



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

SECOND SUNDAY AFTER PENTECOST: PROPER 7C

June 19, 2022 ♦ 9 & 11 AM

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 the Duwamish Tribe.

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, and whether you are joining in the nave or via the livestream, you are welcome here!

Signs in the nave indicate the distanced and undistanced sections. Please note that masks are currently required for all. Masks are available if needed (please ask an usher).

Ushers are available during the liturgy should you have any questions or concerns, or if you need a hearing assist device.

If you are new to Saint Mark's and would like to learn more, please consider completing a newcomer form, visit saintmarks.org/newcomers or simply contact one of the clergy. Grace and peace to you!

*The Assembly speaks aloud the **text in boldface**.*



A brief organ voluntary offered a few minutes before the hour invites all into quiet prayer and preparation.

PRELUDE Meditation on *Martyrdom*
(the tune of Hymn 658, "As longs the deer for cooling stream")

C. Hubert H. Parry (1848–1918)

LAND ACKNOWLEDGMENT

THE ENTRANCE RITE

All stand, as able.

HYMN 529 *In Christ there is no East or West* ♦ *The Hymnal 1982*

TUNE: McKee

1. In Christ there is no East or West, in him no South or North,
2. Join hands, dis - ci - ples of the faith, what-e'er your race may be!
3. In Christ now meet both East and West, in him meet South and North,

but one great fel - low - ship of love through - out the whole wide earth.
Who serves my Fa - ther as his child is sure - ly kin to me.
all Christ - ly souls are one in him, through - out the whole wide earth.

OPENING ACCLAMATION

Enriching Our Worship 1, p. 50

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

COLLECT FOR PURITY

The Book of Common Prayer, p. 355

ALMIGHTY 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. **Amen.**

SONG OF PRAISE *Let us break bread together on our knees*

TUNE: *Let Us Break Bread*

1. Let us break bread to - geth - er on our knees; _____ let us break bread to -
2. Let us drink wine to - geth - er on our knees; _____ let us drink wine to -
3. Let us praise God to - geth - er on our knees; _____ let us praise God to -

geth - er on our knees; _____
geth - er on our knees; _____ when I fall on my knees, with my
geth - er on our knees; _____

face to the ris - ing sun, O Lord, have mer - cy on me. _____

WORDS & MUSIC: African-American spiritual, public domain.

COLLECT OF THE DAY *Proper 7*

The Book of Common Prayer, p. 230

God be with you. **And also with you.** Let us pray.

O LORD, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your loving-kindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

A COLLECT FOR JUNETEENTH

from *Union of Black Episcopalians*

HOLY AND RIGHTEOUS GOD, you created us in your image. Grant us grace to contend fearlessly against evil and to make no peace with oppression. Help us, like those of generations before us, resist the evil of slavery and human bondage in any form and any manner of oppression. Help us to use our freedoms to bring justice among people and nations everywhere, to the glory of your Holy name through Jesus Christ our Lord. **Amen.**

Please be seated for the readings.

THE LITURGY OF THE WORD

READING *1 Kings 19:1-15a*

AHAB told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me, and more also, if I do not make your life like the life of one of them by this time tomorrow." Then he was afraid; he got up and fled for his life, and came to Beer-sheba, which belongs to Judah; he left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: "It is enough; now, O LORD, take away my life, for I am no better than my ancestors." Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, "Get up and eat." He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again. The angel of the LORD came a second time, touched him, and said, "Get up and eat, otherwise the journey will be too much for you." He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God. At that place he came to a cave, and spent the night there.

Then the word of the LORD came to him, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the

Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away."

He said, "Go out and stand on the mountain before the LORD, for the LORD is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?" He answered, "I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." Then the LORD said to him, "Go, return on your way to the wilderness of Damascus."

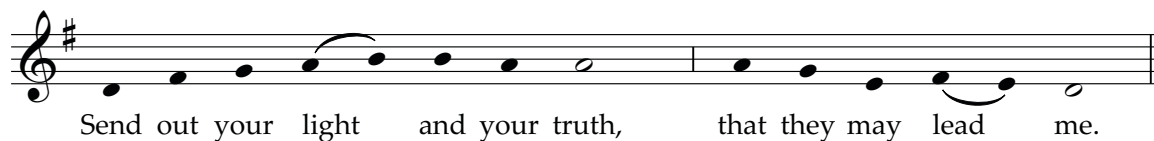
Hear what the Spirit is saying to God's people.

Thanks be to God.

PSALM *Psalm 43 ♦ Judica me, Deus*

Plainsong, Tone 7.3

The cantor sings the antiphon, all repeat. The cantor chants the Psalm, all repeat the antiphon where indicated.



GIVE judgment for me, O God, and defend my cause against an ungodly people; deliver me from the deceitful and the wicked. For you are the God of my strength; why have you put me from you? and why do I go so heavily while the enemy oppresses me? **ANTIPHON**

Send out your light and your truth, that they may lead me, and bring me to your holy hill and to your dwelling; That I may go to the altar of God, to the God of my joy and gladness; and on the harp I will give thanks to you, O God my God. **ANTIPHON**

Why are you so full of heaviness, O my soul? and why are you so disquieted within me? Put your trust in God; for I will yet give thanks to him, who is the help of my countenance, and my God. **ANTIPHON**

READING *Galatians 3:23-29*

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have

clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

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

Thanks be to God.

After a brief silence the Presider stands; all rise, as able, for the proclamation of the Gospel.

HYMN 658 *As longs the deer for cooling streams*

TUNE: *Martyrdom*

1 As longs the deer for cool - ing streams in
2 For thee, my God, the liv - ing God, my
3 Why rest - less, why cast down, my soul? Hope
4 To Fa - ther, Son, and Ho - ly Ghost, the

parched and bar - ren ways, so longs my soul, O
thirst - y soul doth pine: O when shall I be -
still, and thou shalt sing the praise of him who
God whom we a - dore, be glo - ry, as it

God, for thee and thy re - fresh - ing grace.
hold thy face, thou Ma - jes - ty di - vine?
is thy God, thy health's e - ter - nal spring.
was, is now, and shall be ev - er - more.

THE HOLY GOSPEL *Luke 8:26-39*

The Holy Gospel of our Lord Jesus Christ according to Luke. **Glory to you, Lord Christ.**

JESUS and his disciples arrived at the country of the Gerasenes, which is opposite Galilee. As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me”—for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon

into the wilds.) Jesus then asked him, “What is your name?” He said, “Legion”; for many demons had entered him. They begged him not to order them to go back into the abyss.

Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

When the swineherds saw what had happened, they ran off and told

it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great

fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.

The Gospel of the Lord. **Praise to you, Lord Christ.**

HOMILY

The Reverend Canon Jennifer King Daugherty

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 to introduce the Creed.

THE NICENE CREED

9AM:

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.

11AM:

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.

PRAYERS OF THE PEOPLE

adapt. *Mercy Education, Juneteenth Prayer Service 2020*

After each petition:

We pray: May we accept the call to be bearers of peace.

*The Presider concludes the prayers with a collect; all respond: **Amen.***

CONFESSION & ABSOLUTION

Union of Black Episcopalians, Vivian Traylor Chapter

Let us confess our sins against God and one another.

Silence is kept. You are invited to stand or kneel for the confession.

Almighty God, **Source of all that is,**

Giver of every good gift:

**You create all people in your image
and call us to love one another as you love us.**

**We confess that we have failed to honor you
in the great diversity of the human family.**

**We have desired to live in freedom,
while building walls between ourselves and others.**

**We have longed to be known and accepted for who we are,
while making judgements of others based on the color of skin,
or the shape of features, or the varieties of human experience.**

**We have tried to love our neighbors individually
while yet benefitting from systems that hold
those same neighbors in oppression.**

Forgive us, Holy God.

Give us eyes to see you as you are revealed in all people.

Strengthen us for the work of reconciliation rooted in love.

**Restore us in your image, to be beloved community,
united in our diversity,**

even as you are one with Christ and the Spirit,

Holy and undivided Trinity, now and forever. Amen.

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

THE PEACE

The peace of Christ be always with you. **And also with you.**

All exchange a sign of peace, respecting others' desires for distance to be maintained.

THE LITURGY OF THE TABLE

OFFERTORY

An offering of money is received. Everyone participating in Saint Mark's Cathedral's worship at this time in any way is invited to make an offering as an expression of gratitude for God's generosity. Together, our gifts make possible this community of welcome, reconciliation and service. All worshipping in person are invited to place their offering in baskets as they are passed through through the rows.

Links to donate to Saint Mark's online are located on the livestream page. Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right), or visit this link on your mobile device: <https://venmo.com/saintmarkscathedralseattle>. If Venmo asks you for a four-digit code, enter 2076.



You may also mail your gift to the cathedral: 1245 10th Ave. E, Seattle, WA 98102.

VOLUNTARY *Offertory*

Florence Price (1887–1953)

All stand, as able.

THE GREAT THANKSGIVING *Eucharistic Prayer 1*

Enriching Our Worship 1, p. 57

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.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body.

Through your Spirit you replenish us and call us to fullness of life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

SANCTUS & BENEDICTUS *Simple Missa Brevis*

Peter R. Hallock (1924–2014)

Organ: Ho - ly, ho - ly, ho - ly Lord God of hosts.
Hea - ven 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 our God. Ho - san - na in the high - est.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of

salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine, 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

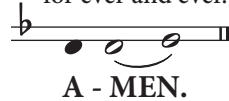
Therefore we proclaim the mystery of faith:

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

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit

may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with Mary, Mark, all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.



THE LORD'S PRAYER A Womanist Translation

The Reverend Doctor Yolanda Norton

Our Mother, who is in heaven and within us,
we call upon your names.
Your wisdom come.
Your will be done, in all the spaces in which you dwell.
Give us each day sustenance and perseverance.
Remind us of our limits as we give grace to the limits of others.
Separate us from the temptation of empire,
and deliver us into community.
For you are the dwelling place within us,
the empowerment around us,
and the celebration among us,
now and forever. Amen.

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *The disciples knew the Lord Jesus* Mode 6 melody; adapt. Mason Martens (b. 1933)

The cantor sings the antiphon, all repeat. The cantor sings the verses, all repeating the antiphon as indicated.



The dis - ci - ples__ knew the Lord Je - sus in the break - ing__ of the bread.

The Hymnal 1982 #S-167, ©1971 by Mason Martens.

Verse: The bread which we break, alleluia, is the communion of the body of Christ. **ANTIPHON**

Verse: One body are we, alleluia, though many we share one bread. **ANTIPHON**

INVITATION TO COMMUNION

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 placed into your outstretched palm taking care not to touch your hand. 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.

Those worshipping at home are invited to pray:

PRAYER AT THE TIME OF COMMUNION

from *Saint Augustine's Prayer Book* (Forward Movement, 2014)

O Christ, I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. Amen.

VOLUNTARY *Organ improvisation*

HYMN *There is a balm in Gilead*

TUNE: *Balm in Gilead*

Refrain
There is a balm in Gil-e-ad, to make the wound-ed whole, there is a

Verse 1
balm in Gil-e-ad, to heal the sin-sick soul. Some times I feel dis-cour-aged, and

Refrain
think my work's in vain, but then the Ho-ly Spi-rit re-vives my soul a-gain. There is a

balm in Gil-e-ad, to make the wound-ed whole, there is a balm in Gil-e-ad, to

Verse 2
heal the sin-sick soul. If you can-not preach like Pe-ter, if you can-not pray like Paul, you can

Refrain
tell the love of Je-sus, and say, "He died for all." There is a balm in Gil-e-ad, to

make the wound-ed whole, there is a balm in Gil-e-ad, to heal the sin-sick soul.

WORDS & MUSIC: African-American spiritual, public domain.

*The assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.
Please stand, as able, when the Presider stands and returns to the Altar.*

SENDING OF EUCHARISTIC VISITORS

On some Sundays, ministers take Holy Communion to sick or housebound members of the community.

One body are we. **For though many, we share one bread and one cup.**
Go in peace, bearing holy gifts for holy people.

POSTCOMMUNION PRAYER

Reverend Gemma Sampson, Diocese of Durham

Creator God, **May we who have been strengthened by this sacrament
strengthen those in weakness;
We who have been fed, feed those in hunger;
We who have been welcomed, welcome others;
We who have been seen and known, see and know the needs of others.
Give us your grace to respond always in loving service
through Jesus Christ our Lord. Amen.**

BLESSING

A Four-Fold Franciscan Blessing by The Very Reverend Kim L. Coleman

AND NOW, may God bless us with anger at injustice, oppression, exploitation of people,
so that we may continue to work for justice, freedom and peace. **Amen.**

May God bless us with tears to shed for those who suffer from pain, rejection, starvation and war,
so that we may reach out our hand to comfort them and to turn their pain into joy. **Amen.**

May God bless us with enough foolishness to believe that we can make a difference in this work,
so that we can do what others claim cannot be done. **Amen.**

And the Blessing of God Almighty, the One who creates, Redeems and Sanctifies,
be upon you and all you love, this day, and forever more. **Amen.**

CLOSING HYMN *Mine eyes have seen the glory of the coming of the Lord* TUNE: 19th-c. North American folk tune

1. Mine eyes have seen the glo - ry of the com - ing of the Lord;
 2. He has sound - ed forth the trum - pet that shall nev - er call re - treat;
 3. In the beau - ty of the lil - ies Christ was born a - cross the sea,

he is tram - pling out the vin - tage where the grapes of wrath are stored;
 he is sift - ing out the hearts of men be - fore his judg - ment seat.
 with a glo - ry in his bos - om that trans - fig - ures you and me.

he has loosed the fate - ful light - ning of his ter - ri - ble swift sword;
 Oh, be swift, my soul, to an - swer him; be ju - bi - lant, my feet!
 As he died to make men ho - ly, let us live to make all free,

his truth is march - ing on.
 Our God is march - ing on. Glo - ry, glo - ry! Hal - le - lu - jah! Glo - ry, glo - ry! Hal - le
 while God is march - ing on.

lu - jah! Glo - ry, glo - ry! Hal - le - lu - jah! His truth is march - ing on.

WORDS: Julia Ward Howe (1819-1910); MUSIC: 19th-century North American Folk Tune; public domain.

DISMISSAL *The Deacon dismisses the Assembly. The Assembly responds: Thanks be to God.*

VOLUNTARY *Jubilate* Fela Sowande (1905-1987)
 based on the tune of the Yoruba Christian hymn *Oyigiyigi l'Olorun wa* ["Our God is Unmovable"]

MINISTERS OF THE LITURGY

9 AM:

PRESIDER The Reverend Canon Eliacín Rosario-Cruz; **PREACHER** The Reverend Canon Jennifer King Daugherty; **DEACON** The Reverend Earl Grout; **ASSISTING LAY MINISTER** Lynne Markova; **EUCCHARISTIC MINISTERS** TBD, Nan Sullins, The Reverend Mark Miller; **ALTAR GUILD** Sue Tait; **ACOLYTE** Ray Miller; **LECTORS** David Thompson, Karrie Sutkus; **INTERCESSOR** Mark Uyeda; **GREETERS** TBD, Nancy George; **USHERS** Karrie Sutkus, Don Sutkus; **OBLATION BEARERS** TBD; **FLOWER MINISTERS** Beatrix Roemheld-Hamm, *team captain*; **LAND ACKNOWLEDGMENT** Doug Thorpe; **MUSICIANS** Carmen Brady, *cantor*; Canon Michael Kleinschmidt, *organist*; **SOUND BOARD** Michael Perera

11 AM:

PRESIDER The Reverend Canon Eliacín Rosario-Cruz; **PREACHER** The Reverend Canon Jennifer King Daugherty; **DEACON** The Reverend Earl Grout; **ASSISTING LAY MINISTER** Lynne Markova; **EUCCHARISTIC MINISTERS** Adam Oberstadt, Emily Meeks, TBD, Shelley Mackaman, The Reverend Mark Miller, The Reverend Doctor Dennis Tierney; **VERGERS** Paul Tonnes, Carrie Davis; **ALTAR GUILD** Jenny Donner, Sharon Ferguson; **ACOLYTES** Austin LeSure, Jake Lunde, Taylor Lunde, Ray Miller, Barbara Zito; **LECTORS** Deborah Person, Christine Szabadi; **INTERCESSOR** Roberta Nestaas; **GREETERS** Vicky Greenbaum, Carolyn White; **USHERS** Sarah McCord | Wayne Duncan, David Wild; **OBLATION BEARERS** Emily Morgan & Laura Muther; **FLOWER MINISTERS** Beatrix Roemheld-Hamm, *team captain*; **LAND ACKNOWLEDGMENT** Miles Treakle; **MUSICIANS** Carmen Brady, *cantor*; Canon Michael Kleinschmidt, *organist*; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown

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