



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

THE HOLY EUCHARIST  
THE SEVENTEENTH SUNDAY AFTER PENTECOST:  
PROPER 20A

September 24, 2023

9:00 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](http://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.*

*This liturgy is developed from various resources and is designed for our use during the Fall with themes of creation, justice, and hope.*

# THE LITURGY OF THE WORD

The service usually begins with an organ prelude or other music designed to call us into worshipful presence.

**PRELUDE**     *Prelude in C*

Johann Christoph Kellner

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

*Please stand, as able, as the hymn is introduced by the organist.*

**HYMN 9**     *Awake, awake to love and work!* (sts. 4-6) ♦ *The Hymnal 1982*

TUNE: *Morning Song*

## **GREETING**

*Presider* The grace of our Savior Jesus Christ, the love of God, and the friendship of the Holy Spirit be with you all.

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

*Presider* Let us pray.

## **OPENING PRAYER WITH LAND ACKNOWLEDGMENT**

*Presider* **L**OVING GOD, we honor your name above all names: Thank you for the land on which we live and move and have our being; for the fresh and salt-water places, the animal and plant life around us. Thank you for the first peoples of this land, the Coast Salish peoples, who have always cared for this place. We acknowledge with gratitude the Duwamish people, who are still here, on whose traditional land we gather now. Help us to work together in genuine friendships with grace and goodwill. Guide us to hear and to speak the truth with respect, compassion and commitment to peace and justice, for you call us into the ways of creation and community that are life-giving for all

*All* **Amen.**

*Presider* Give thanks to our God.

*Assembly* **Rejoice and praise God's name.**

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 20*

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

*Presider* God is here.

**Assembly** **God’s Spirit is with us.**

*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**

South African, arr. Gobingca Mxadana

*All sing the Alleluias in four-part harmony, ad libitum. The choir chants the verse below, then all repeat the Alleluias.*

Al - le - lu - ia, al le - lu - ia. Al - le - lu - ia, al le - lu - ia.

Al - le - lu - ia, al le - lu - ia. Al - le - lu - ia, al le - lu - ia.

*Verse:* Open our hearts, O Lord, to listen to the words of your Son.

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, O 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, O 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 Principal Sunday service and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity. At this service we use other Trinitarian credal forms as our Affirmation of Faith.

**AFFIRMATION OF FAITH**

*Adapted from resources by the Uniting Church in Australia*

**We believe in God, who created the world in love,  
who led the First Peoples to this land,  
who rescued Israel from slavery in Egypt,  
who sent the ancestors and the prophets to judge and to bless,  
who returns the exiles to their home,  
whom Jesus called Abba.**

**We believe in Jesus Christ, born of Mary,  
Heir of David and God’s Own Child,  
proclaimer of God’s peace with justice,  
healer and teacher,  
sacrament of God’s love,  
Who was tortured and crucified,  
then rose again to reconcile all the world,  
and is coming again to make the world new.**

**We believe in the Holy Spirit,  
whose breath gave life to creation,  
who speaks through ancestors and prophets,  
who is the love between Parent and Child,  
who came upon Jesus at his baptism,  
who gives birth to the church,  
Christ’s body,  
who pours out gifts for the ministry of love,  
who works night and day to renew all that is alive.**

**We believe in God,  
Lover, Beloved and Spirit of Love.**

**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** *silence held between each intercession*

*Deacon* Gracious God, you call us to love you with our whole being, and to love our neighbors as ourselves: open our hearts to your Spirit of grace and wisdom, that we may be strengthened to do your will.

*Intercessor* In this time of continuing upheaval and distress for nations and people across our world, and in the Church, may your love hold us together. Make us instruments of your peace.

*Silence.*

*Intercessor* Christ Jesus our Shepherd, bring comfort and strength, healing and peace, to all who are in need or distress, loneliness or illness, fear or uncertainty. We pray especially for [...], and those we now name.

*Silence.*

*Intercessor* We give thanks, O Christ, for the blessings of this life, especially [...], and those blessings we now name.

*Silence.*

*Intercessor* We commend to your loving care all who have died, especially [...], and those we now name.

*Silence.*

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

**CONFESSION & ABSOLUTION**

*Adapted from resources by the Uniting Church in Australia*

*Deacon* Continuing in prayer, in these moments of stillness and silence, we reflect on the way we live our days.

*You are invited to stand or kneel for the confession.*

*Deacon* Loving God,

**All** We confess that despite our faith, we are prone to wandering and aimlessness,  
worry and anxiety, threat and difficulty.

**Despite our desire for goodness,**

**we cause harm to ourselves and others, and to your Creation.**

**Despite our yearning for you, we let fear overtake us,**

**forgetting the one who guards and comforts us and leads us out into the paths of life.**

**We are sorry and we seek forgiveness.**

**Help us to live with glad and generous hearts,**

**in your goodness and mercy that follow us, now and always. Amen.**

*Presider* Friends, we do not dwell on our wounds—for Christ has risen to heal us! We do not dwell on our fears and failings—for Christ has risen to restore our souls! God loves you dearly, has mercy on you, and forgives you your sins.

**Assembly** Thanks be to God. 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 Christ 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 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

*Steal Away*

Words & Music: Negro Spiritual, arr. Patrick Dupré Quigley

Steal away, steal away,  
Steal away to Jesus!  
Steal away, steal away home;  
I ain't got long to stay here.

My Lord, he calls me;  
he calls me by the thunder.  
The trumpet sounds within my soul;  
I ain't got long to stay here.

Green trees are bending;  
and sinners stand a trembling.  
The trumpet sounds within my soul;  
I ain't got long to stay here.

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

*adapted from resources by South Sydney Uniting Church, Australia,  
and by Garry Worete Deverell (Gondwana Theology)*

*Presider* The Lord be with you.  
*Assembly* **And also with you.**

*Presider* Lift up your hearts.  
*Assembly* **We lift them to the Lord.**

*Presider* Let us give thanks to the Lord our God.  
*Assembly* **It is right to give God thanks and praise.**

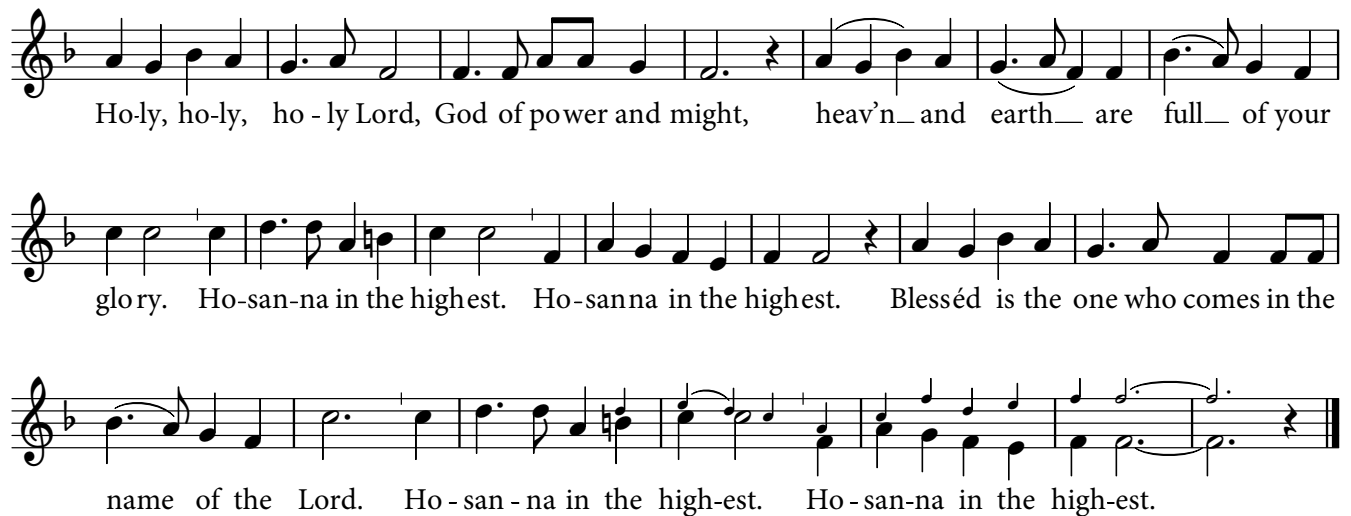
*Presider* It is right and a joy to give you praise, O God, for by the resurrection of your Beloved you make all things new. You have dwelt among us forever, your presence known in our fragile flesh. Because you love us, you restore our souls and bodies. In Christ, you are our God and we are your people. Christ came singing a song of redemption. What you intended, he accomplished.

Now all who cry out in grief or pain may look in hope to a future when every tear will be wiped away and every broken heart comforted. Therefore, with angels and saints, and with all creation, we sing:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

**SANCTUS & BENEDICTUS** *A Community Mass*

Richard Proulx



Ho-ly, ho-ly, ho - ly Lord, God of power and might, heav'n\_ and earth\_ are full\_ of your  
glory. Ho-san-na in the highest. Ho-sanna in the highest. Blesséd is the one who comes in the  
name of the Lord. Ho - san - na in the high-est. Ho - san - na 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* Living God, we thank you for Jesus Christ, who enters homes and hearts, to eat and drink with all who seek to be healed.

We remember that on the night he was betrayed, Jesus sat at table with his friends. He took bread, and after he had given thanks, broke it and gave it to them, saying: "Take and eat. This is my body, which is given for you. Do this in remembrance of me."

In the same way after supper, he took the cup of wine, saying: "This is the cup of the New Covenant in my blood. Do this, as often as you drink it, in remembrance of me."

Send your Holy Spirit upon these gifts. Let them be for us the Body and Blood of your Son. And grant that we who eat this bread and drink this cup may be filled with your life and goodness.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Eternal God, in the unity of the Holy Spirit, forever and forever.

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 AMEN.**

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**

**All** Father and Mother of us all,  
May all proclaim your worth.  
Your kingdom come, your will be done  
in heaven and on Earth.  
Give us today the things we need,  
our shelter, our money, our food.  
Forgive us our debts as we agree  
to treat others as you would.

*adapted from South Sydney Uniting Church, Australia*

**Lead us in ways that do not tempt us  
or put us to the test.  
Save us from faults or compromise  
that would rob us of our best.  
For you are the heart of the kingdom,  
your power and glory extend  
through time and space forever and ever,  
and so shall it be. Amen.**

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

**THE BREAKING OF THE BREAD**

Gary James

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



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

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

**INVITATION TO COMMUNION**

*Presider* Friends, it is Christ who is the bread of life and cup of hope, Who satisfies our hunger and thirst and makes us one. Therefore, receive what you long for. Christ is given for you.

*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.*

**ANTHEM***I want Jesus to walk with me*Words & Music: Negro Spiritual, stanzas 1-2 arr. Carl Haywood,  
stanza 3 arr. Jim Van Horn

I want Jesus to walk with me;  
all along my pilgrim journey,  
Lord, I want Jesus to walk with me.

In my trials, Lord, walk with me;  
when the shades of life are falling,  
Lord, I want Jesus to walk with me.

In my sorrows, Lord, walk with me;  
when my heart within is aching,  
Lord, I want Jesus to walk with me.

*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**

*Adapted from resources by Bathurst Uniting Church, Australia*

*Presider* We thank you, O God,

*All* **for all that we receive at your table.**

**We thank you, O Christ,**

**for the invitation which brought us here and makes us one—  
and which we now take with us into the world:**

**the invitation to all, to come to you and find abundant Life.**

**We thank you, O Spirit, for restoring our souls. Amen.**

**BLESSING**

*The Presider asks God's blessing on the assembly. All respond: Amen.*

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** *Alla Gigue* from *Pastorella*, BWV 590

J. S. Bach

## 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**

Hannah Hochkeppel

**EUCCHARISTIC MINISTERS**

The Rev. Canon Jennifer King Daugherty, Re Knack, The Rev. Linzi Stahlecker, Nan Sullins

**ACOLYTE**

Peter Ermoian

**GREETERS**

Carolyn Blount, Sam Herring

**USHERS**

Steve Quinn, Ralph Ermoian

**OBLATION BEARERS**

The Judd-Herzfeldt Family

**LECTORS**

Sam Herring, Maris Olsen

**INTERCESSOR**

Sam Herring

**SOUND BOARD**

Michael Perera

**MUSICIANS**

The Schola and Sr. Choristers of the Saint Mark's Choir School, Rebekah Gilmore, *Director*;  
Saint Mark's Singers, Michael Kleinschmidt, *Director*;  
Michael Kleinschmidt and John Stuntebeck, *Organists*

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