



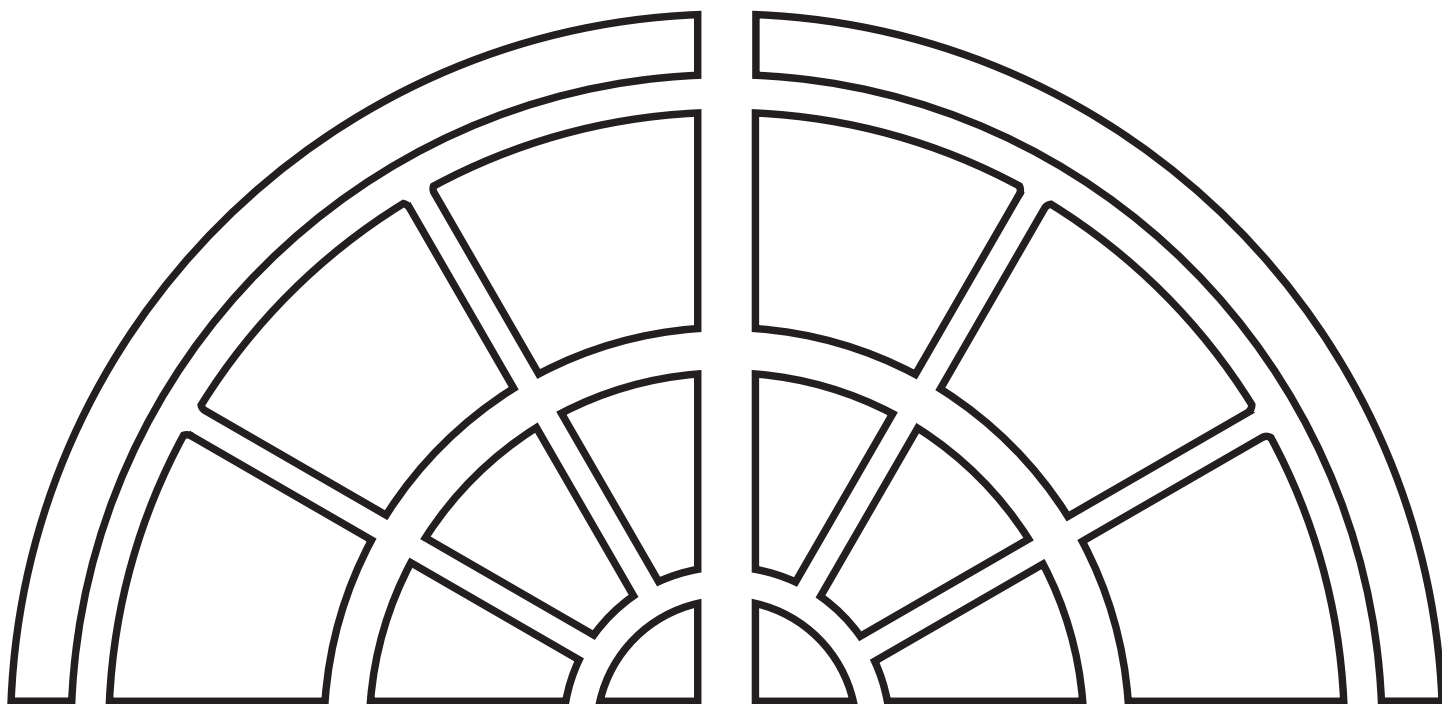
SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE THIRD SUNDAY IN LENT

March 23, 2025

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.

Today, the Cathedral Choir offers two movements of the Missa brevis (short mass) by Zoltan Kodály: the Kyrie eleison (Lord have mercy) as part of the opening Penitential Order of the Eucharist, and the Agnus Dei (Lamb of God) at the Offertory.

Unlike his compatriot Bela Bartók, who emigrated to the USA, Kodály remained in Hungary during the Nazi occupation near the end of WWII. After the war he became one of the leading figures in the development of music education in Europe. In common with a number of early 20th century composers, much of his music is based on national folksongs and dances.

Early in 1945 Red Army troops finally overcame the German forces who had been occupying the city of Budapest. The surviving civilian population emerged from where they had been sheltering during the seven weeks of non-stop bombing to find large parts of the city destroyed. Kodály was caught up in this carnage, taking refuge in the cellar of the Budapest Opera House where, somewhat improbably, the Missa brevis was composed. It was not an entirely new piece, but a re-working of the composer's purely instrumental Organ Mass of 1942. First performed in the cloakroom of the Opera House, it later received its official première at the 1948 Three Choirs Festival in Worcester, England.

The work's distinctive character arises largely from Kodály's modal harmony and folksong-inspired melodies, coupled with a lyrical romanticism.

While some of our prayers and praises are sung by the choir alone, we all are also active participants, and we indicate that by standing. However, please feel free to sit if you need to.

THE PENITENTIAL ORDER

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

PRELUDE *O Mensch, beweine deine Sünde groß* “O people, lament your great sin,” BWV 622 J. S. Bach

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Kind maker of the world, O hear* Words attr. to Gregory the Great;
Music: *A la venue de Noël*, melody from *Fleurs des noëls*, 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*

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 *from Missa Brevis*

Zoltan Kodály

*Kyrie eleison.
Christe eleison.
Kyrie eleison.*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon 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.

ALMIGHTY 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 3:1-15

MOSSES was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the LORD appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the LORD saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the LORD said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain."

But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I am who I am." He said further, "Thus you shall say to the Israelites, 'I am has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The LORD, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you':

This is my name forever,
and this my title for all generations."

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 63 ♦ St. Helena Psalter*

Peter R. Hallock

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



O GOD, you are my God; eagerly I seek you; *
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no water.
Therefore I have gazed upon you in your holy place, *
that I might behold your power and your glory. **ANTIPHON**
For your loving-kindness is better than life itself; *
my lips shall give you praise.
So will I bless you as long as I live *
and lift up my hands in your Name. **ANTIPHON**
My soul is content, as with marrow and fatness, *
and my mouth praises you with joyful lips,
When I remember you upon my bed, *
and meditate on you in the night watches. **ANTIPHON**
For you have been my helper, *
and under the shadow of your wings I will rejoice.
My soul clings to you; *
your right hand holds me fast. **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 *1 Corinthians 10:1-13*

IDO NOT want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, “The people sat down to eat and drink, and they rose up to play.” We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

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 635 *If thou but trust in God to guide thee* ♦ *The Hymnal 1982*

Wer nur den lieben Gott

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 *Luke 13:1-9*

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

AT THAT very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them--do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did."

Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

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 worshiping in person may place their offering in baskets as they are passed through 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*Agnus Dei, from Missa brevis*

Kodály

*Agnus Dei qui tollis peccata mundi:
miserere nobis.*Lamb of God, you take away the sin of
the world, have mercy on us.*Agnus Dei qui tollis peccata mundi:
miserere nobis.*Lamb of God, you take away the sin of
the world, have mercy on us.*Agnus Dei qui tollis peccata mundi:
dona nobis pacem.*Lamb of God, you take away the sin of
the world, grant us your peace.

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* It is right to give you thanks and praise, O Lord, our God, Sustainer of the Universe.***Assembly* Glory to you for ever and ever.***Presider* At your command all things came to be: shining light and enfolding dark; the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home; by your will they were created and have their being. From the primal elements you brought forth the human race, and blessed us with the capacity for memory, reason, and skill; you made us the stewards of your creation.***Assembly* Glory to you for ever and ever.**

Presider But we turned against you, and betrayed your trust; and we turned against one another. Again and again you called us to return. Through prophets and sages you revealed your righteous law. In the fullness of time you sent your Son, born of a woman, to be our Savior. He was wounded for our transgressions, and bruised for our iniquities. By his death he opened to us the way of freedom and peace.

Assembly **Glory to you for ever and ever.**

Presider Therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with 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 Oecumenica*

arr. by 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 Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, 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."

In the same way, after supper, he took the cup of wine; he 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, we celebrate his death and resurrection, as we await the day of his coming.

Assembly **Glory to you for ever and ever.**

Presider Therefore, we who have been redeemed by Jesus 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. Sanctify us also, and let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Assembly **Glory to you for ever and ever.**

Presider Pour out your Spirit upon the whole earth and make it your new creation. Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised. Through Christ, with Christ, and in Christ, all honor and glory are yours, creator of all.

All **Glory to you for ever and ever. 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.

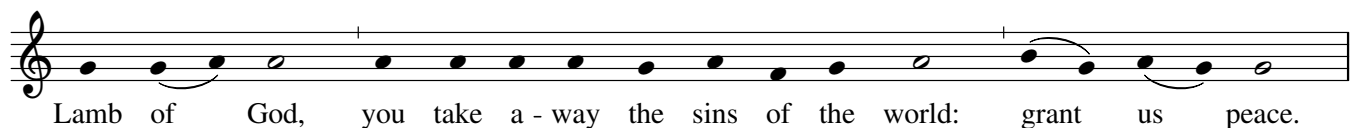
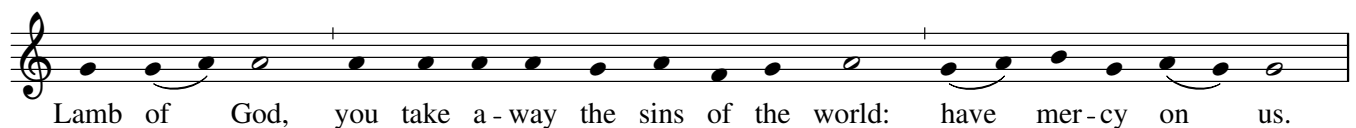
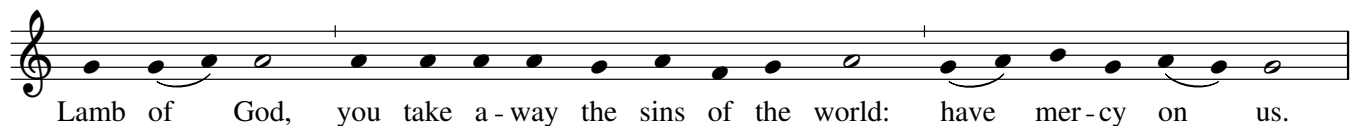
THE LORD'S PRAYER

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



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

Wondrous Love

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.**

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

HYMN 648 *When Israel was in Egypt's land ♦ The Hymnal 1982*

Go Down Moses

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

VOLUNTARY *Andante sostenuto from Go Down, Moses*

Fela Sowande

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Emily Griffin

PREACHER

The Very Rev. Steven L. Thomason

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Marc Aubertin

EUCCHARISTIC MINISTERS

John Achee, Alison Leary Estep, The Rev. Canon Dr. Marda Steedman Sanborn

VERGER

TBD

ACOLYTE

Marina Barnes

GREETER

TBD

USHERS

Loy Dahl, Michael Dahl

OBLATION BEARERS

Justin Mills

LAND ACKNOWLEDGMENT

Carys Coil

LECTORS

David Thompson, Mark Lundquist

INTERCESSOR

David Thompson

SOUND BOARD

Michael Perera

FLOWER MINISTRY

Ashley Hedeem, Kathy Sodergren, Elizabeth Ward

MUSICIANS

The Sr. Choristers of the Saint Mark's Choir School, Rebekah Gilmore, *director*;
Saint Mark's Singers; Canon Michael Kleinschmidt and John Stuntebeck, *organists*

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** This version of Eucharistic Prayer C is an adaptation from the version in
The Book of Common Prayer (1979), as approved for trial use at General Convention 2024.*

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 -

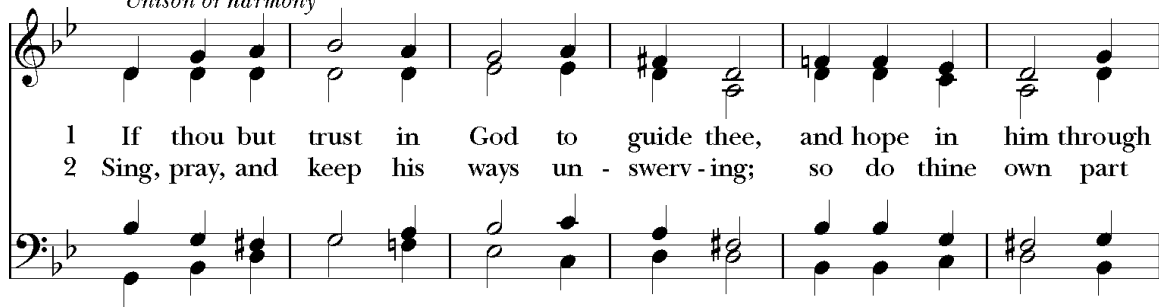
more the pil - grim way of Lent, led by your cloud by
 liv - ing to your way of love, we walk the road, Lord
 born of all the faith - ful dead; and as through ston - y

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 - #635 If thou but trust in God to guide thee

Unison or harmony



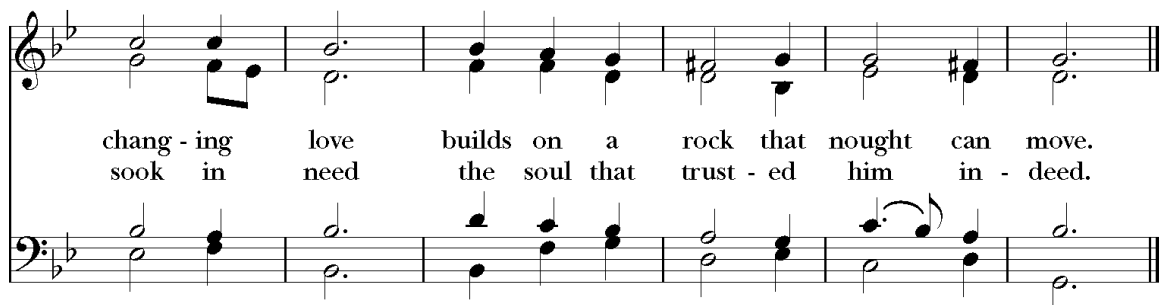
1 If thou but trust in God to guide thee, and hope in him through
2 Sing, pray, and keep his ways un - swerv - ing; so do thine own part



all thy ways, he'll give thee strength what - e'er be - tide thee,
faith - ful - ly, and trust his word, though un - de - serv - ing;




and bear thee through the e - vil days. Who trusts in God's un -
thou yet shalt find it true for thee; God nev - er yet for -




chang - ing love builds on a rock that nought can move.
sook in need the soul that trust - ed him in - deed.

Words: Georg Neumark (1621-1681); tr. Catherine Winkworth (1827-1878), alt. Music: *Wer nur lieben Gott*, Georg Neumark (1621-1681)

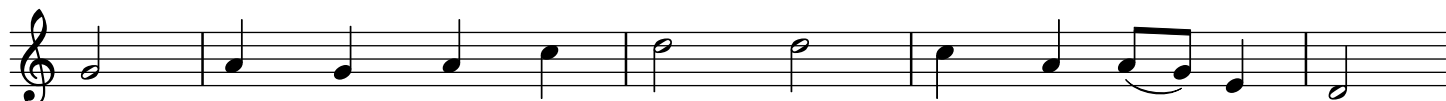
1 If thou but trust in God to guide thee,
and hope in him through all thy ways,
he'll give thee strength whate'er betide thee,
and bear thee through the evil days.
Who trusts in God's unchanging love
builds on a rock that nought can move.



1. What won - drous love is this, O my soul, O my soul!
2. To God and to the Lamb I will sing, I will sing,
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!

The Hymnal 1982 - #648 When Israel was in Egypt's land

1 When Is - rael was in E - gypt's land, let my peo-ple go;
 2 The Lord told Mo - ses what to do, let my peo-ple go;
 3 They jour - neyed on at his com - mand, let my peo-ple go;
 4 Oh, let us all from bond - age flee, let my peo-ple go;

op - pressed so hard they could not stand, let my peo-ple go.
 to lead the chil - dren of Is - rael through, let my peo-ple go.
 and came at length to Ca - naan's land, let my peo-ple go.
 and let us all in Christ be free, let my peo-ple go.

Refrain

Go down, Mo - ses, way down in E - gypt's land;

tell old Pha - raoh to let my peo-ple go.

Words: Afro-American spiritual Music: *Go Down, Moses*, Afro-American spiritual;
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1 When Israel was in Egypt's land,
 let my people go;
 oppressed so hard they could not stand,