



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE SEVENTEENTH SUNDAY AFTER PENTECOST:  
PROPER 20A

September 24, 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**     *Pastorella*, BWV 590

J.S. Bach

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT**     *God be in my head*

Words: Sarum Primer, 1514;  
Music: *Lytlington*, Sydney H. Nicholson

God be in my head, and in my understanding;  
God be in mine eyes, and in my looking;  
God be in my mouth, and in my speaking;  
God be in my heart, and in my thinking;  
God be at mine end, and at my departing.

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

**HYMN 9**     *Not here for high and holy things* ♦ *The Hymnal 1982*

TUNE: *Morning Song*

## 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 20*

*The Book of Common Prayer 1979, p. 234*

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**G**RANT US, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, 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** *Jonah 3:10–4:11*

**W**HEN God saw what the people of Nineveh did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

But this was very displeasing to Jonah, and he became angry. He prayed to the LORD and said, “O LORD! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing. And now, O LORD, please take my life from me, for it is better for me to die than to live.” And the LORD said, “Is it right for you to be angry?” Then Jonah went out of the city and sat down east of the city, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

The LORD God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush. But when dawn came up the next day, God appointed a worm that attacked the bush, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, “It is better for me to die than to live.”

But God said to Jonah, “Is it right for you to be angry about the bush?” And he said, “Yes, angry enough to die.” Then the LORD said, “You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?”

*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 145:1-8 ♦ 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.*



The LORD is gracious and full of compassion.

*Exaltabo te, Deus*

**I**WILL exalt you, O God my King, \*  
and bless your Name for ever and ever.

Every day will I bless you \*  
and praise your Name for ever and ever. **ANTIPHON**

Great is the LORD and greatly to be praised; \*  
there is no end to his greatness.

One generation shall praise your works to another \*  
and shall declare your power. **ANTIPHON**

I will ponder the glorious splendor of your majesty \*  
and all your marvelous works.

They shall speak of the might of your wondrous acts, \*  
and I will tell of your greatness. **ANTIPHON**

They shall publish the remembrance of your great goodness; \*  
they shall sing of your righteous deeds.

The LORD is gracious and full of compassion, \*  
slow to anger and of great kindness. **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**

*Philippians 1:21-30*

**T**O ME, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—since you are having the same struggle that you saw I had and now hear that I still have.

*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 #7*

Mel Butler

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



*Verse:* Those who are last will be first, and those who are first will be last.

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 20:1-16*

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

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

**J**ESUS said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

*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 Right Reverend Ernie Moral, *Bishop of the Episcopal Diocese of the Southern Philippines*

*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*, 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 glo-  
rified. 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](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**.



## ANTHEM

*Simile rest regnum*

Words: Matthew 20:1, 3, 4;  
Music: Cristobal Morales

*Simile est regnum caelorum  
homini patrifamilias, qui exiit primo mane  
conducere operarios in vineam suam.  
Et egressus circa horam tertiam,  
vidit alios stantes in foro otiosos,  
et dixit illis:  
Ite et vos in vineam meam  
et quod justum fuerit dabo vobis.*

The kingdom of heaven is like a householder who went out early in the morning to hire laborers for his vineyard. And he went out about the third hour and saw others standing idle in the market place and said to them: "Go also into my vineyard, and I will pay you whatever is just."

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 continues the 'Assembly' part with the lyrics: 'Let us give thanks to the Lord our God. It is right to give God thanks and praise.'

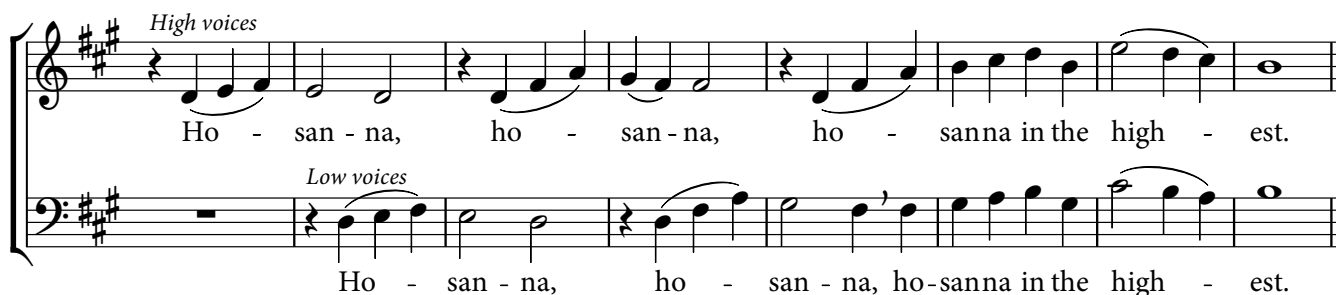
*Presider* It is right, and a good and joyful thing, always and every where to give thanks to you, the Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. Therefore we praise you, joining our voices with 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 (b. 1952)

The musical notation consists of three staves, each with a key signature of two sharps (F# and C#) and a common time signature. The first staff is divided into two parts: 'Organ:' and 'Everyone:'. The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord'. The second staff continues the 'Everyone:' part with the lyrics: 'God of power and might. Heav'n and earth are full of your glo - ry. Ho -'. The third staff continues the 'Everyone:' part with the lyrics: 'san-na in the high-est. Blest is the one who comes in the name of the Lord.'



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.



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 deliver us from evil.  
 For the kingdom, the power, and the glory are yours, now and for ever. 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.*

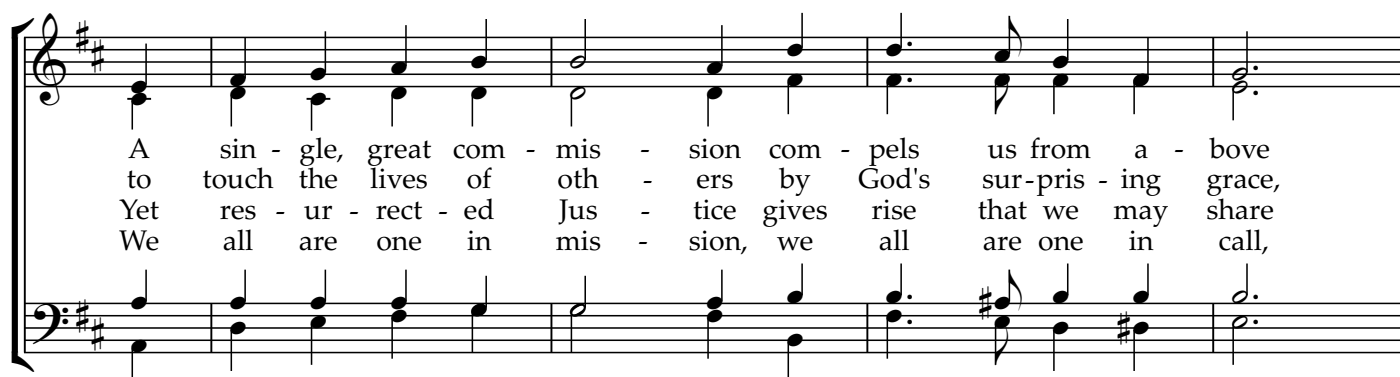
#### HYMN We are all one in mission

The musical score is written for a four-part setting (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. The melody is simple and hymn-like, with a final cadence. The lyrics are printed below the staves.

1. We all are one in mis - sion, we all are one in call,  
 2. We all are called for ser - vice to wit - ness in God's name.  
 3. We all be - hold one vi - sion, the truth that sets us free:  
 4. Now let us be u - nit - ed and let our song be heard.



our var - ied gifts u - nit - ed by Christ, the Lord of all.  
 Our min - is - tries are dif - f'rent, our pur - pose is the same:  
 the stew - ard of sal - va - tion was nailed up - on a tree.  
 Now let us be a ves - sel for God's re - deem - ing Word.



A sin - gle, great com - mis - sion com - pels us from a - bove  
 to touch the lives of oth - ers by God's sur - pris - ing grace,  
 Yet res - ur - rect - ed Jus - tice gives rise that we may share  
 We all are one in mis - sion, we all are one in call,



to plan and work to - geth - er that all may know Christ's love.  
 so peo - ple of all na - tions may feel God's warm em - brace.  
 free re - con - cil - i - a - tion and hope a - mid de - spair.  
 our var - ied gifts u - nit - ed by Christ, the Lord of all.

Hymn 778 from Wonder, Love, and Praise  
 Words: Rusty Edwards (b. 1955), copyright 1986 Hope Publishing Co. Used by permission.  
 Music: *Aurelia*, Samuel Sebastian Wesley, Public Domain

# **DISMISSAL**

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

**VOLUNTARY** *Praeludium in G minor*, BuxWV 149

Dieterich Buxtehude

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

The Rt. Rev. Ernie Moral, *Bishop, Episcopal Diocese of Southern Philippines*

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Rose Hazard

## **EUCCHARISTIC MINISTERS**

Erin Beary Anderson, Kelsey Herschberger, The Rev. Canon Jennifer King Daugherty,  
The Rev. Canon Dr. Marda Steedman Sanborn, Justin Shelley, The Rev. Linzi Stahlecker, Kathy Thomason

## **ALTAR GUILD**

Ashley Hedeon, Hannah Hochkeppel

## **VERGERS**

Alexandra Thompson, Paul Tonnes

## **ACOLYTES**

Carrie Davis, Ray Miller, Kevin Johnson, Alexander Snow, TBD

## **GREETERS**

Tony Deleganos, Carolyn White

## **USHERS**

TBD | Jay Quarterman, David Wild

## **OBLATION BEARERS**

The Heath-McCormick Family

## **LAND ACKNOWLEDGMENT**

Christine Szabadi

## **LECTORS**

Norva Osborn, Carrie Kahler

## **INTERCESSOR**

Peter Synder

## **SOUND BOARD**

Michael Perera

## **LIVESTREAM**

Christopher Brown

## **MUSICIANS**

The Cathedral Choir, Michael Kleinschmidt, *Director*;  
John Stuntebeck and Michael Kleinschmidt, *Organists*

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\*1 Not here for high and ho - ly things we ren - der thanks to  
\*2 the ro - yal robes of au - tumn moors, the gold - en gates of  
\*3 of faith and hope and love un - dimmed, un - dy - ing still through  
4 A - wake, a - wake to love and work! The lark is in the  
5 Come, let thy voice be one with theirs, shout with their shout of  
6 to give and give, and give a - gain, what God hath giv - en



1 thee, but for the com - mon things of earth, the  
2 spring, the vel - vet of soft sum - mer nights, the  
3 death, the re - sur - rec - tion of the world, what  
4 sky, the fields are wet with dia - mond dew, the  
5 praise; see how the gi - ant sun soars up, great  
6 thee; to spend thy - self nor count the cost; to



1 pur - ple pa - gean - try of dawn - ing and of  
2 sil - ver glis - te - ring of all the mil - lion  
3 time there comes the breath of dawn that rus - tles  
4 worlds a - wake to cry their bles - sings on the  
5 lord of years and days! So let the love of  
6 serve right glo - rious - ly the God who gave all



1 dy - ing days, the splen - dor of the sea,  
2 mil - lion stars, the si - lent song they sing,  
3 through the trees, and that clear voice that saith:  
4 Lord of life, as he goes meek - ly by.  
5 Je - sus come and set thy soul a - blaze,  
6 worlds that are, and all that are to be.



1 O Mas - ter, let me walk with thee in low - ly  
2 (Help me the slow of heart to) move by some clear,  
3 (Teach me thy pa - tience; still with) thee in clos - er,  
4 (in hope that sends a shin - ing) ray far down the



paths of ser - vice free; tell me thy sec - ret; help me  
win - ning word of love; teach me the way - ward feet to  
dear - er com - pa - ny, in work that keeps faith sweet and  
fu - ture's broad - ening way, in peace that on - ly thou canst



bear the strain of toil, the fret of  
stay, and guide them in the home - ward  
strong, in trust that tri - umphs o - ver  
give, with thee, O Mas - ter, let me



care.  
way.  
wrong,  
live.

2 Help me the slow of heart to  
3 Teach me thy pa - tience; still with  
4 in hope that sends a shin - ing