



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

*with* RENEWAL OF BAPTISMAL VOWS

THE FIRST SUNDAY AFTER THE EPIPHANY:  
THE BAPTISM OF OUR LORD

January 11, 2026

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 level 5 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](http://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 LITURGY OF THE WORD

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

**PRELUDE**     *Christ, unser Herr, zum Jordan kam*, BWV 684     J. S. Bach  
(Tune of Hymn 139 “When Jesus went to Jordan’s stream”)

## LAND ACKNOWLEDGMENT

**INTROIT**     *When Jesus went to Jordan’s stream*     WORDS: Martin Luther, para. F. Bland Tucker  
MUSIC: *Christ unser Herr zum Jordan kam*,  
melody from *Geystliche gesangk Buchleyn*, 1524

When Jesus went to Jordan’s stream  
his Father’s will obeying,  
and was baptized by John, there came  
a voice from heaven saying,  
“This is my dear beloved Son  
upon whom rests my favor.”  
And till God’s will is fully done  
he will not bend or waver,  
for he is Christ the Savior.

The Holy Spirit then was shown,  
a dove on him descending;  
the Triune God is thus made known  
in Christ as love unending.  
He taught, he healed, he raised the dead,  
yet, in his great endeavor  
to save us, his own blood was shed;  
but death could hold him never.  
He rose, and lives for ever.

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

*All stand, as able.*

**HYMN 616**     *Hail to the Lord’s Anointed* ♦ *The Hymnal 1982*     *Es flog ein kleins Waldvögelein*

**OPENING ACCLAMATION**     *The Book of Common Prayer* (1979), p. 355

*Presider*     Blessed be God: Father, Son, and Holy Spirit.  
*Assembly*     **And blessed be God’s kingdom, now and for ever. Amen.**

## 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.**

The Gloria, or some other song of praise, centers the service on the Holy One  
we gather to praise in our worship.

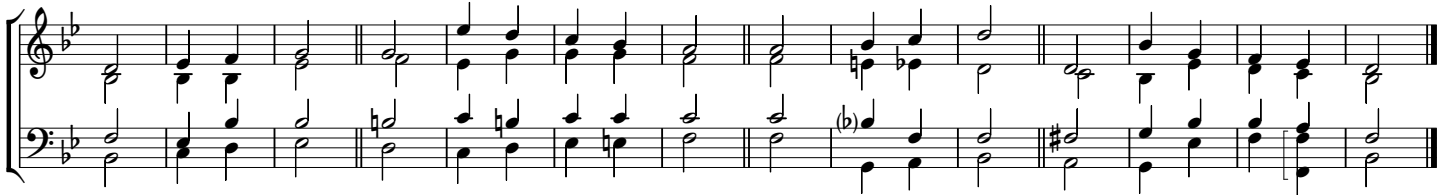
**SONG OF PRAISE** *The Third Song of Isaiah* ♦ *chanted by all*

Words: Isaiah 60:1-3, 11a, 14b, 18-19  
Music: Anglican Chant by W. H. Longhurst

*The first verses are chanted by the Choir alone. All join in chanting the remaining verses.*

*In this style of chanting, the slashes in the text correspond to the barlines in the chant.*

*When more than one syllable is sung on a black note, the dot • indicates the change of pitch.*



*Choir alone:*

Arise, shine, for your / light has / come,  
and the glory of the / Lord has / dawned up / on you.  
For behold, darkness / covers • the / land;  
deep / gloom en - / shrouds the / peoples.

**All:**

**But over you the / Lord will / rise,  
and his / glory • will ap - / pear up - / on you.  
Nations will / stream to • your / light,  
and kings to the / brightness / of your / dawning.**

**Your gates will / always • be / open;  
by day or / night • they will / never • be / shut.  
They will call you, The / City • of the / Lord,  
The Zion of the / Holy / One of / Israel.**

**Violence will no more be / heard in • your / land,  
ruin or de - / struction • with - / in your / borders.  
You will call your / walls, Sal - / vation,  
and / all your / portals, / Praise.**

**The sun will no more be your / light by / day;  
by night you will / not • need the / brightness • of the / moon.  
The Lord will be your ever - / lasting / light,  
and your / God will / be your / glory.**

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** *The Baptism of our Lord*

*The Book of Common Prayer* (1979), p. 214

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**F**ATHER in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting.

*All* **Amen.**

*Please be seated for the readings.*

The first reading is usually drawn from the Hebrew Scriptures or Acts or Revelation, inviting us to trace our heritage in God’s historical covenant with the People of God.

**READING**

*Isaiah 42:1-9*

**H**ERE is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching.

Thus says God, the LORD, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the LORD, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. I am the LORD, that is my name; my glory I give to no other, nor my praise to idols. See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them.

*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 by C. V. 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** *Acts 10:34-43*

**P**ETER began to speak to them: “I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

*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*

Mel Butler (verse by Michael Kleinschmidt)

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

*bells:*



Al - le-lu - ia, al - le-lu - ia; al - le-lu - ia, al-le-lu-ia.

*Verse:* And a voice came from heaven, “You are my Son, the beloved; with you I am well pleased!”

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** *Matthew 3:13-17*

*Deacon* The Holy Gospel of our Lord Jesus Christ according to Matthew.

*Assembly* **Glory to you, Lord Christ.**

**J**ESUS came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased."

*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 RENEWAL OF BAPTISMAL VOWS

*The Presider invites us to renew our Baptismal Covenant.*

*Presider* Do you reaffirm your renunciation of evil and renew your commitment to Jesus Christ?

*Assembly* **I do.**

*Presider* Do you believe in God the Father?

*Assembly* **I believe in God, the Father almighty, creator of heaven and earth.**

*Presider* Do you believe in Jesus Christ, the Son of God?

*Assembly* **I believe in Jesus Christ, his only Son, our Lord.**

**He was conceived by the power of the Holy Spirit and born of the Virgin Mary.**

**He suffered under Pontius Pilate, was crucified, died, and was buried.**

**He descended to the dead.**

**On the third day he rose again.**

**He ascended into heaven, and is seated at the right hand of the Father.**

**He will come again to judge the living and the dead.**

*Presider* Do you believe in God the Holy Spirit?

*Assembly* **I believe in the Holy Spirit, the holy catholic Church,**

**the communion of saints, the forgiveness of sins,**

**the resurrection of the body, and the life everlasting.**

*Presider* Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

*Assembly* **I will, with God's help.**

*Presider* Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

*Assembly* **I will, with God's help.**

*Presider* Will you proclaim by word and example the Good News of God in Christ?

*Assembly* **I will, with God's help.**

*Presider* Will you seek and serve Christ in all persons, loving your neighbor as yourself?

*Assembly* **I will, with God's help.**

*Presider* Will you strive for justice and peace among all people, and respect the dignity of every human being?

*Assembly* **I will, with God's help.**

*Presider* Will you cherish the wondrous works of God, and protect the beauty and integrity of all creation?

*Assembly* **I will, with God's help.**

## **BAPTISMAL SPRINKLING**

*The Assembly is sprinkled with blessed water from the Baptismal font, as a sign and reminder of our own Baptism.*

**MUSIC AT THE SPRINKLING** *Think of how God loves you*

WORDS: 1 John 3:1

MUSIC: James MacMillan (b. 1959)

*Sung by the choir.*

Think of how God loves you! He calls you his own children, and that is what you are.

You have put on Christ; in him you have been baptised. Alleluia! Alleluia! Alleluia!

Think of how God loves you! He calls you his own children, and that is what you are.

## 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.*

## 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 to 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

Lo! star-led chiefs (from the oratorio *Palestine*)

WORDS: Reginald Heber

MUSIC: William Crotch

Lo! star-led chiefs Assyrian odors bring,  
and bending Magi seek their infant King!  
Marked ye, where, hov'ring o'er His radiant head  
the dove's white wings celestial glory shed?

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 B*, adapt.

*The Book of Common Prayer* (1979), p. 367

The musical notation consists of three staves, each with a key signature of one flat (B-flat) and a common time signature. The first staff is divided into two parts: 'Presider' and 'Assembly'. The lyrics are: 'The Lord be with you. And al-so with you.' The second staff is also divided into 'Presider' and 'Assembly' parts. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff is divided into 'Presider' and 'Assembly' parts. The lyrics are: 'Let us give thanks to the Lord our God. It is right to give God thanks and praise.'

*Presider* It is right, and a good and joyful thing, always and every where to give thanks to you, the Maker of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

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

**SANCTUS & BENEDICTUS**

William Mathias

The musical notation is in treble clef with a key signature of one sharp (F#) and a common time signature. It is divided into three parts. The first part is labeled 'Organ:' and consists of a series of chords. The second part is labeled 'Everyone:' and contains the lyrics: 'Ho - ly, ho - ly, ho - ly Lord, God of po-wer and might, heav'n and earth are full\_ of your glo-ry. Hosanna in the high-est.' The third part contains the lyrics: 'Bless-ed is the one who comes in the name of the Lord. 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* We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. Through Mary's Holy Child, you have delivered us from evil and made us worthy to stand before you. You have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, Jesus took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, 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; and when he had given thanks, he gave it to them, 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."

Therefore, according to his command, O God:

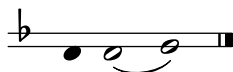
**All We remember his death, we proclaim his resurrection, we await his coming in glory;**

*Presider* And we offer our sacrifice of praise and thanksgiving to you, Dear One; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, gather all things into the circle of Christ's love, and bring us to that heavenly country where with Mary, Mark, and all your saints, we may enter the everlasting heritage of all your children; through Jesus Christ, the firstborn of all creation, the head of the Church, and the author of our salvation.

By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory is yours, Most Blessed One, now and forever.

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 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**

Rimsky-Korsakov

Our Fa - ther in heav'n, hal-lowed be your Name, your king - dom come, your will be done,  
on earth as in heav'n. Give us to-day our dai-ly bread. For-give us our sins as we for-give those  
who sin a - gainst us. Save us from the time of trial, and de-li-ver us from e - vil.  
For the king - dom, the pow'r, and the glo - ry are yours, now and for ev-er. A-men.

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

**THE BREAKING OF THE BREAD**

Mark Sedio

*The choir introduces the Refrain; all repeat it.  
The choir sings the verses; all repeat the Refrain as indicated.*

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

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

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

## 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.*

**VOLUNTARY** *Allein Gott in der Hoh sei Her*  
(Tune of Hymn 421, "All glory be to God on high")

Georg Böhm

**HYMN 121** *Christ, when for us you were baptized* ♦ *The Hymnal 1982*

Caithness

*After singing the hymn, 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**

*The Book of Common Prayer (1979), p. 365*

*Presider* Eternal God, heavenly Father,

*All* **you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.**

**Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.**

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

**HYMN 449** *O love, how deep, how broad, how high* ♦ *The Hymnal 1982*

*Deo gracias*

**DISMISSAL**

*Deacon* Let us go forth in the name of Christ.

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

**VOLUNTARY** *Präludium in C*

Georg Böhm

# 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**

Karen Petersen

## **EUCCHARISTIC MINISTERS**

Colton Carothers, The Rev. Adam Conley, Drew Gibson,  
The Rev. Canon Emily Griffin, Kevin Johnson, Shelley Mackaman, The Rev. Mark Miller

## **ALTAR GUILD**

Carrie Davis, Cinda Madonna

## **VERGERS**

Rollin Salsbery | Rose Hazard

## **ACOLYTES**

Erik Donner, Alexandra Thompson, Nathan Way

## **GREETERS**

Barbara Selberg, John Selberg

## **USHERS**

Wayne Duncan, Hilary McLeland-Wieser, Jay Quarterman

## **OBLATION BEARERS**

The Heath-McCormick family

## **LAND ACKNOWLEDGMENT**

Scott Kovacs

## **LECTORS**

Carrie Kahler | Kathy Minsch

## **INTERCESSOR**

Peter Snyder

## **SOUND BOARD**

Michael Perera

## **LIVESTREAM**

Seth Thomsen

## **MUSICIANS**

The Cathedral Choir, Canon Michael Kleinschmidt, *director*  
John Stuntebeck and Michael Kleinschmidt, *organists*

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1. Hail to the Lord's A - noint - ed, great Da - vid's great - er Son!  
 2. He comes with suc - cor speed - y to those who suf - fer wrong,  
 3. He shall come down like show - ers up - on the fruit - ful earth,  
 4. Kings shall bow down be - fore him, and gold and in - cense bring;  
 5. O'er ev - ery foe vic - to - rious, he on his throne shall rest;

Hail, in the time ap - point - ed, his reign on earth be - gun!  
 to help the poor and need - y, and bid the weak be strong;  
 and love, joy, hope, like flow - ers, spring in his path to birth:  
 all na - tions shall a - dore him, his praise all peo - ple sing;  
 from age to age more glor - ious, all - bless - ing and all - blest:

He comes to break op - pres - sion, to set the cap - tive free;  
 to give them songs for sigh - ing, their dark - ness turn to light,  
 be - fore him on the moun - tains shall peace, the he - rald, go;  
 to him shall prayer un - ceas - ing and dail - y vows a - scend;  
 the tide of time shall nev - er his co - ve - nant re - move;

to take a - way trans - gres - sion, and rule in eq - ui - ty.  
 whose souls, con - demned and dy - ing, were pre - cious in his sight.  
 and right - eous - ness in foun - tains from hill to val - ley flow.  
 his king - dom still in - creas - ing, a king - dom with - out end.  
 his Name shall stand for ev - er, his change - less Name of Love.

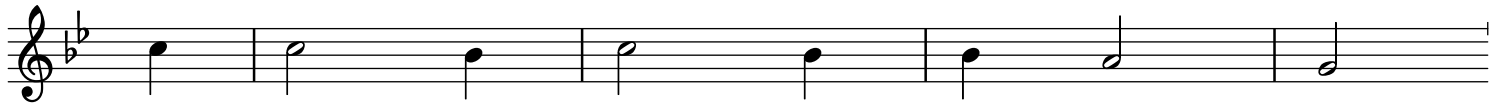
The Hymnal 1982 - #121 Christ, when for us you were baptized

The image shows a musical score for a hymn. It consists of two systems of music. Each system has a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are printed between the staves. The first system contains the first two lines of the hymn, and the second system contains the last two lines. The lyrics are: 1 Christ, when for us you were bap - tized, God's Spi - rit on you came, as peace - ful as a dove and yet as ur - gent as a flame. 2 God called you his be - lov - ed Son, called you his ser - vant true, sent you his king - dom to pro - claim, his ho - ly will to do. 3 Straight - way and stead - fast un - til death you then o - beyed his call freely as Son of Man to serve and give your life for all. 4 Bap - tize us with your Spi - rit, Lord, your cross on us be signed, that, like - wise in God's ser - vice we may per - fect free - dom find.

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Music: *Caithness*, melody from *The Psalms of David in Prose and Meeter*, 1635; harm. *The English Hymnal*, 1906

- 1 Christ, when for us you were baptized,  
God's Spirit on you came,  
as peaceful as a dove and yet  
as urgent as a flame.
- 2 God called you his beloved Son,  
called you his servant true,  
sent you his kingdom to proclaim,  
his holy will to do.
- 3 Straightway and steadfast until death  
you then obeyed his call  
freely as Son of Man to serve  
and give your life for all.
- 4 Baptize us with your Spirit, Lord,  
your cross on us be signed,  
that, likewise in God's service we  
may perfect freedom find.

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1 O love, how deep, how broad, how high,  
2 For us bap - tized, for us he bore  
3 For us he prayed; for us he taught;  
4 For us to wick - ed men be - trayed,  
5 For us he rose from death a - gain;  
6 All glo - ry to our Lord and God



1 how pass - ing thought\_ and fan - ta - sy,  
2 his ho - ly fast\_ and hun - gered sore;  
3 for us\_ his dai - ly works he wrought:  
4 scourged, mocked,\_ in pur - ple robe ar - rayed,  
5 for us\_ he went\_ on high to reign;  
6 for love\_ so deep,\_ so high, so broad;



1 that God, the Son\_ of God, should take  
2 for us temp - ta - tions sharp he knew;  
3 by words and signs\_ and ac - tions, thus  
4 he bore the shame - ful cross and death;  
5 for us he sent\_ his Spi - rit here  
6 the Tri - ni - ty\_ whom we a - dore



1 our mor - tal form for mor - tals' sake.  
2 for us the tempt - er ov - er - threw.  
3 still seek - ing not him - self, but us.  
4 for us gave up his dy - ing breath.  
5 to guide, to strength - en, and to cheer.  
6 for ev - er and for ev - er - more.