



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FOURTH SUNDAY IN LENT

March 10, 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 PENITENTIAL ORDER

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

PRELUDE Chorale Prelude on *Schwing dich auf zu deinem Gott* Ethel Smyth
“Raise yourself up to your God,” No. 3 of Short Chorale Preludes

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Hear my prayer, O Lord* WORDS: Psalm 102, v. 1; MUSIC: Henry Purcell
Hear my prayer, O Lord, and let my crying come unto Thee.

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

HYMN 624 *Jerusalem the golden* ♦ *The Hymnal 1982* Ewing

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 musical score is written for a choir or congregation. It features a treble and bass staff. The melody is in a minor key (three flats) and consists of a series of chords and single notes. The lyrics are written below the staff, with three verses. The first verse is "Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy up - on_____ us." The second verse is "Christ, have mer-cy. Christ, have mer-cy. Christ, have mer-cy up - on_____ us." The third verse is "Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy up - on_____ us." The score ends with a double bar line.

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 *Fourth Sunday in Lent*

The Book of Common Prayer (1979), p. 219

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

GRACIOUS FATHER, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for 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

Numbers 21:4-9

FROM Mount Hor the Israelites set out by the way to the Red Sea, to go around the land of Edom; but the people became impatient on the way. The people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food.” Then the LORD sent poisonous serpents among the people, and they bit the people, so that many Israelites died. The people came to Moses and said, “We have sinned by speaking against the Lord and against you; pray to the LORD to take away the serpents from us.” So Moses prayed for the people. And the LORD said to Moses, “Make

a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live.” So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

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 107:1-3,17-22 ♦ St. Helena Psalter

Plainsong Tone V.1

The Cantor introduces the Antiphon, all repeat it. The Cantor chants the verses, then all repeat the Antiphon as indicated.



Confitemini Domino

WE GIVE you thanks, O God, for you are good; *
your mercy endures for ever.

Let all those whom you have redeemed proclaim *
that you redeemed them from the hand of the foe.

You gathered them out of the lands, *
from the east and from the west,
from the north and from the south. **ANTIPHON**

Some were fools and took to rebellious ways; *
they were afflicted because of their sins.

They abhorred all manner of food *
and drew near to death’s door.

Then they cried to you in their trouble; *
and you delivered them from their distress. **ANTIPHON**

You sent forth your word and healed them, *
and saved them from the grave.

Let them give thanks to you for your mercy *
and the wonders you do for your children.

Let them offer a sacrifice of thanksgiving, *
and tell of your acts with shouts of joy. **ANTIPHON**

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

READING *Ephesians 2:1-10*

YOU WERE dead through the trespasses and sins in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

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

Assembly **Thanks be to God.**

The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus Christ.”

All stand, as able.

SEQUENCE HYMN *Lift high the cross*

Refrain

Lift high the cross, the love of Christ pro - claim

till all the world _____ a - dore _____ his sa - cred Name.

O Lord, once lift - ed on the glo - rious tree, as
So shall our song of tri - umph ev - er be: praise

Repeat Refrain

thou hast prom - ised, draw the world to thee.
to the Cru - ci - fied for vic - to - ry.

Words: George William Kitchin (1827-1912); alt. Michael Robert Newbold (1874-1956)
Music: *Crucifer*, Sydney Hugo Nicholson (1875-1947)

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 3:14-21*

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

JESUS SAID, "Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

"Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God."

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 Carla Robinson,
Canon for Multicultural Ministries & Community Transformation, Diocese of Olympia

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.**

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 place their offering in baskets as they are passed 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

God so loved the world

John 3:16; MUSIC: Bob Chilcott

God so loved the world that he gave his only begotten son,
that whoso believeth in him should not perish, but have everlasting life.

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.

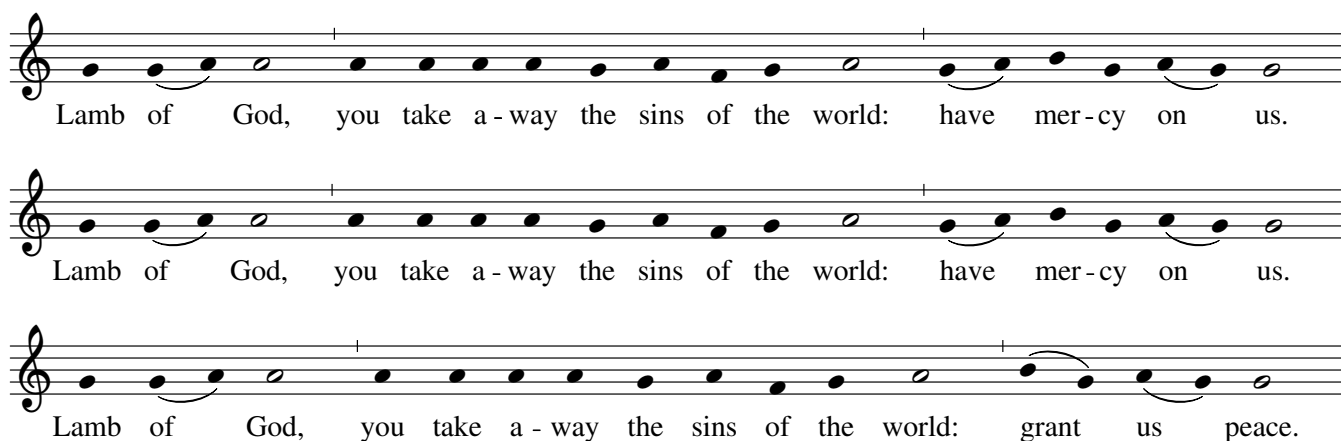
THE LORD'S PRAYER

**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



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.

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 691 *My faith looks up to thee* ♦ *The Hymnal* 1982

Olivet

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 690 *Guide me, O thou great Jehovah ♦ The Hymnal 1982*

Cwm Rhondda

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

VOLUNTARY *Praeludium in A minor, BUXVW 153*

Dieterich Buxtehude

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Rev. Canon Carla Robinson,
Canon for Multicultural Ministries & Community Transformation, Diocese of Olympia

ASSISTING LAY MINISTER

Alison Estep

EUCCHARISTIC MINISTERS

James Davidson, Amy Gardner, Shelley Mackaman, The Rev. Canon Linzi Stahlecker,
Kathy Thomason, The Rev. Edie Weller, The Rev. Canon Richard C. Weyls

ALTAR GUILD

Ashley Hedeem, Hannah Hochkeppel

VERGERS

Erik Donner, Sharon Ferguson

ACOLYTES

Russ Campbell, Carrie Davis, Adrienne Hubbard, Rolling Salsbery, Alexander Snow

GREETERS

Barbara Selberg, John Selberg

USHERS

Jeff Sackett | Sarah McCord, Jay Quarterman

OBLATION BEARERS

The Heath-McCormick family

LAND ACKNOWLEDGMENT

Alexandra Thompson

LECTORS

Carrie Kahler, Bob Carter

INTERCESSOR

Lara Shibata

SOUND BOARD

TBD

LIVESTREAM

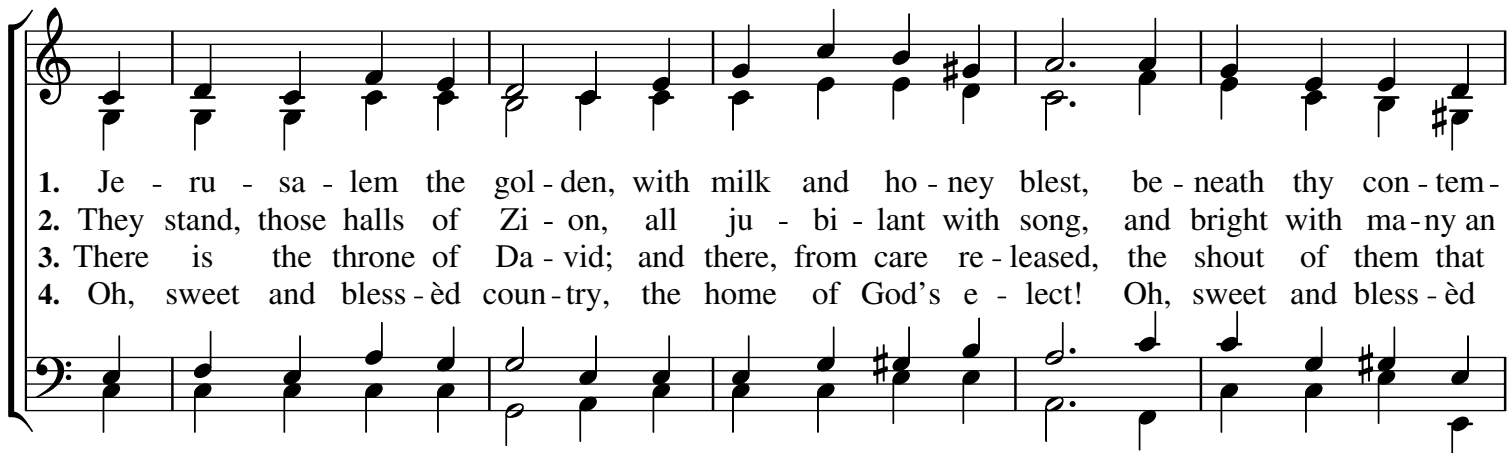
Chris Brown

FLOWER MINISTERS

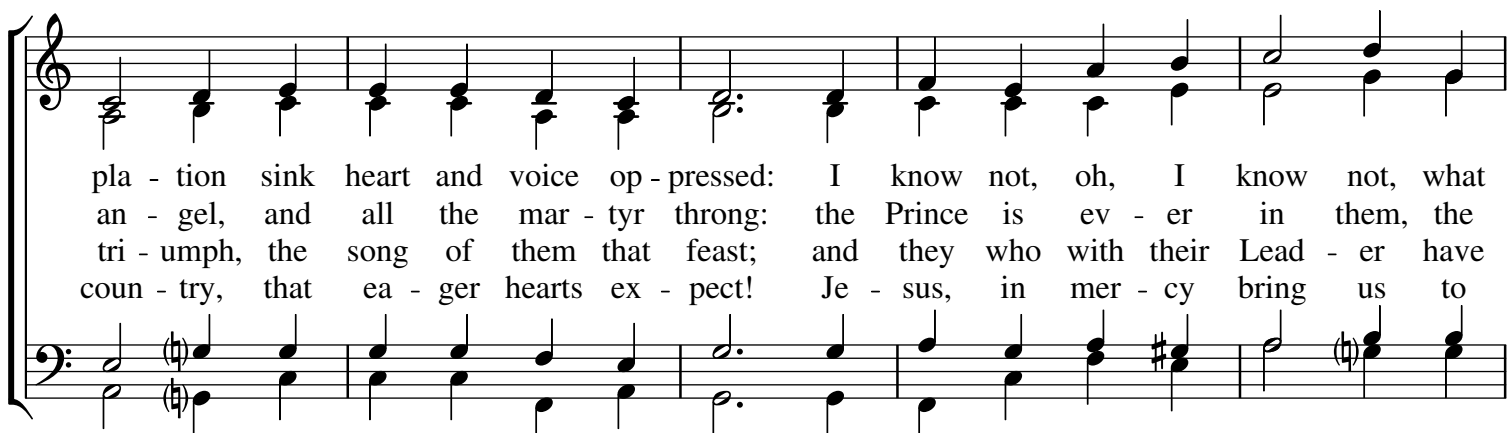
Judy Andrews, Sandra Knafla

MUSICIANS

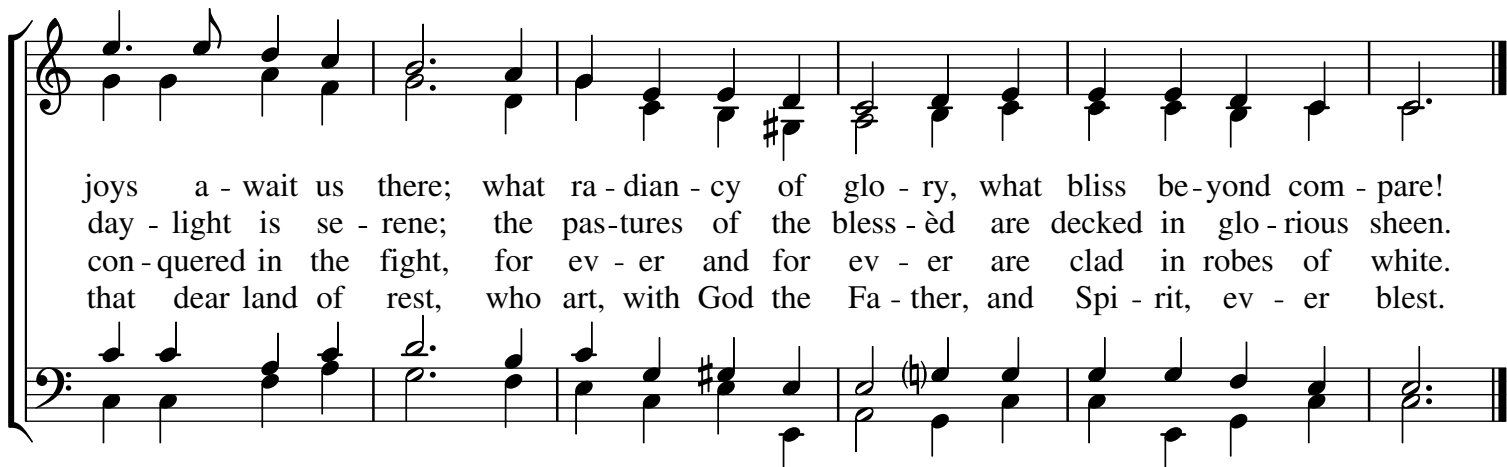
The Cathedral Choir, John Stuntebeck & Canon Michael Kleinschmidt, *conducting*;
John Stuntebeck & Michael Kleinschmidt, *organists*



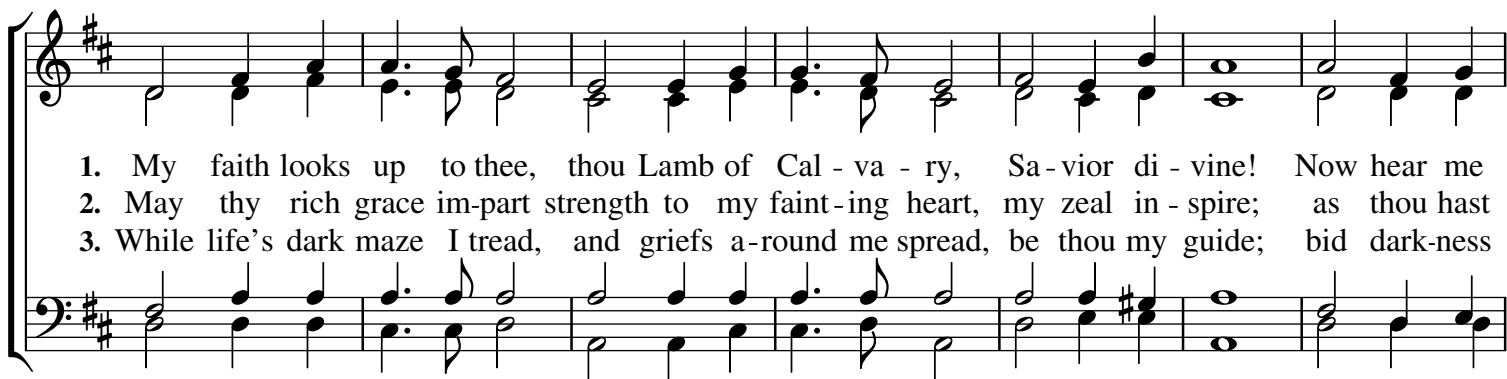
1. Je - ru - sa - lem the gol - den, with milk and ho - ney blest, be - neath thy con - tem -
 2. They stand, those halls of Zi - on, all ju - bi - lant with song, and bright with ma - ny an
 3. There is the throne of Da - vid; and there, from care re - leased, the shout of them that
 4. Oh, sweet and bless - èd coun - try, the home of God's e - lect! Oh, sweet and bless - èd



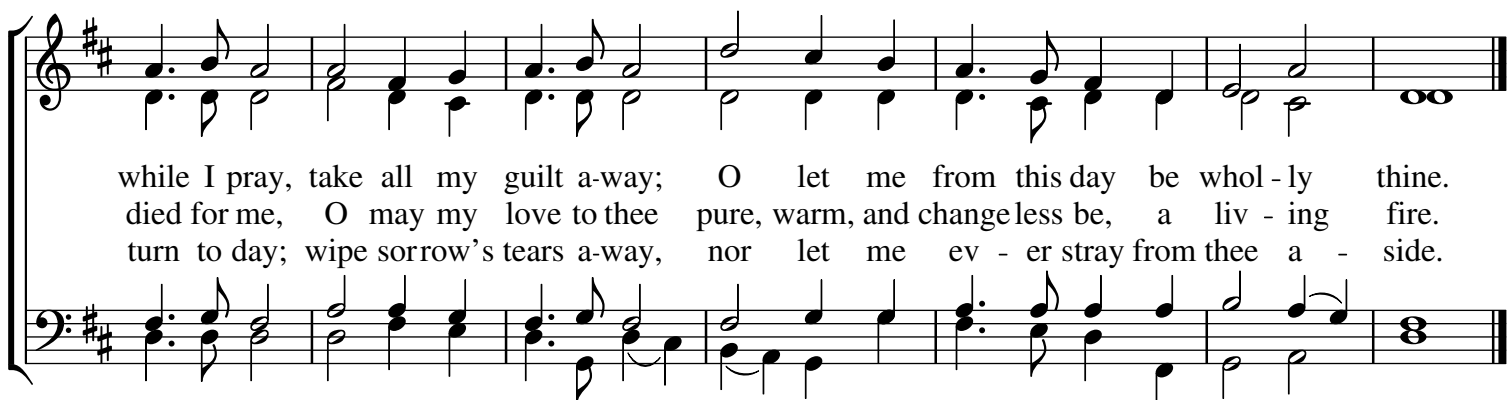
pla - tion sink heart and voice op - pressed: I know not, oh, I know not, what
 an - gel, and all the mar - tyr throng: the Prince is ev - er in them, the
 tri - umph, the song of them that feast; and they who with their Lead - er have
 coun - try, that ea - ger hearts ex - pect! Je - sus, in mer - cy bring us to



joys a - wait us there; what ra - dian - cy of glo - ry, what bliss be - yond com - pare!
 day - light is se - rene; the pas - tures of the bless - èd are decked in glo - rious sheen.
 con - quered in the fight, for ev - er and for ev - er are clad in robes of white.
 that dear land of rest, who art, with God the Fa - ther, and Spi - rit, ev - er blest.



1. My faith looks up to thee, thou Lamb of Cal - va - ry, Sa - vior di - vine! Now hear me
2. May thy rich grace im-part strength to my faint-ing heart, my zeal in - spire; as thou hast
3. While life's dark maze I tread, and griefs a-round me spread, be thou my guide; bid dark-ness



while I pray, take all my guilt a-way; O let me from this day be whol - ly thine.
died for me, O may my love to thee pure, warm, and changeless be, a liv - ing fire.
turn to day; wipe sorrow's tears a-way, nor let me ev - er stray from thee a - side.

The Hymnal 1982 - #690 Guide me, O thou great Jehovah



1 Guide me, O thou great Je - ho - vah, pil - grim through this
 2 O - pen now the crys - tal foun-tain, whence the heal - ing
 3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land; I am weak, but thou art might - y;
 stream doth flow; let the fire and cloud - y pil - lar
 fears sub - side; death of death, and hell's de - struc - tion,

hold me with thy power - ful hand; bread of hea - ven,
 lead me all my jour - ney through; strong de - liv - erer,
 land me safe on Ca - naan's side; songs of prais - es,

bread of hea - ven, feed me now and ev - er -
 strong de - liv - erer, be thou still my strength and
 songs of prais - es, I will ev - er give to



Words: William Williams (1717-1791); tr. Peter Williams (1722-1796), alt. Music: *Cwm Rhondda*, John Hughes (1873-1932)

- 1 Guide me, O thou great Jehovah,
pilgrim through this barren land;
I am weak, but thou art mighty;
hold me with thy powerful hand;
bread of heaven,
feed me now and evermore.
- 2 Open now the crystal fountain,
whence the healing stream doth flow;
let the fire and cloudy pillar
lead me all my journey through;
strong deliverer,
be thou still my strength and shield.
- 3 When I tread the verge of Jordan,
bid my anxious fears subside;
death of death, and hell's destruction,
land me safe on Canaan's side;
songs of praises,
I will ever give to thee.

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