



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE NINETEENTH SUNDAY AFTER PENTECOST:  
PROPER 22A

October 8, 2023

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](https://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**     *Elegy*

George Thalben-Ball

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT**     *Give thanks to the Holy One*

Words: Psalm 105:1-3; Music: Michael Kleinschmidt

Give thanks to the Holy One who inhabits eternity; make known God's deeds among the peoples.  
Sing to God, sing praises to God: and speak of all God's marvelous works.  
Glory in God's holy Name: let the hearts of those who seek the Lord rejoice.

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

**HYMN 449**     *O love, how deep ♦ The Hymnal 1982*

*Deo gracias*

## 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.

**SONG OF PRAISE** *Glory to you*

John Rutter

1. Glo-ry to you, Lord God of our fa-thers; you are worthy of praise; glo-ry to  
you. 2. Glo-ry to you for the rad-i-ance of your ho-ly Name; we will praise you and  
highly ex-alt you for ev-er. 3. Glo-ry to you in the splendor of your tem-ple; on the  
throne of your ma-jesty, glo-ry to you. 4. Glo-ry to you, seated be-tween the Cher-u-  
bim; we will praise you and highly ex-alt you for ev-er. 5. Glo-ry to you, be-  
holding the depths; in the high vault of heaven, glo-ry to you. 6. Glo-ry to you, Father,  
Son, and Ho-ly Spi-rit; we will praise you and highly ex-alt you for ev-er.

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 22*

*The Book of Common Prayer 1979, p. 234*

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**A**lmighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; 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** *Isaiah 5:1-7*

**L**ET me sing for my beloved  
my love-song concerning his vineyard:

My beloved had a vineyard  
on a very fertile hill.

He dug it and cleared it of stones,  
and planted it with choice vines;

he built a watchtower in the midst of it,  
and hewed out a wine vat in it;

he expected it to yield grapes,  
but it yielded wild grapes.

And now, inhabitants of Jerusalem  
and people of Judah,  
judge between me  
and my vineyard.

What more was there to do for my vineyard  
that I have not done in it?

When I expected it to yield grapes,  
why did it yield wild grapes?

And now I will tell you  
what I will do to my vineyard.

I will remove its hedge,  
and it shall be devoured;

I will break down its wall,  
and it shall be trampled down.

I will make it a waste;  
it shall not be pruned or hoed,  
and it shall be overgrown with briars and thorns;

I will also command the clouds  
that they rain no rain upon it.

For the vineyard of the LORD of hosts  
is the house of Israel,  
and the people of Judah  
are his pleasant planting;

he expected justice,  
but saw bloodshed;

righteousness,  
but heard a cry!

*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 80:7-14, 17 ♦ The Book of Common Prayer (1979) Psalter*

Peter R. Hallock

*The choir introduces the Antiphon, all repeat it.*

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

Organ: Everyone:

Re - store us, O God of hosts;

show the light of your coun - te - nance, and we shall be saved.

*Qui regis Israel*

**Y**ou have brought a vine out of Egypt; \*  
you cast out the nations and planted it.

You prepared the ground for it; \*  
it took root and filled the land. **ANTIPHON**

The mountains were covered by its shadow \*  
and the towering cedar trees by its boughs.

You stretched out its tendrils to the Sea \*  
and its branches to the River. **ANTIPHON**

Why have you broken down its wall, \*  
so that all who pass by pluck off its grapes?

The wild boar of the forest has ravaged it, \*  
and the beasts of the field have grazed upon it. **ANTIPHON**

Turn now, O God of hosts, look down from heaven;  
behold and tend this vine; \*  
preserve what your right hand has planted.

And so will we never turn away from you; \*  
give us life, that we may call upon your Name. **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**

*Philippians 3:4b-14*

**I**F ANYONE else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

*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.*

**GOSPEL ACCLAMATION** *Alleluia #3*

Mel Butler

*The choir introduce the alleluias, all repeat them. The choir sing the verse below, then all repeat the alleluias.*

*Organ:*



*Everyone:*

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

*Verse:* The stone which the builders rejected has become the cornerstone.

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 21:33-46*

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

JESUS said, "Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.' So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time."

Jesus said to them, "Have you never read in the scriptures:

'The stone that the builders rejected  
has become the cornerstone;  
this was the Lord's doing,  
and it is amazing in our eyes?'

Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."

When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

*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 Danae Ashley

*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 of love,  
*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 worshipping in person may to place their offering in baskets as they are passed through through the rows.*

Visit [saintmarks.org/give](https://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**.



## VOLUNTARY    *Vinea mea electa*

Words: a Tenebrae Responsory based on today's Holy Gospel;  
Music: Francis Poulenc

*Vinea mea electa, ego te plantavi;  
quomodo conversa es  
in amaritudinem,  
ut me crucifigeres  
et Barrabam dimitteres.  
Sepivi te  
et lapides elegi ex te  
et oedificavit turrim.*

My chosen vine, I planted you;  
how have you been converted  
to bitterness,  
that you would crucify me  
and release Barabbas?  
I who fenced you about  
and picked up stones from you,  
and built a watchtower.

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

*The Book of Common Prayer 1979, adapt., 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 also has 'Presider' and 'Assembly' parts. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff continues the 'Assembly' part. 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 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

The musical notation consists of three staves, each with a key signature of three sharps (F#, C#, G#) and a common time signature (C). The first staff is divided into two parts: 'Organ' and 'Everyone'. The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord'. The second staff continues the 'Everyone' part. The lyrics are: 'God of power and might. Heav'n and earth are full of your glo - ry. Ho -'. The third staff continues the 'Everyone' part. The lyrics are: 'san-na in the high-est. Blest is the one who comes in the name of the Lord.'



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:

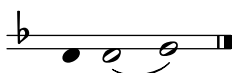
**All Christ has died. Christ is risen. Christ will come again.**

*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 tri-al, and de-li-ver us from e - vil.  
 For the kingdom, the power, and the glory 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*

*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 598**    *Lord Christ, when first thou cam'st to earth ♦ The Hymnal 1982*

**TUNE:** *Mit Freuden zart*

**DISMISSAL**

*Deacon*    Let us go forth in the name of Christ.

*Assembly*   **Thanks be to God.**

**VOLUNTARY**    Fanfare

John Cook

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

The Rev. Danae Ashley

## **ASSISTING LAY MINISTER**

Emily Meeks

## **EUCCHARISTIC MINISTERS**

Kathy Minsch, The Rev. Canon Jennifer King Daugherty, Rose Hazard, Hannah Hochkeppel,  
The Rev. Linzi Stahlecker, Alison Estep, The Rev. Canon Dr. Marda Steedman Sanborn

## **ALTAR GUILD**

James Davidson, Ashley Hedeon

## **VERGERS**

Erik Donner, Paul Tonnes

## **ACOLYTES**

Ray Miller, Rollin Salsbery, Alexandra Thompson, Russ Campbell, Adrienne Hubbard

## **GREETERS**

Barbara Selberg, John Selberg

## **USHERS**

Jeff Sackett | Sarah McCord, Chris Rigos

## **OBLATION BEARER**

Alexandra & Nicole Thompson

## **LAND ACKNOWLEDGMENT**

Barbara Erickson

## **LECTORS**

Lara Shibata, Betsy Heimburger

## **INTERCESSOR**

Carrie Kahler

## **SOUND BOARD**

TBD

## **LIVESTREAM**

Chris Brown

## **MUSICIANS**

The Cathedral Choir;  
Canon Michael Kleinschmidt, *Director and Organist*

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The Hymnal 1982 - #449 O love, how deep, how broad, how high



- 1 O love, how deep, how broad, how high, how pass - ing
- 2 For us bap - tized, for us he bore his ho - ly
- 3 For us he prayed; for us he taught; for us his
- 4 For us to wick - ed hands be - trayed, scourged, mocked, in
- 5 For us he rose from death a - gain; for us he
- 6 All glo - ry to our Lord and God for love so



- 1 thought and fan - ta - sy, that God, the Son of
- 2 fast and hun - gered sore; for us temp - ta - tions
- 3 dai - ly works he wrought; by words and signs and
- 4 pur - ple robe ar - rayed, he bore the shame - ful
- 5 went on high to reign; for us he sent his
- 6 deep, so high, so broad; the Trin - i - ty whom




- 1 God, should take our mor - tal form for mor - tals' sake.
- 2 sharp he knew; for us the tempt - er ov - er - threw.
- 3 ac - tions, thus still seek - ing not him - self, but us.
- 4 cross and death; for us gave up his dy - ing breath.
- 5 Spi - rit here to guide, to strength - en, and to cheer.
- 6 we a - dore for ev - er and for ev - er - more.


Words: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt. Music: *Deo Gracias*, English ballad melody, Trinity College MS., 15th cent.; harm. *Hymns Ancient and Modern, Revised*, 1950 Copyright © by permission of Hymns Ancient & Modern Limited. All rights reserved. Used with permission.

- 1 O love, how deep, how broad, how high,  
how passing thought and fantasy,  
that God, the Son of God, should take  
our mortal form for mortals' sake.
- 2 For us baptized, for us he bore  
his holy fast and hungered sore;  
for us temptations sharp he knew;  
for us the tempter overthrew.
- 3 For us he prayed; for us he taught;  
for us his daily works he wrought:  
by words and signs and actions, thus  
still seeking not himself, but us.
- 4 For us to wicked men betrayed,  
scourged, mocked, in purple robe arrayed,  
he bore the shameful cross and death;  
for us gave up his dying breath.






1. Lord Christ when first thou cam'st to earth, up - on a cross they\_\_  
 2. O awe - ful Love, which found no room in life where sin de -  
 3. New ad - vent of the love of Christ, shall we a - gain re -  
 4. O wound - ed hands of Je - sus, build in us thy new cre -




bound thee, and mocked thy sav - ing king - ship then  
 nied thee, and, doomed to death, must bring to doom  
 fuse thee, till in the night of hate and war  
 a - tion; our pride is dust, our vaunt is stilled,



by thorns with which they crowned thee: and still our wrongs  
 the pow'rs which cru - ci - fied thee, till not a stone  
 we per - ish as we lose thee? From old un - faith  
 we wait thy rev - e - la - tion: O love that tri -



may weave thee now new thorns to pierce that  
 was left on stone, and all those na - tions'  
 our souls re - lease to seek the king - dom  
 umphs o - ver loss, we bring our hearts be -



stead - y brow, and robe of sor - row round thee.  
 pride, o'er-thrown, went down to dust be - side thee!  
 of thy peace, by which a - lone we choose thee.  
 fore thy cross, to fi - nish thy sal - va - tion.