



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FOURTEENTH SUNDAY AFTER PENTECOST

August 30, 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.



THE LITURGY OF THE WORD

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

PRELUDE *Allein Gott in der Höh sei Ehr, BWV 676*
(Tune of Hymn 421, "All glory be to God on high")

J. S. Bach

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 477 *All praise to thee, for thou, O King divine ♦ The Hymnal 1982*

Engelberg

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

COLLECT FOR PURITY

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

SONG OF PRAISE *Gloria in excelsis* ♦ sung by all

John Rutter

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.---

$\text{♩} = \text{♩}$ (same beat as before, not slower)

p

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 $\text{♩} = \text{♩}$

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 17*

The Book of Common Prayer (1979), p. 233

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

LORD of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works; 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 *Exodus 3:1-15*

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

Then the LORD said, “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.”

But Moses said to God, “Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?” He said, “I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.” But Moses said to God, “If I come to the Israelites and say to them, ‘The God of your ancestors has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I AM WHO I AM.”

He said further, “Thus you shall say to the Israelites, ‘I AM has sent me to you.’” God also said to Moses, “Thus you shall say to the Israelites, ‘The LORD, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you’:

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

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

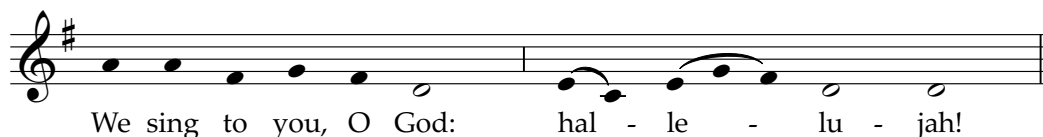
Assembly **Thanks be to God.**

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

PSALM *Psalm 105:1-6, 23-26, 45C ♦ St. Helena Psalter*

Plainsong, Tone VII.7

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



Confitemini Domino

WE GIVE you thanks, O God, and call upon your Name; *
we make known your deeds among the peoples.

We sing to you; we sing your praise *
and speak of all your marvelous works.

We glory in your holy Name; *
let the hearts of those who seek you rejoice. **ANTIPHON**

We search for you and your strength; *
we continue to seek your face.

We remember the marvels you have done, *
the wonders and the judgments of your mouth,

We, the offspring of Abraham, your servant, *
we, the children of Jacob, the chosen ones. **ANTIPHON**

Israel came into Egypt, *
and Jacob became a sojourner in the land of Ham.

You made your people exceedingly fruitful; *
you made them stronger than their enemies,

Whose hearts you turned, so that they hated your people *
and dealt unjustly with your servants.

You sent Moses your servant, *
and Aaron whom you had chosen.
Hallelujah! **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 12:9-21*

LET love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.

Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, “Vengeance is mine, I will repay, says the Lord.” No, “if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.” Do not be overcome by evil, but overcome evil with good.

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

Wondrous Love

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 16:21-28*

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

JESUS began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things."

Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?"

"For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

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 Adam Conley

Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon. Please stand, as able, when the Presider stands as the liturgy continues.

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

THE NICENE CREED

The Book of Common Prayer (1979), p. 358

We believe in one God,
the Father, the Almighty,
Maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary;
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

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

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

PRAYERS OF THE PEOPLE *After each petition:*

Intercessor God, in your mercy,

Assembly **hear our prayer.**

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

CONFESSION & ABSOLUTION

Enriching Our Worship 1, p. 56

Deacon Let us confess our sins to God.

You are invited to stand or kneel for the confession.

Deacon God of all mercy,

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

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

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

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

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

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

THE PEACE

Presider The peace of Christ be always with you.

Assembly **And also with you.**

All greet one another in the name of the Lord.

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 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 **2340**.

VOLUNTARY Organ improvisation

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.

VOLUNTARY Organ improvisation

HYMN 707 *Take my life, and let it be consecrated* ♦ *The Hymnal 1982*

Hollingside

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 675 *Take up your cross, the Savior said ♦ The Hymnal 1982*

Bourbon

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

VOLUNTARY *Toccata, BWV 540i*

Bach

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Richard C. Weyls

PREACHER

The Rev. Adam Conley

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Karen Petersen

EUCCHARISTIC MINISTERS

The Rev. Mary Petty Anderson, Susan Bradley, Christopher Breunig,
James Davidson, The Rev. Canon Emily Griffin, John Selberg

ALTAR GUILD

Sharon Ferguson, Karen Petersen

VERGERS

Erik Donner | Krista Olson

ACOLYTES

Carrie Davis, Hilary McLeland-Wieser, Alexandra Thompson

GREETERS

Patricia de la Fuente, Donna Way, Nathan Way

USHERS

Jay Quarterman, Jeff Sackett, Else Trygstad-Burke

LAND ACKNOWLEDGMENT

Norva Osborn

LECTORS

Betsy Heimburger | Claire Fox

INTERCESSOR

Kathy Minsch

FLOWER MINISTERS

Courtney Van Stolk, Donna Way, Beatrix Roemheld-Hamm, Lisa Yost, Carlos Vargas

SOUND BOARD

Michael Perera

LIVESTREAM

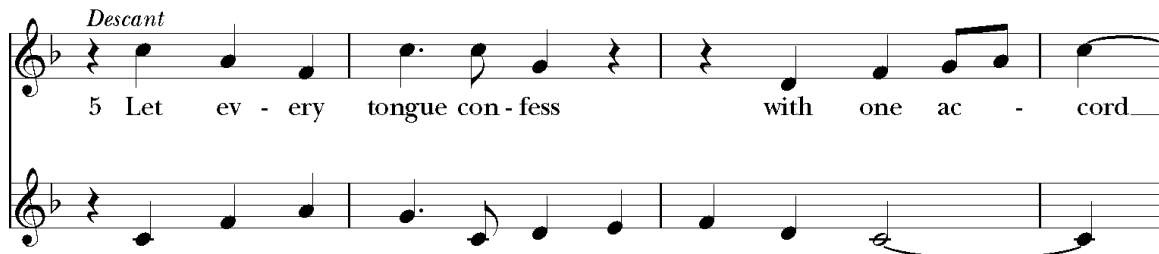
Seth Thomsen

MUSICIANS

William Hawley, *cantor*
John Stuntebeck, *organist*

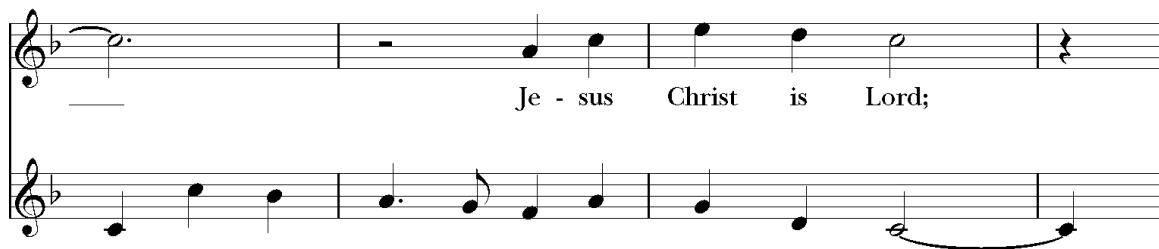
The Hymnal 1982 - #477 All praise to thee, for thou, O King divine

Descant



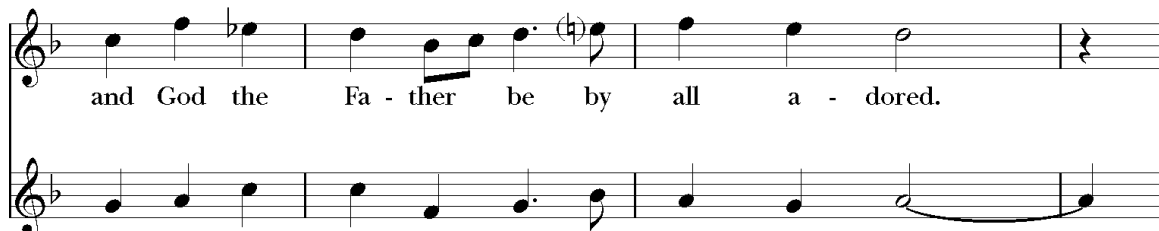
5 Let ev - ery tongue con - fess with one ac - cord

1 All praise to thee, for thou, O King di - vine, _____
 2 Thou cam'st to us in low - li - ness of thought; _____
 3 Let this mind be in us which was in thee, _____
 4 Where - fore, by God's e - ter - nal pur - pose, thou _____
 5 Let ev - ery tongue con - fess with one ac - cord _____



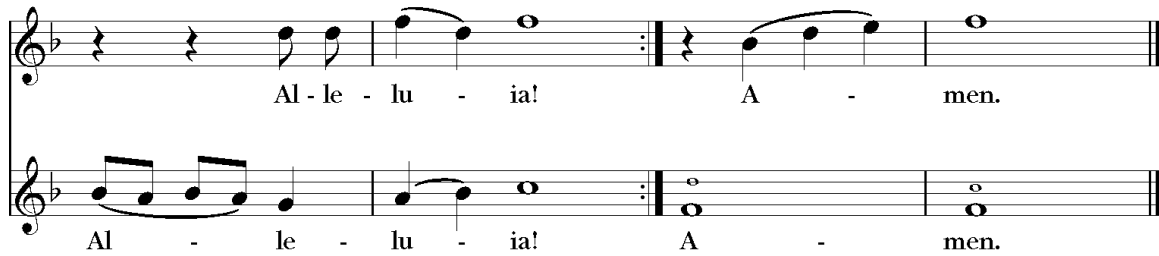
Je - sus Christ is Lord;

1 didst yield the glo - ry that of right was thine, _____
 2 by thee the out - cast and the poor were sought; _____
 3 who wast a ser - vant that we might be free, _____
 4 art high ex - alt - ed o'er all crea - tures now, _____
 5 in heaven and earth that Je - sus Christ is Lord; _____



and God the Fa - ther be by all a - dored.

1 that in our dark - ened hearts thy grace might shine. _____
 2 and by thy death was God's sal - va - tion wrought. _____
 3 hum - bling thy - self to death on Cal - va - ry. _____
 4 and given the Name to which all knees shall bow. _____
 5 and God the Fa - ther be by all a - dored. _____



Words: F. Bland Tucker (1895-1984) Music: *Engelberg*, Charles Villiers Stanford (1852-1924); desc. Richard Proulx (b. 1937) Copyright ©1979, G.I.A. Publications, Inc. All rights reserved. Used with permission.

- 1 All praise to thee, for thou, O King divine,
didst yield the glory that of right was thine,
that in our darkened hearts thy grace might shine.
Alleluia!
- 2 Thou cam'st to us in lowliness of thought;
by thee the outcast and the poor were sought;
and by thy death was God's salvation wrought.
Alleluia!
- 3 Let this mind be in us which was in thee,
who wast a servant that we might be free,
humbling thyself to death on Calvary.
Alleluia!
- 4 Wherefore, by God's eternal purpose, thou
art high exalted o'er all creatures now,
and given the Name to which all knees shall bow.
Alleluia!
- 5 Let every tongue confess with one accord
in heaven and earth that Jesus Christ is Lord;
and God the Father be by all adored.
Alleluia! Amen.

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1. What won - drous love is this, O my soul, O my soul!
 2. To God and to the Lamb I will sing, I will sing,
 3. And when from death I'm free, I'll sing on, I'll sing on,

What won - drous love is this, O my soul!
 to and God and to death the Lamb I will sing.
 and when from death I'm free, I'll sing on.

What won - drous love is this that caused the Lord of bliss
 To God and to the Lamb, who is the great I AM
 And when from death I'm free I'll sing and joy - ful be,

to lay a - side his crown for my soul, for my soul,
 while mil - lions join the theme, I will sing, I will sing,
 and through e - ter - ni - ty I'll sing on, I'll sing on,

to lay a - side his crown for my soul!
 while mil - lions join the theme, I will sing!
 and through e - ter - ni - ty I'll sing on!

1. Take my life, and let it be con - se - crat - ed, Lord, to thee;
 2. Take my voice, and let me sing al - ways, on - ly, for my King;

Take my mo - ments and my days, let them flow in cease - less praise.
 Take my in - tel - lect, and use ev - ery power as thou shalt choose.

Take my hands, and let them move at the im - pulse of thy love;
 Take my will and make it thine; it shall be no long - er mine.

Take my heart, it is thine own; it shall be thy ro - yal throne.
 Take my - self, and I will be ev - er, on - ly, all for thee.

The Hymnal 1982 - #675 Take up your cross, the Savior said



- 1 Take up your cross, the Sa - vior said, if
- 2 Take up your cross, let not its weight fill
- 3 Take up your cross, heed not the shame, and
- 4 Take up your cross, then, in his strength, and
- 5 Take up your cross, and fol - low Christ, nor



- 1 you would my dis - ci - ple be; take up your cross with
- 2 your weak spi - rit with a - larm; his strength shall bear your
- 3 let your fool - ish heart be still; the Lord for you ac -
- 4 calm - ly ev - ery dan - ger brave: it guides you to a -
- 5 think till death to lay it down; for on - ly those who



- 1 will - ing heart, and hum - bly fol - low af - ter me.
- 2 spi - rit up, and brace your heart, and nerve your arm.
- 3 cept - ed death up - on a cross, on Cal - vary's hill.
- 4 bun - dant life and leads to vic - tory o'er the grave.
- 5 bear the cross may hope to wear the glo - rious crown.

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- 1 Take up your cross, the Savior said,
if you would my disciple be;
take up your cross with willing heart,
and humbly follow after me.
- 2 Take up your cross, let not its weight
fill your weak spirit with alarm;
his strength shall bear your spirit up,
and brace your heart, and nerve your arm.
- 3 Take up your cross, heed not the shame,
and let your foolish heart be still;
the Lord for you accepted death
upon a cross, on Calvary's hill.
- 4 Take up your cross, then, in his strength,
and calmly every danger brave:
it guides you to abundant life
and leads to victory o'er the grave.
- 5 Take up your cross, and follow Christ,
nor think till death to lay it down;
for only those who bear the cross