



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

THE HOLY EUCHARIST  
THE TWENTY-FIFTH SUNDAY AFTER PENTECOST:  
PROPER 28A

November 19, 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](https://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**     *Benedicam Domino* (an embellishment of a motet by Hieronymus Praetorius on Psalm 34:1-3: "I will bless the LORD at all times")     Heinrich Scheidemann

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT**     *My soul, sing the praise of the Lord*     Words: Psalm 146:1,7,9; Music: Peter R. Hallock

My soul, sing the praise of the Lord; as long as life shall last, sing out the glories of God the maker.  
The Lord gives sight for our blindness; his truth is the power to set us free.  
Our God remains, O Jerusalem, Ruler of all ages.  
My soul, as long as this earthly life remains, sing out the glories of God the maker.

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

**HYMN 598**     *Lord Christ, when first thou cam'st to earth* ♦ *The Hymnal 1982*     *Mit Freuden zart*

## 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-thers; 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 28*

*The Book of Common Prayer 1979, p. 236*

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**B**LESSED Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and 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** *Zephaniah 1:7,12-18*

**B**E SILENT before the Lord God! For the day of the Lord is at hand; the Lord has prepared a sacrifice, he has consecrated his guests. At that time I will search Jerusalem with lamps, and I will punish the people who rest complacently on their dregs, those who say in their hearts, "The Lord will not do good, nor will he do harm." Their wealth shall be plundered, and their houses laid waste. Though they build houses, they shall not inhabit them; though they plant vineyards, they shall not drink wine from them.

The great day of the Lord is near, near and hastening fast; the sound of the day of the Lord is bitter, the warrior cries aloud there. That day will be a day of wrath, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements. I will bring such distress upon people that they shall walk like the blind; because they have sinned against the Lord, their blood shall be poured out like dust, and their flesh like dung. Neither their silver nor their gold will be able to save them on the day of the Lord's wrath; in the fire of his passion the whole earth shall be consumed; for a full, a terrible end he will make of all the inhabitants of the earth.

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

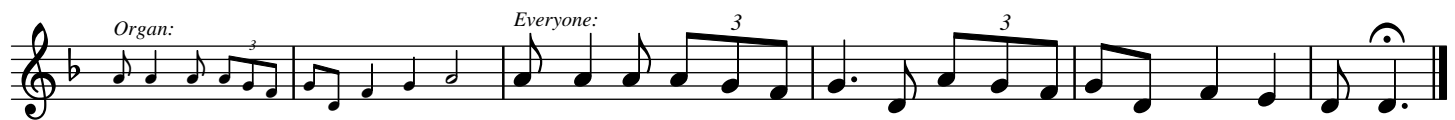
*Assembly* **Thanks be to God.**

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 90:1-8,12* ♦ *The Book of Common Prayer (1979) Psalter*

Peter R. Hallock

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



Teach us to number our days that we may apply our hearts to wisdom.

*Domine, refugium*

**L**ORD, you have been our refuge \*  
from one generation to another.

Before the mountains were brought forth,  
or the land and the earth were born, \*  
from age to age you are God. **ANTIPHON**

You turn us back to the dust and say, \*  
"Go back, O child of earth."

For a thousand years in your sight are like yesterday  
when it is past \*  
and like a watch in the night. **ANTIPHON**

You sweep us away like a dream; \*  
we fade away suddenly like the grass.

In the morning it is green and flourishes; \*  
in the evening it is dried up and withered. **ANTIPHON**

For we consume away in your displeasure; \*  
we are afraid because of your wrathful indignation.

Our iniquities you have set before you, \*  
and our secret sins in the light of your countenance.  
**ANTIPHON**

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

**READING** *1 Thessalonians 5:1–11*

**N**ow concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. For you yourselves know very well that the day of the Lord will come like a thief in the night. When they say, “There is peace and security,” then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape! But you, beloved, are not in darkness, for that day to surprise you like a thief; for you are all children of light and children of the day; we are not of the night or of darkness. So then let us not fall asleep as others do, but let us keep awake and be sober; for those who sleep sleep at night, and those who are drunk get drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.

*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 #1*

Mel Butler

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



*Verse:* To all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away.

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 25:14–30*

*Deacon* The Holy Gospel of our Lord Jesus Christ according to Matthew.

*Assembly* **Glory to you, Lord Christ.**

**J**ESUS said, “It is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master’s money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, ‘Master, you handed over to me five talents; see, I have made five more talents.’ His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ And the one with the two talents also came forward, saying, ‘Master, you handed over to me two talents; see, I have made two more talents.’ His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.’ Then the one who had received the one talent also came forward, saying, ‘Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ But his master replied, ‘You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.’”

*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 Linzi Stahlecker-

*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.



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

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



*Regis regum rectissimi  
prope est dies domini,  
dies irae et vindictae,  
tenebrarum et nebulae,  
Regis regum rectissimi.*

King of kings and of lords most high,  
Comes his day of judgment nigh:  
Day of wrath and vengeance stark,  
Day of shadows and cloudy dark,  
King of kings and of lords most high.

*Diesque mirabilium  
tonitruorum fortium,  
dies quoque angustiae,  
maeroris ac tristitiae.  
Regis regum rectissimi.*

Thunder shall rend that day apart,  
Wonder amaze each fearful heart.  
Anguish and pain and deep distress  
Shall mark that day of bitterness.  
King of kings and of lords most high.

*In quo cessabit mulierum  
amor et desiderium,  
nominumque contentio  
mundi hujus et cupido,  
Regis regum rectissimi.*

That day the pangs of lust will cease,  
Man's questing heart shall be at peace;  
Then shall the great no more contend  
And worldly fame be at an end.  
King of kings and of lords most high.

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 lines, each with a treble clef and a key signature of one flat (B-flat). The first line is for the Presider and Assembly. The Presider part is a single melodic line, and the Assembly part is a single melodic line. The lyrics are: "The Lord be with you. And al-so with you." The second line is for the Presider and Assembly. The Presider part is a single melodic line, and the Assembly part is a single melodic line. The lyrics are: "Lift up your hearts. We lift them to the Lord." The third line is for the Presider and Assembly. The Presider part is a single melodic line, and the Assembly part is a single melodic line. 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

*Organ:* *Everyone:*  
Ho - ly, ho - ly, ho - ly Lord  
God of power and might. Heav'n and earth are full of your glo - ry. Ho -  
san-na in the high-est. Blest is the one who comes in the name of the Lord.  
*High voices*  
Ho - san - na, ho - san - na, ho - sanna in the high - est.  
*Low voices*  
Ho - san - na, ho - san - na, ho-sanna in the high - est.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

*Presider* O God, you are holy and gracious: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, our Rock and our Foundation.

Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, Jesus took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, we proclaim the mystery of faith:

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

*Presider* We celebrate the memorial of our redemption, Most Holy God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal Reign.

All this we ask through your Son Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory are yours, Most Blessed One, now and for ever.

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

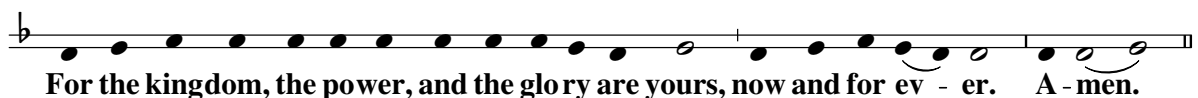
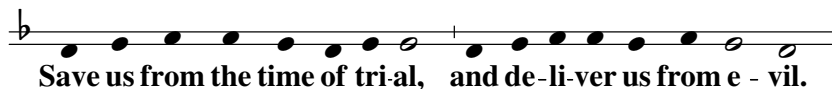
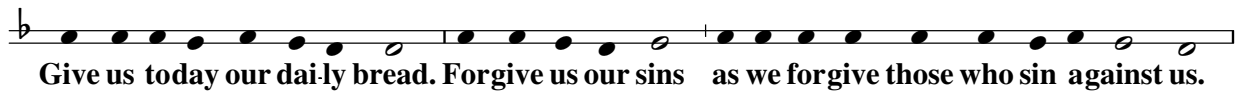
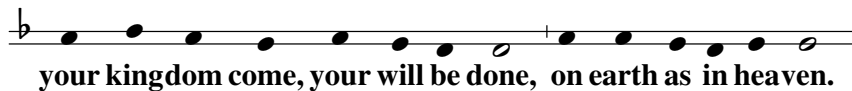
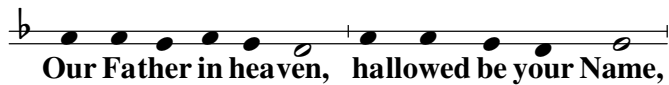


**All A - MEN.**

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

**THE LORD'S PRAYER**

*Ambrosian chant* (Choir Harmony by Mark Howe)



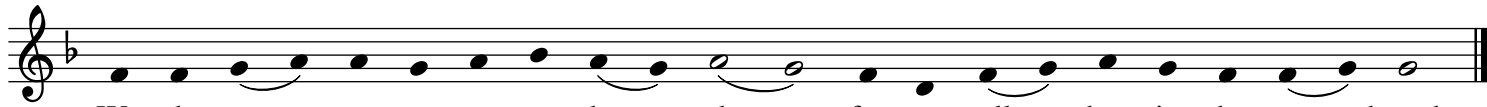
*In silence, the Presider breaks the consecrated bread.*

**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*

**HYMN 680** *O God, our help in ages past ♦ The Hymnal 1982*

*St. Anne*

*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

*Signs of ending all around us**Ton-y-Botel*

1. Signs of end-ings all a - round us: dark - ness, death, and win - ter days  
 2. Can it be that from our end - ings, new be - gin - nings you cre - ate?  
 3. Speak, O God, your Word a - mong us; bar - ren lives your pre - sence fill.



shroud our lives in fear and sad - ness, numb - ing mouths that long to praise.  
 Life from death, and from our rend - ings, realms of whole - ness ge - ne - rate?  
 Swell our hearts with songs of glad - ness, ter - rors calm, fore - bod - ings still.



Come, O Christ, and dwell a - mong us! Hear our cries, come set us free.  
 Take our fears, then, Lord, and turn them in - to hopes for life a - new:  
 Let your pro - mised realm of jus - tice blos - som now through - out the earth;



Give us hope and faith and glad - ness. Show us what there yet can be.  
 Fad - ing light and dy - ing sea - son sing their Glo - ri - as to you.  
 your do - min - ion bring now near us; we a - wait the sav - ing birth.

Words: Dean W. Nelson (b. 1944), copyright 1988 Dean W. Nelson

Music: *Ton-y-Botel*, Thomas John Williams (1869-1944)

## DISMISSAL

*Deacon* Let us go forth in the name of Christ.  
*Assembly* Thanks be to God.

VOLUNTARY *Präludium in E-Major*

Vincent Lübeck

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Jennifer King Daugherty

## **PREACHER**

The Rev. Linzi Stahlecker

## **ASSISTING LAY MINISTER**

Emily Meeks

## **EUCCHARISTIC MINISTERS**

Russ Campbell, Rose Hazard, Shelley Mackaman, The Rev. Mark Miller,  
The Rev. Dr. Marda Steedman Sanborn, Justin Shelley, Debra Waddell

## **ALTAR GUILD**

Ashley Hedeem, Hannah Hochkeppel

## **VERGERS**

Erik Donner, Rollin Salsbery

## **ACOLYTES**

Adrienne Hubbard, Hilary McLeland-Wieser, Krista Olson, Alexander Snow, Jen Younggren

## **GREETERS**

Rachel Baker, Mary Frederick, Nancy George

## **USHERS**

Kathy Sodergren | Jay Quarterman, Jeff Sackett

## **OBLATION BEARERS**

Nancy Cleminshaw, Nancy George

## **LAND ACKNOWLEDGMENT**

Bob Carter

## **LECTORS**

Michael Perera, Betsy Heimburger

## **INTERCESSOR**

Vicki Greenbaum

## **SOUND BOARD**

Michael Perera

## **LIVESTREAM**

Timothy Shore

## **MUSICIANS**

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

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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 pow'rs 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.

1 O God, our help in a - ges past, our hope for years to come,  
 2 un - der the sha - dow of thy throne thy saints have dwelt se - cure;  
 3 Be - fore the hills in or - der stood, or earth re - ceived her frame,  
 4 A thou - sand a - ges in thy sight are like an eve - ning gone;  
 5 Time, like an ev - er - roll - ing stream, bears all our years a - way;  
 6 O God, our help in a - ges past, our hope for years to come,

1 our shel - ter from the storm - y blast, and our e - ter - nal home:  
 2 suf - fi - cient is thine arm a - lone, and our de - fense is sure.  
 3 from ev - er - last - ing thou art God, to end - less years the same.  
 4 short as the watch that ends the night be - fore the ris - ing sun.  
 5 they fly, for - got - ten, as a dream dies at the o - pening day.  
 6 be thou our guide while life shall last, and our e - ter - nal home.