



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE EIGHTEENTH SUNDAY AFTER PENTECOST:  
PROPER 21A

October 1, 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](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.*

## ABOUT THE MUSIC

*Today, the fixed portions of our celebration of the Eucharist—the Song of Praise, Sanctus, Benedictus, and Agnus Dei—are sung by the Cathedral Choir, inviting the congregation into a more contemplative approach to the prayers and praises in our Sunday morning liturgy. Today, those portions of the liturgy are offered in a setting composed by Hans Leo Hassler (1564-1612), his *Missa secunda*. Hassler was one of the first German composers of his time to finish his musical studies in Italy and to bring back over the alps the innovations of such Venetian composers as Giovanni Gabrieli. The free-flowing alternation between block chords and polyphonic counterpoint heard in Hassler's music is a hallmark of those innovations, and gives his music appealing clarity and liveliness.*

*Today, while some of our prayers and praises are sung by the choir, we are also active participants and we indicate that by standing. However, please feel free to sit if you need to during the longer mass movements.*

# THE LITURGY OF THE WORD

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

**PRELUDE** Two Meditations on *Schmücke dich* Johann G. Walther and Guy Bovet  
(Tune of Hymn 339, “Deck thyself, my soul, with gladness”)

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT** *Christ be with me* Words: Irish, 8th-century, transl. Cecil Frances Alexander;  
Music: *Gartan*, melody attr. J. Mease of Fresford, Donegal, harm. C. V. Stanford

Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ to comfort and restore me.

Christ beneath me, Christ above me,  
Christ in quiet, Christ in danger,  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger.

HYMN

*Gracious Spirit, give your servants*

1. Gra - cious Spi - rit, give your ser - vants joy to set sin's cap - tives free,  
2. Word made flesh, who gave up glo - ry to be - come our great high priest,  
3. Lov - ing God, who birthed cre - a - tion from the no - thing - ness of space,  
4. Tri - une God, e - ter - nal Be - ing, nev - er end - ing, un - be - gun,

hope to heal the bro - ken - heart - ed, peace to share love's li - ber - ty.  
tak - ing on our hu - man na - ture to re - deem the last and least:  
kin - dling life where all was em - pty, turn - ing cha - os in - to grace:  
bound - less grace and per - fect jus - tice, right - eous and for - giv - ing One:

Through us bring your balm of glad - ness to the wound - ed and op - pressed;  
let your cour - age and com - pas - sion shape and guide our min - is - tries;  
when we feel con - fused and fruit - less, dawn up - on our rest - less night;  
so en - fold us in your mer - cy that our wills and yours u - nite;

help us claim and show God's fa - vor as a peo - ple called and blessed.  
as our Sa - vior and our Shep - herd, lead us to the truth that frees.  
give us faith's im - ag - i - na - tion, hope's re - new - ing, love's de - light.  
through us may the world be - hold you, find your love, your truth, your light.

**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** Gloria in excelsis, from *Missa secunda*

Hans Leo Hassler

*Sung by the choir.*

*Gloria in excelsis Deo et in terra pax  
hominibus bonæ voluntatis.*

*Laudamus te, benedicimus te,  
adoramus te, glorificamus te, gratias agimus tibi  
propter magnam gloriam tuam.*

*Domine Deus, Rex cælestis,  
Deus Pater omnipotens,  
Domine Fili unigenite, Jesu Christe,*

*Domine Deus, Agnus Dei, Filius Patris,  
qui tollis peccata mundi,  
miserere nobis;  
qui tollis peccata mundi,  
suscipe deprecationem nostram;  
qui sedes ad dexteram Patris,  
miserere nobis.*

*Quoniam tu solus Sanctus,  
tu solus Dominus,  
tu solus Altissimus, Jesu Christe,  
cum Sancto Spiritu:  
in gloria Dei Patris. Amen.*

Glory be to God on high, and on earth peace  
to people of good will.

We praise you, we bless you,  
we worship you, we glorify you, we give thanks to you  
for your great glory.

O Lord God, heavenly King,  
God the Father Almighty,  
O Lord, the only-begotten Son, Jesus Christ;

O Lord God, Lamb of God, Son of the Father,  
who takes away the sins of the world:  
have mercy upon us.  
who takes away the sins of the world:  
receive our prayer.  
who sits at the right hand of God the Father:  
have mercy upon us.

For you alone are Holy;  
you alone are the Lord;  
you alone are the Most High, Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.

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 21*

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

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**O** GOD, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; 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** *Ezekiel 18:1-4,25-32*

**T**HE word of the LORD came to me: What do you mean by repeating this proverb concerning the land of Israel, “The parents have eaten sour grapes, and the children’s teeth are set on edge”? As I live, says the Lord GOD, this proverb shall no more be used by you in Israel. Know that all lives are mine; the life of the parent as well as the life of the child is mine: it is only the person who sins that shall die.

Yet you say, “The way of the Lord is unfair.” Hear now, O house of Israel: Is my way unfair? Is it not your ways that are unfair? When the righteous turn away from their righteousness and commit iniquity, they shall die for it; for the iniquity that they have committed they shall die. Again, when the wicked turn away from the wickedness they have committed and do what is lawful and right, they shall save their life. Because they considered and turned away from all the transgressions that they had committed, they shall surely live; they shall not die. Yet the house of Israel says, “The way of the Lord is unfair.” O house of Israel, are my ways unfair? Is it not your ways that are unfair?

Therefore I will judge you, O house of Israel, all of you according to your ways, says the Lord GOD. Repent and turn from all your transgressions; otherwise iniquity will be your ruin. Cast away from you all the transgressions that you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, says the Lord GOD. Turn, then, and live.

*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 25:1-8 ♦ St. Helena Psalter*

Anglican Chant (Henry Stonex)

*Sung by the choir.*

*Ad te, Domine, levavi*

**T**O YOU, O God, I lift up my soul;  
my God, I put my trust in you; \*  
let me not be humiliated,  
nor let my enemies triumph over me.

Let none who look to you be put to shame; \*  
let the treacherous be disappointed in their schemes.

Show me your ways, O God, \*  
and teach me your paths.

Lead me in your truth and teach me, \*  
for you are the God of my salvation;  
in you have I trusted all the day long.

Remember, O God, your compassion and love, \*  
for they are from everlasting.

Remember not the sins of my youth and my transgressions; \*  
remember me according to your love  
and for the sake of your goodness, O God.

Gracious and upright are you; \*  
therefore you teach sinners in your way.

You guide the humble in doing right \*  
and teach your way to the lowly.

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 2:1-13*

**I**F THEN there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus,

who, though he was in the form of God,  
 did not regard equality with God  
 as something to be exploited,  
 but emptied himself,  
 taking the form of a slave,  
 being born in human likeness.  
 And being found in human form,  
 he humbled himself  
 and became obedient to the point of death—  
 even death on a cross.  
 Therefore God also highly exalted him  
 and gave him the name  
 that is above every name,  
 so that at the name of Jesus  
 every knee should bend,  
 in heaven and on earth and under the earth,  
 and every tongue should confess  
 that Jesus Christ is Lord,  
 to the glory of God the Father.

Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.

*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.*

*Organ:*  *Everyone:* 

Al - le-lu-ia, al - le-lu-ia, al - le-lu-ia, alle - lu-ia! \_\_\_\_\_

*Verse:* O God, I will bless you at all times; your praise shall ever be in my mouth.



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.**

**W**HEN Jesus entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" Jesus said to them, "I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. Did the baptism of John come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet." So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things. "What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' He answered, 'I will not'; but later he changed his mind and went. The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go. Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him."

*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 Very Reverend Steven L. Thomason

*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.

## 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 worshiping 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**.



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 treble clef and a key signature of one flat (B-flat). 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 is also divided into 'Presider' and 'Assembly'. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff is divided into 'Presider' and 'Assembly'. 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** From *Missa secunda*

Hassler

*Sung by the choir.*

*Sanctus, sanctus, sanctus,  
Dominus Deus Sabaoth.  
Pleni sunt caeli et terra gloria tua.  
Hosanna in excelsis.*

*Benedictus qui venit  
in nomine Domini.  
Hosanna in excelsis.*

Holy, holy, holy,  
Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.

Blessed is the one who comes  
in the name of the Lord.  
Hosanna in the highest.

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.

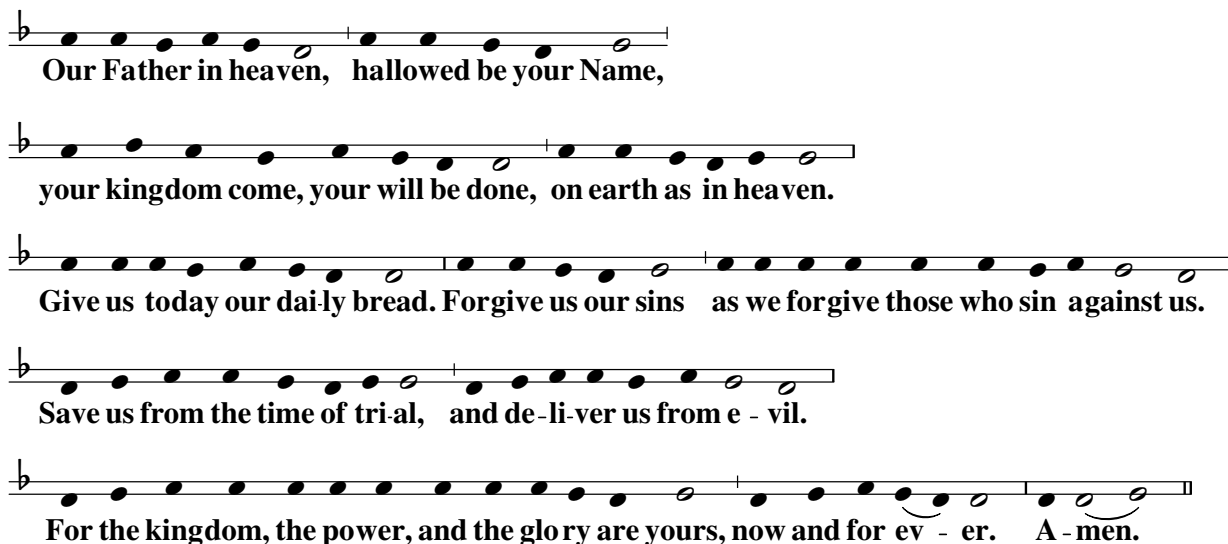


**All A - MEN.**

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 glo-ry are yours, now and for ev - er. A - men.

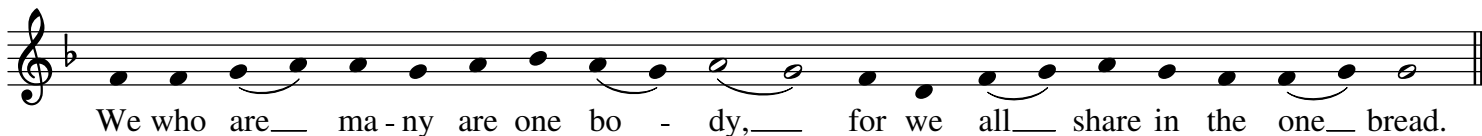
*In silence, the Presider breaks the consecrated bread.*

## 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.*

**ANTHEM***Agnus Dei, from Missa secunda –*

Hassler

*Agnus Dei, qui tollis peccata mundi,  
miserere nobis.*Lamb of God, who takes away the sins of the world,  
have mercy on us.*Agnus Dei, qui tollis peccata mundi,  
dona nobis pacem.*Lamb of God, who takes away the sins of the world,  
grant us peace.**HYMN 339***Decky thyself, my soul, with gladness ♦ The Hymnal 1982*TUNE: *Schmücke dich*

*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 492** *Sing, ye faithful, sing with gladness ♦ The Hymnal 1982*

TUNE: *Finnian*

**DISMISSAL**

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

**VOLUNTARY** Fugue from *Organ Sonata No. 13 in Eb-Major*, Op. 161

Josef Rheinberger

## MINISTERS OF THE LITURGY

**PRESIDER**

The Rev. Linzi Stahlecker

**PREACHER**

The Very Rev. Steven L. Thomason

**ASSISTING LAY MINISTER**

Peter Snyder

**EUCCHARISTIC MINISTERS**

Erin Beary Andersen, The Rev. Canon Jennifer King  
Daugherty, Rose Hazard, Emily Meeks  
The Rev. Mark Miller, John Selberg, Debra Waddell

**ALTAR GUILD**

Walter Stuteville, TBD

**VERGERS**

Erik Donner, Rollin Salsbery

**ACOLYTES**

Adrienne Hubbard, Austin LeSure, Hilary McLeland-  
Wieser, Ray Miller, Alexander Snow

**GREETERS**

Julia Logan, Norva Osborn

**USHERS**

Janet Miller | Vinh Do, Kathy Sodergren

**OBLATION BEARER**

Carrie Kahler

**LAND ACKNOWLEDGMENT**

Greg Hamm

**LECTORS**

Colleen Boyns, Vicky Greenbaum

**INTERCESSOR**

Scott Huleet

**SOUND BOARD**

Michael Perera

**LIVESTREAM**

David Wild

**MUSICIANS**

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

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1. Deck thy - self, my soul, with glad - ness, leave the gloom-y haunts of sad - ness,  
 2. Sun, who all my life dost bright - en; Light, who dost my soul en - light - en;  
 3. Je - sus, Bread of Life, I pray thee, let me glad - ly here o - bey thee;

come in - to the day-light's splen - dor, there with joy thy prais-es ren - der  
 Joy, the best that a - ny know - eth; Fount, whence all my be-ing flow - eth:  
 nev - er to my hurt in - vit - ed, be thy love with love re - quit - ed;

un - to him whose grace un-bound - ed hath this won-drous ban-quet found - ed;  
 at thy feet I cry, my Ma - ker, let me be a fit par - tak - er  
 from this ban - quet let me mea - sure, Lord, how vast and deep its trea - sure;

high o'er all the heav'ns he reign-eth, yet to dwell with thee he deign - eth.  
 of this bless - ed food from hea - ven, for our good, thy glo - ry, giv - en.  
 through the gifts thou here dost give me, as thy guest in heav'n re - ceive me.

The Hymnal 1982 - #492 Sing, ye faithful, sing with gladness



1 Sing, ye faith - ful, sing with glad - ness, wake your no - blest,  
2 Sing how he came forth from hea - ven, bowed him - self to  
3 So, he tast - ed death for mor - tals, he, of hu - man -  
4 Now on high, yet ev - er with us, from his Fa - ther's



sweet - est strain, with the prais - es of your Sa - vior  
Beth - lehem's cave, stooped to wear the ser - vant's ves - ture,  
kind the head, sin - less one, a - mong the sin - ful,  
throne the Son rules and guides the world he ran - somed,



let his house res - ound a - gain; him let all your  
bore the pain, the cross, the grave, passed with - in the  
Prince of life, a - mong the dead; thus he wrought the  
till the ap - point - ed work be done, till he see, re -



mu - sic hon - or, and your songs ex - alt his reign.  
gates of dark - ness, thence his ban - ished ones to save.  
full re - demp - tion, and the cap - tor cap - tive led.  
newed and per - fect, all things gath - ered in - to one.

Words: John Ellerton (1826-1893), alt.

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- 1 Sing, ye faithful, sing with gladness,  
wake your noblest, sweetest strain,  
with the praises of your Savior  
let his house resound again;  
him let all your music honor,  
and your songs exalt his reign.
- 2 Sing how he came forth from heaven,  
bowed himself to Bethlehem's cave,  
stooped to wear the servant's vesture,  
bore the pain, the cross, the grave,  
passed within the gates of darkness,  
thence his banished ones to save.
- 3 So, he tasted death for mortals,