



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE NINTH SUNDAY AFTER PENTECOST

July 26, 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 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.

ABOUT TODAY'S CHOIR

*We welcome back the **Seattle Choral Company** and their Artistic Director, Freddie Coleman. Founded in 1982 by Maestro Coleman, the Seattle Choral Company has, over the course of 44 years, become one of the region's most accomplished and respected choral organizations. They are an Artist-in-Residence choir at Saint Mark's. Within the past three years, SCC has become a notably powerful advocate for new choral music, and music composed by hitherto underrepresented composers.*

Today, the choir offers portions of the Missa brevis (Short Mass) by Becky McGlade. Becky was born in 1974 and grew up in Cornwall. She studied music at Royal Holloway, University of London, and after graduating, returned to Cornwall where she now leads a busy musical life as a composer, cellist, and piano and cello teacher. Becky developed a love of singing at an early age and her interest in sacred choral music grew during her time as a member of the Royal Holloway Chapel Choir. She now composes mainly choral music and draws much of her inspiration from her Christian faith. Her works, which include psalm settings, carols, and settings of other texts, biblical and secular, are written in a recognizable, engaging and personal style.

THE LITURGY OF THE WORD

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

PRELUDE Passacaglia in D minor

Dieterich Buxtehude

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Kyrie eleison, from Missa Brevis*

Becky McGlade

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ have mercy. Lord have mercy.

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

HYMN 573 *Father eternal, Ruler of creation (verses 1, 2, 5) ♦ The Hymnal 1982*

Langham

OPENING ACCLAMATION

Enriching Our Worship 1, p. 50

Presider Blessed be the one, holy, and living God.

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

COLLECT FOR PURITY

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

All **Amen.**

One-in-a-bar; firmly *f*

Glo-ry to God in the high-est, — and peace to God's

mf

peo-ple on earth. — Lord God, heav'n-ly King, al-might-y God and Fa-ther, —

f

— we wor-ship you, we give you thanks, we praise you for your glo-ry. —

p *f* = *p* (same beat as before, not slower)

Lord Je-sus Christ, on-ly Son of the Fa-ther, — Lord God, Lamb of God, you take a -

way the sin of the world: have mer-cy on us; — you are seat-ed at the right hand of the

f *f* = *f*

Fa-ther: — re-ceive our prayer. For you a-lone are the Ho-ly One, you a -

mf

lone are the Lord, — you a-lone are the Most High, Je-sus Christ, with the

f cresc. *ff* broaden

Ho - ly Spi-rit, — in the glo-ry of God the Fa-ther. A - - men. —

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 *Proper 12*

The Book of Common Prayer (1979), p. 231

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

O GOD, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; 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 readings.

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

READING *Genesis 29:15-28*

LABAN said to Jacob, “Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?” Now Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel. Leah’s eyes were lovely, and Rachel was graceful and beautiful. Jacob loved Rachel; so he said, “I will serve you seven years for your younger daughter Rachel.” Laban said, “It is better that I give her to you than that I should give her to any other man; stay with me.” So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her.

Then Jacob said to Laban, “Give me my wife that I may go in to her, for my time is completed.” So Laban gathered together all the people of the place, and made a feast. But in the evening he took his daughter Leah and brought her to Jacob; and he went in to her. (Laban gave his maid Zilpah to his daughter Leah to be her maid.) When morning came, it was Leah! And Jacob said to Laban, “What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?” Laban said, “This is not done in our country—giving the younger before the firstborn. Complete the week of this one, and we will give you the other also in return for serving me another seven years.” Jacob did so, and completed her week; then Laban gave him his daughter Rachel as a wife.

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

Assembly **Thanks be to God.**

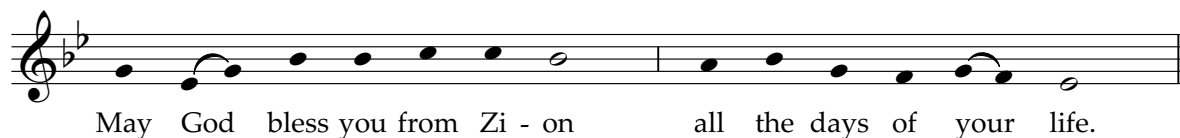
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 128 ♦ St. Helena Psalter

Plainsong, Tone III.5

The cantor introduces the Antiphon; all repeat it. The cantor chants the verses; all repeat the Antiphon as indicated.



Beati, omnes

HAPPY are they all who fear God, *
and who follow in God's ways!

You shall eat the fruit of your labor; *
happiness and prosperity shall be yours. **ANTIPHON**

Your wife shall be like a fruitful vine within your house, *
your children like olive shoots round about your table.

They who fear God *
shall thus indeed be blest. **ANTIPHON**

May God bless you from Zion, *
and may you see the prosperity of Jerusalem all the days of your life.

May you live to see your children's children; *
may peace be upon Israel. **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

Romans 8:26-39

THE SPIRIT helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that all things work together for good for those who love God, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God's elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written,

“For your sake we are being killed all day long;
we are accounted as sheep to be slaughtered.”

No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

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 *Matthew 13:31-33, 44-52*

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

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

JESUS put before the crowds another parable: “The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.”

He told them another parable: “The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.”

“The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

“Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

“Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

“Have you understood all this?” They answered, “Yes.” And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.”

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 Emily Griffin

*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.

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 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

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

PRAYERS OF THE PEOPLE *After each petition:*

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

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

CONFESSION & ABSOLUTION

Enriching Our Worship 1, p. 56

Deacon Let us confess our sins to God.

You are invited to stand or kneel for the confession.

Deacon God of all mercy,

**All we confess that we have sinned against you,
opposing your will in our lives.**

**We have denied your goodness in each other,
in ourselves, and in the world you have created.**

**We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.**

**Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.**

*The Presider pronounces God's forgiveness of our sins. All respond: **Amen.***

The exchange of peace within the gathered community is an ancient Christian practice. It is a sign of reconciliation, love, and renewed relationships prior to coming to God's table for Eucharist.

THE PEACE

Presider The peace of Christ be always with you.

Assembly **And also with you.**

All greet one another in the name of the Lord.

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 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

Gloria in excelsis, from Missa Brevis

McGlade

*Gloria in excelsis Deo et in terra pax
hominibus bonæ voluntatis.*

*Laudamus te, benedicimus te,
adoramus te, glorificamus te, gratias agimus tibi
propter magnam gloriam tuam.*

*Domine Deus, Rex cælestis,
Deus Pater omnipotens,
Domine Fili unigenite, Jesu Christe,*

*Domine Deus, Agnus Dei, Filius Patris,
qui tollis peccata mundi,
miserere nobis;
qui tollis peccata mundi,
suscipe deprecationem nostram;
qui sedes ad dexteram Patris,
miserere nobis.*

*Quoniam tu solus Sanctus,
tu solus Dominus,
tu solus Altissimus, Jesu Christe,
cum Sancto Spiritu:
in gloria Dei Patris. Amen.*

Glory be to God on high, and on earth peace
to people of good will.

We praise you, we bless you,
we worship you, we glorify you, we give thanks to you
for your great glory.

O Lord God, heavenly King,
God the Father Almighty,
O Lord, the only-begotten Son, Jesus Christ;

O Lord God, Lamb of God, Son of the Father,
who takes away the sins of the world:
have mercy upon us.
who takes away the sins of the world:
receive our prayer.
who sits at the right hand of God the Father:
have mercy upon us.

For you alone are Holy;
you alone are the Lord;
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

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 2*

Enriching Our Worship 1, p. 60

Presider *Assembly*
The Lord be with you. And al-so with you.

Presider *Assembly*
Lift up your hearts. We lift them to the Lord.

Presider *Assembly*
Let us give thanks to the Lord our God. It is right to give God thanks and praise.

Presider We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

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

SANCTUS & BENEDICTUS

Peter R. Hallock

Organ *Everyone*
Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,

heav-en and earth are full of your glo-ry. Ho - san - na in the high - est.

Blest is the one who comes in the Name of the Lord. Ho - san - na in the high - est.

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

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Presider Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us, with Mary, Mark, and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.



All A - MEN.

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

THE LORD'S PRAYER

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

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

The cantor introduces the Antiphon, all repeat it.

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



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

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

INVITATION TO COMMUNION

Presider The Gifts of God for the People of God.

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

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

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

ANTHEM*Benedictus and Agnus Dei, from Missa Brevis*

McGlade

*Benedictus qui venit
in nomine Domini.
Hosanna in excelsis.*

Blessed is the one who comes
in the name of the Lord.
Hosanna in the highest.

*Agnus Dei, qui tollis peccata mundi,
miserere nobis.*

Lamb of God, who takes away the sins of the world,
have mercy on us.

*Agnus Dei, qui tollis peccata mundi,
miserere nobis.*

Lamb of God, who takes away the sins of the world,
have mercy on us.

*Agnus Dei, qui tollis peccata mundi,
dona nobis pacem.*

Lamb of God, who takes away the sins of the world,
grant us peace.

HYMN 698*Eternal Spirit of the living Christ ♦ The Hymnal 1982*

Flentge

*After communion, the assembly is invited to remain seated for a period of silence,
contemplating the gifts of God given and received.*

From the earliest days of the Church, members of the congregation took bread to those who were ill or could not be present in person.

All stand, as able.

SENDING OF EUCHARISTIC VISITORS

Presider One body are we.

Assembly For, though many, we share one bread and one cup.

Deacon Go in peace, bearing holy gifts for holy people.

POSTCOMMUNION PRAYER

Enriching Our Worship 1, p. 69

Presider God of abundance,

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

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

HYMN 447 *The Christ who died but rose again ♦ The Hymnal 1982*

St. Magnus

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

VOLUNTARY *Presto (Movement 3) from Concerto in G*

Prince Johann Ernst von Sachsen-Weimar
transcribed for organ by J. S. Bach (BWV 592)

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Richard C. Weyls

PREACHER

The Rev. Canon Emily Griffin

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Cinda Madonna

EUCCHARISTIC MINISTERS

Colton Carothers, Russ Campbell, Kevin Johnson, Shelley Mackaman,
The Rev. Mark Miller, The Rev. Canon Dr. Marda Steedman Sanborn

ALTAR GUILD

Carrie Davis, Karen Petersen

VERGERS

Kate Halamay | Hilary McLeland-Wieser

ACOLYTES

Russ Campbell, Kevin Johnson, Alexandra Thompson

GREETERS

Barbara Erickson, Pat Hoffer

USHERS

Pat Hoffer, Natalie Lawrence, Jay Quarterman

LAND ACKNOWLEDGMENT

Barbara Erickson

LECTORS

Lara Shibata | Christine Szabadi

INTERCESSOR

Mark Lundquist

SOUND BOARD

Michael Perera

LIVESTREAM

Seth Thomsen

FLOWER MINISTERS

Kathy Sodergren, Elizabeth Ward, Donna Way

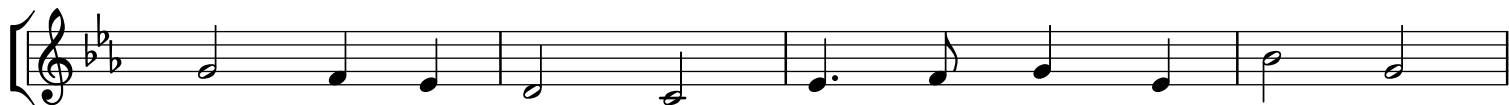
MUSICIANS

Anneka Herring, *cantor*

Seattle Choral Company

Freddie Colman, *Artistic Director*

Canon Michael Kleinschmidt, *organist*



1. Fa - ther e - ter - nal, Ru - ler of cre - a - tion,
2. Ra - ces and peo - ples, lo! we stand di - vid - ed,
3. En - vious of heart, blind - eyed, with tongues con - found - ed,
4. Lust of pos - ses - sion work - eth des - o - la - tions;
5. How shall we love thee, ho - ly hid - den Be - ing,



Spi - rit of life, which moved ere form was made;
and shar - ing not our griefs, no joy can share;
na - tion by na - tion still goes un - for - given;
there is no meek - ness in the powers of earth;
if we love not the world which thou hast made?



through the thick dark - ness cov - ering ev - ery na - tion,
by wars and tu - mults Love is mocked, de - rid - ed,
in wrath and fear, by jea - lou - sies sur - round - ed,
led by no star, the ru - lers of the na - tions,
Bind us in thine own love for bet - ter see - ing



light to our blind - ness, O be thou our aid:
his sav - ing cross no na - tion yet will bear:
build - ing proud towers which shall not reach to heaven:
still fail to bring us to the bliss - ful birth:
thy Word made flesh, and in a man - ger laid:

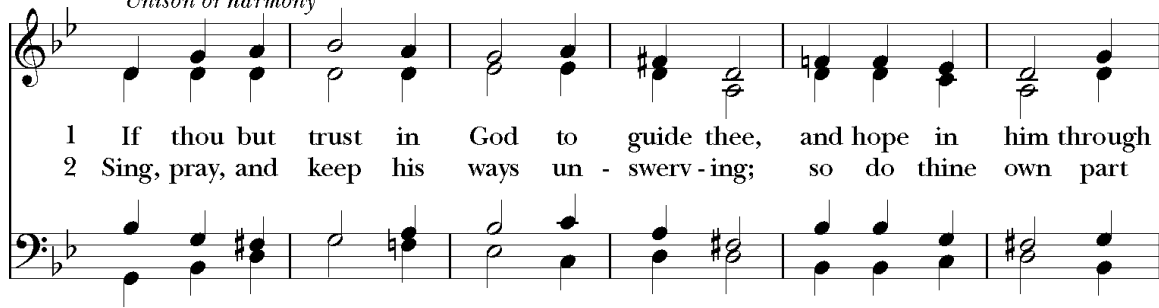


Refrain

thy King - dom come, O Lord, thy will be done.

The Hymnal 1982 - #635 If thou but trust in God to guide thee

Unison or harmony



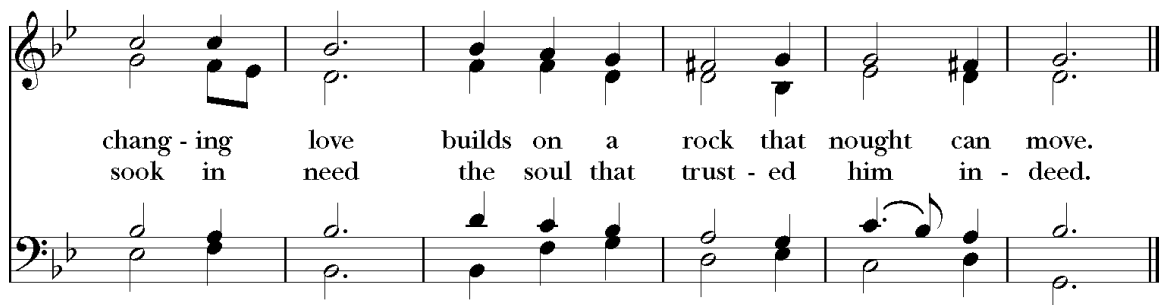
1 If thou but trust in God to guide thee, and hope in him through
2 Sing, pray, and keep his ways un - swerv - ing; so do thine own part



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 E - ter - nal Spi - rit of the liv - ing Christ,
2 Come, pray in me the prayer I need this day;
3 Come with the vi - sion and the strength I need

I know not how to ask or what to say;
 help me to see your pur - pose and your will—
 to serve my God, and all hu - man - i - ty;

I on - ly know my need, as deep as life,
where I have failed, what I have done a - miss;
ful - fill - ment of my life in love out - poured—

and on - ly you can teach me how to pray
held in for - giv - ing love, let me be still.
my life in you, O Christ, your love in me.

The Christ who died but rose again

The Hymnal 1982, #447

1 The Christ who died but rose a - gain tri - um - phant from the grave,
2 What now can sep - a - rate us from the love of Christ our Lord?
3 The trou - bles that are ours to bear are trials we can - not flee;
4 Thus noth - ing in the heights or depths, no power earth can af - ford,

now pleads our cause at God's right hand all - pow - er - ful to save.
Can per - se - cu - tion, na - ked - ness, or per - il, or the sword?
yet he who loved us from the first en - sures our vic - to - ry.
will sep - a - rate us from the love of Je - sus Christ our Lord.

Words: Granton Douglas Hay (b. 1943); alt.; based on *Paraphrases*, 1781; para. of Romans 8:34-39. Australian Hymn Book Co. Used by permission. Music: *St. Magnus*, melody from *Divine Companion*, 1707; harm. William Henry Monk (1823-1889), after John Pyke Hullah (19th cent.).

- 1 The Christ who died but rose again
triumphant from the grave,
now pleads our cause at God's right hand
all-powerful to save.
- 2 What now can separate us from
the love of Christ our Lord?
Can persecution, nakedness,
or peril, or the sword?
- 3 The troubles that are ours to bear
are trials we cannot flee;
yet he who loved us from the first
ensures our victory.
- 4 Thus nothing in the heights or depths,
no power earth can afford,
will separate us from the love
of Jesus Christ our Lord.