



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON
LIVE-STREAMED LITURGY
DURING CATHEDRAL CLOSURE

HERITAGE SUNDAY

A SERVICE OF MORNING PRAYER
ON THE SEVENTH SUNDAY OF EASTER

May 24, 2020

11:00 AM



To all members of the Saint Mark's Cathedral community, and visitors and guests near and far, welcome to Saint Mark's Cathedral's very special livestream-only service of Morning Prayer. Please join in singing the hymns, saying the responses, and participating in the prayers fully, even while unable to be present in the cathedral for a time.

Today we celebrate "Heritage Sunday," a day on which we give thanks with special intention for all those who, through their faithful witness and presence in this place, laid down a legacy which we enjoy today. The names of some are lost to history; others are secure in the lore of the place.

Many are here among us today, and they continue to inspire and lead us by word and example. Our preacher today is The Rev. Frederick Northup, who served as the fifth Dean of Saint Mark's Cathedral, 1988–1998.

*The liturgy today draws on historical elements of worship services that our forebears would have used in their day. The public service of Morning Prayer (Matins), as it was first formulated in English by Thomas Cranmer, and as it has come down to us through the chain of editions of **The Book of Common Prayer**, is very much a part of our liturgical heritage. In fact, for generations of Episcopalians and other Anglicans, Morning Prayer—and not the Holy Eucharist—was the most common liturgical celebration on the Lord's Day, a practice which continued into the twentieth century. The shaded boxes offer commentary on the elements of this service as a way to assist us in connecting both with the liturgy, and with all those who have gone before us, in the mystical communion of saints, even here in our own time.*

Please reach out to the cathedral—through whatever channel is convenient for you—to share what this experience was like for you, and how we might make it better. More information about the cathedral's continuing activities during this time of closure may be found at saintmarks.org.

ANNOUNCEMENTS

A Special Virtual Coffee Hour for Heritage Sunday

Begins immediately following the liturgy.

Immediately following the Sunday morning worship service there will be a special coffee hour over Zoom, to which a large number of special guests have been invited. All are welcome! Note that for this Sunday only, a different Zoom link will be used. If you have not already received the link, please email Peter McClung at petercamfan@gmail.com. Include a few words about your connection to Saint Mark's.

Trying Times: Stress, Anxiety, Depression and Grief—How to Tell the Difference

A Webinar with Shelley Mackaman, PhD, and Wayne Duncan, PhD

This afternoon Sunday, May 24, 3 p.m., via Zoom.

Dr. Shelley Mackaman and Dr. Wayne Duncan will offer timely and important information for people of all ages. Dean Steve Thomason will moderate the webinar. All are welcome and encouraged to attend. *Program is free but registration is required; visit saintmarks.org/tryingtimes to register.*

Celebrating the Feast of Pentecost

Next Sunday, May 31.

Pentecost is Church's great feast of the Holy Spirit, marking "the birthday of the Church." Next Sunday's 11 a.m. livestreamed liturgy will contain several very special elements you won't want to miss. In addition, you are invited to engage in a number of practices to help you fully participate in the celebration from home, including redecorating your Home Altar, wearing red on Sunday, and more. If you are on the cathedral email list, watch your inbox later this week, and check out saintmarks.org/pentecost2020 to read all about it.

Much more is happening in this place! To learn about other offerings, and to sign up for emails and newsletters, please visit saintmarks.org/newsletter.

THE ENTRANCE RITE

PRELUDE *Præludium in D*, BuxWV 139

Dieterich Buxtehude (1637–1707)

11:00 A.M. ♦ **WELCOME**

As the opening hymn is introduced, all rise as able.

HYMN

When morning gilds the skies

TUNE: *Laudes Domini*

1. When morn-ing gilds the skies, my heart, a - wak-ing, cries, may
 2. When mirth for mu - sic longs, this is my song of songs: may
 3. No love-lier an - ti - phon in all high heaven is known than,
 4. Ye na-tions of man - kind, in this your con-cord find: may
 5. Sing, suns and stars of space, sing, ye that see his face, sing,

Je - sus Christ be praised! When eve - ning sha-dows fall, this
 Je - sus Christ be praised! God's ho - ly house of prayer hath
 Je - sus Christ be praised! There to the e - ter - nal Word the e -
 Je - sus Christ be praised! Let all the earth a - round ring
 Je - sus Christ be praised! God's whole cre - a - tion o'er, both

rings my cur-few call, may Je - sus Christ be praised!
 none that can com - pare with: Je - sus Christ be praised!
 ter - nal psalm is heard: may Je - sus Christ be praised!
 joy - ous with the sound: may Je - sus Christ be praised!
 now and ev - er - more shall Je - sus Christ be praised!

From 1668 until his death in 1707, the Danish-German organist and composer **Dieterich Buxtehude** was Director of Music of Saint Mary's Church, Lübeck, Germany. The tonal aesthetic and construction of Saint Mark's Flentrop organ are very similar to those of the 17th- and 18th-century organs Buxtehude played. Saint Mark's organ and acoustical environment fit his music like a glove.

In the opening hymn, **When morning gilds the skies**, the phrase "Jesus Christ be praised!" is extolled—among all words, songs, antiphons and prayers—as the ultimate utterance. This pairing of text and tune was first published in 1868 in England's *Hymns Ancient and Modern*. It was introduced to Episcopalians in *The Hymnal* 1892, and became a much-beloved hymn through regular publication in the subsequent *The Hymnal* 1916, *The Hymnal* 1940, and *The Hymnal* 1982, currently in use.

The opening versicle is actually Psalm 51:16, which has introduced Morning Prayer (Matins) since at least the 4th century.

The Doxology that follows (a Trinitarian statement) was added to combat Arianism, a competing form of Christianity that sought to de-emphasize the person of Christ.

The Rule of St. Benedict (Sixth Century) directs that Morning Prayer (Matins) always begin with this delightful psalm of praise, known as *The Venite* after the opening words of the psalm in Latin. Every *Book of Common Prayer* has included a similar directive, beginning with the 1549 publication. The antiphons are scriptural references, adapted seasonally and on certain feast days, to situate the psalm within the rhythms of the liturgical calendar.

PRECES

Book of Common Prayer, p. 80

Officiant Lord, o - pen our lips.

People And our mouth shall proclaim your praise.

All Glory to the Father and to the Son, and to the Holy Spi - rit

as it was in the beginning, is now, and will be for ever. A - men.

Al - le - lu - ia.

The Hymnal 1982 #8-33, © The Church Pension Fund.

THE INVITATORY & PSALTER

THE INVITATORY *Venite*

WORDS: Psalm 95:1-7

Anglican chant by George A. McFarren (1813-1887)

A Cantor introduces the antiphon, all repeat it in unison.

The Choir chants the psalm verses, all repeating the antiphon as indicated.

ANTIPHON:

Alleluia. Christ the Lord has as-cended into heaven: Come let us a-dore him. Al - le - luia.

COME, let us sing to the Lord; *
let us shout for joy to the Rock of our salvation.

- 2 Let us come before his presence with thanksgiving *
and raise a loud shout to him with psalms. **ANTIPHON**
- 3 For the Lord is a great God, *
and a great King above all gods.
- 4 In his hand are the caverns of the earth, *
and the heights of the hills are his also.
- 5 The sea is his, for he made it, *
and his hands have molded the dry land. **ANTIPHON**
- 6 Come, let us bow down, and bend the knee, *
and kneel before the Lord our Maker.
- 7 For he is our God,
and we are the people of his pasture and the sheep of his hand. *
Oh, that today you would hearken to his voice! **ANTIPHON**
Glory to the Father, and to the Son, and to the Holy Spirit, *
as it was in the beginning, is now and will be forever. **ANTIPHON**

Please be seated for the psalm.

PSALMODY Psalm 68:1-10, 33-36

Plainsong, Tone VIII.1



Exsurgat Deus

Cantor [Let God a-] rise, and let his enemies be / scattered; *
let those who hate him / flee before him.

Assembly **Let them vanish like smoke when the wind drives it a- / way; ***
as the wax melts at the fire,
so let the wicked perish at the / presence of God.

Cantor But let the righteous be glad and rejoice before / God; *
let them also be mer- / ry and joyful

Assembly **Sing to God, sing praises to his Name;**
exalt him who rides upon the / heavens; *
YAHWEH is his Name, re- / joice before him!

Cantor Father of orphans, defender of / widows, *
God in his holy / habitation!

Assembly **God gives the solitary a home and brings forth prisoners into / freedom; ***
but the rebels shall live / in dry places.

Cantor O God, when you went forth before your / people, *
when you marched / through the wilderness,

Assembly **The earth shook, and the skies poured down rain,**
at the presence of God, the God of / Sinai, *
at the presence of God, the / God of Israel.

Cantor You sent a gracious rain, O God, upon your in- / heritance; *
you refreshed the land when / it was weary.

Assembly **Your people found their / home in it; ***
in your goodness, O God, you have made pro- / vision for the poor.

Cantor Sing to God, O kingdoms of the / earth; *
sing / praises to the Lord.

Assembly **He rides in the heavens, the ancient / heavens; ***
he sends forth his voice, / his mighty voice.

Cantor Ascribe power to / God; *
his majesty is over Israel;
his strength / is in the skies.

Assembly **How wonderful is God in his holy / places! ***
the God of Israel giving strength
and power to his people! / Blessed be God!

Cantor [Glory to] the Father, and to the / Son, *
and to the / Holy Spirit:

Assembly **As it was in the beginning, is / now ***
and will be for- / ever. Amen.

In the first *Book of Common Prayer* of 1549, Archbishop Cranmer developed a monthly rotation of the psalter which persisted until the 1979 BCP, when it was revised to a seven-week pattern. But all 150 psalms are retained in our Daily Office Lectionary.

Psalm 68 was used in the temple liturgies as a part of public worship. The book of Psalms contains songs of praise, thanksgiving, and lament (public and private), as well as Wisdom psalms, Torah poems, covenant songs, and hymns of royal splendor as expressions of God's blessings.

While the psalter is traditionally attributed to King David (c. 1000-970 BCE), they were, in fact, written across centuries, from 11th to the 5th century BCE, and compiled by temple clergy in Jerusalem after the Babylonian Exile (500 years after the time of David).

THE LESSONS

The early Christians modeled their worship after those of the Jewish synagogue, with Liturgies of the Word including Christian writings as well as Old Testament lections. The canon of Christian scripture was not codified until the 4th century. By the 9th century, it was the custom to read the entire Bible at Matins each year.

Our current Daily Office lectionary, developed in 1943 by General Convention, provides for reading most (but not all) the scriptures over a two-year lectionary cycle.

When Morning Prayer is the principal service on a Sunday, the readings are to be from the Eucharistic Lectionary, as is the case for us today.

LESSON

Acts 1:6-14

READ BY: Elsa "Midge" Bowman
Senior Warden, 2000-2001

WHEN the apostles had come together, they asked Jesus, "Lord, is this the time when you will restore the kingdom to Israel?" He replied, "It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them. They said, "Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven."

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away. When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers. ♦

All rise as able.



CANTICLE *The First Song of Isaiah*

WORDS: Isaiah 12:2-6

MUSIC: Peter R. Hallock (1924-2014)

Organist-Choirmaster & Canon Precentor of Saint Mark's Cathedral, 1951-1991

A Cantor introduces the antiphon, all repeat it.

The Choir chants the psalm verses, all repeating the antiphon as indicated.

The musical score consists of two staves of music in G major (one sharp). The first staff is labeled 'Organ:' and the second 'Everyone:'. The lyrics are: 'Ring out your joy, in-hab - itants of Zi-on; the Ho - ly One of Is - ra-el is in the midst of you.'

Ecce Deus

SURELY, it is God who saves me; *
I will trust in him and not be afraid.

- 2b For the Lord is my stronghold and my sure defense, *
and he will be my Savior. **ANTIPHON**
- 3 Therefore you shall draw water with with rejoicing *
from the springs of salvation.
- 4a And on that day you shall say, *
Give thanks to the Lord and call upon his Name; **ANTIPHON**
- 4b Make his deeds known among the peoples; *
see that they remember that his Name is exalted.
- 5 Sing the praises of the Lord, for he has done great things, *
and this is known in all the world. **ANTIPHON**
- 6 Cry aloud, inhabitants of Zion, ring out your joy, *
for the great one in the midst of you is the Holy One of Israel.
ANTIPHON

Please be seated.

LESSON *1 Peter 4:12-14; 5:6-11*

READ BY: John Hoerster
Senior Warden, 1994-1996

BELOVED, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you.

Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxiety on him, because he cares for you. Discipline yourselves, keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. Resist him, steadfast in your faith, for you know that your brothers and sisters in all the world are undergoing the same kinds of suffering. And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. To him be the power forever and ever. Amen. ♦

When The Rt. Rev. Cabell Tennis was Dean of Saint Mark's Cathedral, in an effort to engage the congregation in the singing of psalms and canticles, he suggested to Peter Hallock that he compose settings such as this one of **The First Song of Isaiah**, in which the congregation sings an antiphon (refrain) repeatedly among the verses sung by the choir. This ingenious method allows the worshiper both to reflect on the words of the canticle, and to participate in singing it. Hallock composed settings of all the psalms and canticles in the lectionary in this style, a collection known as *The Ionian Psalter*.

All rise as able.

Canticles are intended as congregational responses to hearing the scriptures read. This one, *Benedictus es, Domine*, is drawn from a book of the Apocrypha (the collection of writings which some Christian traditions consider part of the Bible, while others do not). It is a variation on Psalm 148, and some scholars believe it was written for the Restoration of temple worship following the Babylonian Exile (6th century BCE). It was included in the 1928 American Book of Common Prayer.

This setting by contemporary English composer John Rutter is well-known to the Saint Mark's community. We sing it regularly at Eucharist as a hymn of praise.

CANTICLE *Benedictus es, Domine*

WORDS: Song of the Three Young Men 29-34
MUSIC: John Rutter (b. 1945)

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 high-ly ex-alt you for ev-er.

3. Glo-ry to you in the splen-dor of your tem-ple; on the throne of your
ma-jesty, glo-ry to you. 4. Glo-ry to you, seat-ed be-tween the
Cher-u-bim; we will praise you and high-ly 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 high-ly ex-alt you for ev-er.

Please be seated.

LESSON *John 17:1-11*

READ BY: Diana Gale
Senior Warden, 1986-1987

JESUS looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

“I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.” ♦

SERMON

The Reverend Frederick B. Northrup
Dean of Saint Mark's Cathedral, 1988-1998



The altar and west wall of the cathedral nave, before and after the renovations of 1996-97.

The **Apostles' Creed** served as the baptismal creed beginning in the late 1st century, and has been employed at Matins since at least the 8th century.

All rise as able.

THE APOSTLES' CREED *chanted by all on a monotone.*

Officiant I believe in God,

All the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

**He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried.**

He descended to the dead.

On the third day he rose again.

He ascended into heaven,

and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,

the holy catholic Church,

the communion of saints,

the forgiveness of sins,

the resurrection of the body,

and the life everlasting. Amen.

THE PRAYERS

SALUTATION & THE LORD'S PRAYER *chanted by all on a monotone.*

Officiant The Lord be with you.

All And also with you.

Officiant Let us pray.

Officiant Our Father,

All who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those who trespass against us.

And lead us not into temptation,

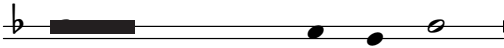
but deliver us from evil.

For thine is the kingdom,

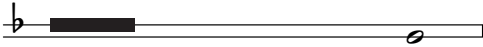
and the power, and the glory,

for ever and ever.

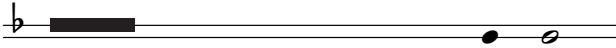
Amen.



Officiant Show us your mer - cy, O Lord;



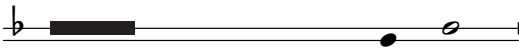
Assembly And grant us your salva - tion.



Officiant Clothe your ministers with right - eousness;



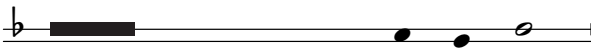
Assembly Let your people sing with joy.



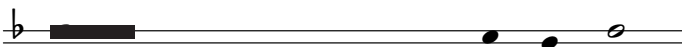
Officiant Give peace, O Lord, in all the world;



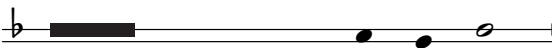
Assembly For only in you can we live in safe - ty.



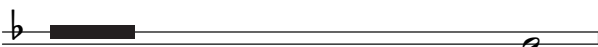
Officiant Lord, keep this nation un - der your care;



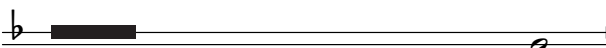
Assembly And guide us in the way of jus - tice and truth.



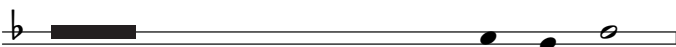
Officiant Let your way be known up - on earth;



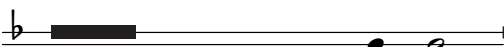
Assembly Your saving health among all na - tions.



Officiant Let not the needy, O Lord, be forgot - ten;



Assembly Nor the hope of the poor be ta - ken a - way.



Officiant Create in us clean hearts, O God;



Assembly And sustain us with your Holy Spi rit.

These **suffrages** (a series of prayerful petitions) find their principal source in the psalms (85:7 and 132:9; 122:7 and 4:8; 67:2, 9:18, 51:11a and 51:12b). They were used in the Sarum Breviary (11th c.), and Cranmer incorporated them into the 1549 BCP.

The 1892 edition of the American BCP reinstated them after a century of prayer books without them, and the 1979 BCP offers a second set of suffrages as an alternative, also drawn from the psalms (p. 55, 98).

This fourth couplet (“Lord, keep this nation under your care...”) does not derive directly from the psalms, although its sentiment is surely there. These are phrases from a prayer “For Peace Among the Nations” (BCP p. 816). That prayer was composed by Bishop Edward Lambe Parsons (1868-1960), Bishop of California, drawing on James 3:18 and Revelation 11:15. It was first included in the 1928 American BCP.

In the Anglican tradition, each Sunday and Feast Day has an appointed **Collect of the Day** (a prayer intended to “collect” all the community’s prayers into one). Today’s makes reference to Christ’s ascension into heaven, which we observed last Thursday (40 days after Easter).

Since 1549, the custom and practice at Morning and Evening Prayer has been to include three collects—the Collect of the Day and two “fixed” collects, the Collect for Peace and the Collect for Grace.

With the 1979 BCP, the officiant may choose from among eight collects, with the final one being a Collect for Mission.

This **Collect for Guidance** is believed to have originated with the Early Church but did not become part of the BCP until the 20th century. You may recognize its opening phrase from Acts 17.

This **Collect for Mission** has been in every BCP since 1549, but its origins are much earlier, with use in the Solemn Collects of Good Friday in 10th-century Gregorian Sacramentaries.

COLLECT FOR THE SEVENTH SUNDAY OF EASTER

Officiant **O** God, the King of glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: Do not leave us comfortless, but send us your Holy Spirit to strengthen us, and exalt us to that place where our Savior Christ has gone before; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting.

All Amen.

A COLLECT FOR GUIDANCE

Officiant **H**EAVENLY Father, in you we live and move and have our being: We humbly pray you so to guide and govern us by your Holy Spirit, that in all the cares and occupations of our life we may not forget you, but may remember that we are ever walking in your sight; through Jesus Christ our Lord.

All Amen.

A COLLECT FOR MISSION

Officiant **A**LMIGHTY and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ.

All Amen.

Please be seated for the anthem.

ANTHEM

The Lord ascendeth up on high

WORDS: Arthur T. Russell (1806–1874)

MUSIC: Michael Praetorius (1571–1621)

The Lord ascendeth up on high,
the Lord hath triumphed gloriously,
in power and might excelling;
the grave and hell are captive led.
Lo! he returns, our glorious Head,
to his eternal dwelling.

The heavens with joy receive their Lord,
by saints, by angel hosts adored;
O day of exultation!
O earth, adore thy glorious King!
His rising, his ascension sing
with grateful adoration!

Our great High Priest hath gone before,
upon his Church his grace to pour;
and still his love he giveth.
O may our hearts to him ascend;
may all within us upward tend
to him who ever liveth!

All rise as able.

PRAYERS OF INTERCESSION

The Officiant offers prayers for the Church and for the whole world.

*The Assembly responds **Amen** at the appropriate times.*

At the conclusion, the Officiant invites all to offer further prayers or thanksgivings, either silently or aloud.

THE GENERAL THANKSGIVING

Book of Common Prayer p. 97

Officiant Almighty God, Father of all mercies,
All **we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. Amen.**

The **General Thanksgiving** was composed by Bishop Edward Reynolds of Norwich (1599–1676), but he found inspiration for it from a prayer written by Queen Elizabeth for her private prayers and later published. This prayer expresses thanks to God as Creator, Preserver, and Redeemer. Scriptural references include Colossians 1:27, Psalm 51:15, and Luke 1:75.



Note the marvelous juxtapositions in this poetry: “crowned with thorns/crowned with glory”; “all its shame/all its grace”; “they suffer/they reign”; “life and health/shame and death.” It is the work of the Irish evangelical, Thomas Kelly (1769–1854) and has been hailed as among the finest of all hymns for its concise expression of the whole Gospel.

Closing the service with the *Benedicamus Domino* (“Let us bless the Lord”) is at least a thousand-year-old practice, and may go back to Byzantine rites.

This concluding sentence of scripture is 2 Corinthians 13:14, and is commonly called simply “The Grace.” It is a beautiful Pauline text, Trinitarian in form, and fittingly fulsome as the concluding words gathering up our lives as we leave worship.

HYMN

The head that once was crowned with thorns

TUNE: *St. Magnus*

1. The head that once was crowned with thorns is crowned with glo - ry now;
 2. The high - est place that heav'n af - fords is his, is his by right,
 3. the joy of all who dwell a - bove, the joy of all be - low,
 4. To them the cross with all its shame, with all its grace is giv'n;
 5. They suf - fer with their Lord be - low, they reign with him a - bove;
 6. The cross he bore is life and health, though shame and death to him:

1. A roy - al di - a - dem a - dorns the might - y vic - tor's brow.
 2. the King of kings and Lord of lords, and heav'n's e - ter - nal Light;
 3. to whom he ma - ni - fests his love and grants his Name to know.
 4. their name, an ev - er - last - ing name; their joy the joy of heav'n.
 5. their pro - fit and their joy to know the mys - tery of his love.
 6. his peo - ple's hope, his peo - ple's wealth, their ev - er - last - ing theme.

The Hymnal 1982 #483, WORDS & MUSIC: public domain.

DISMISSAL

Book of Common Prayer, p. 102

Officiant Let us bless the Lord, al - le - lu - ia, al - le - lu - ia. —

People Thanks be to God, al - le - lu - ia, al - le - lu - ia. —

THE GRACE

Officiant The grace of our Lord Jesus Christ,
 and the love of God,
 and the fellowship of the Holy Spirit,
 be with us all evermore.

People Amen.

VOLUNTARY *Fanfare for the Common Man*

Aaron Copland (1900–1990)
 arranged for organ and percussion by

Dr. J. Melvin Butler, *Canon Musician of Saint Mark's Cathedral, 1992–2014*

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