



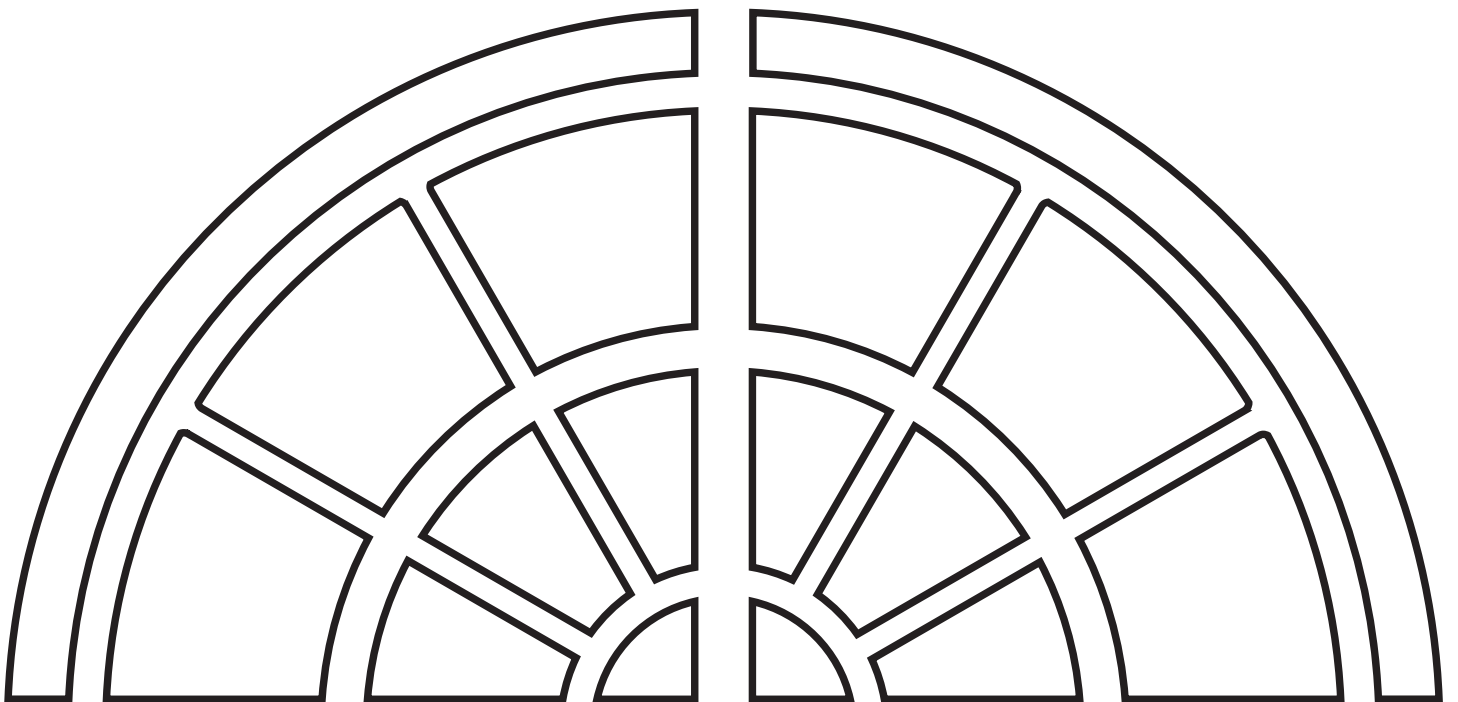
SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE FOURTH SUNDAY IN LENT

March 15, 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](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.*



## 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 *Fourth Sunday in Lent*

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

*Presider* The Lord be with you.

**Assembly** And also with you.

*Presider* Let us pray.

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

**All** Amen.

*Please be seated for the Liturgy of the Word.*

# THE LITURGY OF THE WORD

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

## READING

*1 Samuel 16:1-13*

**T**HE LORD said to Samuel, "How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." Samuel said, "How can I go? If Saul hears of it, he will kill me." And the LORD said, "Take a heifer with you, and say, 'I have come to sacrifice to the LORD.' Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you." Samuel did what the Lord commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, "Do you come peaceably?" He said, "Peaceably; I have come to sacrifice to the Lord; sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, "Surely the Lord's anointed is now before the LORD." But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart." Then Jesse called Abinadab, and made him pass before Samuel. He said, "Neither has the LORD chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one." Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, "The LORD has not chosen any of these." Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but he is keeping the sheep." And Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here." He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, "Rise and anoint him; for this is the one." Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.

*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 23 ♦ St. Helena Psalter*

Anglican Chant by Hylton Stewart

*Chanted by the choir.*

*Dominus regit me*

**O** GOD, you are my shepherd; \*  
I shall not be in want.

You make me lie down in green pastures \*  
and lead me beside still waters.

You revive my soul \*  
and guide me along right pathways for the sake of your Name.

Though I walk through the valley of the shadow of death,  
I shall fear no evil; \*  
for you are with me;  
your rod and your staff, they comfort me.

You spread a table before me in the presence of those who trouble me; \*  
you have anointed my head with oil,  
and my cup is running over.

Surely your goodness and mercy shall follow me all the days of my life, \*  
and I will dwell in the house of God for ever.

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

**READING** *Ephesians 5:8-14*

**O**NCE you were darkness, but now in the Lord you are light. Live as children of light—for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says,

“Sleeper, awake!  
Rise from the dead,  
and Christ will shine on you.”

*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 533** *How wondrous and great thy works, God of praise!* ♦ *The Hymnal 1982*

*Lyons*

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 9:1-41*

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

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

**A**S JESUS walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who

opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

*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](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**.*



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. *Approved for trial use by General Convention 2024*

*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. 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.

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

*Presider* 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. 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. 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** **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.

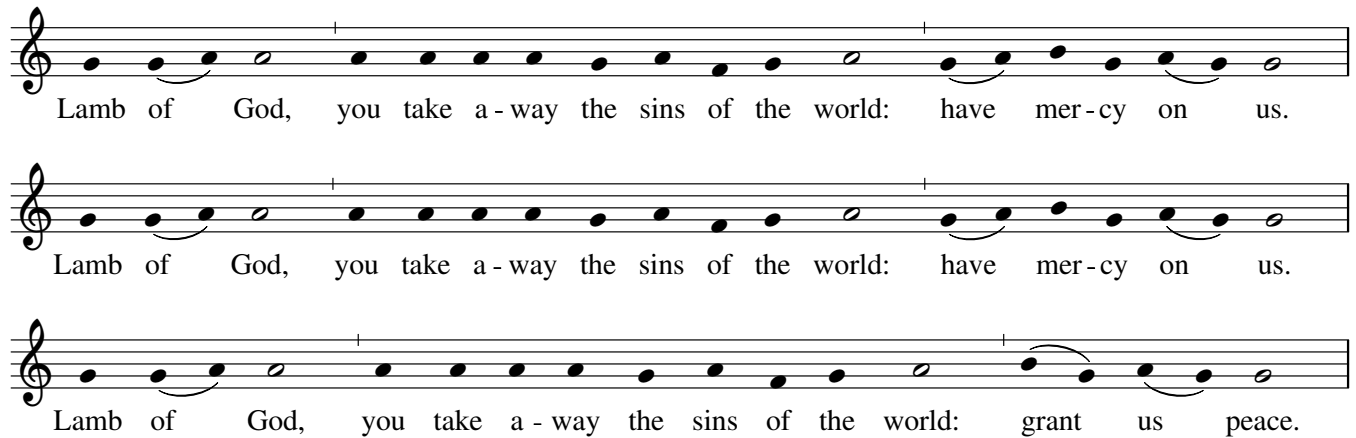
### THE LORD'S PRAYER

*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; Mass 18; 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.

### 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.*

**ANTHEM**

*Jesu, the very thought of thee*

Words: attr. to Bernard of Clairvaux, tr. Edward Caswall

Music: Edward C. Bairstow

Jesu, the very thought of thee  
with sweetness fills my breast;  
but sweeter far thy face to see,  
and in thy presence rest.

**HYMN 671**

*Amazing grace! how sweet the sound* ♦ *The Hymnal 1982*

*New Britain*

*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**

*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 493** *O for a thousand tongues to sing ♦ The Hymnal 1982*

*Azmon*

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

**VOLUNTARY** *Fantasia in G minor, BWV 542A*

*J. S. Bach*

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Emily Griffin

## **PREACHER**

The Very Rev. Steven L. Thomason

## **DEACON**

The Rev. Alison Leary

## **ASSISTING LAY MINISTER**

Peter Snyder

## **EUCCHARISTIC MINISTERS**

Christopher Breunig, The Rev. Adam Conley, The Rev. Stephen Garratt,  
Justin Shelley, Kathy Thomason, Debra Waddell

## **ALTAR GUILD**

Casie Danielson, Cinda Madonna

## **VERGERS**

Rollin Salsbery | Erik Donner

## **ACOLYTES**

Russ Campbell, Darrin Davis, Kevin Johnson, Krista Olson, Maya Roark

## **GREETERS**

Mary Frederick, John Mertens

## **USHERS**

Rebecca Haley, Janet Miller, Else Trygstad-Burke

## **OBLATION BEARER**

The Gilmore Morse family

## **LAND ACKNOWLEDGMENT**

Lara Shibata

## **LECTORS**

Kathy Minsch | Nancy Beadie

## **INTERCESSOR**

Bob Carter

## **SOUND BOARD**

Michael Perera

## **LIVESTREAM**

Seth Thomsen

## **FLOWER MINISTRY**

Eliza Davidson, Beatrix Roemheld-Hamm, Kathryn Schipper

## **MUSICIANS**

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

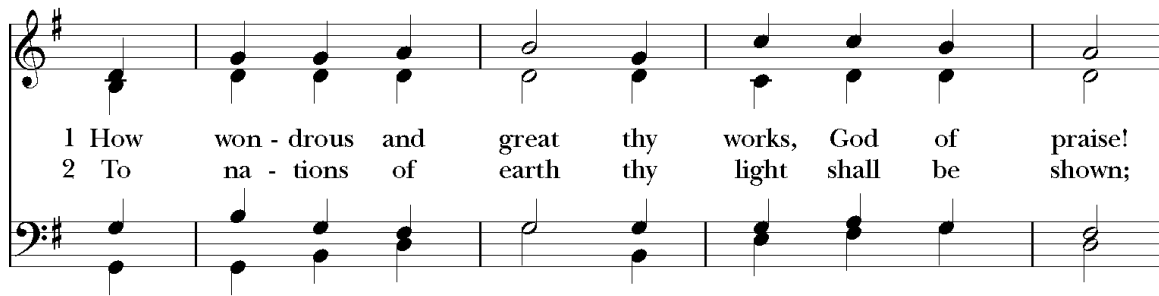
1. Deck thy - self, my soul, with glad - ness, leave the gloom-y haunts of sad - ness,  
2. Sun, who all my life dost bright - en; Light, who dost my soul en - light - en;  
3. Je - sus, Bread of Life, I pray thee, let me glad - ly here o - bey thee;

come in - to the day-light's splen - dor, there with joy thy prais-es ren - der  
Joy, the best that a - ny know - eth; Fount, whence all my be-ing flow - eth:  
nev - er to my hurt in - vit - ed, be thy love with love re - quit - ed;

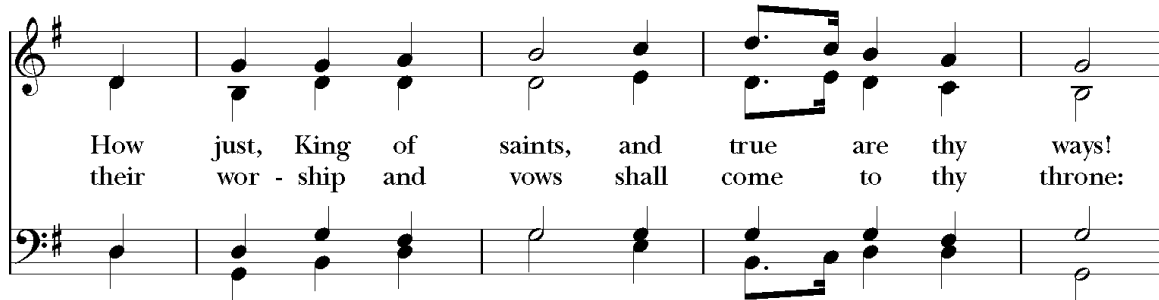
un - to him whose grace un-bound - ed hath this won-drous ban-quet found - ed;  
at thy feet I cry, my Ma - ker, let me be a fit par - tak - er  
from this ban - quet let me mea - sure, Lord, how vast and deep its trea - sure;

high o'er all the heav'ns he reign-eth, yet to dwell with thee he deign - eth.  
of this bless - ed food from hea - ven, for our good, thy glo - ry, giv - en.  
through the gifts thou here dost give me, as thy guest in heav'n re - ceive me.

The Hymnal 1982 - #533 How wondrous and great thy works, God of praise



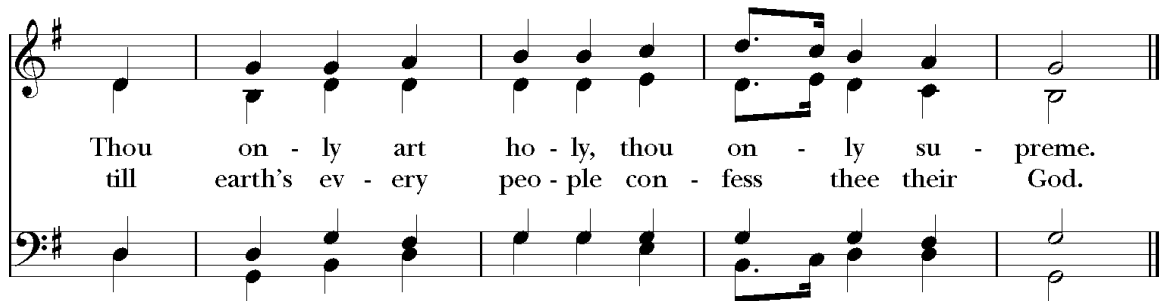
1 How wondrous and great thy works, God of praise!  
2 To nations of earth thy light shall be shown;



How just, King of saints, and true are thy ways!  
their worship and vows shall come to thy throne:



O who shall not fear thee, and honor thy Name?  
thy truth and thy judgments shall spread all abroad,



Thou only art holy, thou only supreme.  
till earth's every people confess thee their God.

Words: Henry Ustick Onderdonk (1759-1858), alt.; para. *The Song of the Redeemed* Music: Lyons, att. Johann Michael Haydn (1737-1806)

- 1 How wondrous and great thy works, God of praise!  
How just, King of saints, and true are thy ways!  
O who shall not fear thee, and honor thy Name?  
Thou only art holy, thou only supreme.
- 2 To nations of earth thy light shall be shown;  
their worship and vows shall come to thy throne:  
thy truth and thy judgments shall spread all abroad,  
till earth's every people confess thee their God.

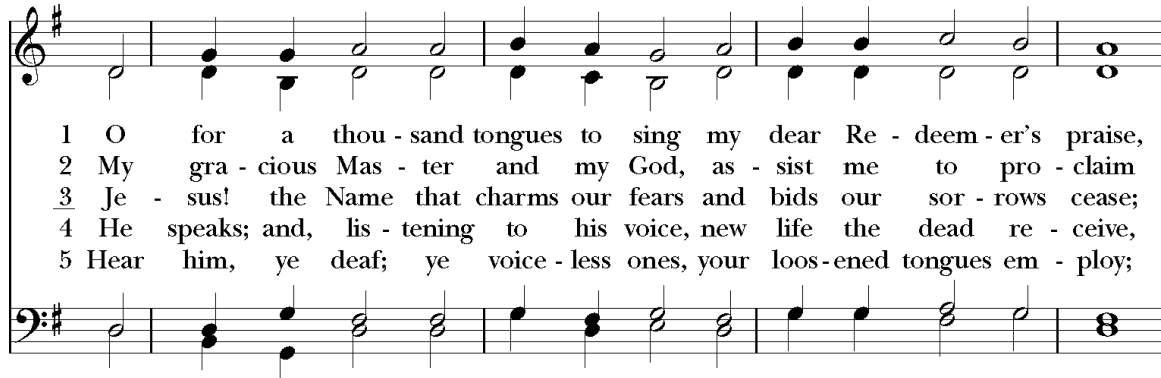


1. A - maz - ing grace! how sweet the sound, that saved a wretch like me!
2. 'Twas grace that taught my heart to fear, and grace my fears re - lieved;
3. The Lord has pro - mised good to me, his word my hope se - cures;
4. Through ma - ny dan - gers, toils, and snares, I have al - read - y come;
5. When we've been there ten thou - sand years, bright shin - ing as the sun,

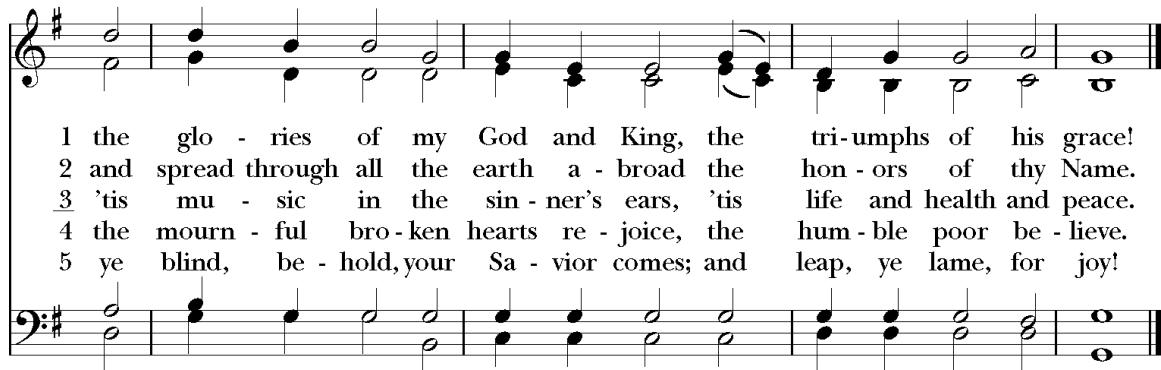


I once was lost but now am found, was blind but now I see.  
how pre - cious did that grace ap - pear the hour I first be - lieved!  
he will my shield and por - tion be as long as life en - dures.  
'tis grace that brought me safe thus far, and grace will lead me home.  
we've no less days to sing God's praise than when we'd first be - gun.

The Hymnal 1982 - #493 O for a thousand tongues to sing



1 O for a thousand tongues to sing my dear Re - deem - er's praise,  
2 My gra - cious Mas - ter and my God, as - sist me to pro - claim  
3 Je - sus! the Name that charms our fears and bids our sor - rows cease;  
4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,  
5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;



1 the glo - ries of my God and King, the tri - umphs of his grace!  
2 and spread through all the earth a - broad the hon - ors of thy Name.  
3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.  
4 the mourn - ful bro - ken hearts re - joice, the hum - ble poor be - lieve.  
5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love  
be now and ever given  
by saints below and saints above,  
the Church in earth and heaven.

Words: Charles Wesley (1707-1788), alt. Music: Azmon, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872)

- 1 O for a thousand tongues to sing  
my dear Redeemer's praise,  
the glories of my God and King,  
the triumphs of his grace!
- 2 My gracious Master and my God,  
assist me to proclaim  
and spread through all the earth  
abroad the honors of thy Name.
- 3 Jesus! the Name that charms our fears  
and bids our sorrows cease;  
'tis music in the sinner's ears,  
'tis life and health and peace.
- 4 He speaks; and, listening to his voice,  
new life the dead receive,  
the mournful broken hearts rejoice,  
the humble poor believe.