



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE FIRST SUNDAY AFTER PENTECOST:  
TRINITY SUNDAY

May 26, 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.*

## 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](http://saintmarks.org/newcomers) or connect with one of the clergy.*

## 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.*

## ABOUT THE LITURGY

*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.*

# THE LITURGY OF THE WORD

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

**PRELUDE** *Trio Sonata in C, BWV 529 (Movement 1: Allegro)*

J. S. Bach

## LAND ACKNOWLEDGMENT

**INTROIT** *So the day dawn for me*

So the day dawn for me,  
so the day break,  
Christ watching over me,  
Christ as I wake.

Be the day shine for me,  
be the day bright,  
Christ my companion be,  
Christ be my light.

So the day close for me,  
so the night fall,  
Christ watching over me,  
Christ be my all.

**WORDS:** Timothy Dudley-Smith; **MUSIC:** David Ashley White

Be the day dark to me,  
be the day drear,  
Christ shall my comfort be,  
Christ be my cheer.

Be the day swift to me,  
be the day long,  
Christ my contentment be,  
Christ be my song.

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

*All stand, as able.*

**HYMN 370** *I bind unto myself today (sts. 1-2, 4, 6-7) ♦ The Hymnal 1982*

*St. Patrick's Breastplate*

*Presider* Blessed be the one, holy, and living God.  
*Assembly* Glory to God for ever and ever.

COLLECT FOR PURITY

*Presider* **A**Lmighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

*All* Amen.

SONG OF PRAISE *Come, join the dance of Trinity ♦ sung by all*

1 Come, join the dance of Trin - i - ty, be - fore all worlds be - gun—  
 2 Come, see the face of Trin - i - ty, new - born in Beth - le - hem;  
 3 Come, speak a - loud of Trin - i - ty, as wind and tongues of flame  
 4 With - in the dance of Trin - i - ty, be - fore all worlds be - gun,

the in - ter - weav - ing of the Three, the Fa - ther, Spi - it, Son.  
 then blood - ied by a crown of thorns out - side Je - ru - sa - lem.  
 set peo - ple free at Pen - te - cost to tell the Sav - ior's name.  
 we sing the prais - es of the Three, the Fa - ther, Spir - it, Son.

The u - ni - verse of space and time did not a - rise by chance,  
 The dance of Trin - i - ty is meant for hu - man flesh and bone;  
 We know the yoke of sin and death, our necks have worn it smooth;  
 Let voic - es rise and in - ter - weave, by love and hope set free,

but as the Three, in love and hope, made room with - in the dance.  
 when fear con - fines the dance in death, God rolls a - way the stone.  
 go tell the world of weight and woe that we are free to move!  
 to shape in song this joy, this life: the dance of Trin - i - ty.

Words: Richard Leach (born 1953); Copyright 2001, Selah Publishing Co., Inc.  
 Music: *Kingsfold*, English folk tune; Public Domain

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** *First Sunday after Pentecost: Trinity Sunday* *The Book of Common Prayer* (1979), p. 228

*Presider* God be with you.

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

*Presider* Let us pray.

**A**Lmighty and everlasting God, you have given to us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of your divine Majesty to worship the Unity: Keep us steadfast in this faith and worship, and bring us at last to see you in your one and eternal glory, O Father; who with the Son and the Holy Spirit live and reign, one God, for ever and ever.

*All* **Amen.**

*Please be seated for the readings.*

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** *Isaiah 6:1-8*

**I**N THE YEAR that King Uzziah died, I saw the LORD sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said:

“Holy, holy, holy is the LORD of hosts;  
the whole earth is full of his glory.”

The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: “Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!”

Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: “Now that this has touched your lips, your guilt has departed and your sin is blotted out.” Then I heard the voice of the LORD saying, “Whom shall I send, and who will go for us?” And I said, “Here am I; send me!”

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

*Assembly* **Thanks be to God.**

The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

**PSALM**      *Psalm 29 ♦ St. Helena Psalter*

Anglican Chant, Stanford

*Sung by the choir.*

*Afferte Domino*

**A**SCRIBE to God, you heavenly beings, \*  
Ascribe to God glory and strength.

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

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

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

The voice of God breaks the cedar trees; \*  
God breaks the cedars of Lebanon;

God makes Lebanon skip like a calf \*  
and Mount Hermon like a young wild ox.

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

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

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

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

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

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

**READING**     *Romans 8:12-17*

**S**O THEN, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

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

*Assembly*    **Thanks be to God.**

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

*All stand, as able.*

**GOSPEL ACCLAMATION**     *Alleluia #12*

Michael Kleinschmidt

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

Al-le-lu - ia,     al-le-lu - ia,     al-le-lu - ia!

*Verse:* Not to oppress but summon all their truest life to find,  
in love God sent his Son to save, not to condemn humankind.

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 3:1-17*

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

**T**HERE was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?" Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, 'You must be born from above.' The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things? "Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And 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.

*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, in your mercy,  
*Assembly* **hear our prayer.**

*The Presider concludes the prayers with a collect. All respond: Amen.*

**CONFESSION & ABSOLUTION**

*Enriching Our Worship 1, p. 56*

*Deacon* Let us confess our sins to God.  
*You are invited to stand or kneel for the confession.*

*Deacon* God of all mercy,  
**All we confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.  
Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. Amen.**

*The Presider pronounces God's forgiveness of our sins. 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 Christ be always with you.  
*Assembly* **And also with you.**

*All greet one another in the name of the Lord.*



*Presider* All thanks and praise  
 are yours at all times and in all places,  
 our true and loving God;  
 through Jesus Christ, your eternal Word,  
 the Wisdom from on high by whom you created all things.  
 You laid the foundations of the world  
 and enclosed the sea when it burst out from the womb;  
 You brought forth all creatures of the earth  
 and gave breath to humankind.  
 Wondrous are you, Holy One of Blessing,  
 all you create is a sign of hope for our journey;  
 And so as the morning stars sing your praises  
 we join the heavenly beings and all creation  
 as we shout with joy:

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

**SANCTUS & BENEDICTUS**

Peter R. Hallock

*Organ* *Everyone*

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,  
 heav-en 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.

A Simple Missa brevis, Copyright 1992, 2021 The Peter R. Hallock Institute, Seattle, Washington.

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* Glory and honor are yours, Creator of all,  
 your Word has never been silent;  
 you called a people to yourself, as a light to the nations,  
 you delivered them from bondage  
 and led them to a land of promise.  
 Of your grace, you gave Jesus  
 to be human, to share our life,  
 to proclaim the coming of your holy reign  
 and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer,  
you have freed us from sin,  
brought us into your life,  
reconciled us to you,  
and restored us to the glory you intend for us.

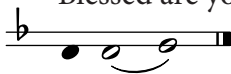
We thank you that on the night before he died for us  
Jesus took bread,  
and when he had given thanks to you, he broke it,  
gave it to his friends and said:  
“Take, eat, this is my Body, broken for you.  
Do this for the remembrance of me.”

After supper Jesus took the cup of wine,  
said the blessing, gave it to his friends and said:  
“Drink this, all of you:  
this cup is the new Covenant in my Blood,  
poured out for you and for all  
for the forgiveness of sin.  
Do this for the remembrance of me.”

And so, remembering all that was done for us:  
the cross, the tomb, the resurrection and ascension,  
longing for Christ’s coming in glory,  
and presenting to you these gifts  
your earth has formed and human hands have made,  
we acclaim you, O Christ:

**All Dying, you destroyed our death.  
Rising, you restored our life.  
Christ Jesus, come in glory!**

*Presider* Send your Holy Spirit upon us  
and upon these gifts of bread and wine  
that they may be to us  
the Body and Blood of your Christ.  
Grant that we, burning with your Spirit’s power,  
may be a people of hope, justice and love.  
Giver of Life, draw us together in the Body of Christ,  
and in the fullness of time gather us  
with blessed Mary, Mark, and all your people  
into the joy of our true eternal home.  
Through Christ and with Christ and in Christ,  
by the inspiration of your Holy Spirit,  
we worship you our God and Creator  
in voices of unending praise.  
Blessed are you, now and for ever.



**All A - MEN.**

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

## THE LORD'S PRAYER

Ambrosian chant (choir harmony Mark Howe)

Our Father in heaven, hallowed be your Name,  
your kingdom come, your will be done, on earth as in heaven.  
Give us today our dai-ly bread. Forgive us our sins as we forgive those who sin against us.  
Save us from the time of tri-al, and de-li-ver us from e - vil.  
For the kingdom, the power, and the glory are yours, now and for ev - er. A - men.

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

## THE BREAKING OF THE BREAD

Mode 6 melody; adapt. Mason Martens (b. 1933)

*The cantor introduces the Antiphon, all repeat it.*

*The cantor chants the verses, all repeat the Antiphon as indicated.*

The dis - ci - ples knew the Lord Je - sus in the break - ing of the bread.

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

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

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

## INVITATION TO COMMUNION

*Presider* The Gifts of God for the People of God.

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

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

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

**ANTHEM**

*Libera nos*

WORDS: Antiphon for Trinity Sunday; MUSIC: John Sheppard

*Libera nos, salva nos, justifica nos,  
O beata Trinitas.*

Free us, save us, vindicate us,  
O blessed Trinity.

**HYMN**

*Gracious Spirit, give your servants Joy*

*Abbot's Leigh*

1. Gra - cious Spi - rit, give your ser - vants joy to set sin's cap - tives free,  
2. Word made flesh, who gave up glo - ry to be - come our great high priest,  
3. Lov - ing God, who birthed cre - a - tion from the no - thing - ness of space,  
4. Tri - une God, e - ter - nal Be - ing, nev - er end - ing, un - be - gun,

hope to heal the bro - ken - heart - ed, peace to share love's li - ber - ty.  
tak - ing on our hu - man na - ture to re - deem the last and least:  
kin - dling life where all was em - pty, turn - ing cha - os in - to grace:  
bound - less grace and per - fect jus - tice, right - eous and for - giv - ing One:

Through us bring your balm of glad - ness to the wound - ed and op - pressed;  
let your cour - age and com - pas - sion shape and guide our min - is - tries;  
when we feel con - fused and fruit - less, dawn up - on our rest - less night;  
so en - fold us in your mer - cy that our wills and yours u - nite;

help us claim and show God's fa - vor as a peo - ple called and blessed.  
as our Sa - vior and our Shep - herd, lead us to the truth that frees.  
give us faith's im - ag - i - na - tion, hope's re - new - ing, love's de - light.  
through us may the world be - hold you, find your love, your truth, your light.

*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.

**POSTCOMMUNION PRAYER**

*Enriching Our Worship 1, p. 69*

*Presider* God of abundance,

**All you have fed us  
with the bread of life and cup of salvation;  
you have united us  
with Christ and one another;  
and you have made us one  
with all your people in heaven and on earth.  
Now send us forth  
in the power of your Spirit,  
that we may proclaim your redeeming love to the world  
and continue for ever  
in the risen life of Christ our Savior. Amen.**

**BLESSING** *The Presider asks God's blessing on the assembly. All respond: Amen.*

**HYMN 362** *Holy, holy, holy! Lord God almighty ♦ The Hymnal 1982*

*Nicaea*

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

**VOLUNTARY** *Fugue in g-minor from 3 Preludes and Fugues, Op. 7*

*Marcel Dupré*

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

The Rev. Canon Richard C. Weyls

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Hannah Hochkeppel

## **EUCCHARISTIC MINISTERS**

Kevin Johnson, The Rev. Mark Miller, The Rev. Canon Dr. Marda Steedman Sanborn, Justin Shelley, Debra Waddell, Jen Younggren

## **ALTAR GUILD**

Sharon Ferguson, Deborah Person

## **VERGERS**

Carrie Davis, Paul Tonnes

## **ACOLYTES**

Kevin Johnson, Austin LeSure, TBD

## **GREETERS**

Rachel Baker, Barbara Erickson

## **USHERS**

Rebecca Haley | Hilary McLeland-Wieser, Jeff Sackett

## **OBLATION BEARERS**

Todd Baker, Tyler Morse

## **LAND ACKNOWLEDGMENT**

Scott Hulet

## **LECTORS**

Alison Leary Estep, Colleen Boyns

## **INTERCESSOR**

James Davidson

## **SOUND BOARD**

TBD

## **LIVESTREAM**

Timothy Shore

## **FLOWER MINISTRY**

Ashley Hedeem, Kathy Sodergren, Elizabeth Ward

## **MUSICIANS**

The Cathedral Choir;  
John Stuntebeck, *organist*





1. I bind un - to my - self to - day the strong Name of the Tri - ni - ty,



by in - vo - ca - tion of the same, the Three in One, and One in Three.



2. I bind this day to me for ev - er, by power of faith, Christ's In - car - na - tion;  
3. I bind un - to my - self the power of the great love of cher - u - bim;  
4. I bind un - to my - self to - day\_ the vir - tues of the star - lit heav'n,  
5. I bind un - to my - self to - day\_ the power of God to hold and lead,



his bap - tism in the Jor - dan ri - ver; his death on cross for my sal - va - tion;  
the sweet "Well done" in judg - ment hour; the ser - vice of the ser - a - phim;  
the glo - rious sun's life - giv - ing ray,\_ the white - ness of the moon at even,  
his eye to watch, his might to stay,\_ his ear to heark - en to my need;



his burst - ing from the spic - èd tomb; his rid - ing up the heav'n - ly way;  
con - fess - ors' faith, a - pos - tles' word, the pa - triarchs' prayers, the pro - phets' scrolls;  
the flash - ing of the light - ning free, the whirl - ing wind's tem - pes - tuous shocks,  
the wis - dom of my God to teach, his hand to guide, his shield to ward;



his com - ing at the day of doom: I bind un - to my - self to - day.  
all good deeds done un - to the Lord, and pu - ri - ty of vir - gin souls.  
the sta - ble earth, the deep salt sea, a - round the old e - ter - nal rocks.  
the word of God to give me speech, his heav'n - ly host to be my guard.

6. Christ be with me, Christ with-in me, Christ be - hind me, Christ be - fore me,  
Christ be - neath me, Christ a - bove me, Christ in qui - et, Christ in dan - ger,

Christ be - side me, Christ to win me, Christ to com - fort and re - store me,  
Christ in hearts of all that love me, Christ in mouth of friend and strang - er.

7. I bind un - to my - self the Name, the strong Name of the Tri - ni - ty, by in - vo - ca - tion

of the same, the Three in One, and One in Three. Of whom all na - ture hath cre - ation, e - ter - nal

Fa - ther, Spi - rit, Word: praise to the Lord of my sal - vation, sal - va - tion is of Christ the Lord!

1. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!  
 2. Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,  
 3. Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,  
 4. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee:  
 cast - ing down their gold - en crowns a - round the glass - y sea;  
 though the sin - ful hu - man eye thy glo - ry may not see,  
 All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,  
 che - ru - bim and ser - a - phim fall - ing down be - fore thee,  
 on - ly thou art ho - ly; there is none be - side thee,  
 Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - èd Tri - ni - ty.  
 which wert, and art, and ev - er - more shalt be.  
 per - fect in power, in love, and pu - ri - ty.  
 God in three Per - sons, bless - èd Tri - ni - ty.