



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE EIGHTEENTH SUNDAY AFTER PENTECOST

September 27, 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

Prelude on *Schmücke dich, O liebe Seele*, BWV 654
(Tune of Hymn 339, "Deck thyself, my soul, with gladness")

J. S. Bach

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT

O God, unseen yet ever near

Words: Edward Osler

Music: *St. Flavian*, from *Day's Psalter*, 1562, harm. Richard Redhead

O God, unseen yet ever near,
thy presence may we feel;
and thus inspired with holy fear,
before thine altar kneel.

Here may thy faithful people know
the blessings of thy love,
the streams that through the desert flow,
the manna from above.

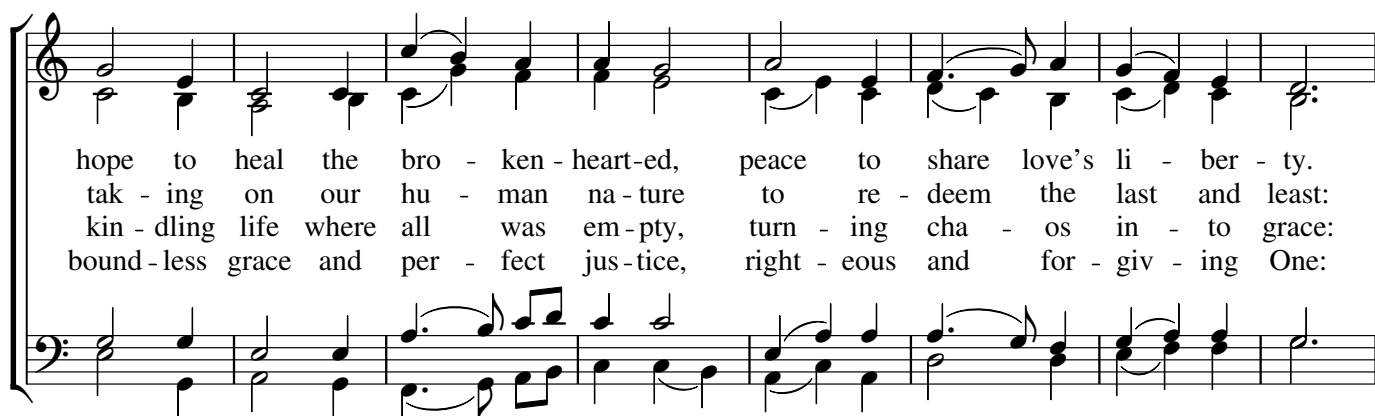
HYMN

Gracious Spirit, give your servants

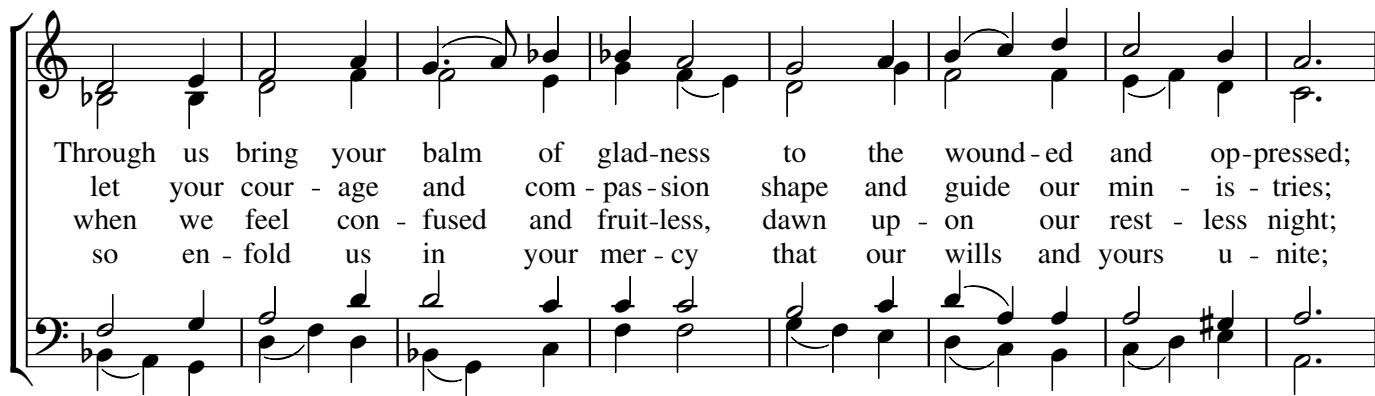
Abbot's Leigh



1. Gra - cious Spi - rit, give your ser - vants joy to set sin's cap - tives free,
 2. Word made flesh, who gave up glo - ry to be - come our great high priest,
 3. Lov - ing God, who birthed cre - a - tion from the no - thing - ness of space,
 4. Tri - une God, e - ter - nal Be - ing, nev - er end - ing, un - be - gun,



hope to heal the bro - ken - heart - ed, peace to share love's li - ber - ty.
 tak - ing on our hu - man na - ture to re - deem the last and least:
 kin - dling life where all was em - pty, turn - ing cha - os in - to grace:
 bound - less grace and per - fect jus - tice, right - eous and for - giv - ing One:



Through us bring your balm of glad - ness to the wound - ed and op - pressed;
 let your cour - age and com - pas - sion shape and guide our min - is - tries;
 when we feel con - fused and fruit - less, dawn up - on our rest - less night;
 so en - fold us in your mer - cy that our wills and yours u - nite;



help us claim and show God's fa - vor as a peo - ple called and blessed.
 as our Sa - vior and our Shep - herd, lead us to the truth that frees.
 give us faith's im - ag - i - na - tion, hope's re - new - ing, love's de - light.
 through us may the world be - hold you, find your love, your truth, your light.

OPENING ACCLAMATION*The Book of Common Prayer (1979), p. 355**Presider* Blessed be God: Father, Son and Holy Spirit.*Assembly* And blessed be God's kingdom, now and for ever. Amen.**COLLECT FOR PURITY**

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

All Amen.**SONG OF PRAISE** *Benedictus es, Domine ♦ sung by all*

John Rutter

1. Glo-ry to you, Lord God of our fa-ters; you are worthy of praise; glo-ry to you.

2. Glo-ry to you for the rad-i-ance of your ho-ly Name; we will praise you and highly ex-alt you for ev-er.

3. Glo-ry to you in the splendor of your tem-ple; on the throne of your ma-jesty, glo-ry to you.

4. Glo-ry to you, seated be-tween the Cher-u-bim; we will praise you and highly ex-alt you for ev-er.

5. Glo-ry to you, be-holding the depths; in the high vault of heaven, glo-ry to you.

6. Glo-ry to you, Father, Son, and Ho-ly Spi-rit; we will praise you and highly ex-alt you for ev-er.

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 21*

The Book of Common Prayer (1979), p. 234

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

O GOD, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; 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 17:1-7*

FROM the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, “Give us water to drink.” Moses said to them, “Why do you quarrel with me? Why do you test the LORD?” But the people thirsted there for water; and the people complained against Moses and said, “Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?” So Moses cried out to the LORD, “What shall I do with this people? They are almost ready to stone me.” The LORD said to Moses, “Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.” Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the LORD, saying, “Is the LORD among us or not?”

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

Assembly **Thanks be to God.**

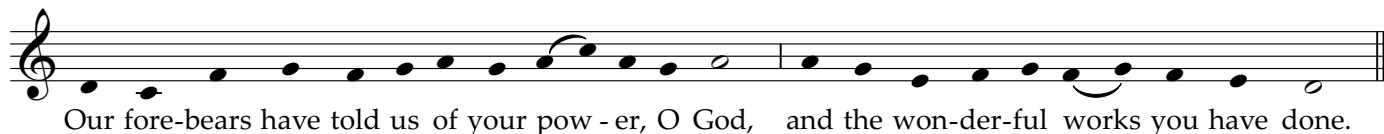
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM *Psalm 78:1-4, 12-16 ♦ St. Helena Psalter*

Plainsong, Tone I.2

The cantor will introduce the Antiphon, all repeat it.

The cantor will chant the verses, all repeating the Antiphon as indicated.



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

READING

Acts 3:1-19

ONE DAY Peter and John were going up to the temple at the hour of prayer, at three o'clock in the afternoon. And a man lame from birth was being carried in. People would lay him daily at the gate of the temple called the Beautiful Gate so that he could ask for alms from those entering the temple. When he saw Peter and John about to go into the temple, he asked them for alms. Peter looked intently at him, as did John, and said, "Look at us." And he fixed his attention on them, expecting to receive something from them. But Peter said, "I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, stand up and walk." And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong. Jumping up, he stood and began to walk, and he entered the temple with them, walking and leaping and praising God. All the people saw him walking and praising God, and they recognized him as the one who used to sit and ask for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

While he clung to Peter and John, all the people ran together to them in the portico called Solomon's Portico, utterly astonished. When Peter saw it, he addressed the people, "You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses. And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you." And now, friends, I know that you acted in ignorance, as did also your rulers. In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. Repent therefore, and turn to God so that your sins may be wiped out.

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

Assembly **Thanks be to God.**

The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means "good news"—specifically the "good news of Jesus Christ."

All stand, as able.

GOSPEL ACCLAMATION

Mel Butler

The choir introduces the Alleluias, all repeat them.

The choir sings the verse below, then all again repeat the Alleluias.



Verse: O God, I will bless you at all times. Your praise shall ever be in my mouth.

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 21:23-32*

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

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

WHEN JESUS entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things. "What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' He answered, 'I will not'; but later he changed his mind and went. The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go. Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him."

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 glo-
rified. 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 heaven and earth,
Assembly in your mercy, hear us.

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

CONFESSION & ABSOLUTION

The Book of Common Prayer (1979), p. 360

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.

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.

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**.



ANTHEM

Even when He is silent

Words: Anonymous,
found written on a tunnel wall in Cologne, Germany,
where nine Jewish refugees hid for four months during World War II;
Music: Kim André Arnesen

I believe in the sun even when it's not shining.
I believe in love even when I feel it not.
I believe in God even when He is silent.

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 A (adapt.)*

The Book of Common Prayer (1979), p. 360

The musical notation consists of three staves, each with a key signature of one flat (B-flat) and a common time signature (C). The notation uses a simplified system of dots for notes and lines for stems, with some notes beamed together. The lyrics are written below the notes, with 'Presider' and 'Assembly' parts clearly marked.

Staff 1:

Presider *Assembly*

The Lord be with you. And al-so with you.

Staff 2:

Presider *Assembly*

Lift up your hearts. We lift them to the Lord.

Staff 3:

Presider *Assembly*

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

Presider It is right, and a good and joyful thing, always and every where to give thanks to you, the Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

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

SANCTUS & BENEDICTUS *Mass in the Lydian Mode*

Richard R. Webster



Organ: *Everyone:*

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.

High voices

Ho - san - na, ho - san - na, ho - sanna in the high - est.

Low voices

Ho - san - na, ho - san - na, ho-sanna 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 O God, you are holy and gracious: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, our Rock and our Foundation.

Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, Jesus took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, we proclaim the mystery of faith:

All Christ has died. Christ is risen. Christ will come again.

Presider We celebrate the memorial of our redemption, Most Holy God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal Reign.

All this we ask through your Son Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory are yours, Most Blessed One, now and for ever.

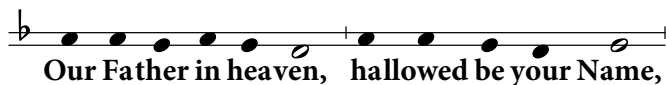


All A - MEN.

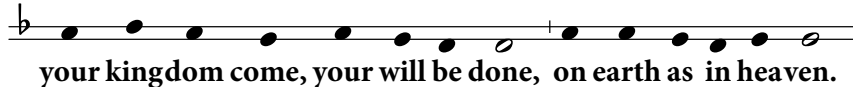
We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

THE LORD'S PRAYER

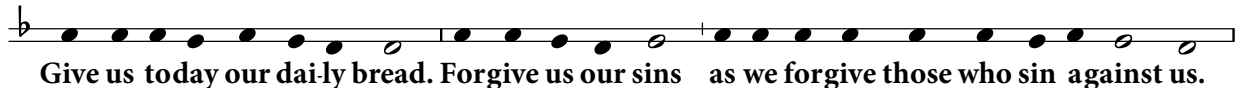
Ambrosian chant (choir harmony by Mark Howe)



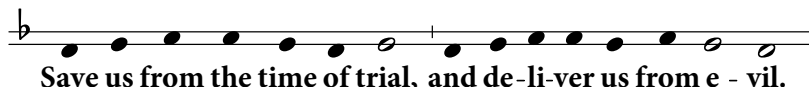
Our Father in heaven, hallowed be your Name,



your kingdom come, your will be done, on earth as in heaven.



Give us today our dai-ly bread. Forgive us our sins as we forgive those who sin against us.



Save us from the time of trial, and de-li-ver us from e - vil.



For the kingdom, the power, and the glo-ry are yours, now and for ev - er. A - men.

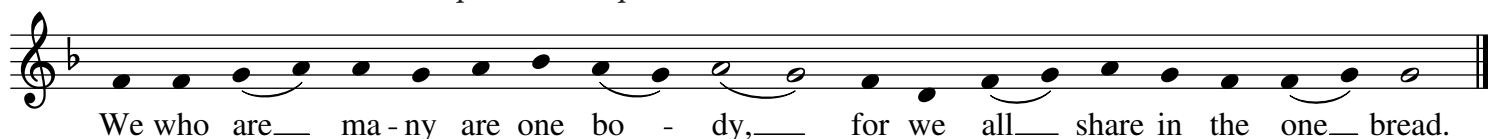
In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD

Plainsong, Mode 6

The cantor introduces the Antiphon, all repeat it.

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



We who are__ ma - ny are one bo - dy,__ for we all__ share in the one__ bread.

Verse: We break this bread to share in the Body of Christ. **ANTIPHON**

Verse: Happy are they who come to the Supper of the Lamb. **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.

It is not our practice to offer intinction (dipping the bread in the wine). 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 339 *Deck thyself, my soul, with gladness ♦ The Hymnal 1982*

Schmücke dich

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

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

All stand, as able.

SENDING OF EUCHARISTIC VISITORS

Presider One body are we.

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

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

POSTCOMMUNION PRAYER

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

Presider Eternal God, heavenly Father,

All **you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

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

HYMN 690 *Guide me, O thou great Jehovah ♦ The Hymnal 1982*

Cwm Rhondda

DISMISSAL

Deacon Let us go forth in the name of Christ.
Assembly **Thanks be to God.**

VOLUNTARY Prelude in B minor, BWV 544A

J. S. Bach

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Adam Conley

PREACHER

The Very Rev. Steven L. Thomason

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Jen Younggren

EUCCHARISTIC MINISTERS

Erin Beary Andersen, Charles Bradley, James Davidson,
The Rev. Emily Griffin, Kathy Thomason, The Rev. Canon Richard C. Weyls

ALTAR GUILD

Ashley Hedeem, Sharon Ferguson

VERGERS

Alexandra Thompson | Rollin Salsbery

ACOLYTES

Hilary McLeland-Wieser, Alexander Snow, Nathan Way

GREETERS

Patricia de la Fuente, Pat Hoffer

USHERS

Cindy Klein, Janet Miller, Jeff Sackett

LAND ACKNOWLEDGMENT

Colleen Boyns

LECTORS

Jacob Shigaki | Lara Shibata

INTERCESSOR

Christine Szabadi

SOUND BOARD

Michael Perera

LIVESTREAM

David Wild

FLOWER MINISTRY

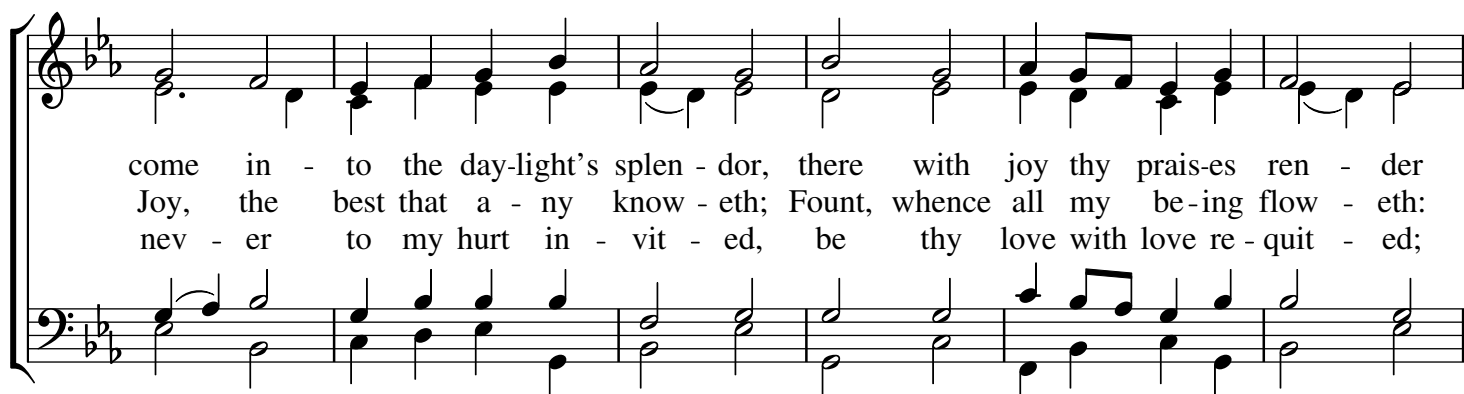
Kathy Sodergren, Ashley Hedeem, Elizabeth Ward

MUSICIANS

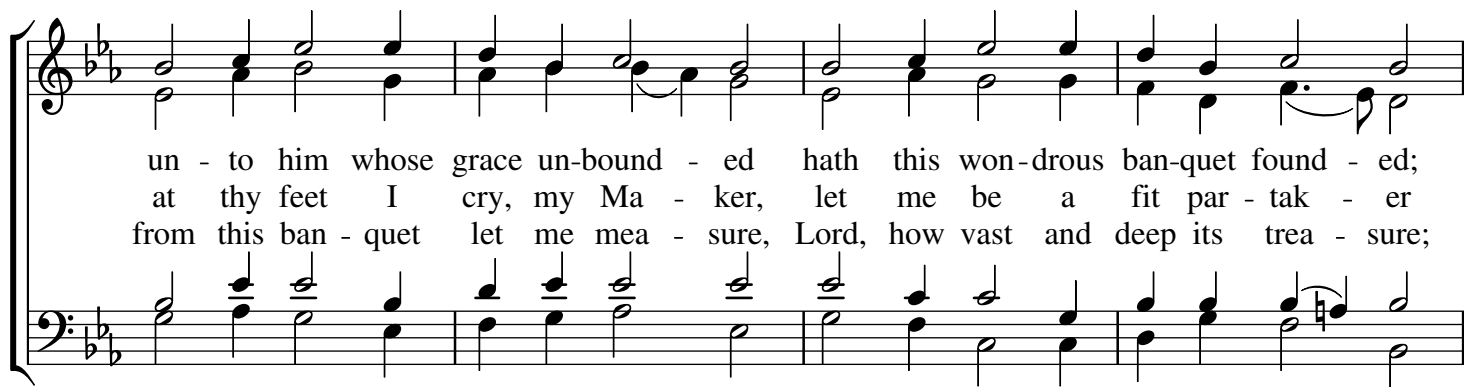
The Cathedral Choir
Canon Michael Kleinschmidt and Rebekah Gilmore, *conducting*
Michael Kleinschmidt, *organist*



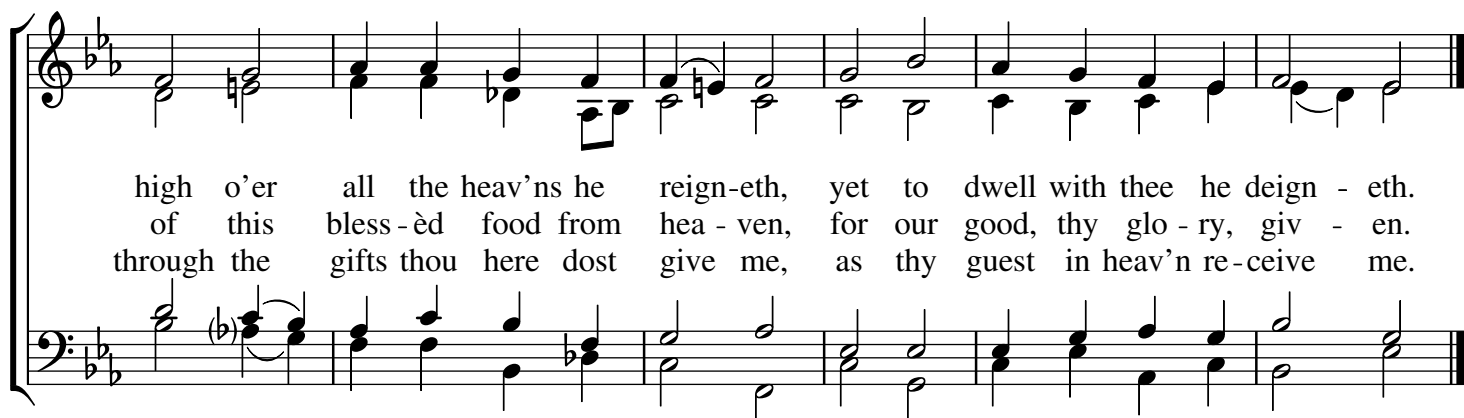
1. Deck thy - self, my soul, with glad - ness, leave the gloom-y haunts of sad - ness,
 2. Sun, who all my life dost bright - en; Light, who dost my soul en - light - en;
 3. Je - sus, Bread of Life, I pray thee, let me glad - ly here o - bey thee;



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 - #690 Guide me, O thou great Jehovah

1 Guide me, O thou great Je - ho - vah, pil - grim through this
 2 O - pen now the crys - tal foun-tain, whence the heal - ing
 3 When I tread the verge of Jor - dan, bid my anx - ious

bar - ren land; I am weak, but thou art might - y;
 stream doth flow; let the fire and cloud - y pil - lar
 fears sub - side; death of death, and hell's de - struc - tion,

hold me with thy power - ful hand; bread of hea - ven,
 lead me all my jour - ney through; strong de - liv - erer,
 land me safe on Ca - naan's side; songs of prais - es,

bread of hea - ven, feed me now and ev - er -
 strong de - liv - erer, be thou still my strength and
 songs of prais - es, I will ev - er give to



Words: William Williams (1717-1791); tr. Peter Williams (1722-1796), alt. Music: *Cwm Rhondda*, John Hughes (1873-1932)

- 1 Guide me, O thou great Jehovah,
pilgrim through this barren land;
I am weak, but thou art mighty;
hold me with thy powerful hand;
bread of heaven,
feed me now and evermore.
- 2 Open now the crystal fountain,
whence the healing stream doth flow;
let the fire and cloudy pillar
lead me all my journey through;
strong deliverer,
be thou still my strength and shield.
- 3 When I tread the verge of Jordan,
bid my anxious fears subside;
death of death, and hell's destruction,
land me safe on Canaan's side;
songs of praises,
I will ever give to thee.

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