thou nev - er hence shalt
 Love thou art; thy mer - cies nev - er shall re -

stay, and wres - tle till the break of day.
 thou? Tell me thy name, and tell me now.
 move, and tell me, if thy name is Love.
 move, thy na - ture and thy name is Love.



1. O Food to pil - grims giv - en, O Bread of life from hea - ven, O Man - na from on high! We
2. O stream of love past tell - ing, O pur - est foun-tain, well - ing from out the Sa - vior's side! We
3. O Je - sus, by thee bid - den, we here a - dore thee, hid - den in forms of bread and wine. Grant



hun - ger; Lord, sup - ply us, nor thy de - lights de - ny us, whose hearts_____ to thee draw nigh.
faint with thirst; re - vive us, of thine a - bun-dance give us, and all_____ we need pro - vide.
when the veil is ris - en, we may be - hold, in hea - ven, thy coun - te - nance di - vine.



Words: William Williams (1717-1791); tr. Peter Williams (1722-1796), alt. Music: *Cwm Rhondda*, John Hughes (1873-1932)

- 1 Guide me, O thou great Jehovah,
pilgrim through this barren land;
I am weak, but thou art mighty;
hold me with thy powerful hand;
bread of heaven,
feed me now and evermore.
- 2 Open now the crystal fountain,
whence the healing stream doth flow;
let the fire and cloudy pillar
lead me all my journey through;
strong deliverer,
be thou still my strength and shield.
- 3 When I tread the verge of Jordan,
bid my anxious fears subside;
death of death, and hell's destruction,
land me safe on Canaan's side;
songs of praises,
I will ever give to thee.

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The Hymnal 1982 - #690 Guide me, O thou great Jehovah

1 Guide me, O thou great Je - ho - vah, pil - grim through this
 2 O - pen now the crys - tal foun-tain, whence the heal - ing
 3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land; I am weak, but thou art might - y;
 stream doth flow; let the fire and cloud - y pil - lar
 fears sub - side; death of death, and hell's de - struc - tion,

hold me with thy power - ful hand; bread of hea - ven,
 lead me all my jour - ney through; strong de - liv - erer,
 land me safe on Ca - naan's side; songs of prais - es,

bread of hea - ven, feed me now and ev - er -
 strong de - liv - erer, be thou still my strength and
 songs of prais - es, I will ev - er give to



Words: William Williams (1717-1791); tr. Peter Williams (1722-1796), alt. Music: *Cwm Rhondda*, John Hughes (1873-1932)

- 1 Guide me, O thou great Jehovah,
pilgrim through this barren land;
I am weak, but thou art mighty;
hold me with thy powerful hand;
bread of heaven,
feed me now and evermore.
- 2 Open now the crystal fountain,
whence the healing stream doth flow;
let the fire and cloudy pillar
lead me all my journey through;
strong deliverer,
be thou still my strength and shield.
- 3 When I tread the verge of Jordan,
bid my anxious fears subside;
death of death, and hell's destruction,
land me safe on Canaan's side;
songs of praises,
I will ever give to thee.

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