



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE THIRD SUNDAY IN LENT

March 3, 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**     *Tierce en taille* (Tenor Aria for the Tierce stop combination of the organ)     Nicolas de Grigny

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT**     *Kind maker of the world, O hear*     WORDS: attr. Gregory the Great;  
MUSIC: *A la venue de Noël*, melody from *Fleurs des noels*, 1535

Kind Maker of the world, O hear  
the fervent prayer, with many a tear  
poured forth by all the penitent  
who keep this holy fast of Lent!

Each heart is manifest to thee;  
thou knowest our infirmity;  
now we repent, and seek thy face;  
grant unto us thy pardoning grace.

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

**HYMN 149**     *Eternal Lord of love, behold your Church* ♦ *The Hymnal 1982*     *Old 124th*

## OPENING ACCLAMATION

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

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

*Assembly* **God's mercy endures for ever.**

*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 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 *Third 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.

**A**Lmighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, 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

*Exodus 20:1-17*

**T**HEN God spoke all these words:

I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.

You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.

Remember the sabbath day, and keep it holy. For six days you shall labor and do all your work. But the seventh day is a sabbath to the LORD your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it.

Honor your father and your mother, so that your days may be long in the land that the LORD your God is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

*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 19 ♦ The Book of Common Prayer Psalter (1979), alt.*

Anglican Chant (Walmisley)

*Sung by the choir.*

*Caeli enarrant*

**T**HE HEAVENS declare the glory of God, \*  
and the firmament shows God's handiwork.

One day tells its tale to another, \*  
and one night imparts knowledge to another.

Although they have no words or language, \*  
and their voices are not heard,

Their sound has gone out into all lands, \*  
and their message to the ends of the world.

In the deep God has set a pavilion for the sun; \*  
it comes forth like a bridegroom out of his chamber;  
it rejoices like a champion to run its course.

It goes forth from the uttermost edge of the heavens  
and runs about to the end of it again; \*  
nothing is hidden from its burning heat.

The law of God is perfect and revives the soul; \*  
the testimony of God is sure and gives wisdom to the innocent.

The statutes of God are just and rejoice the heart; \*  
the commandment of God is clear and gives light to the eyes.

The fear of God is clean and endures for ever; \*  
the judgments of God are true and righteous altogether.

More to be desired are they than gold, more than much fine gold, \*  
sweeter far than honey, than honey in the comb.

By them also is your servant enlightened, \*  
and in keeping them there is great reward.

Who can tell how often one offends?  
Cleanse me from my secret faults.

Above all, keep your servant from presumptuous sins;  
let them not get dominion over me; \*  
then shall I be whole and sound,  
and innocent of a great offense.

Let the words of my mouth and the meditation of my heart  
be acceptable in your sight, \*  
O God, my strength and my redeemer.

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

**READING**

*1 Corinthians 1:18-25*

**T**HE MESSAGE about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written,

“I will destroy the wisdom of the wise,  
and the discernment of the discerning I will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength.

*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 449** *O love, how deep, how broad, how high* (sts. 1 & 3) ♦ *The Hymnal 1982*

*Deo gracias*

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** *John 2:13-22*

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

**T**HE PASSOVER of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will consume me." The Jews then said to him, "What sign can you show us for doing this?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

*Deacon* The Gospel of the Lord.  
*Assembly* **Praise to you, Lord Christ.**

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

**HOMILY**

The Very Reverend Steven L. Thomason

*Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon. Please stand, as able, when the Presider stands as the liturgy continues.*

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

#### **THE NICENE CREED**

*The Book of Common Prayer* (1979), p. 358

We believe in one God,  
the Father, the Almighty,  
Maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary;  
and was made man.

For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

**PRAYERS OF THE PEOPLE** *After each petition:*

*Intercessor* 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 worshipping 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

*Hymn to God the Father*

WORDS: John Donne; MUSIC: Micah Hayes

*This is a newly composed anthem, offered publicly for the first time today. The composer is a Saint Mark's parishioner.*

Wilt thou forgive that sin where I begun,  
which was my sin, though it were done before?  
Wilt thou forgive that sin through which I run,  
and do run still, though still I do deplore?  
When thou hast done, thou hast not done,  
for I have more.

Wilt thou forgive that sin by which I won  
others to sin, and made my sin their door?  
Wilt thou forgive that sin which I did shun  
a year or two, but wallowed in a score?  
When thou hast done, thou hast not done,  
for I have more.

I have a sin of fear, that when I have spun  
my last thread, I shall perish on the shore;  
swear by thyself, that at my death thy Son  
shall shine as he shines now and heretofore;  
When thou hast done that, thou hast done,  
I fear no more.

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.

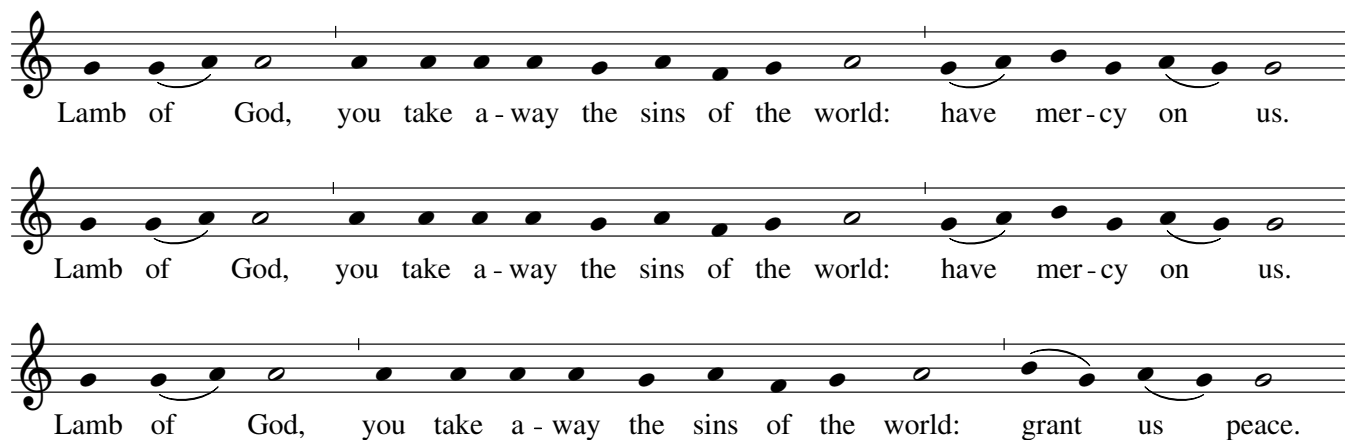
#### **THE LORD'S PRAYER**

**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

Anaphora chant, adapt. Mason Martens



S-160 in *The Hymnal 1982*

## 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 318** Here, O my Lord, I see thee face to face ♦ *The Hymnal 1982*

Nyack

*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 471** *We sing the praise of him who died ♦ The Hymnal 1982*

*Breslau*

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

**VOLUNTARY** *Fantasia of Four Parts*

Orlando Gibbons

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Richard C. Weyls

## **PREACHER**

The Very Rev. Steven L. Thomason

## **ASSISTING LAY MINISTER**

Emily Meeks

## **EUCCHARISTIC MINISTERS**

Erin Beary Andersen, Rose Hazard, Kathy Minsch,  
The Rev. Canon Linzi Stahlecker, The Rev. Edie Weller, Jen Younggren

## **ALTAR GUILD**

Jenny Donner, Sharon Ferguson

## **VERGERS**

Kate Halamay, Alexandra Thompson

## **ACOLYTES**

Erik Donner, Kevin Johnson, Ray Miller

## **GREETERS**

Nancy George, Julia Logan

## **USHERS**

Janet Miller | Jeff Sackett, TBD

## **OBLATION BEARERS**

Nancy George, Carrie Kahler

## **LAND ACKNOWLEDGMENT**

Mark Lundquist

## **LECTORS**

Barbara Zito, Scott Hulet

## **INTERCESSOR**

Peter Snyder

## **SOUND BOARD**

TBD

## **LIVESTREAM**

Timothy Shore

## **FLOWER MINISTERS**

Chrisine Caputo, Ray Miller, Bobbi Nodell, Carolyn Shaw

## **MUSICIANS**

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

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E - ter - nal Lord of love, be - hold your Church walk - ing once  
 So dai - ly dy - ing to the way of self, so dai - ly  
 If dead in you, so in you we a - rise, you the first -

more the pil - grim way of Lent, led by your cloud by  
 liv - ing to your way of love, we walk the road, Lord  
 born of all the faith - ful dead; and as through ston - y

day, by night your fire, moved by your love and  
 Je - sus, that you trod, know - ing our - selves bap -  
 ground the green shoots break, glo - rious in spring - time

toward your pres-ence bent: far off yet here—the goal of all de - sire.  
 tized in - to your death: so we are dead and live with you in God.  
 dress of leaf and flower, so in the Fa - ther's glo - ry shall we wake.

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 Here, O my Lord, I see thee face to face;  
2 Here would I feed up - on the Bread of God;  
3 I have no help but thine; nor do I need  
4 Mine is the sin, but thine the right - eous - ness;



here would I touch and han - dle things un - seen;  
here drink with thee the roy - al Wine of heaven;  
an - oth - er arm save thine to lean up - on;  
mine is the guilt, but thine the cleans - ing Blood.



here grasp with firm - er hand e - ter - nal grace,  
here would I lay a - side each earth - ly load,  
it is e - nough, my Lord, e - nough in - deed;  
Here is my robe, my re - fuge, and my peace;



and all my wea - ri - ness up - on thee lean.  
here taste a - fresh the calm of sin for - given.  
my strength is in thy might, thy might a - lone.  
thy Blood, thy right - eous - ness, O Lord, my God.

Words: Horatius Bonar (1808-1889). Music: *Nyack*, Warren Swenson (b. 1937). Copyright © 1970, Warren Swanson.

The Hymnal 1982 - #471 We sing the praise of him who died

1 We sing the praise of him who died, of  
 2 In - scribed up - on the cross we see in  
 3 The cross: it takes our guilt a - way, and  
 4 It makes the cow - ard spi - rit brave, and  
 5 The balm of life, the cure of woe, the

1 him who died up - on the cross; the sin - ner's hope let  
 2 shin - ing let - ters, God is love: he bears our sins up -  
 3 holds the faint - ing spi - rit up; it cheers with hope the  
 4 nerves the fee - ble arm for fight; it takes its ter - ror  
 5 mea - sure and the pledge of love, the sin - ner's re - fuge

1 sin de - ride: for this we count the world but loss.  
 2 on the tree: he brings us mer - cy from a - bove.  
 3 gloom - y day, and sweet - ens ev - ery bit - ter cup.  
 4 from the grave, and gilds the bed of death with light.  
 5 here be - low, the an - gels' theme in heaven a - bove.

Words: Thomas Kelly (1769-1855), alt. Music: Breslau, melody from *Lochamer Gesangbuch*, ca. 1450; harm. Felix Mendelssohn (1809-1847)

- 1 We sing the praise of him who died,  
 of him who died upon the cross;  
 the sinner's hope let sin deride:  
 for this we count the world but loss.
- 2 Incribed upon the cross we see  
 in shining letters, God is love:  
 he bears our sins upon the tree:  
 he brings us mercy from above.
- 3 The cross: it takes our guilt away,