



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIRST SUNDAY OF ADVENT

December 1, 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

1. "My Lord, what a morning!"

Richard Billingham

2. "Comfort, comfort, ye my people"

Guy Bovet

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT

O Adonai

Words: from the O Antiphons; Music: Healey Willan

O Lord eternal and leader of the house of Israel,
who didst appear to Moses in the fire of the burning bush
and didst give the law to him in Sinai,
come to redeem us by thine outstretched arm.

HYMN

Signs of endings all around us

1. Signs of end-ings all a - round us dark - ness, death, and win - ter days
2. Can it be that from our end - ings, new be - gin - nings you cre - ate?
3. Speak, O God, your Word a - mong us. Bar - ren lives your pres - ence fill.

shroud our lives in fear and sad - ness, numb - ing mouths that long to praise.
Life from death, and from our rend ings, realms of whole - ness gen - er - ate?
Swell our hearts with songs of glad - ness, ter - rors calm fore - bod - ings still.

Come, O Christ, and dwell a - mong us! Hear our cries, come set us free.
Take our fears, then, Lord, and turn them in - to hopes for life a - new:
Let your pro - mised realm of jus - tice blos - som now through - out the earth;

Give us hope and faith and glad - ness. Show - ness, what there yet can be.
Fad - ing light and dy - ing sea - son sing be - Glo - ri - as to you.
your do - min - ion bring now near us; we a - wait the sav - ing birth.

Words: Dean W. Nelson (b. 1944)

Music: *Ton-y-Botel*, Thomas John Williams (1869-1944)

Hymn 721 in *Wonder, Love, and Praise*

LIGHTING OF THE ADVENT WREATH

Presider The days are surely coming, says the Lord,
Assembly when I will fulfill the promise I made to my people.

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.

The Gloria, or some other song of praise, centers the service on the Holy One we gather to praise in our worship.

TRISAGION

Richard Fabian

Everyone

Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, have mer - cy up - on us.

North side

Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, have mer - cy up -

South side

Ho - ly God, Ho - ly and Might - y, Ho - ly Im -

on us. Ho - ly God, Ho - ly and Might - y, Ho - ly Im -

mor - tal One, have mer - cy up - on us. Ho - ly God, Ho - ly and

mor - tal One, have mer - cy up - on us.

Might - y, Ho - ly Im - mor - tal One, have mer - cy up - on us.

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 *First Sunday of Advent*

The Book of Common Prayer 1979, p. 211

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

ALmighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All Amen.

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 *Jeremiah 33:14-16*

THE DAYS are surely coming, says the LORD, when I will fulfill the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring up for David; and he shall execute justice and righteousness in the land. In those days Judah will be saved and Jerusalem will live in safety. And this is the name by which it will be called: "The LORD is our righteousness."

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 25:1-9 ♦ St. Helena Psalter*

Anglican Chant (Henry Stonex)

Chanted by the Choir.

TO YOU, O God, I lift up my soul;
my God, I put my trust in you; *
let me not be humiliated,
nor let my enemies triumph over me.

Let none who look to you be put to shame; *
let the treacherous be disappointed in their schemes.

Show me your ways, O God, *
and teach me your paths.

Lead me in your truth and teach me, *
for you are the God of my salvation;
in you have I trusted all the day long.

Remember, O God, your compassion and love, *
for they are from everlasting.

Remember not the sins of my youth and my transgressions; *
remember me according to your love
and for the sake of your goodness, O God.

Gracious and upright are you; *
therefore you teach sinners in your way.

You guide the humble in doing right *
and teach your way to the lowly.

All your paths are love and faithfulness *
To those who keep your covenant and your testimonies.

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 Thessalonians 3:9-13

HOW CAN we thank God enough for you in return for all the joy that we feel before our God because of you? Night and day we pray most earnestly that we may see you face to face and restore whatever is lacking in your faith.

Now may our God and Father himself and our Lord Jesus direct our way to you. And may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you. And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints.

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 454 *Jesus came, adored by angels ♦ The Hymnal 1982*

Lowry

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 *Luke 21:25-36*

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

JESUS SAID, "There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. Then they will see 'the Son of Man coming in a cloud' with power and great glory. Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near."

Then he told them a parable: "Look at the fig tree and all the trees; as soon as they sprout leaves you can see for yourselves and know that summer is already near. So also, when you see these things taking place, you know that the kingdom of God is near. Truly I tell you, this generation will not pass away until all things have taken place. Heaven and earth will pass away, but my words will not pass away.

"Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day catch you unexpectedly, like a trap. For it will come upon all who live on the face of the whole earth. Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man."

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 We look to you in hope;
Assembly **come among us, O Christ.**

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 worshiping 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

Better be ready

Words & Music: Negro Spiritual, arr. Nathaniel Dett

Refrain: Better be ready to try on your long white robe!

Oh! Rise up children, get your crown,
and by your Savior's side sit down. *Refrain*

What a glorious morning that will be,
our friends and Jesus we shall see. *Refrain*

O shout you Christians, you're gaining ground,
we'll shout old Satan's kingdom down! *Refrain*

I soon shall reach that golden shore,
and sing the songs we sang before. *Refrain*

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

All stand, as able.

THE GREAT THANKSGIVING *Eucharistic Prayer B*, 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 right, and a good and joyful thing, always and everywhere to give thanks to you, the Maker of heaven and earth. Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in Christ of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing. 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

Missa oecumenica

The musical notation consists of four staves, each with a key signature of one flat (B-flat) and a common time signature (C). 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. 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, ho-san-na in the high - est.'

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

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

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

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

Therefore, according to his command, O God:

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

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

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

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

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



All A - MEN.

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

THE LORD'S PRAYER

Nikolai Rimsky-Korsakov, adapt. George Black

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

The first system of musical notation for 'The Lord's Prayer'. It consists of a grand staff with a treble and bass clef, a key signature of one flat (B-flat), and a common time signature. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: 'Our Fa - ther in heav'n, hal-low'd be your Name, your king-dom come, your will be done,'.

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

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

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

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

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

The fourth system of musical notation, which concludes the piece. The melody ends with a double bar line in the treble clef, and the accompaniment ends with a double bar line in the bass clef. The lyrics are: 'For the king - dom, the pow'r, and the glo - ry are yours, now and for ev-er. A-men.'

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD

Agnus Dei from Hallock Simple Missa brevis

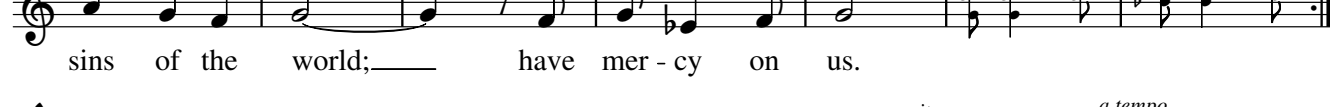
Organ:



Everyone:



O Lamb of God, you take a-way the



sins of the world;— have mer - cy on us.



O Lamb of God, you take a-way the sins of the world; *rit.* grant us your peace. *a tempo*—

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

E'en so Lord Jesus, quickly come

Words: Revelation 22, adapt. Ruth Manz; Music: Paul Manz

Peace be to you and grace from Him
Who freed us from our sins,
Who loved us all and shed His blood
That we might be saved.

Rejoice in heaven, all ye that dwell therein,
Rejoice on earth, ye saints below,
For Christ is coming, is coming soon.
For Christ is coming soon.

Sing Holy, Holy to our Lord,
the Lord, Almighty God,
Who was and is and is to come;
Sing Holy, Holy Lord.

E'en so, Lord Jesus, quickly come,
and night shall be no more;
They need no light nor lamp nor sun,
for Christ will be their All.

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 616 *Hail to the Lord's anointed* (verses 1-4) ♦ *The Hymnal 1982*

Es flog ein kleins Waldvögelein

DISMISSAL *The Deacon dismisses the Assembly. All respond: **Thanks be to God.***

VOLUNTARY Toccata on "Helmsley" (Tune of Hymn 57, "Lo! He comes, with clouds descending")

Emma Lou Diemer 15

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Emily Griffin

PREACHER

The Very Rev. Steven L. Thomason

ASSISTING LAY MINISTER

TBD

EUCCHARISTIC MINISTERS

Amy Gardner, Adrienne Hubbard, The Rev. Marck Miller, Kathy Thomason,
Debra Waddell, The Rev. Canon Richard C. Weyls, TBD

ALTAR GUILD

James Davidson, Deborah Person

VERGERS

Rose Hazard, Carrie Davis

ACOLYTES

Stacy Anderson, Todd Baker, Krista Olson, Timothy Shore, TBD

WREATH LIGHTERS

Julia Cooper & Adrienne Hubbard
The 20s/30s Ministry

GREETERS

Julia Logan, TBD

USHERS

Janet Miller | John McLaughlin, Kathy Sodergren

OBLATION BEARERS

Nancy George, Carrie Kahler

LAND ACKNOWLEDGMENT

Lara Shibata

LECTORS

Peter Snyder, George Pro

INTERCESSOR

Carrie Kahler

SOUND BOARD

Michael Perera

LIVESTREAM

David Wild

FLOWER MINISTRY

Ray Miller, Bobbi Nodell, Carolyn Shaw

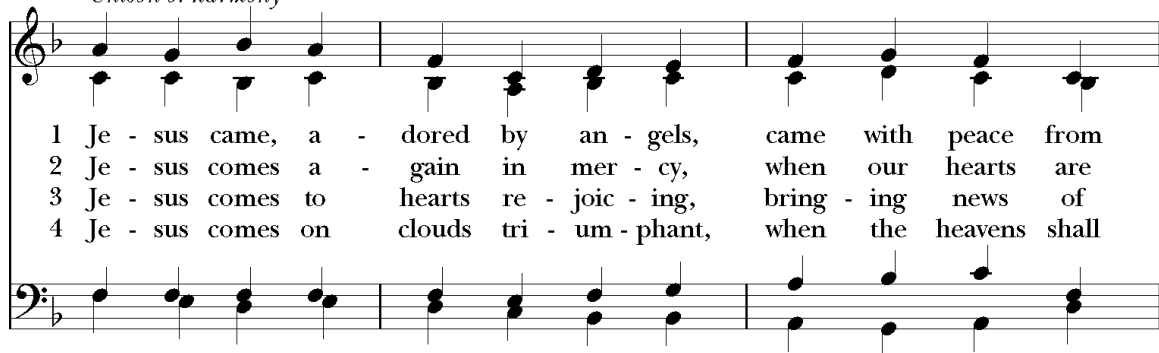
MUSICIANS

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

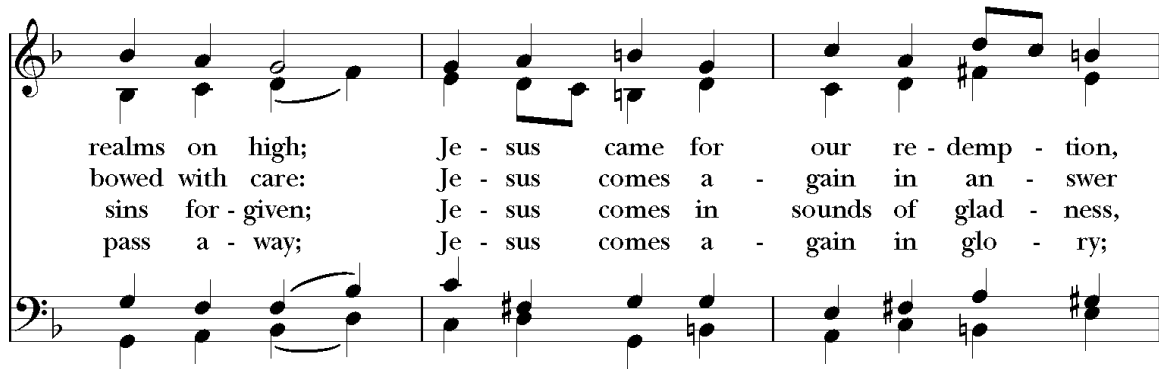
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The Hymnal 1982 - #454 Jesus came, adored by angels

Unison or harmony



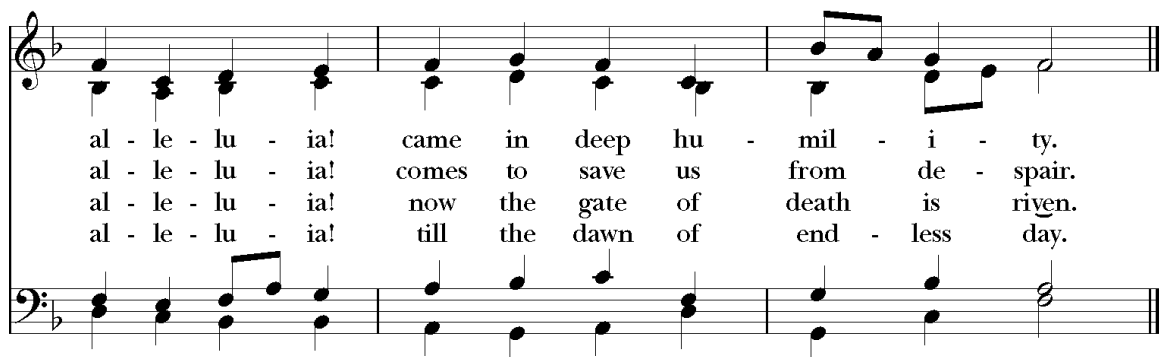
1 Je - sus came, a - dored by an - gels, came with peace from
 2 Je - sus comes a - gain in mer - cy, when our hearts are
 3 Je - sus comes to hearts re - joic - ing, bring - ing news of
 4 Je - sus comes on clouds tri - um - phant, when the heavens shall



realms on high; Je - sus came for our re - demp - tion,
 bowed with care: Je - sus comes a - gain in an - swer
 sins for - given; Je - sus comes in sounds of glad - ness,
 pass a - way; Je - sus comes a - gain in glo - ry;



low - ly came on earth to die: Al - le - lu - ia,
 to our ear - nest heart - felt prayer; Al - le - lu - ia,
 lead - ing souls re - deemed to heaven; Al - le - lu - ia,
 let us then our hom - age pay: Al - le - lu - ia,



al - le - lu - ia! came in deep hu - mil - i - ty.
 al - le - lu - ia! comes to save us from de - spair.
 al - le - lu - ia! now the gate of death is riven.
 al - le - lu - ia! till the dawn of end - less day.

Words: Godfrey Thring (1823-1903), alt. Music: Lowry, Gerald Near (b. 1942) Copyright © The Church Pension Fund.
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The Hymnal 1982 - #601 O day of God, draw nigh

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. It consists of two systems of music. The first system contains the first five lines of the hymn, and the second system contains the next five lines. The lyrics are printed below the vocal staves, with line numbers 1 through 5 indicating the different parts of the hymn. The music features a mix of half notes, quarter notes, and eighth notes, with some parts having a more active melody than others.

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.

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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,

1. Hail to the Lord's A - noint - ed, great Da - vid's great - er Son!
 2. He comes with suc - cor speed - y to those who suf - fer wrong,
 3. He shall come down like show - ers up - on the fruit - ful earth,
 4. Kings shall bow down be - fore him, and gold and in - cense bring;
 5. O'er ev - ery foe vic - to - rious, he on his throne shall rest;

Hail, in the time ap - point - ed, his reign on earth be - gun!
 to help the poor and need - y, and bid the weak be strong;
 and love, joy, hope, like flow - ers, spring in his path to birth:
 all na - tions shall a - dore him, his praise all peo - ple sing;
 from age to age more glor - ious, all - bless - ing and all - blest:

He comes to break op - pres - sion, to set the cap - tive free;
 to give them songs for sigh - ing, their dark - ness turn to light,
 be - fore him on the moun - tains shall peace, the he - rald, go;
 to him shall prayer un - ceas - ing and dail - y vows a - scend;
 the tide of time shall nev - er his co - ve - nant re - move;

to take a - way trans - gres - sion, and rule in eq - ui - ty.
 whose souls, con - demned and dy - ing, were pre - cious in his sight.
 and right - eous - ness in foun - tains from hill to val - ley flow.
 his king - dom still in - creas - ing, a king - dom with - out end.
 his Name shall stand for ev - er, his change - less Name of Love.