



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SECOND SUNDAY AFTER EPIPHANY

January 14, 2024

11:00 AM





LAND ACKNOWLEDGMENT & WELCOME

Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of all the Coast Salish tribes.

QUESTIONS?

Please ask. Ushers (wearing the purple welcome lanyards) can answer your questions or concerns, or provide a hearing assist device. All-gender restrooms are available in the northwest stairwell and on the 5th floor of Cathedral House, accessible by elevator or southwest stairwell.

NEW TO SAINT MARK'S?

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit saintmarks.org/newcomers or connect with one of the clergy.

ABOUT THE LITURGY

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.

THE LITURGY OF THE WORD

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

PRELUDE *Sweet Hour of Prayer*

William Bolcom

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *An Epiphany Introit*

Words: W. H. Auden; Music: Michael Kleinschmidt

He is the Way.
Follow Him through the Land of Unlikeness;
You will see rare beasts, and have unique adventures.

He is the Truth.
Seek Him in the Kingdom of Anxiety;
You will come to a great city that has expected your return for years.

He is the Life.
Love Him in the World of the Flesh;
And at your marriage all its occasions shall dance for joy.

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

HYMN

Let streams of living justice

1. Let streams of liv - ing jus - tice flow down up - on the earth;
2. For heal - ing of the na - tions, for peace that will not end,
3. Your ci - ty's built to mu - sic; we are the stones you seek;

give free - dom's light to cap - tives, let all the poor have worth.
for love that makes us lov - ers, God grant us grace to mend.
your har - mo - ny is lan - guage; we are the words you speak.

The hun - gry's hands are plead - ing, the work - ers claim their rights,
Weave our var - ied gifts to - geth - er; knit our lives as they are spun;
Our faith we find in ser - vice, our hope in oth - er's dreams,

the mourn - ers long for laugh - ter, the blind - ed seek for sight.
on your loom of time en - roll us till our thread of life is run.
our love in hand of neigh - bor; our home - land bright - ly gleams.

Make lib - er - ty a bea - con, strike down the i - ron pow'r;
O great weav - er of our fab - ric, bind church and world in one;
In - scribe our hearts with jus - tice; your way, the path un - tried;

a - bol - ish an - cient ven - geance: pro - claim your peo - ple's hour.
dye our tex - ture with your ra - diance, light our col - ors with your sun.
your truth, the heart of strang - er; your life, the Cru - ci - fied.

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Music: *Thaxted*, Gustav Holst (1874-1934); Public Domain

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 ALMIGHTY 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.

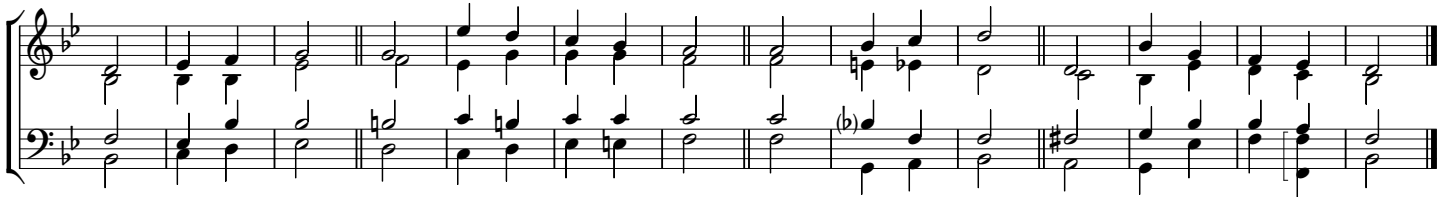
SONG OF PRAISE *The Third Song of Isaiah* ♦ *chanted by all*

WORDS: Isaiah 60:1-3, 11a, 14b, 18-19
MUSIC: Anglican chant by W. H. Longhurst

The first verses are chanted by the Choir alone. All join in chanting the remaining verses.

In this style of chanting, the slashes in the text correspond to the barlines in the chant.

When more than one syllable is sung on a black note, the dot • indicates the change of pitch.



Choir alone:

Arise, shine, for your / light has / come,
and the glory of the / Lord has / dawned up / on you.
For behold, darkness / covers • the / land;
deep / gloom en - / shrouds the / peoples.

All:

**But over you the / Lord will / rise,
and his / glory • will ap - / pear up - / on you.
Nations will / stream to • your / light,
and kings to the / brightness / of your / dawning.**

**Your gates will / always • be / open;
by day or / night • they will / never • be / shut.**

**They will call you, The / City • of the / Lord,
The Zion of the / Holy / One of / Israel.**

**Violence will no more be / heard in • your / land,
ruin or de - / struction • with - / in your / borders.**

**You will call your / walls, Sal - / vation,
and / all your / portals, / Praise.**

**The sun will no more be your / light by / day;
by night you will / not • need the / brightness • of the / moon.**

**The Lord will be your ever - / lasting / light,
and your / God will / be your / glory.**

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 *Second Sunday after the Epiphany*

The Book of Common Prayer 1979, p. 215

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

ALmighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ’s glory, that he may be known, worshipped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever.

All **Amen.**

Please be seated for the readings.

The first reading is usually drawn from the Hebrew Scriptures, inviting us to trace our heritage in God’s historical covenant with the People of God.

READING *1 Samuel 3:1–10*

Now the boy Samuel was ministering to the LORD under Eli. The word of the LORD was rare in those days; visions were not widespread.

At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was. Then the LORD called, “Samuel! Samuel!” and he said, “Here I am!” and ran to Eli, and said, “Here I am, for you called me.” But he said, “I did not call; lie down again.” So he went and lay down. The LORD called again, “Samuel!” Samuel got up and went to Eli, and said, “Here I am, for you called me.” But he said, “I did not call, my son; lie down again.” Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him. The LORD called Samuel again, a third time. And he got up and went to Eli, and said, “Here I am, for you called me.” Then Eli perceived that the LORD was calling the boy. Therefore Eli said to Samuel, “Go, lie down; and if he calls you, you shall say, ‘Speak, LORD, for your servant is listening.’” So Samuel went and lay down in his place.

Now the Lord came and stood there, calling as before, “Samuel! Samuel!” And Samuel said, “Speak, for your servant is listening.”

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 139: 1-5, 12-17 ♦ The Book of Common Prayer 1979

Anglican Chant (Skeats)

Sung by the choir.

Domine, probasti

OLORD, you search me and you know me,
you know my resting and my rising,
you discern my purpose from afar.

You mark when I walk or lie down,
all my ways lie open to you.

Before ever a word is on my tongue
you know it, O Lord, through and through.

Behind and before you besiege me,
your hand ever laid upon me.

Too wonderful for me, this knowledge,
too high, beyond my reach.

For it was you who created my being,
knit me together in my mother's womb.

I thank you for the wonder of my being,
for the wonders of all your creation.

Already you knew my soul,
my body held no secret from you
when I was being fashioned in secret
and moulded in the depths of the earth.

Your eyes saw all my actions,
they were all of them written in your book;
every one of my days was decreed
before one of them came into being.

To me, how mysterious your thoughts,
the sum of them not to be numbered!

If I count them, they are more than the sand;
to finish, I must be eternal, like you. ♦

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

Galatians 3:23–25; 4:4–7

“ALL THINGS are lawful for me,” but not all things are beneficial. “All things are lawful for me,” but I will not be dominated by anything. “Food is meant for the stomach and the stomach for food,” and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, “The two shall be one flesh.” But anyone united to the Lord becomes one spirit with him. Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body.

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

Mel Butler (verse by Michael Kleinschmidt)

The choir introduces the Alleluias, all repeat them. The choir sings the verse, then all repeat the Alleluias.

bells:

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

Verse: Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.

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 *John 1:43-51*

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

JESUS decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."

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

*adapted from a resource by Trinity Episcopal Church, Toledo, Ohio,
for the occasion of Dr. Martin Luther King, Jr., holiday*

- Deacon* Creator of All, you have promised to hear when we pray in the name of your Son. Therefore, in confidence and trust we pray for the Church and the world.
- Intercessor* Holy One, enliven the Church for its mission,
Assembly **that we may be salt of the earth and light to the world.**
- Intercessor* Breathe fresh life into your people.
Assembly **Give us power to reveal Christ in word and action.**
- Intercessor* Creator of all, lead us and every people into ways of justice and peace.
Assembly **That we may respect one another in freedom and truth.**
- Intercessor* Awaken in us a sense of wonder for the earth and all that is in it.
Assembly **Teach us to care creatively for its resources.**
- Intercessor* God of truth, inspire with your wisdom those whose decisions affect the lives of others,
Assembly **that all may act with integrity and courage.**
- Intercessor* Give grace to all whose lives are linked with ours.
Assembly **May we serve Christ in one another, and love as he loves us.**
- Intercessor* Fill us with gratitude for all the blessings of our lives. We especially give thanks for [...], and all those blessings we now name [...]. Fill our hearts with your peace,
Assembly **as we serve your world in gratitude and love.**
- Intercessor* We pray for those on our Cathedral Prayer List [...], and for those we now name silently or aloud [...]. God of hope, comfort and restore all who suffer in body, mind or spirit.
Assembly **May they know the power of your healing love.**
- Intercessor* Make us willing agents of your compassion.
Assembly **Strengthen us as we share in making people whole.**
- Intercessor* Grant eternal rest to those who have died, especially [...], and those we now name [...]. Give comfort to those who mourn.
Assembly **Bring them peace in their time of loss.**
- Intercessor* We praise you for all your saints who have entered your eternal glory.
Assembly **May their example inspire and encourage us**
- 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.

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 place their offering in baskets as they are passed through through the rows.

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



ANTHEM

The Work of Christmas

Words: Howard Thurman; Music: Dan Forrest

When the song of the angels is stilled, when the star in the sky is gone,
when the kings and princes are home, when the shepherds are back with
their flock, the work of Christmas begins:

To find the lost, to heal the broken, to feed the hungry, to release the
prisoner, to rebuild the nations, to bring peace among brothers, to make
music from the heart.

When the song of the angels is stilled, when the star in the sky is gone,
when the kings and princes are home, when the shepherds are back with
their flock, the work of Christmas begins.

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 *Eucharistic Prayer B*

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

Presider *Assembly*
The Lord be with you. And al-so with you.

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

Presider *Assembly*
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 Maker of heaven and earth. Because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect in the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children. 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

Mathias

Organ: *Everyone:*
Ho - ly, ho - ly, ho - ly Lord, God of po-wer and might,
heav'n and earth are full_ of your glo-ry. Ho-san-na in the high-est.
Bless-ed is the one who comes in the name of the Lord. 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 We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. Through Mary's Holy Child, you have delivered us from evil and made us worthy to stand before you. You have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O God:

All We remember his death, we proclaim his resurrection, we await his coming in glory;

Presider And we offer our sacrifice of praise and thanksgiving to you, Dear One; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, gather all things into the circle of Christ's love, and bring us to that heavenly country where with Mary, Mark, and all your saints, we may enter the everlasting heritage of all your children; through Jesus Christ, the firstborn of all creation, the head of the Church, and the author of our salvation.

By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory is yours, Most Blessed One, now 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 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

Rimsky-Korsakov

Our Fa - ther in heav'n, hal-lowed be your Name, your king - dom come, your will be done,

The first system of musical notation for 'The Lord's Prayer' by Rimsky-Korsakov. It consists of a treble and bass clef staff with a key signature of one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: 'Our Fa - ther in heav'n, hal-lowed be your Name, your king - dom come, your will be done,'

on earth as in heav'n. Give us to-day our dai-ly bread. For-give us our sins as we for-give those

The second system of musical notation. The melody continues with the lyrics: 'on earth as in heav'n. Give us to-day our dai-ly bread. For-give us our sins as we for-give those'

who sin a - gainst us. Save us from the time of trial, and de-li-ver us from e - vil.

The third system of musical notation. The melody continues with the lyrics: 'who sin a - gainst us. Save us from the time of trial, and de-li-ver us from e - vil.'

For the king - dom, the pow'r, and the glo - ry are yours, now and for ev-er. A-men.

The fourth and final system of musical notation. The melody concludes with the lyrics: 'For the king - dom, the pow'r, 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 *The disciples knew the Lord Jesus*

Mark Sedio (b. 1954)

The choir introduces the refrain, all repeat it. The choir sings the verses, all repeat the refrain as indicated.

The dis - ci-ples knew the Lord Je - sus in the break-ing of the bread. bread.

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

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

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 439 *What wondrous love it is* ♦ *The Hymnal 1982*

Wondrous Love

After communion, 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.*

The ministers and assembly remain in place to sing this hymn, standing as able. The ministers' procession out will take place during the organ voluntary.

HYMN 599 *Lift every voice and sing* ♦ *The Hymnal 1982*

Lift Every Voice

1. Lift ev - ery voice and sing till earth and hea - ven ring,
2. Ston - y the road we trod, bit - ter the chas - tening rod,
3. God of our wear - y years, God of our si - lent tears,

ring with the har - mo - nies of li - ber - ty.
felt in the days when hope un - born had died;
thou who hast brought us thus far on the way;

Let our re - joic - ing rise high as the lis - tening skies;
yet, with a stead - y beat, have not our wear - y feet
thou who hast by thy might led us in - to the light;

let it re - sound loud as the roll - ing sea.
 come to the place for which our pa - - rents sighed?
 keep us for ev - er in the path, we pray.

Sing a song full of the faith that the dark past has taught us;
 We have come o - ver a way that with tears has been wa - tered;
 Lest our feet stray from the plac - es, our God, where we met thee;

sing a song full of the hope that the pre - sent has brought us;
 we have come, tread - ing our path through the blood of the slaugh - tered,
 lest, our hearts drunk with the wine of the world, we for - get thee;

fac - ing the ris - ing sun of our new day be - gun,
 out from the gloom - y past, till now we stand at last
 sha - dowed be - neath thy hand may we for ev - er stand,

let us march on, till vic - to - ry is won.
 where the white gleam of our bright star is cast.
 true to our God, true to our na - tive land.

DISMISSAL *The Deacon dismisses the assembly; all respond: Thanks be to God.*

VOLUNTARY *Toccatà on Lift every voice*

Mark Miller

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Rev. Linzi Stahlecker

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Peter Snyder

EUCCHARISTIC MINISTERS

Jeremy Crawford, The Rev. Canon Jennifer King Daugherty,
Shelley Mackaman, The Rev. Mark Miller, Kathy Thomason, Debra Waddell

ALTAR GUILD

Hannah Hochkeppel, TBD

VERGERS

Kate Halamay, Rose Hazard

ACOLYTES

Russ Campbell, Erik Donner, Ray Miller, Alexander Snow, Jen Younggren

GREETERS

Barbara Selberg, John Selberg

USHERS

TBD | Chris Rigos, Jeff Sackett

OBLATION BEARERS

Rachel Heath, Tyler McCormick

LAND ACKNOWLEDGMENT

Scott Hulet

LECTORS

Vicky Greenbaum, Ruth McRee

INTERCESSOR

Scott Hulet

SOUND BOARD

TBD


livestream

Christopher Brown


MUSICIANS

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

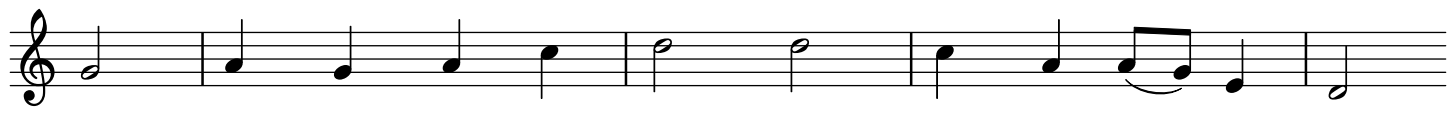
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1. What won - drous love is this, O my soul, O my soul!
2. To God and to the Lamb I will sing, I will sing,
3. And when from death I'm free, I'll sing on, I'll sing on,



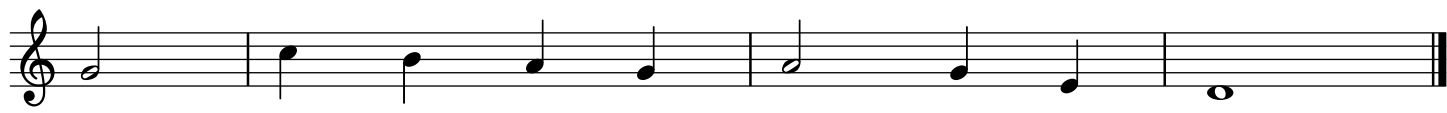
What won - drous love is this, O my soul!
to God and to the Lamb I will sing.
and when from death I'm free, I'll sing on.



What won - drous love is this that caused the Lord of bliss
To God and to the Lamb, who is the great I AM
And when from death I'm free I'll sing and joy - ful be,



to lay a - side his crown for my soul, for my soul,
while mil - lions join the theme, I will sing, I will sing,
and through e - ter - ni - ty I'll sing on, I'll sing on,



to lay a - side his crown for my soul!
while mil - lions join the theme, I will sing!
and through e - ter - ni - ty I'll sing on!