



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE FIFTH SUNDAY IN LENT

March 17, 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

*Meditation on Rockingham*  
(Tune of Hymn 474, "When I survey the wondrous cross")

C. Hubert H. Parry

#### LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT**     *O wheat whose crushing was for bread*

WORDS: Delores Dufner, OSB;  
MUSIC: *New Life*, Shirley W. McRae

|                                       |                                      |
|---------------------------------------|--------------------------------------|
| O wheat whose crushing was for bread, | O fruit whose crushing was for wine, |
| O bread whose breaking is for life,   | O wine whose flowing is for blood,   |
| O life, your seeming end is seed,     | O blood, your pouring out is life,   |
| a seed for wheat, our bread and life. | our life in you, O fruitful vine.    |

O life whose crushing was for love,  
O love whose spending was to death,  
O death, your mourning is our joy,  
full joy and birth to lasting life.

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

**HYMN 495**     *Hail, thou once despisèd Jesus! ♦ The Hymnal 1982*

*In Babilone*

**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** *Fifth 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.

**A**Lmighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, 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** *Jeremiah 31:31-34*

**T**HE DAYS are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts;

and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, “Know the LORD,” for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

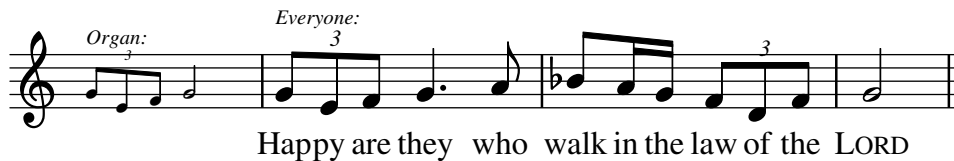
*Reader* Hear what the Spirit is saying to God’s people.

*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 119:9-16 ♦ The Book of Common Prayer, alt.*

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



*In quo corrigit?*

**H**ow shall young ones cleanse their way? \*  
By keeping to your words.

With my whole heart I seek you; \*  
let me not stray from your commandments. **ANTIPHON**

I treasure your promise in my heart, \*  
that I may not sin against you.

Blessed are you, O LORD; \*  
instruct me in your statutes. **ANTIPHON**

With my lips will I recite \*  
all the judgments of your mouth.

I have taken greater delight in the way of your decrees \*  
than in all manner of riches. **ANTIPHON**

I will meditate on your commandments \*  
and give attention to your ways.

My delight is in your statutes; \*  
I will not forget your word. **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**     *Hebrews 5:5-10*

**C**HRISt did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

“You are my Son,  
today I have begotten you”;

as he says also in another place,

“You are a priest forever,  
according to the order of Melchizedek.”

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

*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 439**     *What wondrous love is this* ♦ *The Hymnal 1982*

*Wondrous Love*

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 12:20-33*

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

**N**ow among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, "The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.

"Now my soul is troubled. And what should I say—'Father, save me from this hour'? No, it is for this reason that I have come to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing there heard it and said that it was thunder. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself." He said this to indicate the kind of death he was to die.

*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**

Alison Leary Estep

*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 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

*A fair and delectable place*

WORDS: Dame Julian of Norwich, from *Revelations of Divine Love*;  
MUSIC: Richard Webster

Behold and see your Lord, your God,  
who is your Creator and your endless joy.

See your own brother; see your Saviour.  
My child, behold and see  
what delight and bliss I have in your salvation,  
and for my love, rejoice with me.

With a kindly countenance our good Lord looked into his side,  
and gazed with joy,  
and with sweet regard he drew his creature's understanding  
into his side by the same wound;

and there he revealed a fair and delectable place,  
large enough for all mankind  
that will be saved, and will rest in peace and love.

Behold and see your Lord, your God,  
who is your Creator and your endless joy.

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 Rebekah; 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 474** When I survey the wondrous cross ♦ *The Hymnal* 1982

*Rockingham*

*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 441** *In the cross of Christ I glory (sts. 1-4) ♦ The Hymnal 1982*

*Rathbun*

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

**VOLUNTARY** *Fugue in G minor, BWV 542b*

*J.S. Bach*

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

Alison Leary Estep

## **ASSISTING LAY MINISTER**

Rose Hazard

## **EUCHARISTIC MINISTERS**

Jeremy Crawford, The Rev. Mark Miller, Kathy Minsch, John Selberg, Justin Shelley,  
The Rev. Canon Linzi Stahlecker, Peter Synder, The Rev. Canon Richard C. Weyls

## **ALTAR GUILD**

Deborah Person, Walter Stuteville

## **VERGERS**

Rollin Salsbery, Nancy Cleminshaw

## **ACOLYTES**

Carrie Davis, Kate Halamay, Austin LeSure, Hilary McLeland-Wieser, Alexander Snow

## **GREETERS**

Mary Frederick, Carolyn White

## **USHERS**

David Wild | Wayne Duncan, Jeff Sackett

## **OBLATION BEARERS**

The Gilmore-Morse family

## **LAND ACKNOWLEDGMENT**

Lynne Cobb

## **LECTORS**

James Davidson, Betsy Heimburger

## **INTERCESSOR**

Vicky Greenbaum

## **SOUND BOARD**

Michael Perera

## **LIVESTREAM**

Timothy Shore

## **FLOWER MINISTRY**

Eliza Davidson, Beatrix Roemheld-Hamm, Kathryn Schipper

## **MUSICIANS**

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





1 Hail, thou once de - spis - ed Je - sus! Hail, thou Gal - i -  
2 Pas - chal Lamb, by God ap - point - ed, all our sins on  
3 Je - sus, hail! en - throned in glo - ry, there for ev - er  
\*4 Wor - ship, hon - or, power, and bless - ing thou art wor - thy



le - an King! Thou didst suf - fer to re - lease us;  
thee were laid: by al - might - y love a - noint - ed,  
to a - bide; all the heaven - ly hosts a - dore thee,  
to re - ceive; high - est prais - es, with - out ceas - ing,



thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal  
thou hast full a - tone - ment made. All thy peo - ple are for -  
seat - ed at thy Fa - ther's side. There for sin - ners thou art  
right it is for us to give. Help, ye bright an - gel - ic



Sa - vior, bear - er of our sin and shame! By thy mer - it  
giv - en through the vir - tue of thy blood: o - pened is the  
plead - ing: there thou dost our place pre - pare; ev - er for us  
spi - rits, all your no - blest an - thems raise; help to sing our



we find fa - vor: life is giv - en through thy Name  
gate of hea - ven, re - con - ciled are we with God.  
in - ter - ced - ing, till in glo - ry we ap - pear.  
Sa - vior's mer - its, help to chant Em - man - uel's praise!

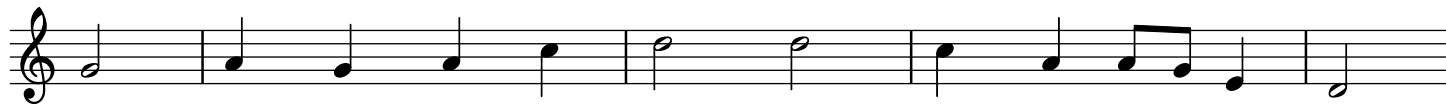
Words: John Bakewell (1721-1819) and Martin Madan (1726-1790), alt. Music: *In Babilone*, melody from *Oude en Nieuwe Hollantse Boerenlities en Contradanseu*, 1710; harm. Roy. F. Kehl (b. 1935).



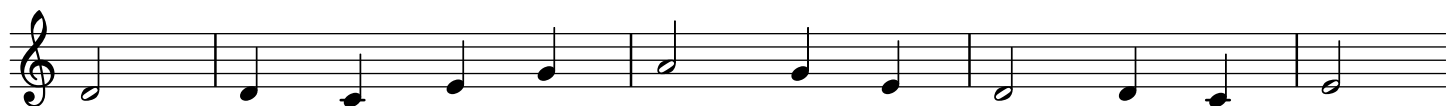
*Choir alone* 1. What won - drous love is this, O my soul, O my soul!  
All 2. To God and to the Lamb I will sing, I will sing,  
All 3. And when from death I'm free, I'll sing on, I'll sing on,



What won - drous love is this, O my soul!  
to God and to the Lamb I will sing.  
and when from death I'm free, I'll sing on.



What won - drous love is this that caused the Lord of bliss  
To God and to the Lamb, who is the great I AM  
And when from death I'm free I'll sing and joy - ful be,



to lay a - side his crown for my soul, for my soul,  
while mil - lions join the theme, I will sing, I will sing,  
and through e - ter - ni - ty I'll sing on, I'll sing on,



to lay a - side his crown for my soul!  
while mil - lions join the theme, I will sing!  
and through e - ter - ni - ty I'll sing on!

1. When I sur - vey the won-drous cross on which the Prince of Glo - ry died,  
2. For - bid it, Lord, that I should boast, save in the cross of Christ, my God:  
3. See, from his head, his hands, his feet, sor - row and love flow min - gled down!  
4. Were the whole realm of na - ture mine, that were an of - fering far too small;

my rich - est gain I count but loss, and pour con - tempt on all my pride.  
all the vain things that charm me most, I sac - ri - fice them to his blood.  
Did e'er such love and sor - row meet, or thorns com - pose so rich a crown?  
love so a - maz - ing, so di - vine, de-mands my soul, my life, my all.

1 In the cross of Christ I glo - ry, tower - ing  
 2 When the woes of life o'er - take me, hopes de -  
 3 When the sun of bliss is beam - ing light and  
 4 Bane and bless - ing, pain and plea - sure, by the  
 \*5 In the cross of Christ I glo - ry, tower - ing

1 o'er the wrecks of time; all the light of  
 2 ceive, and fears an - noy, nev - er shall the  
 3 love up - on my way, from the cross the  
 4 cross are sanc - ti - fied; peace is there that  
 5 o'er the wrecks of time; all the light of

1 sa - cred sto - ry gath - ers round its head sub - lime.  
 2 cross for - sake me: lo, it glows with peace and joy.  
 3 ra - diance stream - ing adds new lus - ter to the day.  
 4 knows no mea - sure, joys that through all time a - bide.  
 5 sa - cred sto - ry gath - ers round its head sub - lime.

Words: John Bowring (1792-1872). Music: *Rathbun*, Ithamar Conkey (1815-1867).