



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE SECOND SUNDAY IN LENT

February 25, 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](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 PENITENTIAL ORDER

The service usually begins with an organ prelude or other music designed to call us into worshipful presence.

**PRELUDE** Lenten (Spring) from *Embertides Suite for Organ*

*Hilary Tann*

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT** *New every morning is the love*

WORDS: John Keble; MUSIC: Samuel Webbe

New every morning is the love  
our wakening and uprising prove;  
through sleep and darkness safely brought,  
restored to life and power and thought.

New mercies, each returning day,  
around us hover while we pray;  
new perils past, new sins forgiven,  
new thoughts of God, new hopes of heaven.

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

**HYMN 401** *The God of Abraham praise* ♦ *The Hymnal 1982*

*Leoni*

## OPENING ACCLAMATION

*The Book of Common Prayer (1979), p. 351*

*Presider* Bless the Lord who forgives all our sins.

*Assembly* **God's mercy endures forever.**

*The Presider reads a sentence from scripture.*

## CONFESSION

*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.*

*Please remain kneeling or standing as able.*

## KYRIE ELEISON

Alexandr Arkhangelsky (1846–1924), adapt. Richard Proulx



1. Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy up - on \_\_\_\_\_ us.  
2. Christ, have mer-cy. Christ, have mer-cy. Christ, have mer-cy up - on \_\_\_\_\_ us.  
3. Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy up - on \_\_\_\_\_ us.

The musical score is written for three voices (Soprano, Alto, and Tenor) and a basso continuo. The key signature is B-flat major (two flats). The time signature is common time (C). The melody is simple and repetitive, with the lyrics "Lord, have mercy" repeated three times. The lyrics are written below the vocal staves, and the basso continuo line is at the bottom.

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** *Second Sunday in Lent*

*The Book of Common Prayer (1979), p. 218*

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**O** GOD, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever.

**All Amen.**

*Please be seated for the Liturgy of the Word.*

## THE LITURGY OF THE WORD

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** *Genesis 17:1-7,15-16*

**W**HEN Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, “I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous.” Then Abram fell on his face; and God said to him, “As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.

God said to Abraham, “As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.”

*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 22:22-30 ♦ St. Helena Psalter*

Anglican Chant (Howells)

*Sung by the choir.*

*Deus, Deus meus*

**M**AY ALL who fear you, O God, give praise; \*  
may the offspring of Israel stand in awe  
and all of Jacob's line give glory.

For you do not despise nor abhor the poor in their poverty,  
neither do you hide your face from them, \*  
but when they cry to you, you hear them.

My praise is of you in the great assembly; \*  
I will perform my vows in the presence of those who worship you.

The poor shall eat and be satisfied,  
and those who seek you shall praise you: \*  
“May your heart live for ever!”

All the ends of the earth shall remember and turn to you, \*  
and all the families of the nations shall bow before you.

For yours is the royal power, O God; \*  
you rule over the nations.

To you alone all who sleep in the earth bow down in worship; \*  
all who go down to the dust fall before you.

My soul shall live for you;  
my descendants shall serve you; \*  
they shall be known as yours for ever.

They shall come and make known to a people yet unborn \*  
the saving deeds that you have done.

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**

*Romans 4:13-25*

**F**OR THE promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”) —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he believed that he would become “the father of many nations,” according to what was said, “So numerous shall your descendants be.” He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith “was reckoned to him as righteousness.” Now the words, “it was reckoned to him,” were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

*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 148** *Creator of the earth and sky* ♦ *The Hymnal 1982*

*Uffingham*

*Stanza 1: choir alone*

*Stanzas 2-5: all sing*

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 8:31-38*

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

**J**ESUS began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

*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 of compassion,  
*Assembly* in your mercy, hear us.

*The Presider concludes the prayers with a collect. 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.

## 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 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.



**ANTHEM***Commit your way to the Lord*

WORDS: from Psalm 37; MUSIC: Peter R. Hallock

Commit your way to the Lord,  
 and put your trust in him.  
 Take delight in the Lord,  
 and he shall give you your heart's desire.  
 Forget those who do wrong;  
 they shall wither like grass and fade away.  
 Be still and know.  
 Wait upon the Lord and keep his way. (...and he shall give you your heart's desire.)  
 He is our refuge and our hope. (...and he shall give you your heart's desire.)

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 C*, adapt.*The Book of Common Prayer* (1979), p. 369*Presider* The Lord be with you.***Assembly* And also with you.***Presider* Lift up your hearts.***Assembly* We lift them to the Lord.***Presider* Let us give thanks to the Lord our God.***Assembly* It is right to give God thanks and praise.***Presider* God of all power, Sustainer of the Universe, you are worthy of glory and praise.***Assembly* Glory to you for ever and ever.***Presider* At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.***Assembly* By your will they were created and have their being.***Presider* From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the stewards of creation. But we turned against you, and betrayed your trust; and we turned against one another.***Assembly* Have mercy, dear God, for we are sinners in your sight.***Presider* Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of Mary his mother, to fulfill your Law, to open for us the way of freedom and peace.***Assembly* By his blood, Christ reconciled us.  
 By Christ's wounds, we are healed.***Presider* And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

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 œcumenica*

Russian Orthodox Tone I, adapt. Richard Proulx

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* And so, Most gracious God, we who have been redeemed by Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior.

On the night he was betrayed Jesus took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

*Assembly* **We celebrate his death and resurrection,  
as we await the day of his coming.**

*Presider* God of our kindred and their generation: God of Abraham, Isaac and Jacob; Deborah, Hannah, and Rebecca; God and Father of our Savior Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in your Son's name.

***Assembly* Risen and ascended One, be known to us in the breaking of the Bread.**

*Presider* Accept these prayers and praises, O God, Most Merciful, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.

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* AMEN.**

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**

***All* Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done, on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever.  
Amen.**

*In silence, the Presider breaks the consecrated bread.*

#### THE BREAKING OF THE BREAD

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

#### INVITATION TO COMMUNION

*Presider* The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

*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 456** O love of God, how strong and true ♦ The Hymnal 1982

de Tar

*After communion, 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.366*

*Presider* Almighty and everliving God,

**All we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.**

**And now, Father, send us out to do the work you have given us to do,  
to love and serve you as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.**

**SOLEMN PRAYER OVER THE ASSEMBLY**

*Deacon* Let us bow down in the presence of God.

*All bow their heads, and remain bowed as the Presider prays over the Assembly. All respond: Amen.*

**HYMN 707** *Take my life and let it be consecrated ♦ The Hymnal 1982*

*Hollingside*

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

**VOLUNTARY** *Kyrie, Gott heiliger Geist, BWV 671  
("God the Holy Spirit, have mercy")*

*J. S. Bach*

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Linzi Stahlecker

## **PREACHER**

The Rev. Canon Richard C. Weyls

## **ASSISTING LAY MINISTER**

Alison Estep

## **EUCCHARISTIC MINISTERS**

Ashley Hedeem, Shelley Mackaman, The Rev. Mark Miller, John Selberg, Justin Shelly,  
Peter Snyder, The Rev. Canon Dr. Marda Steedman Sanborn

## **ALTAR GUILD**

James Davidson, Hannah Hochkeppel

## **VERGERS**

Nancy Cleminshaw, Rose Hazard

## **ACOLYTES**

Carrie Davis, Kate Halamay, Krista Olson, Alexandra Thompson, Barbara Zito

## **GREETERS**

Rachel Baker, Barbara Erikson

## **USHERS**

David Wild | Hilary McLeland-Wieser, Jay Quarterman

## **OBLATION BEARERS**

Timothy Shore & Todd Baker

## **LAND ACKNOWLEDGMENT**

Christine Szabadi

## **LECTORS**

Ruth McRee, Rachel Baker

## **INTERCESSOR**

Carrie Kahler

## **SOUND BOARD**

Micah Hayes

## **LIVESTREAM**

Christopher Brown

## **FLOWER MINISTERS**

Ashley Hedeem, Kathy Sodergren, Elizabeth Ward

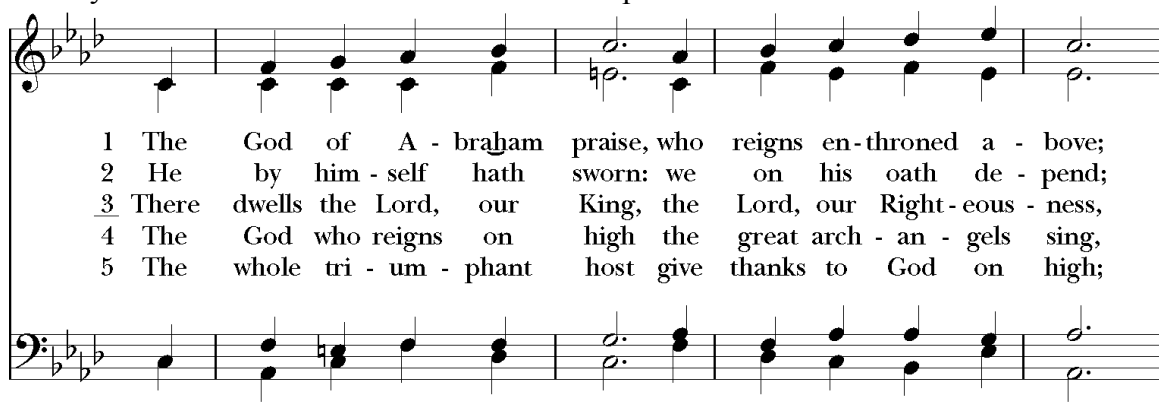
## **MUSICIANS**

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

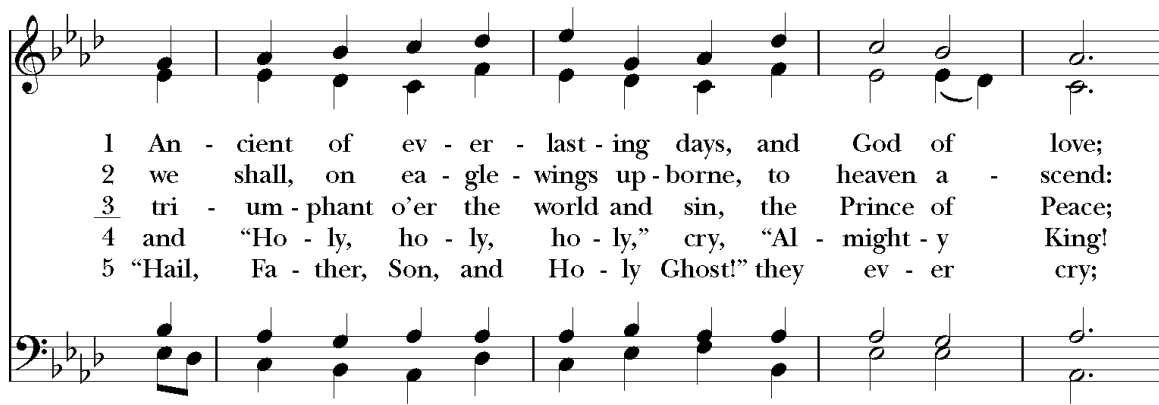
*Music under copyright is reprinted by permission under OneLicense.net #A-706820*



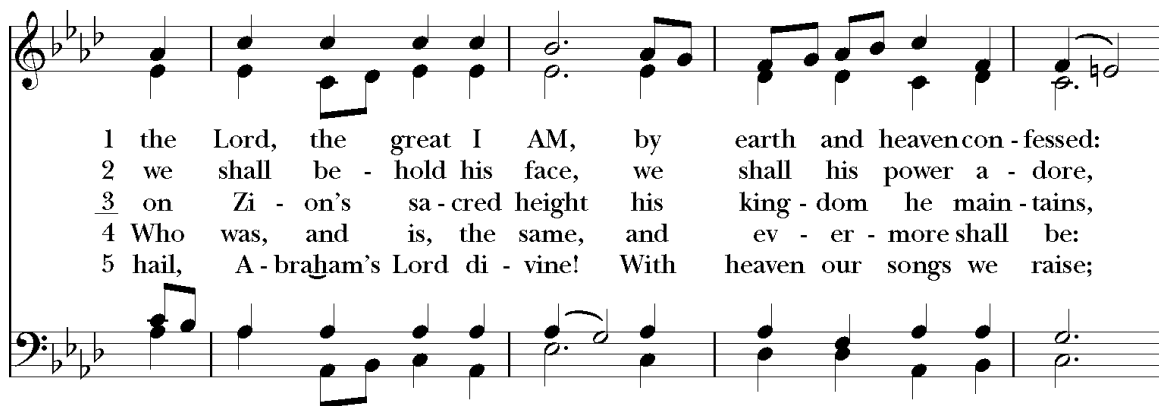
The Hymnal 1982 - #401 The God of Abraham praise



1 The God of A - braham praise, who reigns en - throned a - bove;  
 2 He by him - self hath sworn: we on his oath de - pend;  
 3 There dwells the Lord, our King, the Lord, our Right - eous - ness,  
 4 The God who reigns on high the great arch - an - gels sing,  
 5 The whole tri - um - phant host give thanks to God on high;



1 An - cient of ev - er - last - ing days, and God of love;  
 2 we shall, on ea - gle - wings up - borne, to heaven a - scend:  
 3 tri - um - phant o'er the world and sin, the Prince of Peace;  
 4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!  
 5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;



1 the Lord, the great I AM, by earth and heaven con - fessed:  
 2 we shall be - hold his face, we shall his power a - dore,  
 3 on Zi - on's sa - cred height his king - dom he main - tains,  
 4 Who was, and is, the same, and ev - er - more shall be:  
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

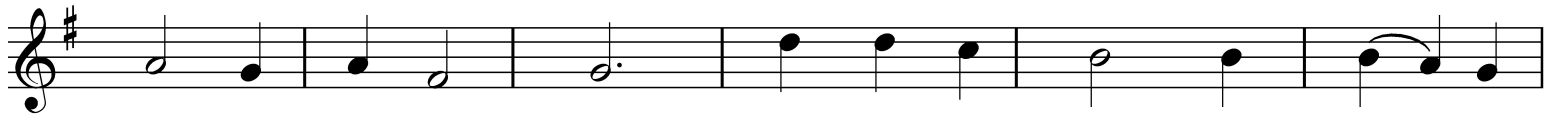
we bow and bless the sa - cred Name for ev - er blest.  
 and sing the won - ders of his grace for ev - er - more.  
 and, glo - rious with his saints in light, for ev - er reigns.  
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."  
 all might and ma - jes - ty are thine, and end - less praise.

Words: Thomas Olivers (1725-1799), alt. Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

- 1 The God of Abraham praise,  
 who reigns enthroned above;  
 Ancient of everlasting days,  
 and God of love;  
 the Lord, the great I AM,  
 by earth and heaven confessed:  
 we bow and bless the sacred Name  
 for ever blest.
- 2 He by himself hath sworn:  
 we on his oath depend;  
 we shall, on eagle-wings upborne,  
 to heaven ascend:  
 we shall behold his face,  
 we shall his power adore,  
 and sing the wonders of his grace  
 for evermore.
- 3 There dwells the Lord, our King,  
 the Lord, our Righteousness,  
 triumphant o'er the world and sin,  
 the Prince of Peace;  
 on Zion's sacred height  
 his kingdom he maintains,  
 and, glorious with his saints in light,  
 for ever reigns.
- 4 The God who reigns on high  
 the great archangels sing,  
 and "Holy, holy, holy," cry,  
 "Almighty King!  
 Who was, and is, the same,  
 and evermore shall be:  
 eternal Father, great I AM,



1 Cre - a - tor of the earth and skies, to whom the  
2 We have not known you: to the skies our mon - u -  
3 We have not loved you: far and wide the wreck - age  
4 For this, our fool - ish con - fi - dence, our pride of  
5 Teach us to know and love you, Lord, and hum - bly



1 words of life be - long, grant us your truth to make us  
2 ments of fol - ly soar, and all our self - wrought mis - er -  
3 of our ha - tred spreads, and e - vils wrought by hu - man  
4 know-ledge and our sin, we come to you in pen - i -  
5 fol - low in your way. Speak to our souls the quick - ening



1 wise; grant us your power to make us strong.  
2 ies have made us trust our - selves the more.  
3 pride re - coil on un - re - pent - ant heads.  
4 tence; in us the work of grace be - gin.  
5 word, and turn our dark - ness in - to day.

Words: David W. Hughes (1911-1967), alt. By permission of J. Donald P Hughs. Music: *Uffingham*, melody and bass Jeremiah Clarke (1670-1707), alt.; harm. *Songs for Liturgy and More Hymns and Spiritual Songs*, 1971.

The Hymnal 1982 - #456 O Love of God, how strong and true



1 O Love of God, how strong and true, e - ter - nal  
 2 (O wide - em - brac - ing, won - drous) Love, we read thee  
 3 (We read thee best in him who) came to bear for  
 4 (We read thy power to bless and) save e'en in the



and yet ev - er new; un - com - pre - hend - ed and un -  
 in the sky a - bove; we read thee in the earth be -  
 us the cross of shame, sent by the Fa - ther from on  
 dark - ness of the grave; still more in re - sur - rec - tion



bought, be - yond all know - ledge and all  
 low, in seas that swell and streams that  
 high, our life to live, our death to  
 light we read the full - ness of thy



thought. 2 O wide - em - brac - ing, won - drous  
 flow. 3 We read thee best in him who  
 die. 4 We read thy power to bless and  
 might.

Words: Horatius Bonar (1808-1889)

Music: *de Tar*, Calvin Hampton (1938-1984) Copyright ©1973, Concordia Publishing House. All rights reserved. Used with permission.

- 1 O Love of God, how strong and true,  
 eternal and yet ever new;  
 uncomprehended and unbought,  
 beyond all knowledge and all thought.
- 2 O wide-embracing, wondrous Love,  
 we read thee in the sky above;  
 we read thee in the earth below,  
 in seas that swell and streams that flow.
- 3 We read thee best in him who came  
 to bear for us the cross of shame,  
 sent by the Father from on high,  
 our life to live, our death to die.
- 4 We read thy power to bless and save  
 e'en in the darkness of the grave;

1. Take my life, and let it be con - se - crat - ed, Lord, to thee;  
 2. Take my voice, and let me sing al - ways, on - ly, for my King;

Take my mo - ments and my days, let them flow in cease - less praise.  
 Take my in - tel - lect, and use ev - ery power as thou shalt choose.

Take my hands, and let them move at the im - pulse of thy love;  
 Take my will and make it thine; it shall be no long - er mine.

Take my heart, it is thine own; it shall be thy ro - yal throne.  
 Take my - self, and I will be ev - er, on - ly, all for thee.