



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FEAST OF THE PRESENTATION
OF OUR LORD JESUS CHRIST IN THE TEMPLE

February 2, 2025

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 *Wie schön leuchtet der Morgenstern* (Hymn 497, “How bright appears the Morning Star”)
Dieterich Buxtehude

LAND ACKNOWLEDGMENT

INTROIT *O Zion, tune thy voice* Words: Philip Doddridge (based on The Third Song of Isaiah);
Music: Eastview, J. V. Lee

O Zion, tune thy voice, and raise thy hands on high; tell all the earth thy joys, and boast salvation nigh. Cheerful in God, arise and shine, while rays divine stream all abroad.	He gilds thy morning face with beams that cannot fade; his all-resplendent grace he pours around thy head; the nations round thy form shall view, with luster new divinely crowned.
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As a gathered community, we join together in praising God in song.

All stand, as able.

HYMN 497 *How bright appears the Morning Star* ♦ *The Hymnal 1982* *Wie schön leuchtet*

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 ALMIGHTY 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.

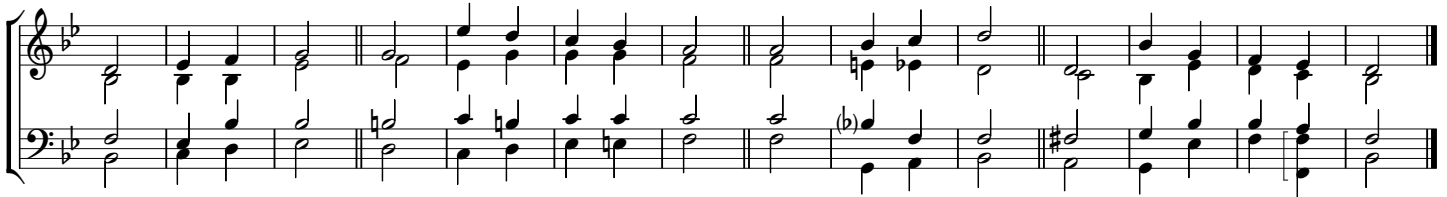
SONG OF PRAISE *The Third Song of Isaiah ♦ chanted by all*

Words: Isaiah 60:1-3, 11a, 14b, 18-19
Music: Anglican chant by W. H. Longhurst

The first verses are chanted by the Choir alone. All join in chanting the remaining verses.

In this style of chanting, the slashes in the text correspond to the barlines in the chant.

When more than one syllable is sung on a black note, the dot • indicates the change of pitch.



Choir alone:

Arise, shine, for your / light has / come,
and the glory of the / Lord has / dawned up / on you.
For behold, darkness / covers • the / land;
deep / gloom en - / shrouds the / peoples.

All:

But over you the / Lord will / rise,
and his / glory • will ap - / pear up - / on you.
Nations will / stream to • your / light,
and kings to the / brightness / of your / dawning.

Your gates will / always • be / open;
by day or / night • they will / never • be / shut.

They will call you, The / City • of the / Lord,
The Zion of the / Holy / One of / Israel.

Violence will no more be / heard in • your / land,
ruin or de - / struction • with - / in your / borders.

You will call your / walls, Sal - / vation,
and / all your / portals, / Praise.

The sun will no more be your / light by / day;
by night you will / not • need the / brightness • of the / moon.

The Lord will be your ever - / lasting / light,
and your / God will / be your / glory.

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 *The Presentation*

The Book of Common Prayer (1979), p. 239

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

ALMIGHTY and everliving God, we humbly pray that, as your only-begotten Son was this day presented in the temple, so we may be presented to you with pure and clean hearts by 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 *Malachi 3:1-4*

THUS says the LORD, See, I am sending my messenger to prepare the way before me, and the LORD whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight—indeed, he is coming, says the LORD of hosts. But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner’s fire and like fullers’ soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the LORD in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

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 24:7-10 ♦ Saint Helena Psalter

Anglican Chant (Joseph Barnby)

Sung by the choir.

LIFT up your heads, O gates;
Lift them high, O everlasting doors;
and the One who reigns in glory shall come in.
“Who is this who reigns in glory?”
“The Holy One, strong and mighty,
the Holy One, mighty in battle.”
Lift up your heads, O gates;
lift them high, O everlasting doors;
and the One who reigns in glory shall come in.
“Who is this who reigns in glory?”
“This is God, the God of hosts, who reigns in glory.”

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

Hebrews 2:14-18

SINCE God’s children share flesh and blood, Jesus himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

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

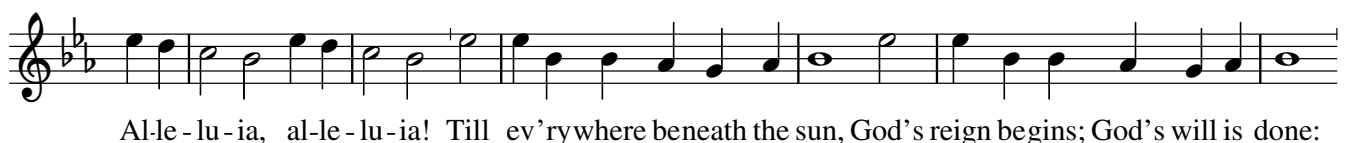
Assembly **Thanks be to God.**

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.

SEQUENCE HYMN *Through north and south*

Lasst uns erfreuen





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 2:22-40*

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

WHEN the time came for their purification according to the law of Moses, the parents of Jesus brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, “Every firstborn male shall be designated as holy to the Lord”), and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.”

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying,

“Master, now you are dismissing your servant in peace,
according to your word;
for my eyes have seen your salvation,
which you have prepared in the presence of all peoples,
a light for revelation to the Gentiles
and for glory to your people Israel.”

And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too."

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

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 Richard C. Weyls

*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

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

Wie lieblich sind deine Wohnungen

Words: Psalm 84:1,3;

Music: Johannes Brahms (from *Ein Deutsches Requiem*, Opus 45)

*Wie lieblich sind deine Wohnungen,
Herr Zebaoth!
Meine Seele verlangt und sehnet
nach den Vorhöfen des Herrn ;
mein Leib und Seele freuen sich
in dem lebendigen Gott.
Wohl denen, die in deinem Hause wohnen,
Die loben dich immerdar!*

How dear to me is your dwelling,
O Lord of hosts!
My soul has a desire and longing
for the courts of the Lord;
my heart and my flesh rejoice
in the living God.
Happy are they who dwell in your house!
they will always be praising you.

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

The Book of Common Prayer (1979), adapt., p. 367

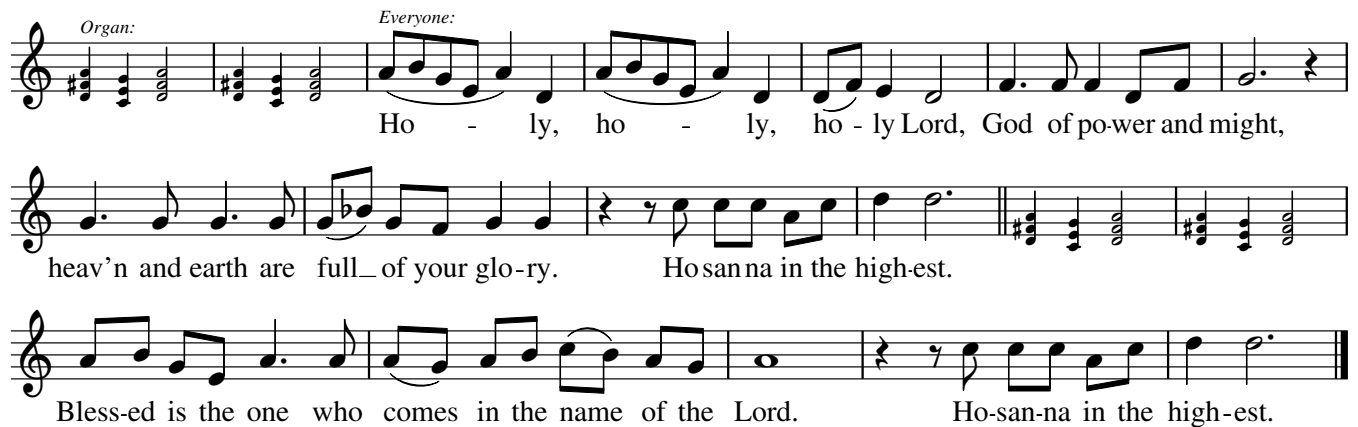
<i>Presider</i>  The Lord be with you.	<i>Assembly</i>  And al-so with you.
<i>Presider</i>  Lift up your hearts.	<i>Assembly</i>  We lift them to the Lord.
<i>Presider</i>  Let us give thanks to the Lord our God.	<i>Assembly</i>  It is right to give God thanks and praise.

Presider It is right, and a good and joyful thing, always and every where to give thanks to you, the Maker of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son 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:

SANCTUS & BENEDICTUS

Mathias

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



Organ:

Everyone:

Ho - ly, ho - ly, ho - ly Lord, God of po-wer and might,
 heav'n and earth are full of your glo-ry. Ho san na in the high-est.
 Bless-ed is the one who comes in the name of the Lord. Ho-san-na in the high-est.

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;

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 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 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

Nikolai Rimsky-Korsakov, adapt. George Black

A musical score for "The Lord's Prayer" in G major, 4/4 time. It features a piano accompaniment with a melody in the right hand and a bass line in the left hand. The lyrics are written below the notes.

Our Fa - ther in heav'n, hal-lowed 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

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.

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *The disciples knew the Lord Jesus*

Mark Sedio (b. 1954)

The choir introduces the refrain, all repeat it. The choir sings the verses, all repeat the refrain as indicated.

The dis - ci-ples knew the Lord Je - sus in the break-ing of the bread. bread.

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

Verse: One body are we, alleluia, though many we share one bread. **REFRAIN**

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 259 *Hail to the Lord who comes* ♦ *The Hymnal 1982*

Old 120th

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 278 *Sing we of the blessed Mother ♦ The Hymnal 1982*

Rustington

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

VOLUNTARY *Wie schön leuchtet der Morgenstern* (Tune of Hymn 497, "How bright appears the Morning Star")
Johann Pachelbel

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Rev. Canon Richard C. Weyls

ASSISTING LAY MINISTER

Adrienne Hubbard

EUCCHARISTIC MINISTERS

Erin Beary Andersen, Russ Campbell, James Davidson, Amy Gardner,
The Rev. Canon Emily Griffin, The Rev. Mary Petty Anderson, Jen Younggren

ALTAR GUILD

Sharon Ferguson, TBD

VERGERS

Kate Halamay, Rollin Salsbery

ACOLYTES

Todd Baker, Russ Campbell, Erik Donner, Krista Olson, Timothy Shore

GREETERS

Julia Logan, TBD

USHERS

Else Trygstad-Burke | Janet Miller, Kathy Sodergren

OBLATION BEARERS

TBD

LAND ACKNOWLEDGMENT

Theresa Barker

LECTORS

Rachel Baker, Nancy Beadie

INTERCESSOR

Alison Leary Estep

SOUND BOARD

Michael Perera

LIVESTREAM

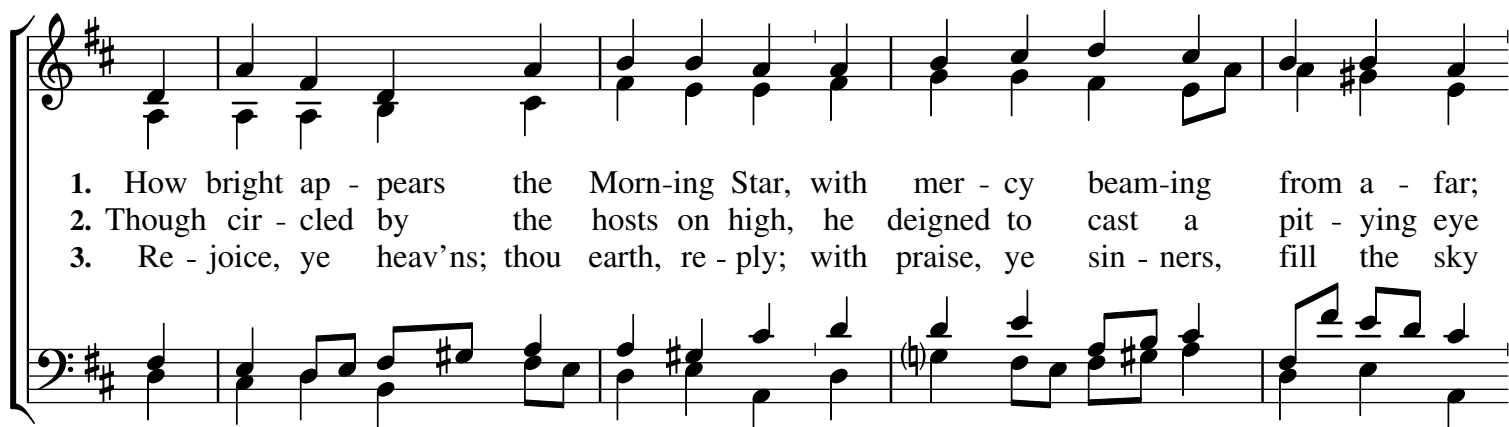
Gregory Bloch

FLOWER MINISTRY

Christine Caputo, Vincent Liong, Bobbi Nodell, Carolyn Shaw

MUSICIANS

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



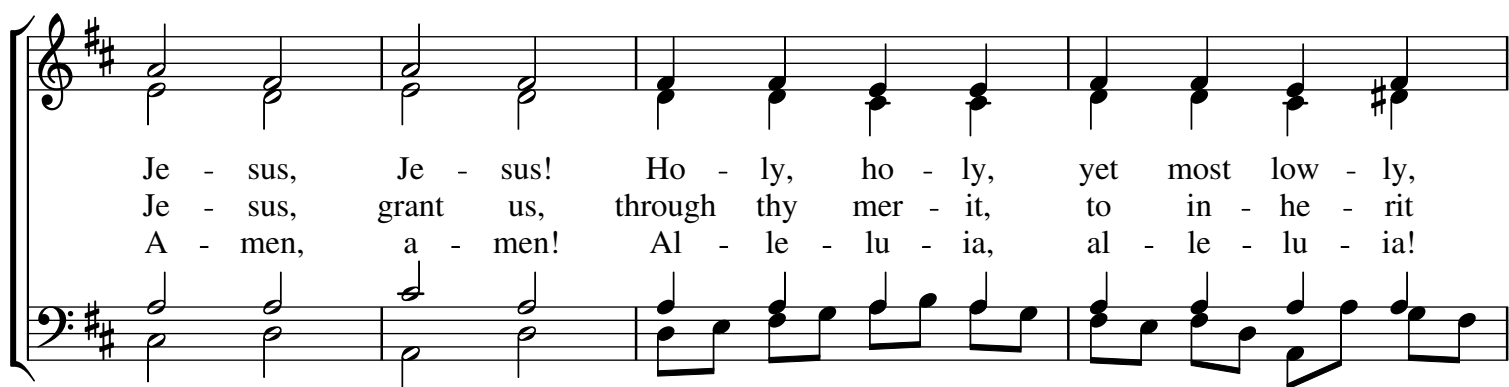
1. How bright ap - pears the Morn-ing Star, with mer - cy beam-ing from a - far;
 2. Though cir - cled by the hosts on high, he deigned to cast a pit - ying eye
 3. Re - joice, ye heav'ns; thou earth, re - ply; with praise, ye sin - ners, fill the sky



the host of heav'n re - joic - es. O Right - eous Branch, O Jes - se's Rod!
 up - on his help - less crea - ture; The whole cre - a - tion's head and Lord,
 for this, his In - car - na - tion. In - car - nate God, put forth thy pow'r;



Thou Son of Man and Son of God! We, too, will lift our voic - es:
 by high - est ser - a - phim a - dored, as - sumed our ver - y na - ture;
 ride on, ride on, great Con - quer - or, till all know thy sal - va - tion.



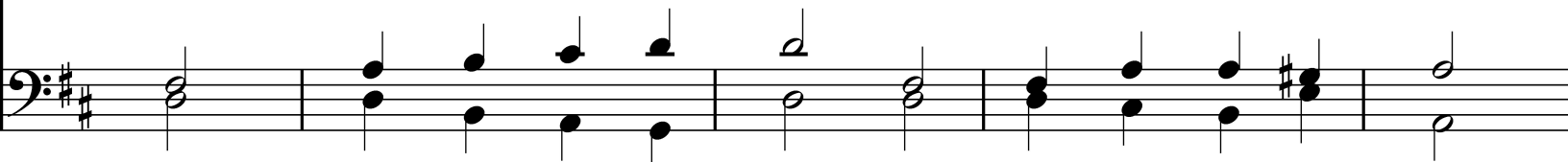
Je - sus, Je - sus! Ho - ly, ho - ly, yet most low - ly,
 Je - sus, grant us, through thy mer - it, to in - he - rit
 A - men, a - men! Al - le - lu - ia, al - le - lu - ia!



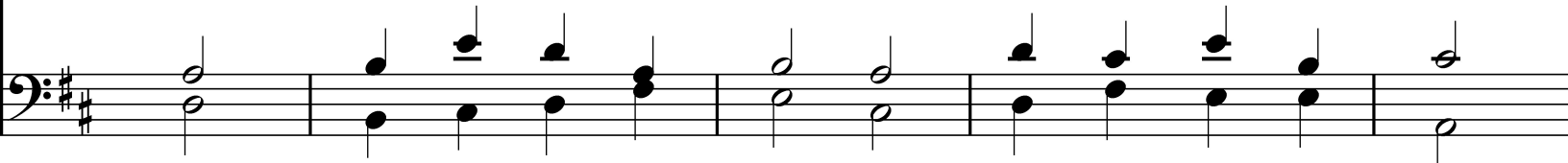
draw thou near us; great Em - man - uel, come and hear us.
 thy sal - va - tion. Hear, O hear our sup - pli - ca - tion.
 Praise be giv - en ev - er - more, by earth and hea - ven.



1 Hail to the Lord who comes, comes to his tem - ple gate;
2 but, borne up - on the throne of Ma - ry's gen - tle breast,
3 There Jo - seph at her side in rev - erent won - der stands;
4 O Light of all the earth, thy chil - dren wait for thee!



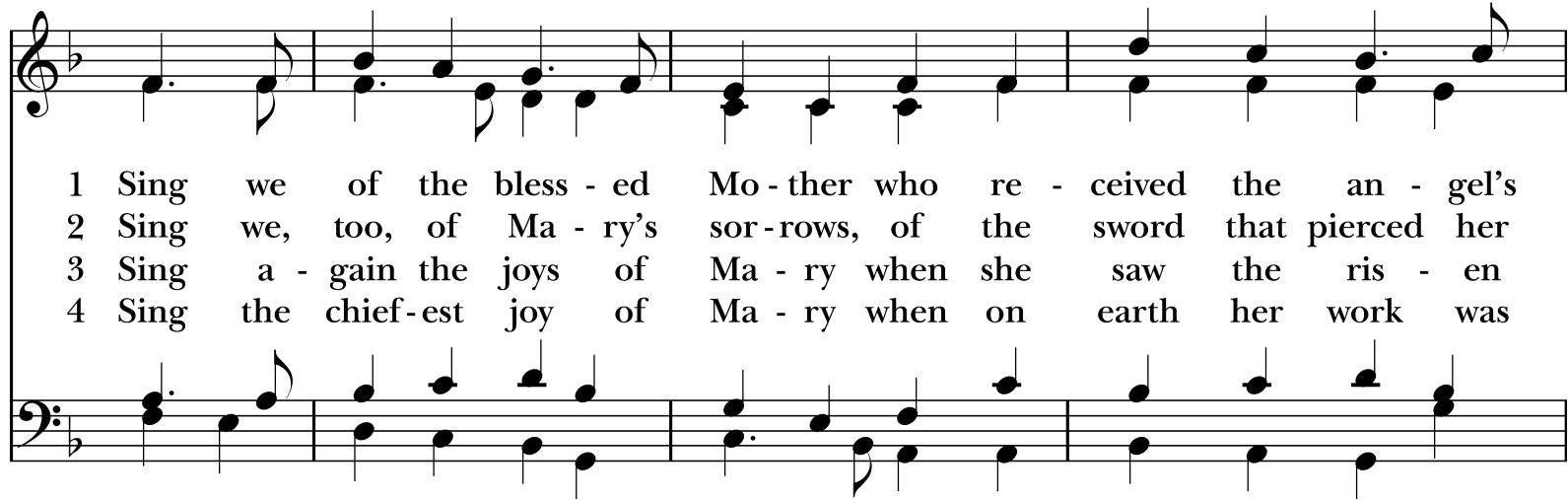
not with his an - gel host, not in his king - ly state;
watched by her du - teous love, in her fond arms at rest,
and, filled with ho - ly joy, old Si - meon in his hands
Come to thy tem - ples here, that we, from sin set free,



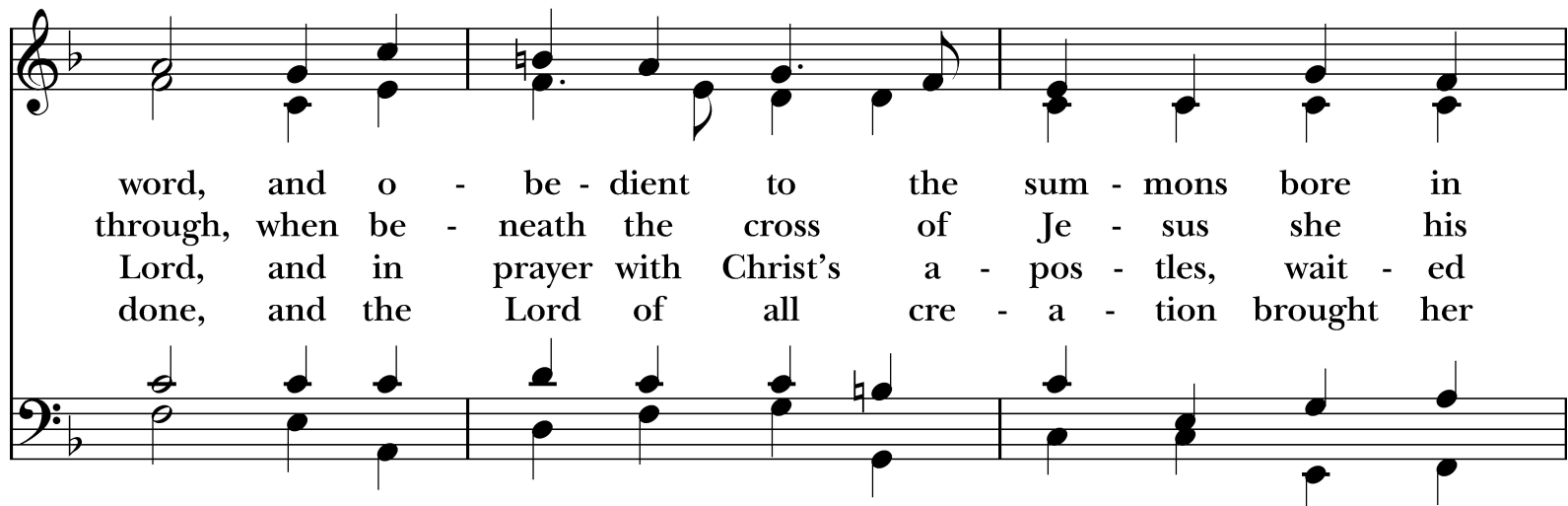
no shouts pro - claim him nigh, no crowds his com - ing wait;
thus to his Fa - ther's house he comes, the heaven - ly guest.
takes up the prom - ised child, the glo - ry of all lands.
be - fore thy Fa - ther's face may all pre - sent - ed be!



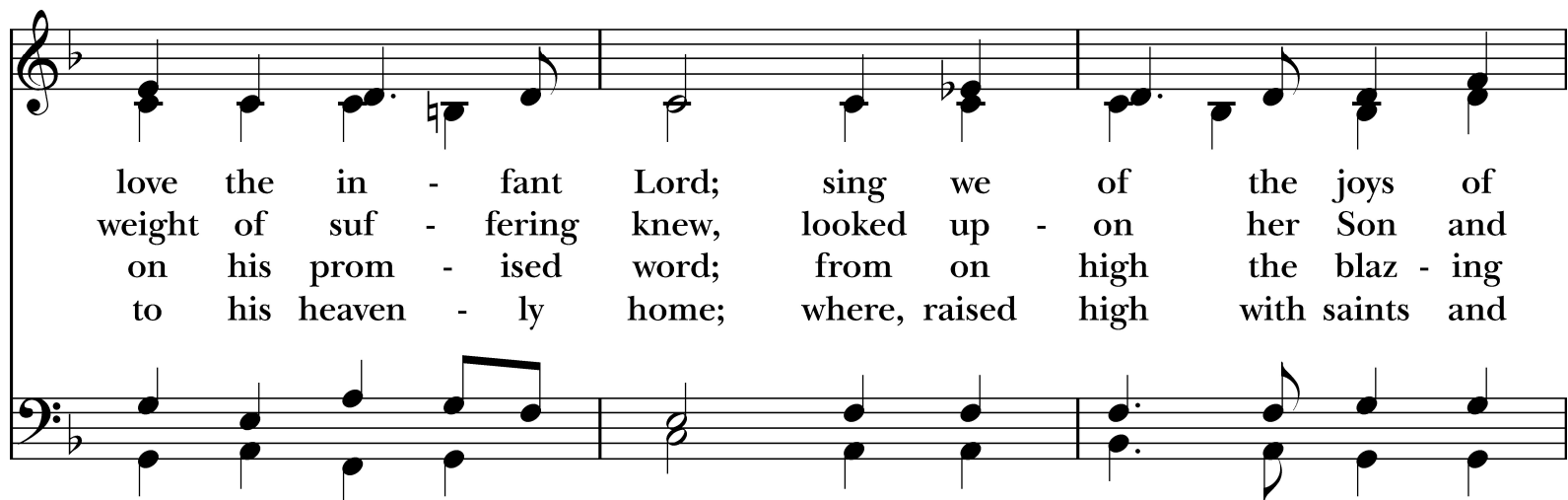
Words: John Ellerton (1826-1893), alt. Music: *Old 120th*, melody from *The Whole Booke of Psalmes*, 1570; harm. Thomas Ravenscroft (1592?-1635?), after Richard Allison (16th cent.); adapt. Ralph Vaughan Williams (1872-1958).



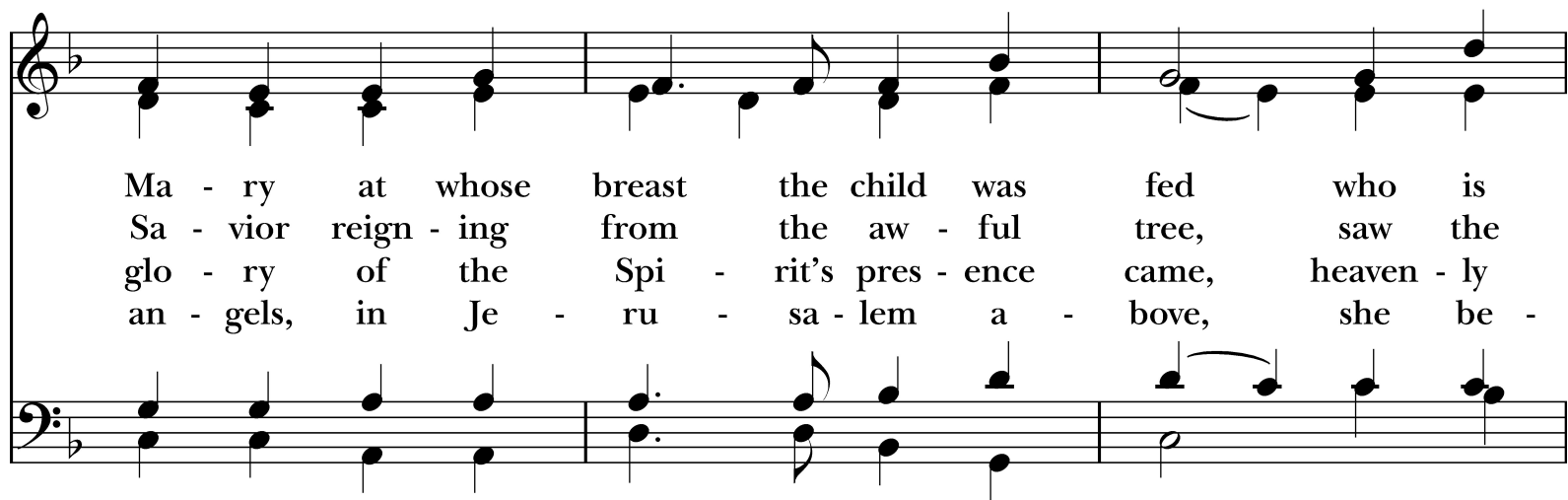
1 Sing we of the bless - ed Mo - ther who re - ceived the an - gel's
 2 Sing we, too, of Ma - ry's sor - rows, of the sword that pierced her
 3 Sing a - gain the joys of Ma - ry when she saw the ris - en
 4 Sing the chief - est joy of Ma - ry when on earth her work was



word, and o - be - dient to the sum - mons bore in
 through, when be - neath the cross of Je - sus she his
 Lord, and in prayer with Christ's a - pos - tles, wait - ed
 done, and the Lord of all cre - a - tion brought her



love the in - fant Lord; sing we of the joys of
 weight of suf - fering knew, looked up - on her Son and
 on his prom - ised word; from on high the blaz - ing
 to his heaven - ly home; where, raised high with saints and



Ma - ry at whose breast the child was fed who is
 Sa - vior reign - ing from the aw - ful tree, saw the
 glo - ry of the Spi - rit's pres - ence came, heaven - ly
 an - gels, in Je - ru - sa - lem a - bove, she be -

The image shows a musical score for a hymn. It consists of two staves, a treble staff on top and a bass staff on the bottom. The treble staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, hymn-like style with eighth and quarter notes. The bass staff begins with a bass clef and a key signature of one flat. It provides a harmonic accompaniment using chords and single notes. The lyrics are written in a four-line format between the staves, with hyphens indicating syllables that span across words. The lyrics are: 'Son of God e - ter - nal and the ev - er - last - ing Bread. price of our re - demp-tion paid to set the sin - ner free. breath of God's own be - ing, man - i - fest in wind and flame. holds her son and Sa - vior reign-ing as the Lord of love.'

Son of God e - ter - nal and the ev - er - last - ing Bread.
price of our re - demp-tion paid to set the sin - ner free.
breath of God's own be - ing, man - i - fest in wind and flame.
holds her son and Sa - vior reign-ing as the Lord of love.

Words: George B. Tims (b. 1910), alt. By permission of Oxford University Press. Music: *Rustington*, Charles Hubert Hastings Parry (1848-1918).