



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SIXTEENTH SUNDAY AFTER PENTECOST:
PROPER 18B

September 8, 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 *Variations from Organ Concerto Set 1, Op. 4, No. 1*

G.F. Handel

LAND ACKNOWLEDGMENT

INTROIT *My soul, sing the praise of the Lord*

Words from Psalm 146; Music: Peter R. Hallock

*My soul, sing the praise of the Lord; as long as life shall last, sing out the glories of God the maker.
The Lord gives sight for our blindness; his truth is the power to set us free.
Our God remains, O Jerusalem, Ruler of all ages.
My soul, as long as this earthly life remains, sing out the glories of God the maker.*

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

All stand, as able.

HYMN 371 *Thou, whose almighty word ♦ The Hymnal 1982*

Moscow

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** *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 18*

The Book of Common Prayer (1979), p. 233

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

GRANT us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; 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 *Isaiah 35:4–7a*

SAY to those who are of a fearful heart,
“Be strong, do not fear!
Here is your God.
He will come with vengeance,
with terrible recompense.
He will come and save you.”
Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
then the lame shall leap like a deer,
and the tongue of the speechless sing for joy.
For waters shall break forth in the wilderness,
and streams in the desert;
the burning sand shall become a pool,
and the thirsty ground springs of water.

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 146 ♦ St. Helena Psalter

Anglican Chant (Bairstow)

Chanted by the choir.

Hallelujah! Praise God, O my soul! *
I will praise God as long as I live;
 I will sing praises to my God while I have my being.
Put not your trust in rulers, nor in any child of earth, *
 for there is no help in them.
When they breathe their last, they return to earth, *
 and in that day their thoughts perish.
Happy are they who have the God of Jacob for their help! *
 whose hope is in their God;
Who made heaven and earth, the seas, and all that is in them; *
 whose promise abides for ever;
Who gives justice to those who are oppressed, *
 and food to those who hunger.
God sets the prisoners free; and opens the eyes of the blind; *
 God lifts up those who are bowed down;
God loves the righteous; and cares for the stranger; *
 God sustains the orphan and widow, but frustrates the way of the wicked.
God shall reign for ever, *
 your God, O Zion, throughout all generations. Hallelujah!

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

James 2:1–10, 14–17

MY BROTHERS and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of the one wearing the fine clothes and say, “Have a seat here, please,” while to the one who is poor you say, “Stand there,” or, “Sit at my feet,” have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brothers and sisters. Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? Is it not they who blaspheme the excellent name that was invoked over you?

You do well if you really fulfill the royal law according to the scripture, “You shall love your neighbor as yourself.” But if you show partiality, you commit sin and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become accountable for all of it.

What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, “Go in peace; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.

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.

Children ages 3-8 are invited to gather at the font and join Children’s Chapel in Thomsen Chapel. They will return at the peace. Parents are welcome to join their children.

GOSPEL ACCLAMATION *Alleluia #7*

Mel Butler

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



Verse: He has done everything well; he even makes the deaf to hear and the mute to speak.

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 7:24–37*

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

JESUS set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophoenician origin. She begged him to cast the demon out of her daughter. He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs." But she answered him, "Sir, even the dogs under the table eat the children's crumbs." Then he said to her, "For saying that, you may go—the demon has left your daughter." So she went home, found the child lying on the bed, and the demon gone. Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, "*Ephphatha*," that is, "Be opened." And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

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 Creator God,

Assembly awaken us to your presence and love.

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.
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 to 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

Locus iste

Words: Gradual for the Dedication of a Church; Music: Anton Bruckner

*Locus iste a Deo factus est,
Inaestimabile sacramentum,
Irreprehensibilis est.*

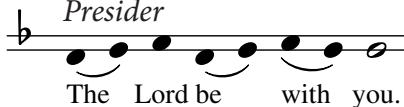
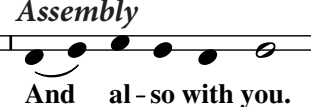
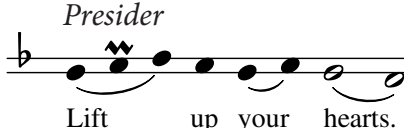
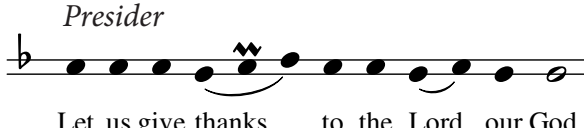
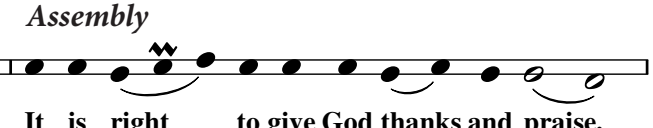
This place was made by God
a priceless mystery;
It is without reproof.

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 A (adapt.)*

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

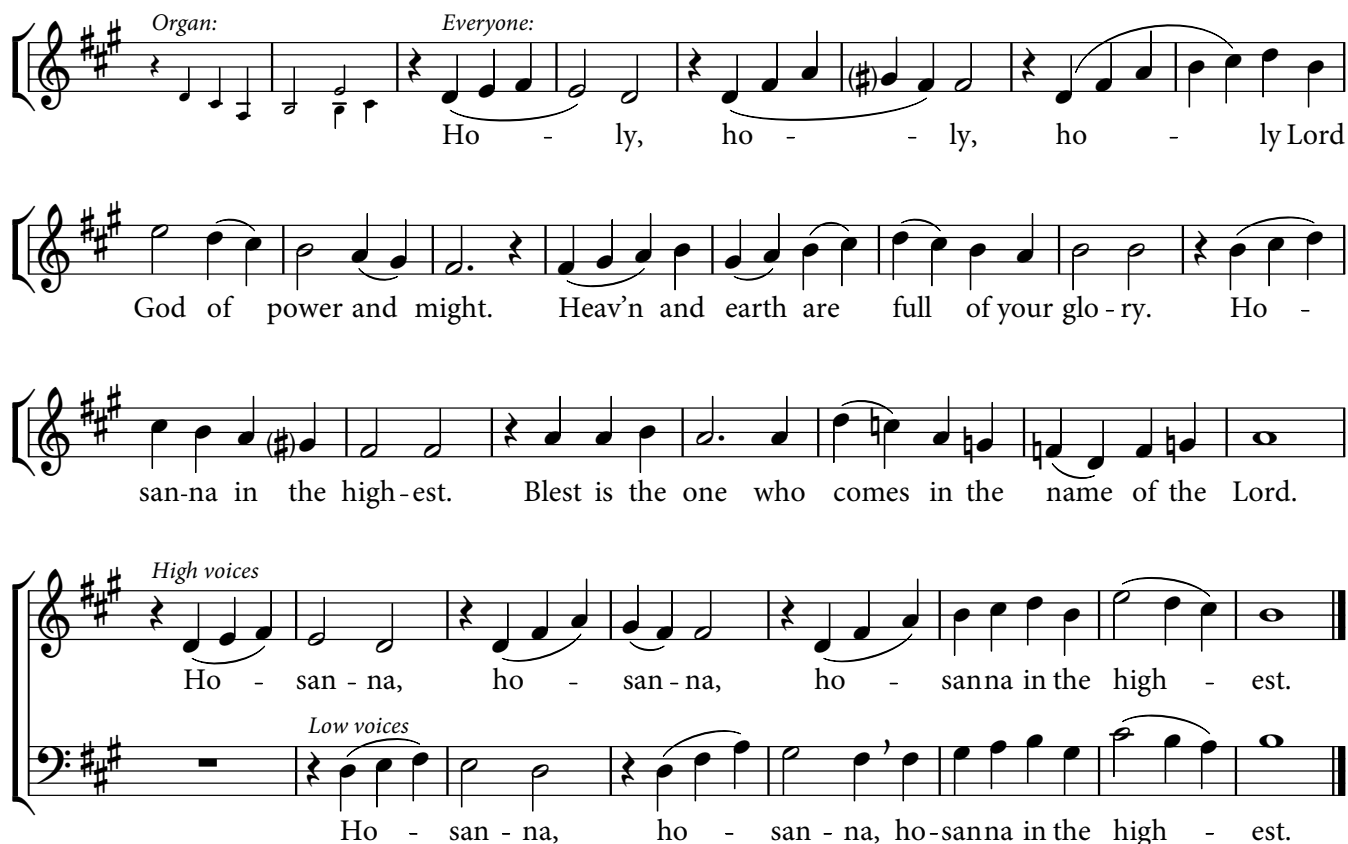
<i>Presider</i>  The Lord be with you.	<i>Assembly</i>  And al-so with you.
<i>Presider</i>  Lift up your hearts.	<i>Assembly</i>  We lift them to the Lord.
<i>Presider</i>  Let us give thanks to the Lord our God.	<i>Assembly</i>  It is right to give God thanks and praise.

Presider It is right, and a good and joyful thing, always and every where to give thanks to you, the Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in 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 *Mass in the Lydian Mode*

Richard R. Webster



Organ: *Everyone:*

Ho - ly, ho - ly, ho - ly Lord

God of power and might. Heav'n 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.

High voices

Ho - san - na, ho - san - na, ho - sanna in the high - est.

Low voices

Ho - san - na, ho - san - na, ho-sanna 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 O God, you are holy and gracious: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, our Rock and our Foundation.

Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, we proclaim the mystery of faith:

All Christ has died. Christ is risen. Christ will come again.

Presider We celebrate the memorial of our redemption, Most Holy God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal Reign.

All this we ask through your Son Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory are yours, Most Blessed One, now 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.



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

Ambrosian chant (Choir Harmony by Mark Howe)



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 de-liver us from e - vil.
For the kingdom, the power, and the glo ry are yours, now and for ev - er. A - men.

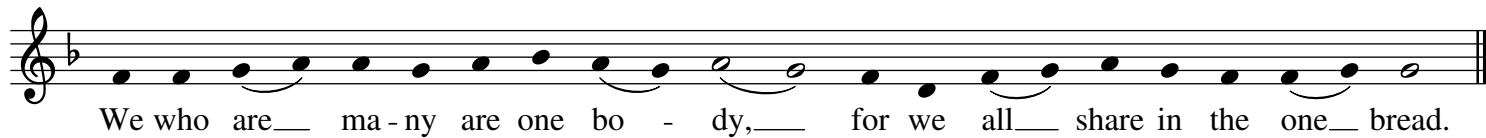
In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *We who are many*

Plainsong, Mode 6

The cantor introduces the Antiphon, all repeat it.

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



We who are__ ma - ny are one bo - dy,__ for we all__ share in the one__ bread.

Verse: We break this bread to share in the Body of Christ. ANTIPHON

Verse: Happy are they who come to the Supper of the Lamb. 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.

VOLUNTARY *Organ improvisation*

HYMN *In boldness, look to God*

In bold-ness, look to God for help, like wo-men folk who dared:
In bold-ness, lean on God for strength, and heal-ing from dis - ease,
In bold-ness, learn of God the truth of Ma-ry's bet - ter part:
In bold-ness, love, nor count the cost. Con - front the world's harsh stare:
to ask that Je - sus heal a child, that crumbs of grace be shared,
of mind and bod - y, heart and will, whose bond-age Je - sus frees.
by fear and cen - sure un - de-tered, de - ter-mined in her heart
like one who washed the feet of Christ, and wiped them with her hair,
that out - cast ones be wel-come to the feast God has pre - pared.
Reach out and touch the hem of Christ, and gath - er spi - rit's ease.
to kneel at Je - sus' feet and learn the wis-dom he im - parts.
poured per-fume to a - noint her Lord, and left love's fra - grance there.

Hymn 94 in *Voices Found*, Copyright 2004 by Church Publishing Inc.

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Music: *Brother James' Air*, J. L. Macbeth Bain; in the Public Domain.

After singing the hymn, 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 493 *O for a thousand tongues to sing ♦ The Hymnal 1982*

Azmon

DISMISSAL

Deacon Let us go forth in the name of Christ.

Assembly **Thanks be to God.**

VOLUNTARY *Toccata in G*

William Walond

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Very Rev. Steven L. Thomason

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Roze Hazard

EUCCHARISTIC MINISTERS

Alison Leary Estep, Ashley Hedeem, Shelley Mackaman, The Rev. Mark Miller,
Kathy Thomson, The Rev. Canon Richard C. Weyls

ALTAR GUILD

James Davidson, Hannah Hochkeppel

VERGERS

Rollin Salsbery, Kate Halamay

ACOLYTES

Todd Baker, Russ Campbell, Adrienne Hubbard, Ray Miller, TBD

GREETERS

Barbara Selberg, John Selberg

USHERS

Jeff Sackett | David Wild, Chris Rigos

OBLATION BEARERS

Nancy George, TBD

LAND ACKNOWLEDGMENT

Mark Lundquist

LECTORS

Ruth McRee, Carrie Kahler

INTERCESSOR

Bob Carter

SOUND BOARD

Michael Perera

LIVESTREAM

Timothy Shore

FLOWER MINISTRY

Judy Andrews, Sandra Knafla, Courtney van Stolck

MUSICIANS

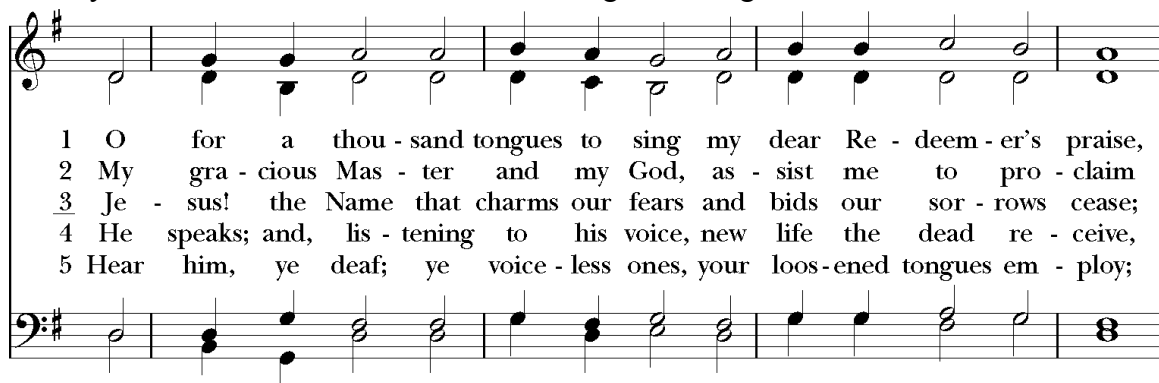
The Cathedral Choir, Canon Michael Kleinschmidt, *conducting*;
John Stuntebeck and Michael Kleinschmidt, *organists*

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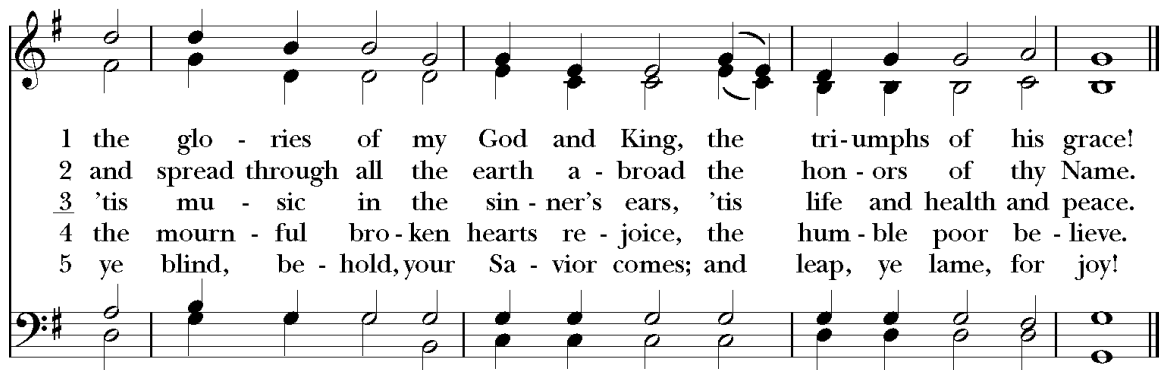
1. Thou, whose al - might - y word cha-os and dark-ness heard, and took their flight; hear us, we
 2. Thou who didst come to bring on thy re-deem-ing wing heal - ing and sight, health to the
 3. Spi - rit of truth and love, life-giv-ing, ho - ly Dove, speed forth thy flight! Move on the
 4. Ho - ly and bless-èd Three, glo-ri-ous Tri - ni - ty, wis - dom, love, might; bound-less as

humb-ly pray, and, where the Gos-pel day sheds not its glo-rious ray, let there be light!
 sick in mind, sight to the in - ly blind, now to all hu-man-kind, let there be light!
 wa-ters' face bear - ing the gifts of grace, and, in earth's dark-est place, let there be light!
 o-cean's tide, roll - ing in full-est pride, through the world, far and wide, let there be light!

The Hymnal 1982 - #493 O for a thousand tongues to sing



1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,
2 My gra - cious Mas - ter and my God, as - sist me to pro - claim
3 Je - sus! the Name that charms our fears and bids our sor - rows cease;
4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,
5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;



1 the glo - ries of my God and King, the tri - umphs of his grace!
2 and spread through all the earth a - broad the hon - ors of thy Name.
3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.
5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love
be now and ever given
by saints below and saints above,
the Church in earth and heav'n.

Words: Charles Wesley (1707-1788), alt. Music: *Azmon*, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872)

- 1 O for a thousand tongues to sing
my dear Redeemer's praise,
the glories of my God and King,
the triumphs of his grace!
- 2 My gracious Master and my God,
assist me to proclaim
and spread through all the earth
abroad the honors of thy Name.
- 3 Jesus! the Name that charms our fears
and bids our sorrows cease;
'tis music in the sinner's ears,
'tis life and health and peace.
- 4 He speaks; and, listening to his voice,
new life the dead receive,
the mournful broken hearts rejoice,
the humble poor believe.

- 5 Hear him, ye deaf; ye voiceless ones,
 your loosened tongues employ;
ye blind, behold, your Savior comes;
 and leap, ye lame, for joy!
- 6 Glory to God and praise and love
 be now and ever given
by saints below and saints above,
 the Church in earth and heaven.

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