



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

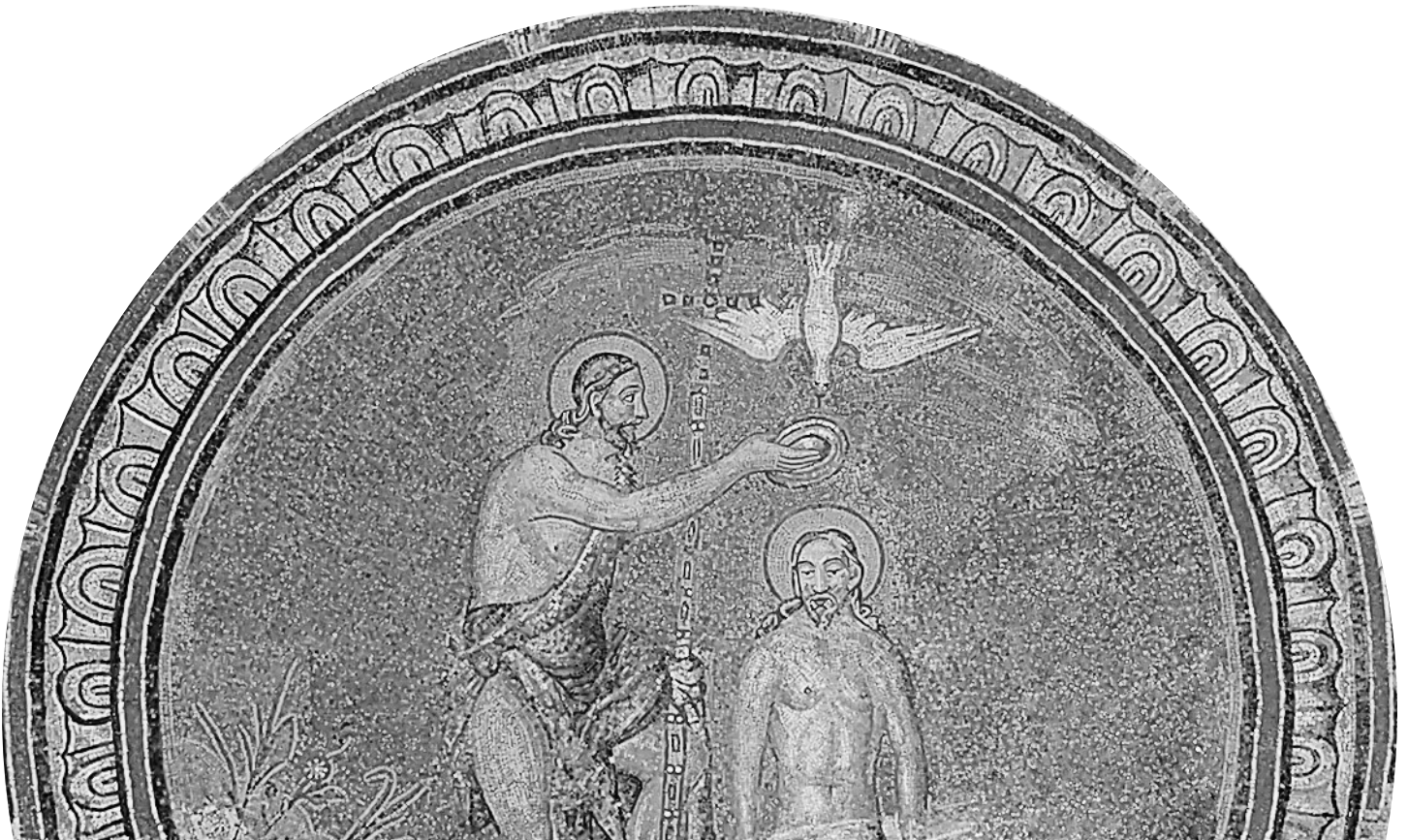
THE HOLY EUCHARIST

with BAPTISMS

THE FIRST SUNDAY AFTER THE EPIPHANY:
THE BAPTISM OF OUR LORD

January 7, 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 *Christ, unser Herr, zum Jordan kam* (Tune of Hymn 139 “When Jesus went to Jordan’s stream”), BWV 684
J. S. Bach

LAND ACKNOWLEDGMENT

INTROIT *We sing of God* Words: Christopher Smart; Music: *Magdalen College*, William Hayes

We sing of God, the mighty source
of all things; the stupendous force
on which all strength depends;
from whose right arm beneath whose eyes,
all period, power, and enterprise
commences, reigns, and ends.

Glorious, most glorious, is the crown
of him that brought salvation down
by meekness, Mary’s son;
seers that stupendous truth believed,
and now the matchless deed’s achieved,
determined, dared, and done.

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

All stand, as able.

HYMN 616 *Hail to the Lord’s Anointed* ♦ *The Hymnal* 1982

Es flog ein kleins Waldvögelein

OPENING ACCLAMATION

The Book of Common Prayer 1979, p. 299

Presider Blessed be God: Father, Son, and Holy Spirit.
Assembly **And blessed be God’s kingdom, now and for ever. Amen.**

Presider There is one Body and one Spirit;
Assembly **There is one hope in God’s call to us;**

Presider One Lord, one Faith, one Baptism;
Assembly **One God and Father of all. Amen.**

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 Baptism of our Lord*

The Book of Common Prayer 1979, p. 214

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

FATHER in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting.

All Amen.

Please be seated for the readings.

The first reading is usually drawn from the Hebrew Scriptures or Acts or Revelation, inviting us to trace our heritage in God’s historical covenant with the People of God.

READING *Genesis 1:1-5*

IN THE BEGINNING when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

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 29 ♦ St. Helena Psalter*

Anglican Chant (Stanford)

Sung by the choir.

Afferte Domino

ASCRIBE to God, you heavenly beings, *
Ascribe to God glory and strength.

Ascribe due honor to God’s holy Name; *
worship the Most High in the beauty of holiness.

The voice of God is upon the waters;
the God of glory thunders; *

God is upon the mighty waters.

The voice of God is a powerful voice; *
the voice of God is a voice of splendor.

The voice of God breaks the cedar trees; *
 God breaks the cedars of Lebanon;
 God makes Lebanon skip like a calf *
 and Mount Hermon like a young wild ox.

The voice of God splits the flames of fire;
 the voice of God shakes the wilderness; *
 God shakes the wilderness of Kadesh.

The voice of God makes the oak trees writhe *
 and strips the forests bare.

And in the temple of the Holy One, *
 all are crying, "Glory!"

God sits enthroned above the flood, *
 enthroned as Sovereign for evermore.

God shall give strength to the people; *
 God shall give the people the blessing of peace.

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

Acts 19:1–7

WHILE Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. He said to them, "Did you receive the Holy Spirit when you became believers?" They replied, "No, we have not even heard that there is a Holy Spirit." Then he said, "Into what then were you baptized?" They answered, "Into John's baptism." Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus." On hearing this, they were baptized in the name of the Lord Jesus. When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied—altogether there were about twelve of them.

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

Mel Butler (verse by Michael Kleinschmidt)

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



Verse: And a voice came from heaven, "You are my Son, the beloved; with you I am well pleased!"

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 1:4–11*

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

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

JOHN the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit."

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

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 Jennifer King Daugherty

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.

HOLY BAPTISM

CANDIDATES FOR BAPTISM

JASPER MAKANI MORRISON
JULIA MARGARET MORRISON

SPENCER PAUL SCHULTZ
EVIA CAROL SMITH

THEO KURT SMITH

The Assembly remains seated during the presentation of the candidates.

PRESENTATION & EXAMINATION OF THE CANDIDATES for the full text see: *The Book of Common Prayer*, p. 301

The candidates for Baptism are formally presented.

The Presider then asks the parents and godparents of the infant candidates a series of questions.

All stand, as able, when the Presider addresses the Assembly.

Presider Will you who witness these vows do all in your power to support these persons in their life in Christ?

Assembly We will.

THE BAPTISMAL COVENANT

The Book of Common Prayer 1979, p. 304

Presider Let us join with those who are being committed to Christ, and renew our own Baptismal Covenant.

Presider Do you believe in God the Father?

Assembly **I believe in God, the Father almighty, creator of heaven and earth.**

Presider Do you believe in Jesus Christ, the Son of God?

Assembly **I believe in Jesus Christ, his only Son, our Lord.**

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

Presider Do you believe in God the Holy Spirit?

Assembly **I believe in the Holy Spirit, the holy catholic Church,
the communion of saints, the forgiveness of sins,
the resurrection of the body, and the life everlasting.**

Presider Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

Assembly **I will, with God's help.**

Presider Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

Assembly **I will, with God's help.**

Presider Will you proclaim by word and example the Good News of God in Christ?

Assembly **I will, with God's help.**

Presider Will you seek and serve Christ in all persons, loving your neighbor as yourself?

Assembly **I will, with God's help.**

Presider Will you strive for justice and peace among all people, and respect the dignity of every human being?

Assembly **I will, with God's help.**

Presider Will you cherish the wondrous works of God, and protect the beauty and integrity of all creation?

Assembly **I will, with God's help.**

PRAYERS FOR THE CANDIDATES

The Book of Common Prayer 1979, p. 305

Deacon Deliver them, O Lord, from the way of sin and death.

Assembly Lord, hear our prayer.

Deacon Open their hearts to your grace and truth.

Assembly Lord, hear our prayer.

Deacon Fill them with your holy and life-giving Spirit.

Assembly Lord, hear our prayer.

Deacon Keep them in the faith and communion of your holy Church.

Assembly Lord, hear our prayer.

Deacon Teach them to love others in the power of the Spirit.

Assembly Lord, hear our prayer.

Deacon Send them into the world in witness to your love.

Assembly Lord, hear our prayer.

Deacon Bring them to the fullness of your peace and glory.

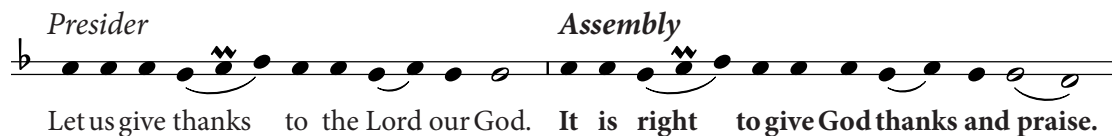
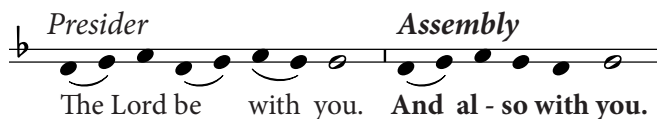
Assembly Lord, hear our prayer.

The Presider prays a concluding Collect. All respond: Amen.

Everyone is invited to leave their seats and gather around the font in order to have a better view of the Baptisms.

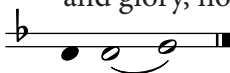
THANKSGIVING OVER THE WATER

for the full text see: *The Book of Common Prayer 1979, p. 306*



The Presider thanks God for the gift of water, and for the waters of Baptism. The Presider concludes:

Presider Now sanctify this water, we pray you, by the power of your Holy Spirit, that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever.



Assembly A - men.

THE BAPTISMS

Each candidate is baptized in the Name of the Trinity.

*The Assembly responds: **Amen.***

Then each is sealed with chrism, oil blessed by the Bishop during Holy Week for use at Baptism.

*The Assembly responds: **Amen.***

Candles lit from the Paschal Candle are presented to the newly baptized as a symbol of our Baptismal Ministry to carry the light of Christ into the world.

When these actions have been completed for all candidates, the Presider then prays over the newly baptized.

*The Assembly responds: **Amen.***

WELCOME

Presider Let us welcome the newly baptized.

Assembly **We receive you into the household of God.**

**Confess the faith of Christ crucified,
proclaim his resurrection,
and share with us in his eternal priesthood.**

BAPTISMAL SPRINKLING

The Assembly is sprinkled with blessed water from the Baptismal font, as a sign and reminder of our own Baptism.

MUSIC AT THE SPRINKLING *Think of how God loves you* Words: 1 John 3:1; Music: James MacMillan (b. 1959)

Think of how God loves you! He calls you his own children,
and that is what you are.

You have put on Christ; in him you have been baptised.

Alleluia! Alleluia! Alleluia!

Think of how God loves you! He calls you his own children,
and that is what you are.

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

The Baptism of Christ

Words: Medieval Carol; Music: Peter R. Hallock

Jesus autem hodie regressus est a Jordane. (Jesus today returns to the Jordan.)

When Jesus Christ baptised was,
the Holy Ghost descended with grace;
the Father voice was heard in the place.

Hic est filius meus, ipsum intende. (This is my beloved Son.)

There were Three Persons and one Lord,
the Son baptised with one accord,
the Father said this blessed word:

Hic est filius meus, ipsum intende. (This is my beloved Son.)

Now, Jesu, as thou art both God and man,
and were baptised in from Jordan,
at our last end, we pray thee, say then:

Hic est filius meus, ipsum intende. (This is my beloved child.)

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. 360

Presider *Assembly*
The Lord be with you. And al-so with you.

Presider *Assembly*
Lift up your hearts. We lift them to the Lord.

Presider *Assembly*
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 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:

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

SANCTUS & BENEDICTUS

Mathias

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. Hosanna in the high-est.
Bless-ed is the one who comes in the name of the Lord. 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.

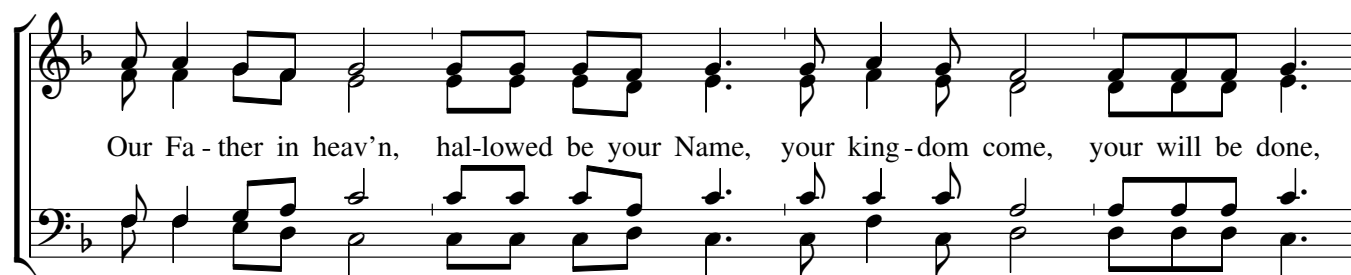


***All* A - MEN.**

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

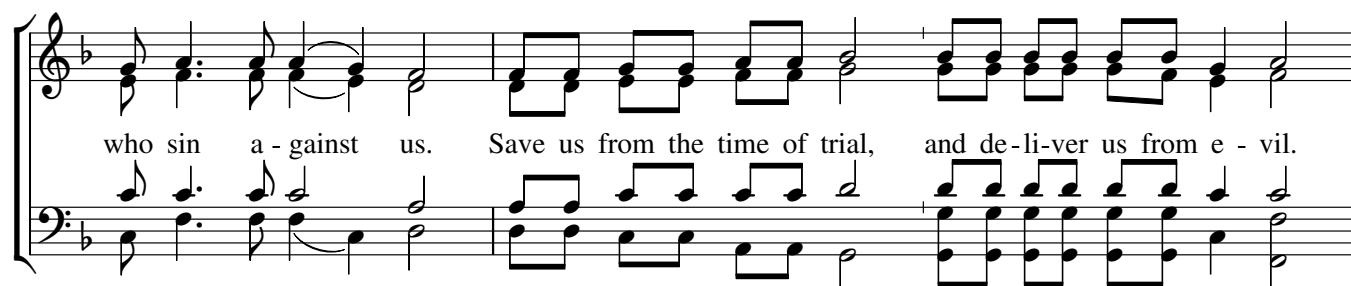
Rimsky-Korsakov



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 choir introduces the Refrain, all repeat it.

The choir chants the verses, all repeat the Refrain as indicated.



The dis - ci - ples___ knew the Lord Je - sus in the break - ing___ of the bread.

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

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

INVITATION TO COMMUNION

Presider The Gifts of God for the People of God.

All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.

Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.

Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.

VOLUNTARY *Organ improvisation*

HYMN 121 *Christ, when for us you were baptized ♦ The Hymnal 1982*

Caithness

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 448 *O love, how deep, how broad, how high (sts. 1-3, 6) ♦ The Hymnal 1982* *Deus tuorum militum*

DISMISSAL

Deacon Let us go forth in the name of Christ.

Assembly **Thanks be to God.**

VOLUNTARY *Präludium in d-minor*

Georg Böhm

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Rev. Canon Jennifer King Daugherty

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Rose Hazard

EUCCHARISTIC MINISTERS

Amy Gardner, Kathy Minsch, Justin Shelley, The Rev. Linzi Stahlecker,
The Rev. Canon Dr. Marda Steedman Sanborn, Jen Younggren

ALTAR GUILD

Jenny Donner, Sharon Ferguson

VERGERS

Nancy Cleminshaw, Paul Tonnes

ACOLYTES

Austin LeSure, Krista Olson, Barbara Zito, Alexander Snow, Rollin Salsbery

GREETERS

Julia Logan, Nancy George

USHERS

Janet Miller | Becky Haley, Kathy Sodergren

OBLATION BEARERS

Carrie Kahler, Nancy George

LAND ACKNOWLEDGMENT

TBD

LECTORS

Bob Carter, Betsy Heimburger

SOUND BOARD

Michael Perera

LIVESTREAM

David Wild

MUSICIANS

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

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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.

The Hymnal 1982 - #121 Christ, when for us you were baptized

The musical score is written for four-part harmony (Soprano, Alto, Tenor, Bass) in the key of D major (two sharps) and 4/4 time. It consists of two systems of music. The first system contains the first two lines of the hymn, and the second system contains the next two lines. The lyrics are printed below the vocal staves, with hyphens indicating syllables that span across two notes. The melody is simple and hymn-like, with a clear cadence at the end of each line.

1 Christ, when for us you were bap - tized, God's Spi - rit on you came,
2 God called you his be - lov - ed Son, called you his ser - vant true,
3 Straight - way and stead - fast un - til death you then o - beyed his call
4 Bap - tize us with your Spi - rit, Lord, your cross on us be signed,

as peace - ful as a dove and yet as ur - gent as a flame.
sent you his king - dom to pro - claim, his ho - ly will to do.
free - ly as Son of Man to serve and give your life for all.
that, like - wise in God's ser - vice we may per - fect free - dom find.

Words: F. Bland Tucker (1895-1984), rev. Copyright © The Church Pension Fund. All rights reserved. Used with permission.
Music: *Caithness*, melody from *The Psalmes of David in Prose and Meeter*, 1635; harm. *The English Hymnal*, 1906

- 1 Christ, when for us you were baptized,
God's Spirit on you came,
as peaceful as a dove and yet
as urgent as a flame.
- 2 God called you his beloved Son,
called you his servant true,
sent you his kingdom to proclaim,
his holy will to do.
- 3 Straightway and steadfast until death
you then obeyed his call
freely as Son of Man to serve
and give your life for all.
- 4 Baptize us with your Spirit, Lord,
your cross on us be signed,
that, likewise in God's service we
may perfect freedom find.

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The Hymnal 1982 - #448 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: *Deus tourum militum*, from *Antiphoner*, 1753; adapt. *The English Hymnal*, 1906, alt.; harm. after Basil Harwood (1859-1949)

- 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.