



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE SEVENTEENTH SUNDAY AFTER PENTECOST:  
PROPER 19B

September 15, 2024

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 the 5th floor of Cathedral House, accessible by elevator or southwest stairwell.*

## NEW TO SAINT MARK'S?

*Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit [saintmarks.org/newcomers](http://saintmarks.org/newcomers) or connect with one of the clergy.*

## ABOUT THE LITURGY

*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.*

# THE LITURGY OF THE WORD

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

**PRELUDE**      Prelude on *Malabar* (Tune of Hymn 312, "Strengthen for service, Lord")      Leo Sowerby

## LAND ACKNOWLEDGMENT

**INTROIT**      *Day by Day*      Words attributed to Richard of Chichester; Music: *Sumner*, Arthur Henry Biggs

Day by day,  
dear Lord, of thee three things I pray:  
to see thee more clearly,  
love thee more dearly,  
follow thee more nearly,  
day by day.

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

*All stand, as able.*

**HYMN 523**      *Glorious things of thee are spoken* ♦ *The Hymnal 1982*

*Abbott's Leigh*

## 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 19*

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

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**O** GOD, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for 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** *Isaiah 35:4–7a*

**T**HE Lord God has given me  
the tongue of a teacher,  
that I may know how to sustain  
the weary with a word.  
Morning by morning he awakens--  
awakens my ear  
to listen as those who are taught.  
The Lord God has opened my ear,  
and I was not rebellious,  
I did not turn backward.  
I gave my back to those who struck me,  
and my cheeks to those who pulled out the beard;  
I did not hide my face  
from insult and spitting.  
The Lord God helps me;  
therefore I have not been disgraced;  
therefore I have set my face like flint,  
and I know that I shall not be put to shame;  
he who vindicates me is near.

Who will contend with me?  
 Let us stand up together.  
 Who are my adversaries?  
 Let them confront me.  
 It is the Lord God who helps me;  
 who will declare me guilty?

*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 116:1-8 ♦ St. Helena Psalter*

Peter R. Hallock

*The choir introduces the Antiphon, all repeat it. The choir sings the verses, all repeating the Antiphon as indicated.*

*Organ:*  *Everyone:* 

I will walk in the



pres - ence of God, in the land of the liv - ing.

I love you, O God, because you have heard the voice of my supplication,\*  
 because you have inclined your ear to me whenever I called upon you.

## ANTIPHON

The cords of death entangled me;  
 the grip of the grave took hold of me;\*  
 I came to grief and sorrow.  
 Then I called upon your holy Name: \*  
 "O God, I pray you, save my life."

## ANTIPHON

Gracious are you and righteous; \*  
 you are full of compassion.  
 You watch over the innocent; \*  
 I was brought very low, and you helped me.

## ANTIPHON

Turn again to your rest, O my soul, "  
 for God has treated you well.  
 For you, O God, have rescued my life from death, \*  
 my eyes from tears, and my feet from stumbling.

## 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**

*James 3:1-12*

**N**ot many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

**H**ow great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue-- a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

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

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

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

*All stand, as able.*

**GOSPEL ACCLAMATION** *Alleluia #12*

Michael Kleinschmidt

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



*Verse:* Those who want to save their life will lose it, and those who lose their life for my sake and for the sake of the gospel will save it.

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**    *Mark 8:27-38*

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

**J**ESUS went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "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, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

*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 Rev. Canon Dr. Marda Steedman Sanborn

*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.

*During the Season of Creation, we use prayers with special intention to address concern and care for creation.*

## PRAYERS OF THE PEOPLE *After each petition:*

*Intercessor* Creator God,

*Assembly* awaken us to your presence and love.

*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 worshipping in person may to place their offering in baskets as they are passed through through the rows.*

*Visit [saintmarks.org/give](https://saintmarks.org/give), or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter 2076.*



*Cantate Domino canticum novum;  
 laus ejus in ecclesia sanctorum.  
 Lætetur Israel in eo qui fecit eum,  
 et filiae Sion exsultent in rege suo.  
 Laudent nomen ejus in tympano et choro;  
 in psalterio psallant ei.*

Sing to the LORD a new song;  
 sing his praise in the congregation of the faithful.  
 Let Israel rejoice in his Maker;  
 let the daughters of Zion be joyful in their King.  
 Let them praise his Name with timbrel and dance;  
 let them sing praise to him with the harp.

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 is divided into two parts: Presider and Assembly. The lyrics are written below the notes.

**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*

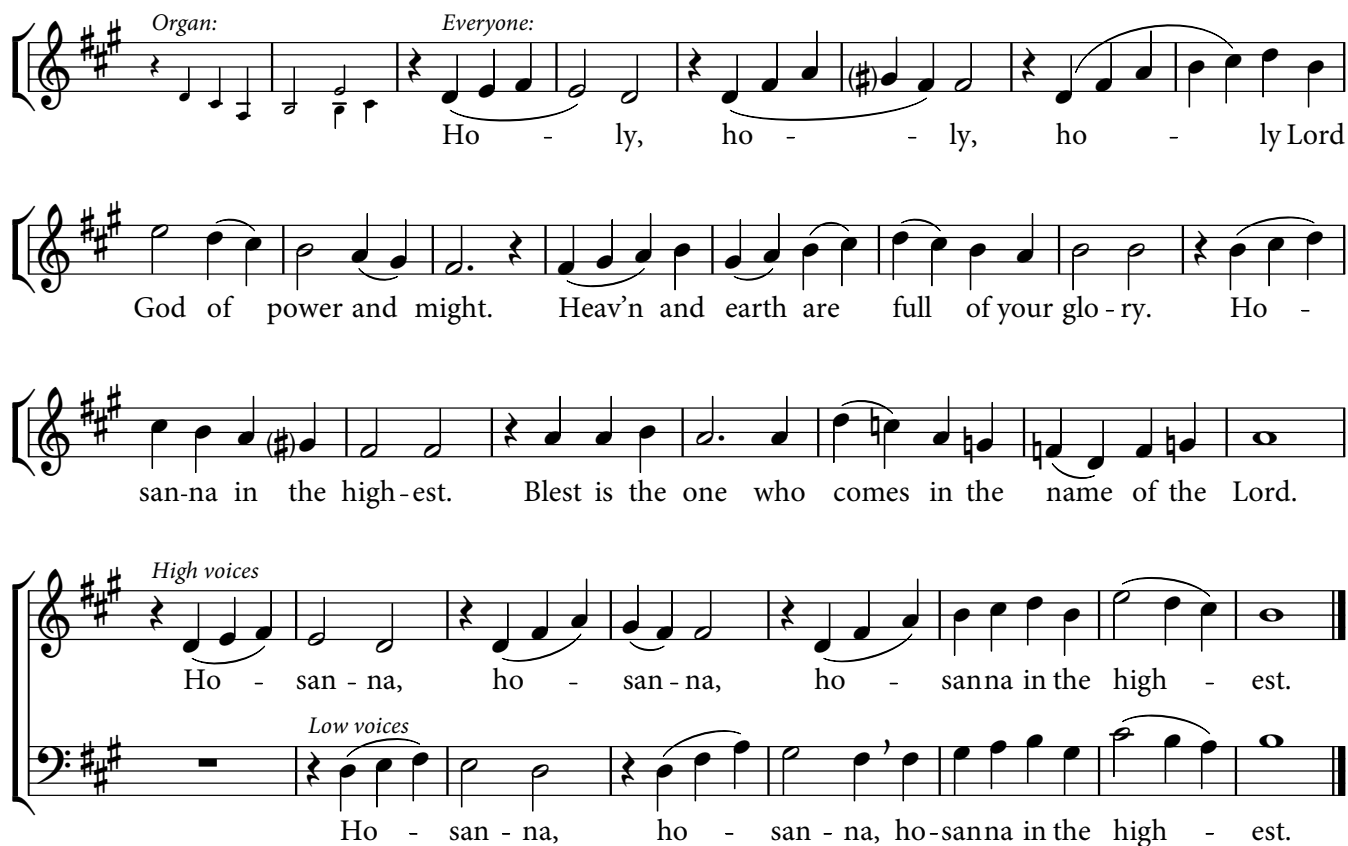
Let us give thanks to the Lord our God. It is right to give God thanks and praise.

*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.

The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.



**All A - MEN.**

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

## THE LORD'S PRAYER

*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 daily bread. Forgive us our sins as we forgive those who sin against us.  
Save us from the time of trial, and de-liver us from e - vil.  
For the kingdom, the power, and the glo ry are yours, now and for ev - er. A - men.

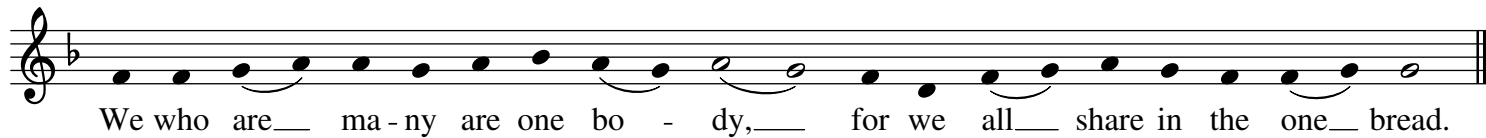
*In silence, the Presider breaks the consecrated bread.*

## THE BREAKING OF THE BREAD *We who are many*

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.*

*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***You are the Christ, O Lord*

Words: William Walsham How; Music: Richard Wayne Dirksen

You are the Christ, O Lord,  
the Son of God most high!  
For ever be adored  
that Name in earth and sky,  
in which, though mortal strength may fail,  
the saints of God at last prevail.

Oh! Peter was most blest  
with blessedness unpriced,  
who, taught of God, confessed  
the Godhead in the Christ!  
For of your Church, Lord you made known  
this saint a true foundationstone.

**HYMN 312***Strengthen for service, Lord ♦ The Hymnal 1982**Malabar*

*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.

Before concluding the service, we give thanks to God for the gifts received, and the Presider pronounces a blessing in God's name upon the assembly. A closing hymn and the dismissal conclude the liturgy.

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

*Bourbon*

#### **DISMISSAL**

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

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

**VOLUNTARY** *Fanfare and Chorale*

Calvin Fuller

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

The Rev. Canon Dr. Marda Steedman Sanborn

## **ASSISTING LAY MINISTER**

Peter Snyder

## **EUCCHARISTIC MINISTERS**

James Davidson, Amy Gardner, Adrienne Hubbard, Kevin Johnson,  
The Rev. Canon Richard C. Weyls, Jen Younggren

## **SACRISTAN**

Hannah Hochkeppel

## **ALTAR GUILD**

Sharon Ferguson, Ashley Hedeem

## **VERGERS**

Rose Hazard, Erik Donner

## **ACOLYTES**

Kevin Johnson, Hilary McLeland-Wieser, Timothy Shore, Alexander Snow, Jen Younggren

## **GREETERS**

Mary Frederick, Carolyn White

## **USHERS**

John McLaughlin | Wayne Duncan, Jay Quarterman

## **OBLATION BEARERS**

Nancy George, Carrie Kahler

## **LAND ACKNOWLEDGMENT**

Carmen Brady

## **LECTORS**

Vicki Greenbaum, Kathy Minsch

## **INTERCESSOR**

Michael Perera

## **SOUND BOARD**

Michael Seewer

## **LIVESTREAM**

Christopher Brown

## **FLOWER MINISTRY**

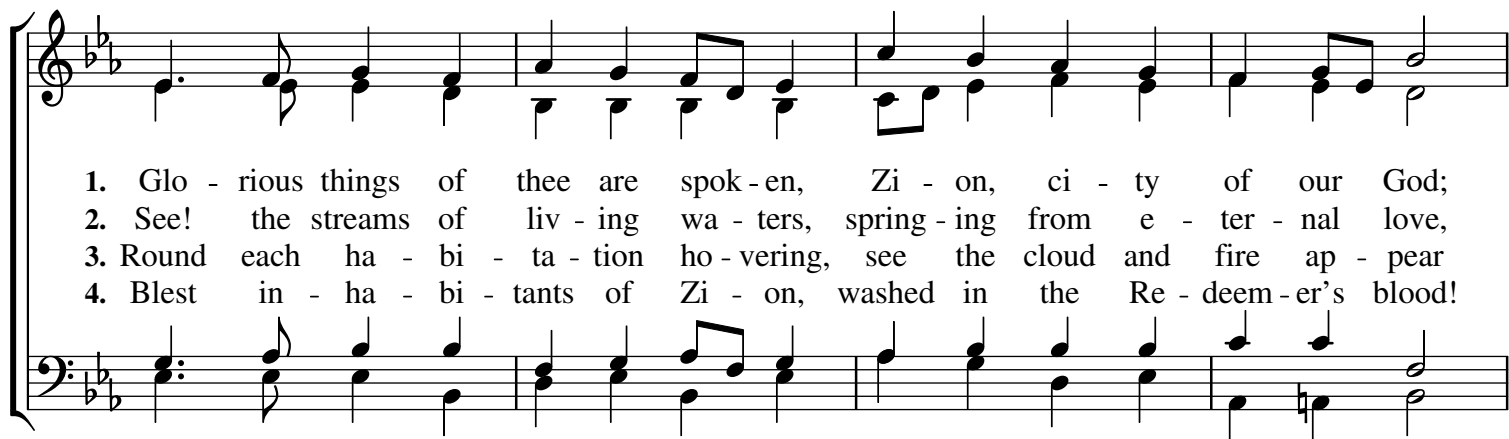
Eliza Davidson, Beatrix Roemheld-Hamm, Kathryn Shipper, Carlos Vargas

## **MUSICIANS**

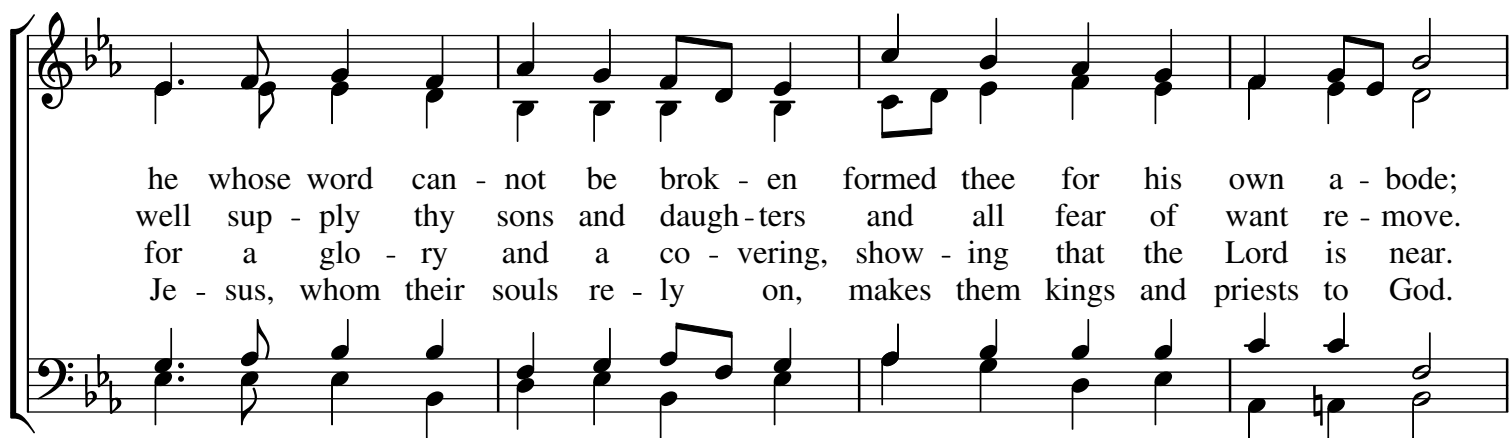
The Cathedral Choir, Canon Michael Kleinschmidt, *conducting*;  
John Stuntebeck and Michael Kleinschmidt, *organists*

*Music under copyright is reprinted by permission under OneLicense.net #A-706820*

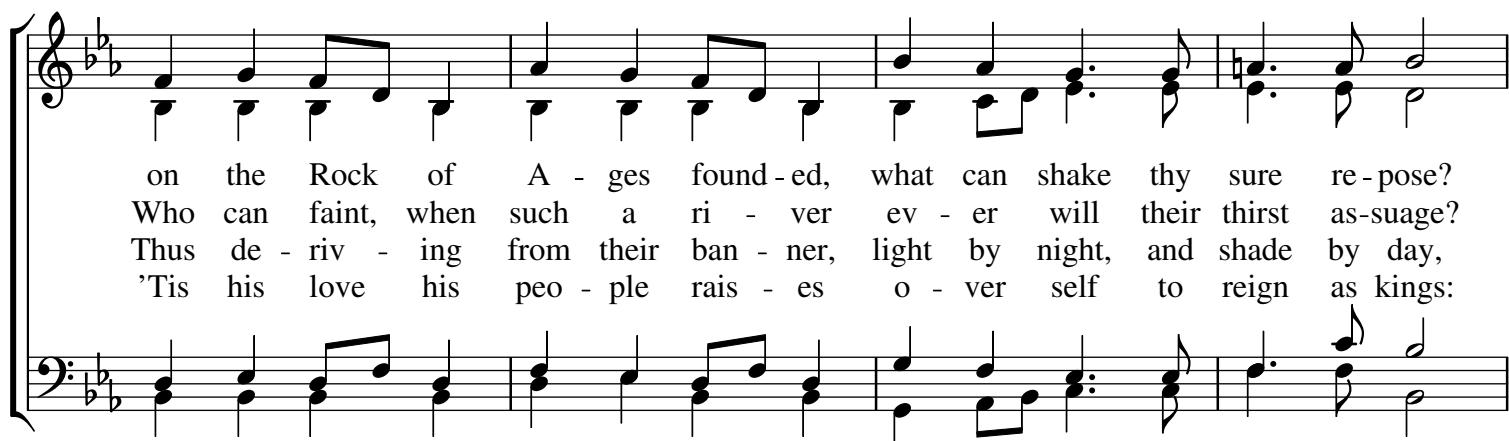




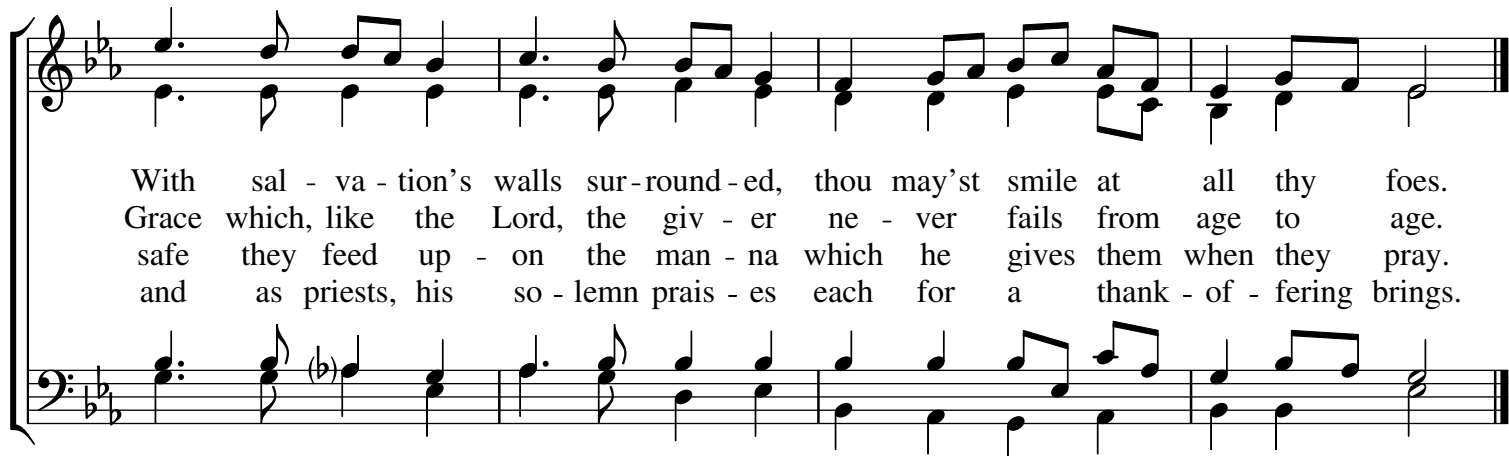
1. Glo - rious things of thee are spok - en, Zi - on, ci - ty of our God;  
 2. See! the streams of liv - ing wa - ters, spring - ing from e - ter - nal love,  
 3. Round each ha - bi - ta - tion ho - vering, see the cloud and fire ap - pear  
 4. Blest in - ha - bi - tants of Zi - on, washed in the Re - deem - er's blood!



he whose word can - not be brok - en formed thee for his own a - bode;  
 well sup - ply thy sons and daugh - ters and all fear of want re - move.  
 for a glo - ry and a co - vering, show - ing that the Lord is near.  
 Je - sus, whom their souls re - ly on, makes them kings and priests to God.

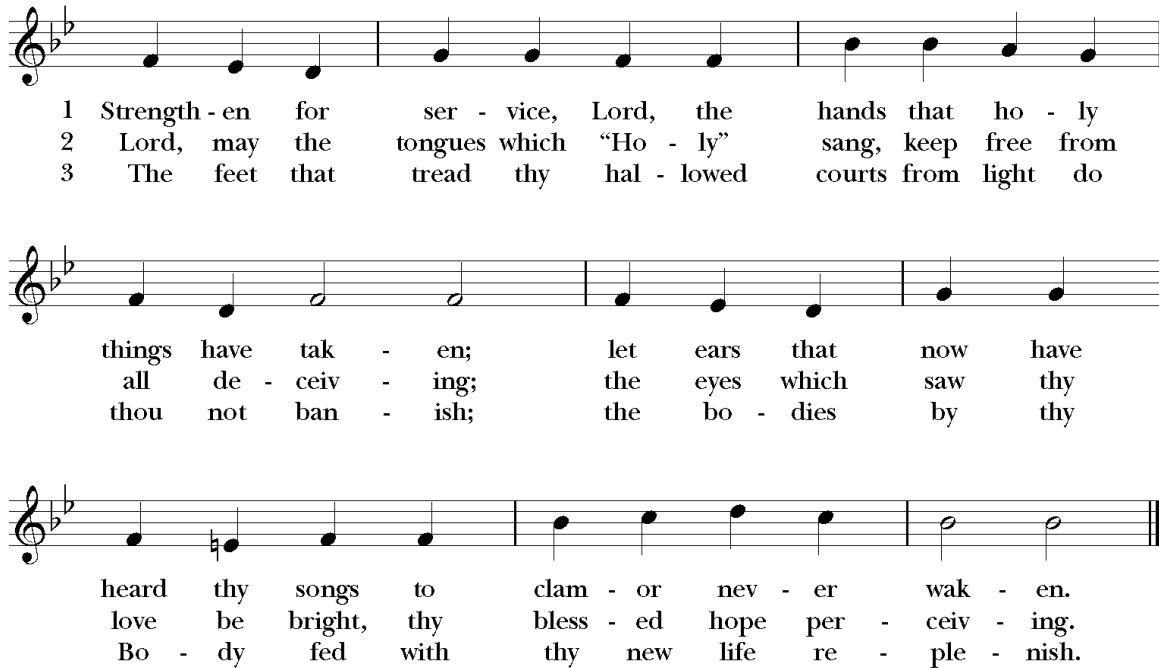


on the Rock of A - ges found - ed, what can shake thy sure re - pose?  
 Who can faint, when such a ri - ver ev - er will their thirst as - suage?  
 Thus de - riv - ing from their ban - ner, light by night, and shade by day,  
 'Tis his love his peo - ple rais - es o - ver self to reign as kings:



With sal - va - tion's walls sur - round - ed, thou may'st smile at all thy foes.  
 Grace which, like the Lord, the giv - er ne - ver fails from age to age.  
 safe they feed up - on the man - na which he gives them when they pray.  
 and as priests, his so - lemn prais - es each for a thank - of - fering brings.

The Hymnal 1982 - #312 Strengthen for service, Lord, the hands



1 Strength - en for ser - vice, Lord, the hands that ho - ly  
 2 Lord, may the tongues which "Ho - ly" sang, keep free from  
 3 The feet that tread thy hal - lowed courts from light do

things have tak - en; let ears that now have  
 all de - ceiv - ing; the eyes which saw thy  
 thou not ban - ish; the bo - dies by thy

heard thy songs to clam - or nev - er wak - en.  
 love be bright, thy bless - ed hope per - ceiv - ing.  
 Bo - dy fed with thy new life re - ple - nish.

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- 1 Strengthen for service, Lord, the hands  
 that holy things have taken;  
 let ears that now have heard thy songs  
 to clamor never waken.
- 2 Lord, may the tongues which "Holy" sang,  
 keep free from all deceiving;  
 the eyes which saw thy love be bright,  
 thy blessed hope perceiving.
- 3 The feet that tread thy hallowed courts  
 from light do thou not banish;  
 the bodies by thy Body fed  
 with thy new life replenish.

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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