



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST
THE TWENTIETH SUNDAY AFTER PENTECOST:
PROPER 23A

October 15, 2023

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 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 *Ionian Fantasia*

William Byrd

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Eternal light, shine in my heart* Words: Christopher Idle (b. 1938), from a prayer by Alcuin (735-804);
Music: Jane Marshall (1924-2019)

Eternal light, shine in my heart;
eternal hope, lift up my eyes;
eternal power, be my support;
eternal wisdom, make me wise.

Eternal life, raise me from death;
eternal brightness, help me see;
eternal Spirit, give me breath;
eternal Savior, come to me:

until by your most costly grace,
invited by your holy word,
at last I come before your face
to know you, my eternal God.

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

HYMN 556 *Rejoice, ye pure in heart!* (sts. 1-4, 7) ♦ *The Hymnal 1982*

Marion

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.**

The Gloria, or some other song of praise, centers the service on the Holy One we gather to praise in our worship.

SONG OF PRAISE *Glory to you*

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 23*

The Book of Common Prayer 1979, p. 234

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

LORD, we pray that your grace may always precede and follow us, that we may continually be given to good works; 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 25:1-9*

LORD, you are my God;
I will exalt you, I will praise your name;
for you have done wonderful things,
plans formed of old, faithful and sure.

For you have made the city a heap,
the fortified city a ruin;

the palace of aliens is a city no more,
it will never be rebuilt.

Therefore strong peoples will glorify you;
cities of ruthless nations will fear you.

For you have been a refuge to the poor,
a refuge to the needy in their distress,
a shelter from the rainstorm
and a shade from the heat.

When the blast of the ruthless
was like a winter rainstorm,
the noise of aliens like heat in a dry place,
you subdued the heat with the shade of clouds;
the song of the ruthless was stilled.

On this mountain the LORD of hosts
will make for all peoples
a feast of rich food, a feast of well-aged wines,
of rich food filled with marrow,
of well-aged wines strained clear.

And he will destroy on this mountain
the shroud that is cast over all peoples,
the sheet that is spread over all nations;
he will swallow up death forever.

Then the Lord GOD will wipe away
the tears from all faces,
and the disgrace of his people
he will take away from all the earth,
for the LORD has spoken.

It will be said on that day,
Lo, this is our God; we have waited for him,
so that he might save us.
This is the LORD for whom we have waited;
let us be glad and rejoice in his salvation.

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 23 ♦ St. Helena Psalter*

Anglican Chant (Hylton Stewart)

Sung by the choir.

Dominus regit me

O GOD, you are my shepherd; *
I shall not be in want.

You make me lie down in green pastures *
and lead me beside still waters.

You revive my soul *
and guide me along right pathways for the sake of your Name.

Though I walk through the valley of the shadow of death,
I shall fear no evil; *
for you are with me;
your rod and your staff, they comfort me.

You spread a table before me in the presence of those who trouble me; *
you have anointed my head with oil,
and my cup is running over.

Surely your goodness and mercy shall follow me all the days of my life, *
and I will dwell in the house of God for ever.

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 *Philippians 4:1-9*

MY BROTHERS and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life.

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

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 #4*

Dent Davidson

The choir introduce the alleluias, all repeat them. The choir sing the verse below, then all repeat the alleluias.

The musical notation is written on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody starts with a quarter note G, followed by quarter notes A, B, and C. A double bar line with repeat dots follows. The melody then continues with quarter notes D, E, and F#, followed by a quarter rest. This is followed by quarter notes G, A, and B, with a quarter rest. The melody then has quarter notes C, B, and A, followed by quarter notes G, F#, and E. The piece ends with a quarter note D and a quarter rest. The lyrics 'Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.' are written below the staff, with hyphens under the syllables. The final syllable 'ia.' has a long horizontal line underneath it, indicating a sustained note.

Verse: Your words, O Lord, are spirit and life; you have the words of everlasting life.

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus's words and actions.

THE HOLY GOSPEL *Matthew 22:1-14*

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

ONCE more Jesus spoke to the people in parables, saying: "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, 'Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.' But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, 'The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.' Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.

"But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, 'Friend, how did you get in here without a wedding robe?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

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 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 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.

PRAYERS OF THE PEOPLE *After each petition:*

Intercessor God of love,
Assembly hear our prayer.

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, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



VOLUNTARY *Rejoice in the Lord always*

Words: Philippians 4:4-7;
Music: Anonymous (mid-16th century, English)

Rejoice in the Lord always, and again I say rejoice. Let your softness be known unto all people: the Lord is e'en at hand. Be careful for nothing: but in all prayer and supplication, let your petitions be manifest unto God with giving of thanks. And the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesu. Amen.

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

The Book of Common Prayer 1979, adapt., p. 360

The musical notation consists of three staves, each with a key signature of one flat (B-flat) and a common time signature. The first staff is divided into two parts: 'Presider' and 'Assembly'. The lyrics are: 'The Lord be with you. And al-so with you.' The second staff also has 'Presider' and 'Assembly' parts. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff has 'Presider' and 'Assembly' parts. The lyrics are: '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

The musical notation is in the Lydian mode (one sharp, F#) and common time. The first staff is for the Organ, followed by the lyrics 'Ho - ly, ho - ly, ho - ly Lord'. The second staff continues the lyrics: 'God of power and might. Heav'n and earth are full of your glo - ry. Ho -'. The third staff concludes with: 'san-na in the high-est. Blest is the one who comes in the name of the Lord.'

The image shows a musical score for two voice parts: High voices and Low voices. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: "Ho - san - na, ho - san - na, ho - sanna in the high - est." The High voices part starts with a treble clef and the Low voices part starts with a bass clef. Both parts have a common time signature of 4/4. The lyrics are written below the notes.

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:

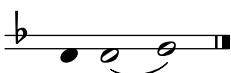
All Christ has died. Christ is risen. Christ will come again.

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-li-ver us from e - vil.
For the kingdom, the power, and the glory 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.

VOLUNTARY *Organ improvisation*

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 345 *Savior, again to thy dear Name we raise ♦ The Hymnal 1982*

Ellers

DISMISSAL

Deacon Let us go forth in the name of Christ.

Assembly **Thanks be to God.**

VOLUNTARY *Postlude in G*

Fanny Mendelssohn Hensel

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Linzi Stahlecker

PREACHER

The Rev. Cannon Jennifer King Daugherty

ASSISTING LAY MINISTER

Jeremy Crawford

EUCCHARISTIC MINISTERS

Russ Campbell, Alison Estep, Rose Hazard, The Rev. Mark Miller,
The Rev. Canon Dr. Marda Steedman Sanborn, Justin Shelley, Peter Snyder

ALTAR GUILD

Jenny Donner, Sharon Ferguson

VERGERS

Nancy Cleminshaw, Alexandra Thompson

ACOLYTES

Russ Campbell, Carrie Davis, Erik Donner, Kate Halamay, TBD

GREETERS

Mary Frederick, TBD

USHERS

TBD | Wayne Duncan, Jeff Sackett

OBLATION BEARERS

Tyler & Esther Morse

LAND ACKNOWLEDGMENT

Wayne Duncan

LECTORS

Christine Szabadi, Ruth McRee

INTERCESSOR

Katy Minsch

SOUND BOARD

TBD

LIVESTREAM

Timothy Shore

MUSICIANS

The Cathedral Choir;
Canon Michael Kleinschmidt, *Director and Organist*

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

The Hymnal 1982 - #556 Rejoice, ye pure in heart

1 Re - joice, ye pure in heart! Re - joice, give thanks, and sing! Your
 2 With all the an - gel choirs, with all the saints of earth, pour
 3 Your clear ho - san - nas raise, and al - le - lu - ias loud; while
 4 Yes, on through life's long path, still chant - ing as ye go, from
 5 Still lift your stand - ard high, still march in firm ar - ray, as

1 glo - rious ban - ner wave on high, the cross of Christ your King.
 2 out the strains of joy and bliss, true rap - ture, no - blest mirth.
 3 an - swering ech - oes up - ward float, like wreaths of in - cense cloud.
 4 youth to age, by night and day, in glad - ness and in woe.
 5 war - riors through the dark - ness toil, till dawns the gold - en day.

Refrain

Re - joice, re - joice, re - joice, give thanks, and sing.
 re - joice, re - joice,

*6 At last the march shall end;
 the wearied ones shall rest;
 the pilgrims find their Father's house,
 Jerusalem the blest.

Refrain

*7 Then on, ye pure in heart!
 Rejoice, give thanks, and sing!
 Your glorious banner wave on high
 the cross of Christ your King.

Refrain

Words: Edward Hayes Plumptre (1821-1891) Music: Marion, Arthur Henry Messiter (1834-1916)

1 Rejoice, ye pure in heart!
 Rejoice, give thanks, and sing!
 Your glorious banner wave on high,

1 Glo - ry, love, and praise, and hon - or for our food
 2 Thank - ful for our ev - ery bless - ing, let us sing
 3 He dis - pels our sin and sad - ness, life im - parts,

now be - stowed ren - der we the Do - nor.
 Christ the Spring, nev - er, nev - er ceas - ing.
 cheers our hearts, fills with food and glad - ness.

Boun - teous God, we now con - fess thee: God, who thus
 Source of all our gifts and gra - ces, Christ we own;
 Who him - self for all hath giv - en, us he feeds,

bless - est us, right it is to bless thee.
 Christ a - lone calls for all our prais - es.
 us he leads to a feast in hea - ven.

Words: Charles Wesley (1707-1788), alt. Music: *Benifold*, Francis B. Westbrook (1903-1975). By permission of Oxford University Press.

1 Sa - vior, a - gain to thy dear Name we raise
 *2 Grant us thy peace up - on our home - ward way;
 3 Grant us thy peace through - out our earth - ly life;
 4 thy peace in life, the balm of ev - ery pain;

with one ac - cord our part - ing hymn of praise;
 with thee be - gan, with thee shall end the day;
 peace to thy Church from er - ror and from strife;
 thy peace in death, the hope to rise a - gain;

guard thou the lips from sin, the hearts from shame,
 from harm and dan - ger keep thy chil - dren free,
 peace to our land, the fruit of truth and love;
 then, when thy voice shall bid our con - flict cease,

that in this house have called up - on thy Name.
 for dark and light are both a - like to thee.
 peace in each heart, thy Spi - rit from a - bove:
 call us, O Lord, to thine e - ter - nal peace.