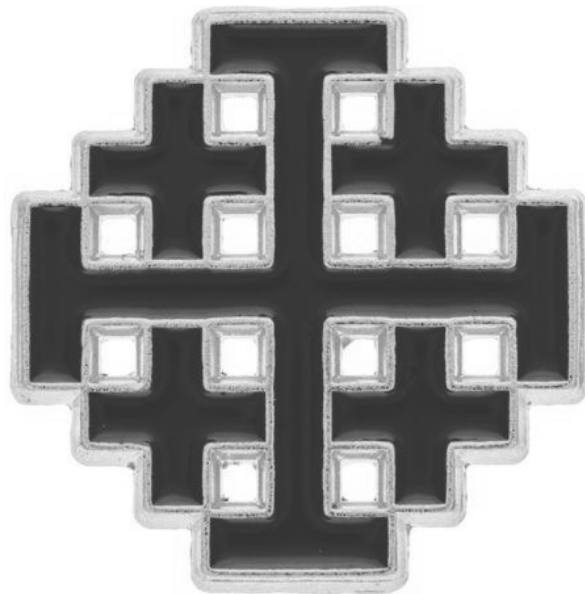


# THE HOLY EUCHARIST

## SECOND SUNDAY IN LENT

March 16, 2025

8 & 10 AM



## WELCOME

### **Welcome to worship at St. Margaret's!**

Wherever you are on your spiritual journey, you are always welcome here. If you are new to St. Margaret's, we invite you to fill out the Welcome Card in front of you and place it in the offering plate.

Hearing devices are available in the Foyer.

All are invited to join us in Karns Hall following the service for coffee and fellowship.

For your security, at the beginning of the service all downstairs entrances are locked. We ask that you enter through the front doors if you arrive after the service begins.

## ABOUT THE LITURGY

As Episcopalians, we express our love for God through our worship and it lies at the heart of who we are at St. Margaret's. Our Liturgy, including the patterns, words, and actions are one of the blessings of our faith. We invite you to participate as you are comfortable by responding and reading in unison the bolded text and to stand for portions of the liturgy as you are able.

## CHILD CARE

Professional childcare is available every Sunday. Godly Play, our children's Sunday School program, is offered the first Sunday of every month.

## QUESTIONS?

Please ask. Ushers and Greeters are happy to answer your questions.

## LAND ACKNOWLEDGEMENT

St. Margaret's Episcopal Church is on the ancestral lands of the Cahuilla Tribes of the Coachella Valley.

We acknowledge with respect the Cahuilla people as the Original Peoples of this land.

We lament the history of colonization, dispossession and cultural degradation which the Cahuilla Tribes and all indigenous peoples have endured.

We honor the dignity of all Cahuilla people past and present, and seek to restore just relationships between our peoples.

We share with the Cahuilla our appreciation of the beauty and bounty of this land and pledge to care for it.

## OUR MISSION

We spread God's love by actively following Jesus' example for our lives through our journey of faith by radical hospitality and celebrating God through worship and music. We pursue social justice, peace and care for each other and our neighbors, near and far.

## OUR VISION

St. Margaret's is a beacon of hope in our world where we manifest God's love in all we do, where every person we meet encounters God through us.



Please enter the Sanctuary in silence during Lent.

## PRELUDE

Chorale Prelude on *Dunedin*  
Mit freuden zart  
Chorale-Prelude on Leoni's "Yigdal"

David P. Dahl  
Ernst Pepping  
Isadore Freed

*Please stand.*

## HYMN AT THE PROCESSION · 401

The God of Abraham Praise

*Leoni*

## THE OPENING ACCLAMATION

Bless the Lord who forgives all our sins;  
**God's mercy endures forever.**

*Presider*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

## THE CONFESSION

Let us confess our sins against God and our neighbor.

**Most merciful God, 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 then announces the good news of forgiveness.*

## KYRIE · S-96

Franz Schubert, arr. Richard Proulx

Lord, have mer - cy. Lord, have mer - cy.  
Christ, have mer - cy. Christ, have mer - cy.  
Lord, have mer - cy. Lord, have mer - cy.  
Lord, have mer - cy, have mer - cy.

The Collect is the prayer designated for each Sunday that “collects” the theme of the day or season of the Church year. It summarizes the attributes of God

## THE COLLECT OF THE DAY

God be with you.

**And also with you.**

Let us pray.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

*Please be seated.*

The first reading is always taken from the Jewish Scriptures.

## THE FIRST LESSON A reading from the book of Genesis (15:1-12, 17-18).

The word of the Lord came to Abram in a vision, “Do not be afraid, Abram, I am your shield; your reward shall be very great.” But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” And Abram said, “You have given me no offspring, and so a slave born in my house is to be my heir.” But the word of the Lord came to him, “This man shall not be your heir; no one but your very own issue shall be your heir.” He brought him outside and said, “Look toward heaven and count the stars, if you are able to count them.” Then he said to him, “So shall your descendants be.” And he believed the Lord; and the Lord reckoned it to him as righteousness. Then he said to him, “I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess.” But he said, “O Lord God, how am I to know that I shall possess it?” He said to him, “Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon.” He brought him all these and cut them in two, laying each half over against the other; but he did not cut the birds in two. And when birds of prey came down on the carcasses, Abram drove them away. As the sun was going down, a deep sleep fell upon Abram, and a deep and terrifying darkness descended upon him. When the sun had gone down and it was dark, a smoking fire pot and a flaming torch passed between these pieces. On that day the Lord made a covenant with Abram, saying, “To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates.”

Here ends the reading.

Psalms are Hebrew hymns originally meant to be sung. The antiphon, or response, is sung first by the choir then repeated by the congregation and as noted. Verses are sung by the choir.

PSALM · 27

James Turle



Hear-ken to my voice, O God; have mer-cy on me and an-swer me.

God is my light and my salvation;  
whom then shall I fear?

God is the strength of my life;  
of whom then shall I be afraid?

When evildoers came upon me to eat up my flesh,  
it was they, my foes and my adversaries, who stumbled and fell.

Though an army should encamp against me,  
yet my heart shall not be afraid;

And though war should rise up against me,  
yet will I put my trust in God. **Antiphon**

One thing have I asked of you, O God;  
one thing I seek:

that I may dwell in your house all the days of my life,  
To behold your fair beauty, O God,  
and to seek you in your temple.

For in the day of trouble you shall keep me safe in your shelter;  
you shall hide me in the secrecy of your dwelling  
and set me high upon a rock.

Even now you lift up my head  
above my enemies round about me. **Antiphon**

Therefore I will offer in your dwelling an oblation  
with sounds of great gladness;

I will sing and make music to you.

Hearken to my voice, O Most High, when I call;  
have mercy on me and answer me.

You speak in my heart and say, "Seek my face."  
Your face, O God, will I seek.

Hide not your face from me,  
nor turn away your servant in displeasure. **Antiphon**

You have been my helper; cast me not away;  
do not forsake me, O God of my salvation.

Though my father and my mother forsake me,  
you will sustain me.

Show me your way, O God,  
lead me on a level path, because of my enemies.

Deliver me not into the hand of my adversaries,  
for false witnesses have risen up against me,  
and also those who speak malice.

What if I had not believed  
that I should see the goodness of my God  
in the land of the living!

O tarry and await God's pleasure;  
be strong, and let your heart take comfort;  
wait patiently for God. **Antiphon**

## THE SECOND LESSON A reading from Paul's letter to the Philippians (3:17-4:1)

Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us. For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things. But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself. Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

Here ends the reading.

*Please stand.*

## HYMN AT THE GOSPEL

8:00 401 · The God of Abraham Praise

*Leoni*

10:00 455 · O Love of God, How Strong and True

*Dunedin*

This reading comes from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of Christ. We stand now to show the importance placed on Jesus' words and actions.

## THE HOLY GOSPEL

✠ The Holy Gospel of our Savior Jesus Christ according to Luke (13:31-35).

**Glory to you, Lord Christ.**

Some Pharisees came and said to Jesus, "Get away from here, for Herod wants to kill you." He said to them, "Go and tell that fox for me, 'Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.' Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you. And I tell you, you will not see me until the time comes when you say, 'Blessed is the one who comes in the name of the Lord.'"

The Gospel of the Lord.

**Praise to you, Lord Christ.**

*Please be seated.*

## THE SERMON

The Rev. Andrew Butler

*Please stand.*

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, this creed reflects what Christians believe regarding the relationship between the Father, Son, and the Holy Spirit: The Holy Trinity. The word "catholic" in this context is to be understood as universal.

## THE NICENE CREED

*Deacon*

Let us affirm our faith in the words of the Nicene Creed.

**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, was incarnate of the Holy Spirit and the Virgin Mary and became truly human.**

**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, who with the Father and the Son is worshiped and glorified, who 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.**

## PRAYERS OF THE PEOPLE

*Intercessor*

Father, we pray for your holy catholic Church;

**That we all may be one.**

Grant that every member of the Church may truly and humbly serve you;

**That your Name may be glorified by all people.**

We pray for Sean and Susan, our bishops, Andrew, Patricia, and David our clergy;

**That they may be faithful ministers of your Word and Sacraments.**

We pray for all who govern and hold authority in the nations of the world, especially Donald, our president;

**That there may be justice and peace on the earth.**

Give us grace to do your will in all that we undertake;

**That our works may find favor in your sight.**

Have compassion on those who suffer from any grief or trouble;

**That they may be delivered from their distress.**

*Please pray for those whom we know and love:*

*Colby N., Steve H., Tammy A., Zoe A., Russ G., Marlene G., Vicky K., Kay W., Karla, Jim H. Cash, Peggy D., Curt G., Thom A., Yarden, Bibas Family, Sam, Timothy, Phyllis, Steven, Bob B., Johnnie T., Ed T., Diane L., John Mc. C., Soland Mc. C., Burt G., Lori J., Karen S., La Shonda G., Helen G., Hermina, Gretchen H., Celeste, Betty H., Jane D., Margaret H., Margaret P., Joyce D., Lin, Meredith, Betty L, Betsy S., Andre R., Raquel M., Josie L., Joyce S., Yolanda De B., Sara S., Jane S., Charlotte S., Michael W., Judy H., Pope Francis.*

Give to the departed eternal rest.

**Let light perpetual shine upon them.**

*We remember those who have died:*

*The Rev. Roger Douglas, Robert Jaunich, Roger Dash, Rick Martin, Matthew Stone, Angelo Inno Merucci, Edward Arcui.*

We praise you for your saints who have entered into joy;

**May we also come to share in your heavenly kingdom.**

*Presider*

Hasten, O God, the coming of your kingdom; and grant that we your servants, who now live by faith, may with joy behold your Son at his coming in glorious majesty; even Jesus Christ, our only Mediator and Advocate. **Amen.**

The passing of the Peace of Christ is one of the Church's most ancient liturgical practices and is a tangible reminder that we're not in this alone in this life because Christ calls us into community.

Feel free to extend Christ's peace to those around you in any way you feel comfortable.

## **THE PEACE OF CHRIST**

The peace of Christ be always with you.

**And also with you.**

*Please be seated.*

## **THE WELCOME**

We now prepare for the mystery and miracle of Holy Communion. At the offertory, we gratefully return to God a portion of what God has given us, symbolically in the bread and wine, and in the money we give.

## **THE OFFERTORY**



## OFFERTORY ANTHEM

Lord, Who Has Formed Me

Music: Philip Godfrey  
Words: George Herbert

Lord, who hast formed me out of mud, and hast redeemed me through thy blood, and sanctified me to do good; purge all my sins done heretofore: for I confess my heavy score, and I will strive to sin no more. Enrich my heart, mouth, hands in me, with faith, with hope, with charity; that I may run, rise, rest with thee.

*Please stand.*

PRESENTATION HYMN · 380, stanza 3

*Old 100th*

**Praise God from whom all blessings flow; Praise Him all creatures here below;  
Praise Him above, ye heavenly host: Creator, Christ and Holy Ghost. Amen.**

In the Great Thanksgiving, we 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, recalls Jesus' actions at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood.

## THE GREAT THANKSGIVING

The musical notation consists of three staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff is for the Presider and the second and third staves are for the People. The lyrics are: "God be with you. And al-so with you. Lift up your hearts. We lift them to the Lord. Let us give thanks to the Lord our God. It is right to give God thanks and praise."

*Presider*                      *People*  
God be with you. And al-so with you.

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

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

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again. 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:

Ho - ly, ho - ly, ho - ly Lord. God of power and  
 might, Ho - ly, ho - ly, ho - ly Lord, God of  
 power and might, hea - ven and earth are full,  
 full of your glo - ry. Ho - san - na in the high -  
 est. Ho - san - na in the high - est. Bless - ed is he who  
 comes in the name of the Lord. Ho - san - na  
 in the high - est. Ho - san - na in the high - est.

The all capital letter "Great Amen" at the end is the "people's prayer" that concludes the Eucharistic prayer, emphasizing the assent of the people to the words spoken on their behalf by the presider.

### *Presider continues*

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ 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 he 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, according to his command, O God,

**We remember his death, We proclaim his resurrection, We await his coming in glory;**

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being ✠ sanctified by the Holy Spirit.

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

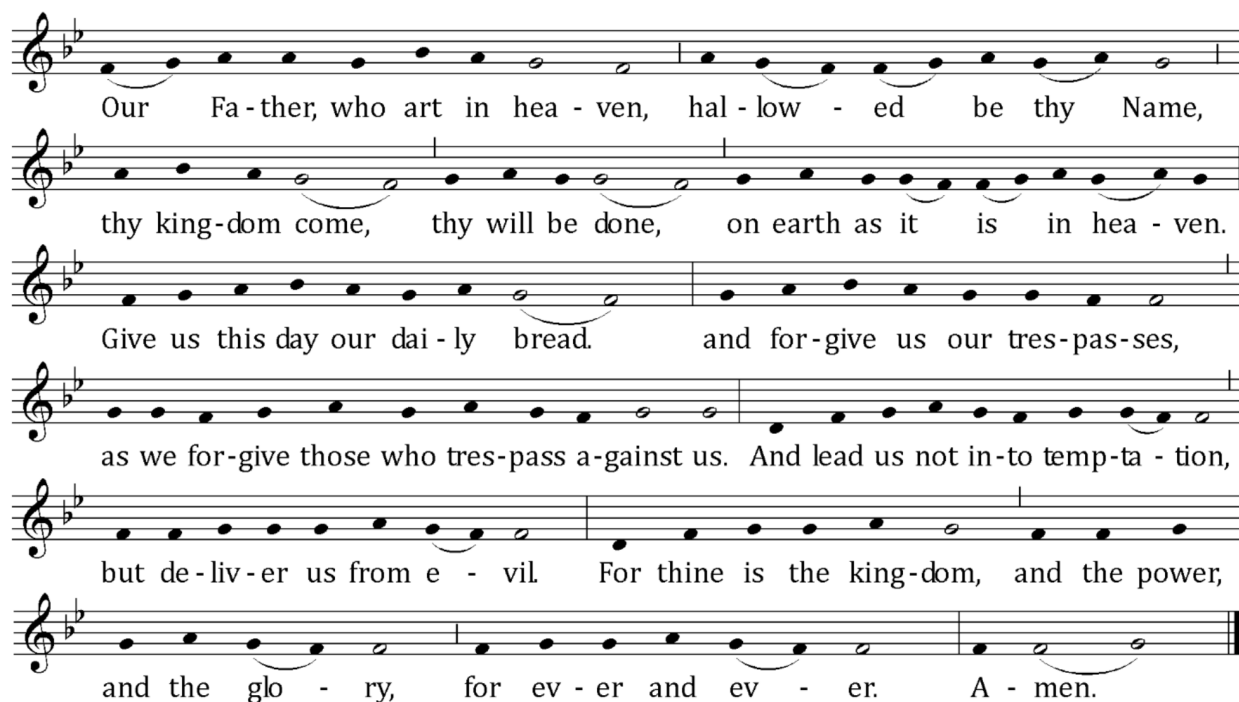
By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever. **AMEN.**

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

### THE LORD'S PRAYER · S 119

Plainsong; adapt. Charles Winfred Douglas

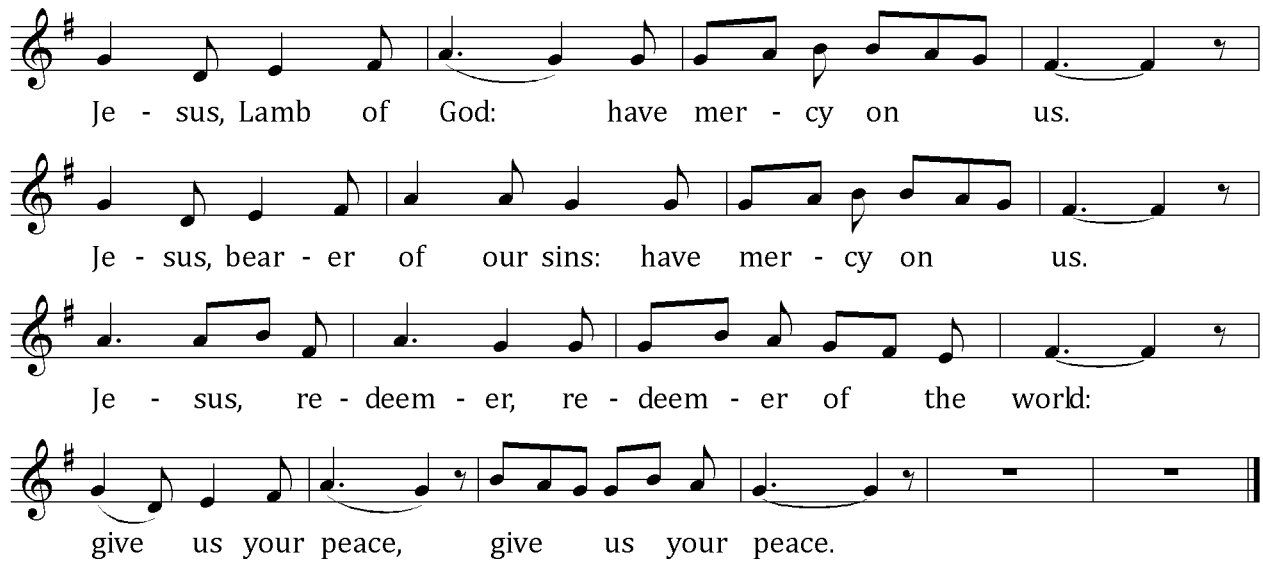
As our Savior Christ has taught us, we are bold to say:



Our Fa-ther, who art in hea - ven, hal - low - ed be thy Name,  
thy king-dom come, thy will be done, on earth as it is in hea - ven.  
Give us this day our dai - ly bread. and for-give us our tres-pas-ses,  
as we for-give those who tres-pass a-gainst us. And lead us not in-to temp-ta - tion,  
but de-liv-er us from e - vil For thine is the king-dom, and the power,  
and the glo - ry, for ev - er and ev - er. A - men.

### THE BREAKING OF THE BREAD

Christ our Passover is sacrificed for us;  
**Therefore let us keep the feast.**



Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

## THE INVITATION TO HOLY COMMUNION

The Gifts of God for the People of God.

*All are invited to receive Holy Communion at St. Margaret's by processing to the center aisle, at the usher's direction, and then return to your pew by way of the side aisles. A host will be placed in your hands and you may either drink from the chalice or carefully intinct (dip) the host into the wine. A full Communion is made when you receive either the host or the wine. Request a gluten-free host, if needed. You may stand or kneel when receiving at the altar rail. If you'd simply prefer a blessing, please make your way to one of the ordained clergy and cross your hands over your chest.*

## COMMUNION ANTHEM

Hide Not Thou Thy Face

Music: Richard Farrant

Words: from Psalm 27

Hide not thou thy face from us, O Lord, and cast not off thy servant in thy displeasure; for we confess our sins unto thee, and hide not our unrighteousness. For thy mercy's sake deliver us from all our sins

*Please stand.*

## COMMISSIONING OF EUCHARISTIC VISITORS

*Deacon*

In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

**We who are many are one body, because we all share one bread, one cup.**

## THE POSTCOMMUNION PRAYER

**Eternal God, heavenly Father, 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.**

## THE BLESSING ✠

### HYMN AT THE CLOSING · 598

Lord Christ, When First Thou Cam'st to Earth

*Mit freuden zart*

### THE DISMISSAL

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

*People* **Thanks be to God.**

### POSTLUDE

Fugue sur les jeux d'anches (2<sup>nd</sup> Kyrie, *Mass for the Parishes*)

François Couperin

*During Lent, please refrain from applause following the Postlude.*



### TODAY'S WORSHIP LEADERS

The Rev. Andrew Butler (8am), The Rev. David Burgdorf (10am), *Presider*

The Rev. Andrew Butler, *Preacher*

The Rev. David Sims, *Deacon*

Douglas Leightenheimer, *Music Director & Organist*

*Verger:* Thom Allen | *Acolytes:* Karen Dobbins, Jasmine Ferrer

*Lectors:* (8am) Dick Jensen, (10am) Kathy Moawad, Helen Dolph, Dave Mueh

*Eucharistic Ministers:* (8am) Robin Nugent (10am) Kathleen Dale, Lenny Dobbins, Samantha Hirsch, Jan Romerdahl, Steven Smith | *Prayer Station:* (10am) George Lynch | *Ushers:* (8am) Jeanne Hopkins,

Joanne Kennedy, (10am) John Buchanan, Michael Stanley, Brad Stevens, Karen Weiseth

*Greeters:* (8am) Bob Kimball, (10am) Scott McCabe, George Person, Jerry Woelfel

*Camera Operator:* Eric McLaughlin | *Altar Guild:* (8am) Diane Crawford, (10am) Robin Matteson, Bill Rowe | *Sunday Vestry Host:* Doug Galt



### BIRTHDAYS THIS WEEK

**16** Jim Hatfield **19** Scott Britain **20** David Eichner, Katherine Russell **21** Chris Stevens, Nancy Sue Wallace **22** Michael Fletcher, Tom Frederick, Joanne Kennedy

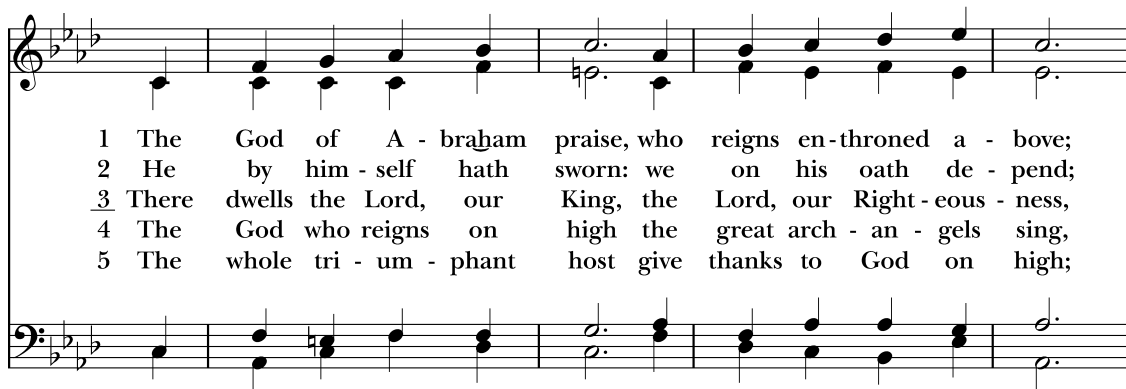
### ANNIVERSARIES THIS WEEK

**22** Zachary & Lauren Roberts

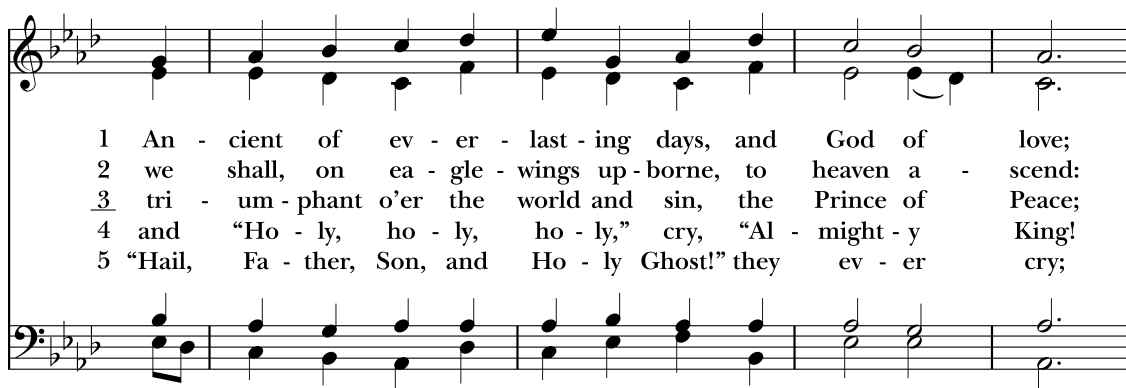
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## The God of Abraham Praise

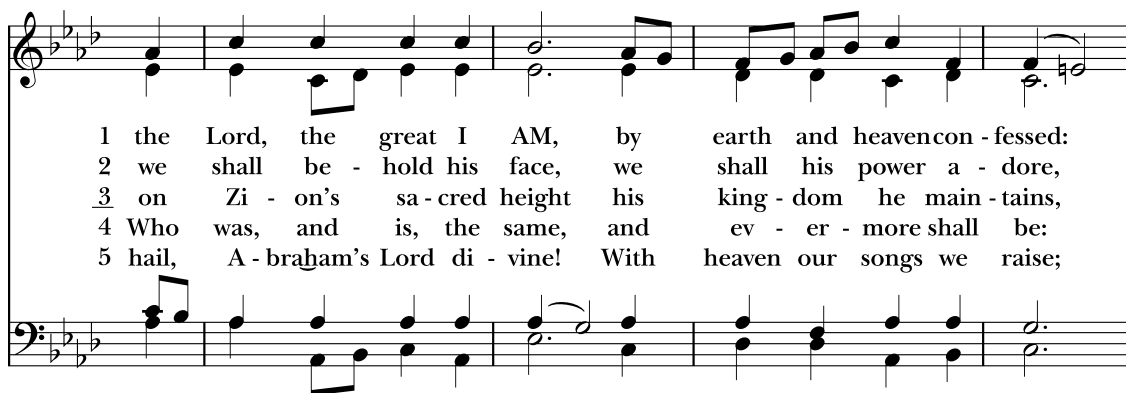
Leoni



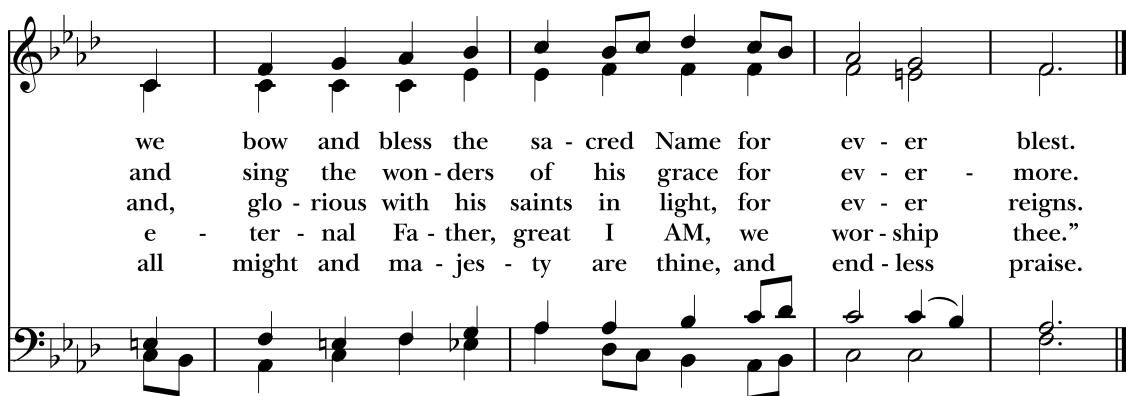
1 The God of A - braham praise, who reigns en - throned a - bove;  
 2 He by him - self hath sworn: we on his oath de - pend;  
 3 There dwells the Lord, our King, the Lord, our Right - eous - ness,  
 4 The God who reigns on high the great arch - an - gels sing,  
 5 The whole tri - um - phant host give thanks to God on high;



1 An - cient of ev - er - last - ing days, and God of love;  
 2 we shall, on ea - gle - wings up - borne, to heaven a - scend:  
 3 tri - um - phant o'er the world and sin, the Prince of Peace;  
 4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!  
 5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;



1 the Lord, the great I AM, by earth and heaven con - fessed:  
 2 we shall be - hold his face, we shall his power a - dore,  
 3 on Zi - on's sa - cred height his king - dom he main - tains,  
 4 Who was, and is, the same, and ev - er - more shall be:  
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;



we bow and bless the sa - cred Name for ev - er blest.  
 and sing the won - ders of his grace for ev - er - more.  
 and, glo - rious with his saints in light, for ev - er reigns.  
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."  
 all might and ma - jes - ty are thine, and end - less praise.

# HYMN AT THE GOSPEL · 455

## O Love of God, How Strong and True

*Dunedin*



1 O Love of God, how strong and true, e - ter - nal  
2 O wide - em - brac - ing, won - drous Love, we read thee  
3 We read thee best in him who came to bear for  
4 We read thy power to bless and save e'en in the



and yet ev - er new; un - com - pre - hend - ed and un -  
in the sky a - bove; we read thee in the earth be -  
us the cross of shame, sent by the Fa - ther from on  
dark - ness of the grave; still more in re - sur - rec - tion



bought, be - yond all know - ledge and all thought.  
low, in seas that swell and streams that flow.  
high, our life to live, our death to die.  
light we read the full - ness of thy might.

Words: Horatius Bonar (1808-1889)

Music: *Dunedin*, Vernon Griffiths (b. 1894)

LM

HYMN AT THE CLOSING · 598

Lord Christ, When First Thou Cam'st to Earth

*Mit freuden zart*



1 Lord Christ, when first thou cam'st to earth, up - on a cross they  
 2 O awe - ful Love, which found no room in life where sin de -  
 3 New ad - vent of the love of Christ, shall we a - gain re -  
 4 O wound-ed hands of Je - sus, build in us thy new cre -



bound thee, and mocked thy sav - ing king - ship then  
 nied thee, and, doomed to death, must bring to doom  
 fuse thee, till in the night of hate and war  
 a - tion; our pride is dust, our vaunt is stilled,



by thorns with which they crowned thee: and still our wrongs  
 the powers which cru - ci - fied thee, till not a stone  
 we per - ish as we lose thee? From old un - faith  
 we wait thy rev - e - la - tion: O love that tri -



may weave thee now new thorns to pierce that  
 was left on stone, and all those na - tions'  
 our souls re - lease to seek the king - dom  
 umphs o - ver loss, we bring our hearts be -



stead - y brow, and robe of sor - row round thee.  
 pride, o'er-thrown, went down to dust be - side thee!  
 of thy peace, by which a - lone we choose thee.  
 fore thy cross, to fi - nish thy sal - va - tion.

Words: Walter Russell Bowie (1882-1969), alt.

Music: *Mit Freuden zart*, melody from "Une pastourelle gentille," 1529; adapt. *Pseaumes cinquante de David*, 1547, and *Kirchengeseng darinnen die Heubtarticke des Christlichen Glaubens gefasset*, 1566