



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE THIRD SUNDAY AFTER PENTECOST:

PROPER 5B

June 9, 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](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.*



# THE LITURGY OF THE WORD

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

**PRELUDE**     *Cantilena in G, Op. 71, No. 1*

Arthur Foote

## LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 48**     *O day of radiant gladness* ♦ *The Hymnal 1982*

*Es flog ein kleins Waldvögelein*

**OPENING ACCLAMATION**

*Presider* Blessed be the one, holy, and living God.  
*Assembly* Glory to God for ever and ever.

**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.

**SONG OF PRAISE** *Gloria in excelsis ♦ sung by all*

John Rutter

*Organ:* *Everyone:*

Glo-ry to God in the high-est, and peace to God's  
 peo-ple on earth. Lord God, heav'n-ly King, al-might-y God and Fa-ther,  
 we wor-ship you, we give you thanks, we praise you for your glo-ry.  
 Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you take a-  
 way the sin of the world: have mer-cy on us; you are seat-ed at the right hand of the  
 Fa-ther: re-ceive our prayer. For you a-lone are the Ho-ly One, you a-  
 lone are the Lord, you a-lone are the Most High, Je-sus Christ, with the  
 Ho-ly Spi-rit, in the glo-ry of God the Fa-ther. A - - men.

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 5*

*The Book of Common Prayer* (1979), p. 229

*Presider* God be with you.

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

*Presider* Let us pray.

**O** GOD, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; 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** *Genesis 3:8–15*

**T**HE man and his wife heard the sound of the LORD God walking in the garden at the time of the evening breeze, and they hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man, and said to him, “Where are you?” He said, “I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.” He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” The man said, “The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.” Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent tricked me, and I ate.” The LORD God said to the serpent,

“Because you have done this,  
cursed are you among all animals  
and among all wild creatures;

upon your belly you shall go,  
and dust you shall eat  
all the days of your life.

I will put enmity between you and the woman,  
and between your offspring and hers;

he will strike your head,  
and you will strike his heel.”

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

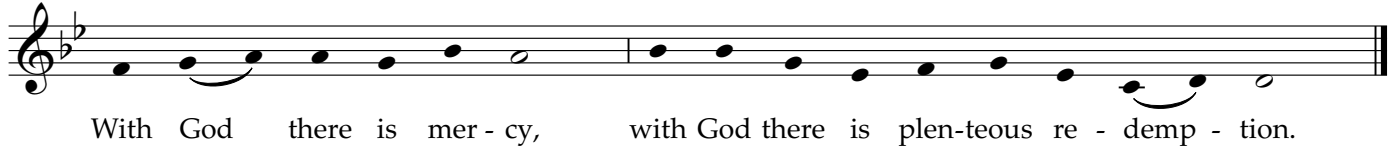
*Assembly* **Thanks be to God.**

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 130 ♦ St. Helena Psalter*

Plainsong, Tone III.5

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



*De profundis*

**O**UT of the depths have I called to you;  
O God, hear my voice; \*  
let your ears consider well the voice of my supplication.  
If you were to note what is done amiss; \*  
O God, who could stand?  
For there is forgiveness with you; \*  
therefore you shall be feared. **ANTIPHON**

I wait for you, O God; my soul waits for you; \*  
in your word is my hope.  
My soul waits for you,  
more than sentries for the morning, \*  
more than sentries for the morning. **ANTIPHON**

O Israel, wait upon God, \*  
for with God there is mercy.  
With God there is plenteous redemption; \*  
God shall redeem Israel from all their sins. **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**     *2 Corinthians 4:13–5:1*

**J**UST as we have the same spirit of faith that is in accordance with scripture—“I believed, and so I spoke” —we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

*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.*

**HYMN 533**     *How wondrous and great thy works* ♦ *The Hymnal 1982*

*Lyons*

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** *Mark 3:20–35*

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

**T**HE crowd came together again, so that Jesus and his disciples could not even eat. When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.” And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.” And he called them to him, and spoke to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

“Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin” — for they had said, “He has an unclean spirit.”

Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.” And he replied, “Who are my mother and my brothers?” And looking at those who sat around him, he said, “Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.”

*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 Canon Richard C. Weyls

*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, in your mercy,  
*Assembly* **hear our prayer.**

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

**CONFESSION & ABSOLUTION**

*Enriching Our Worship 1, p. 56*

*Deacon* Let us confess our sins to God.  
*You are invited to stand or kneel for the confession.*

*Deacon* God of all mercy,  
**All we confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.  
Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. 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 Christ be always with you.  
*Assembly* **And also with you.**

*All greet one another in the name of the Lord.*



*Presider* All thanks and praise  
 are yours at all times and in all places,  
 our true and loving God;  
 through Jesus Christ, your eternal Word,  
 the Wisdom from on high by whom you created all things.  
 You laid the foundations of the world  
 and enclosed the sea when it burst out from the womb;  
 You brought forth all creatures of the earth  
 and gave breath to humankind.  
 Wondrous are you, Holy One of Blessing,  
 all you create is a sign of hope for our journey;  
 And so as the morning stars sing your praises  
 we join the heavenly beings and all creation  
 as we shout with joy:

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

**SANCTUS & BENEDICTUS**

Peter R. Hallock

*Organ* *Everyone*

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,  
 heav-en and earth are full of your glo-ry. Ho - san - na in the high - est.  
 Blest is the one who comes in the Name of the Lord. Ho - san - na in the high - est.

A Simple Missa brevis, Copyright 1992, 2021 The Peter R. Hallock Institute, Seattle, Washington.

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* Glory and honor are yours, Creator of all,  
 your Word has never been silent;  
 you called a people to yourself, as a light to the nations,  
 you delivered them from bondage  
 and led them to a land of promise.  
 Of your grace, you gave Jesus  
 to be human, to share our life,  
 to proclaim the coming of your holy reign  
 and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer,  
you have freed us from sin,  
brought us into your life,  
reconciled us to you,  
and restored us to the glory you intend for us.

We thank you that on the night before he died for us  
Jesus took bread,  
and when he had given thanks to you, he broke it,  
gave it to his friends and said:  
“Take, eat, this is my Body, broken for you.  
Do this for the remembrance of me.”

After supper Jesus took the cup of wine,  
said the blessing, gave it to his friends and said:  
“Drink this, all of you:  
this cup is the new Covenant in my Blood,  
poured out for you and for all  
for the forgiveness of sin.  
Do this for the remembrance of me.”

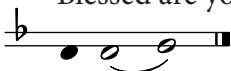
And so, remembering all that was done for us:  
the cross, the tomb, the resurrection and ascension,  
longing for Christ’s coming in glory,  
and presenting to you these gifts  
your earth has formed and human hands have made,  
we acclaim you, O Christ:

**All Dying, you destroyed our death.  
Rising, you restored our life.  
Christ Jesus, come in glory!**

*Presider* Send your Holy Spirit upon us  
and upon these gifts of bread and wine  
that they may be to us  
the Body and Blood of your Christ.  
Grant that we, burning with your Spirit’s power,  
may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ,  
and in the fullness of time gather us  
with blessed Mary, Mark, and all your people  
into the joy of our true eternal home.

Through Christ and with Christ and in Christ,  
by the inspiration of your Holy Spirit,  
we worship you our God and Creator  
in voices of unending praise.  
Blessed are you, now and for ever.



**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**

*All* 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. Amen.

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

**THE BREAKING OF THE BREAD**

Mode 6 melody; adapt. Mason Martens (b. 1933)

*The cantor introduces the Antiphon, all repeat it.*

*The cantor chants the verses, all repeat the Antiphon as indicated.*



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

*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**

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

#### **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**      *Organ improvisation*

**HYMN 321**      *My God, thy table now is spread (1, 2, 4) ♦ The Hymnal 1982*

*Rockingham*

*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.

#### **POSTCOMMUNION PRAYER**

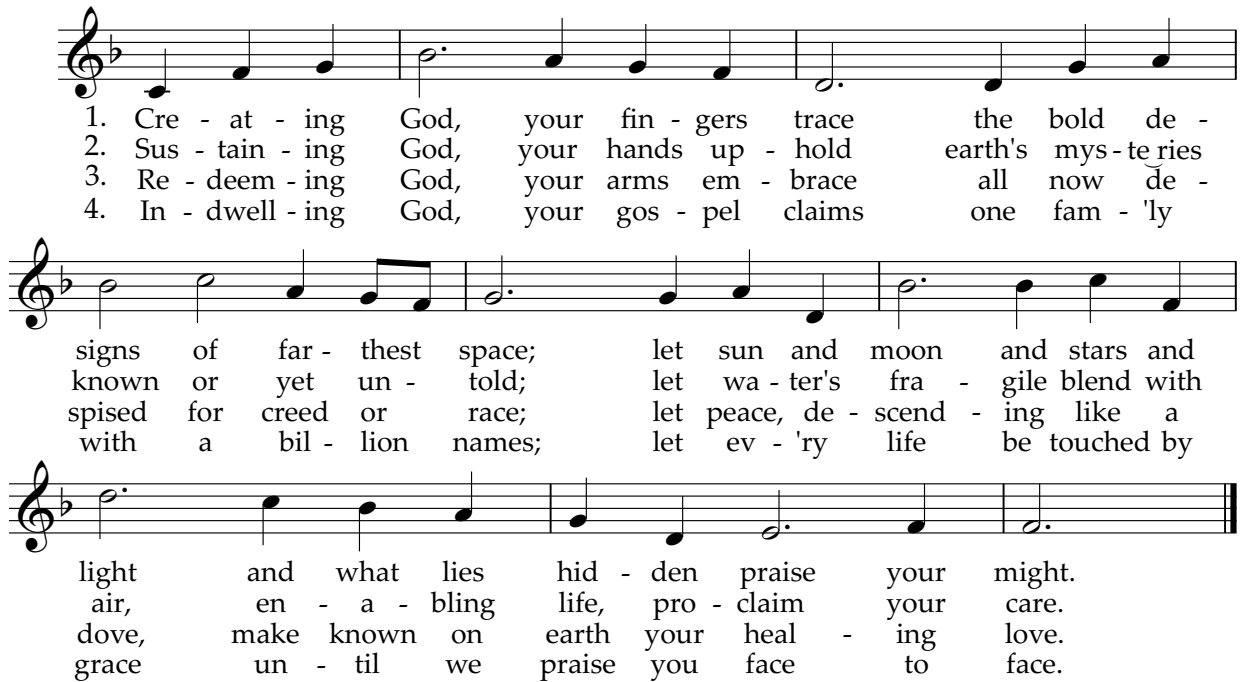
*Enriching Our Worship 1, p. 69*

*Presider* God of abundance,

**All** you have fed us  
with the bread of life and cup of salvation;  
you have united us  
with Christ and one another;  
and you have made us one  
with all your people in heaven and on earth.  
Now send us forth  
in the power of your Spirit,  
that we may proclaim your redeeming love to the world  
and continue for ever  
in the risen life of Christ our Savior. Amen.

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

**HYMN**     *Creating God, your fingers trace*



1. Cre - at - ing God, your fin - gers trace the bold de -  
2. Sus - tain - ing God, your hands up - hold earth's mys - te - ries  
3. Re - deem - ing God, your arms em - brace all now de -  
4. In - dwell - ing God, your gos - pel claims one fam - 'ly

signs of far - thest space; let sun and moon and stars and  
known or yet un - told; let wa - ter's fra - gile blend with  
spised for creed or race; let peace, de - scend - ing like a  
with a bil - lion names; let ev - 'ry life be touched by

light and what lies hid - den praise your might.  
air, en - a - bling life, pro - claim your care.  
dove, make known on earth your heal - ing love.  
grace un - til we praise you face to face.

Words: Jeffery Rowthorn (b. 1934), alt.

Music: *Dunedin*, Vernon Griffiths (1894-1985)

Hymn 394/395 in *The Hymnal 1982*

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

**VOLUNTARY**     *Trumpet Tune*

Craig Phillips

# MINISTERS OF THE LITURGY

presider

The Very Rev. Steven L. Thomason

preacher

The Rev. Canon Richard C. Weyls

deacon

The Rev. Earl Grout

assisting lay minister

Rose Hazard

eucharistic ministers

Erin Beary Anderson, Russ Campbell, James Davidson, Ashley Hedeem,  
The Rev. Canon Dr. Marda Steedman Sanborn, The Rev. Edie Weller

altar guild

Walter Stuteville, TBD

vergers

Rollin Salsbery, Nancy Cleminshaw

acolytes

Russ Campbell, Carrie Davis, Kate Halamay, Jen Younggren, Barbara Zito

greeters

Barbara Sellberg, John Selberg

ushers

Jeff Sackett | Sarah McCord, Chris Rigos

oblation bearers

The Heath-McCormick family

land acknowledgment

Greg Hamm

lectors

Vicki Greenbaum, Ruth McRee

intercessor

Scott Hulet

sound board

John Garlid

livestream

Christopher Brown

flower ministry

Judy Andrews, Sandra Knafla, Courtney van Stolck

musicians

Gabriella Lutz, Cantor

John Stuntebeck, Organist

*Music under copyright is reprinted by permission under OneLicense.net #A-706820*



The Hymnal 1982 - #48 O day of radiant gladness

1 O day of ra - diant glad - ness, O day of joy and  
 2 This day at the cre - a - tion, the light first had its  
 3 This day, God's peo - ple meet - ing, his Ho - ly Scrip - ture  
 4 That light our hope sus - tain - ing, we walk the pil - grim

light, O balm of care and sad - ness, most  
 birth; this day for our sal - va - tion Christ  
 hear; his liv - ing pres - ence greet - ing, through  
 way, at length our rest at - tain - ing, our

beau - ti - ful, most bright; this day the high and  
 rose from depths of earth; this day our Lord vic -  
 Bread and Wine made near. We jour - ney on, be -  
 end - less Sab - bath day. We sing to thee our

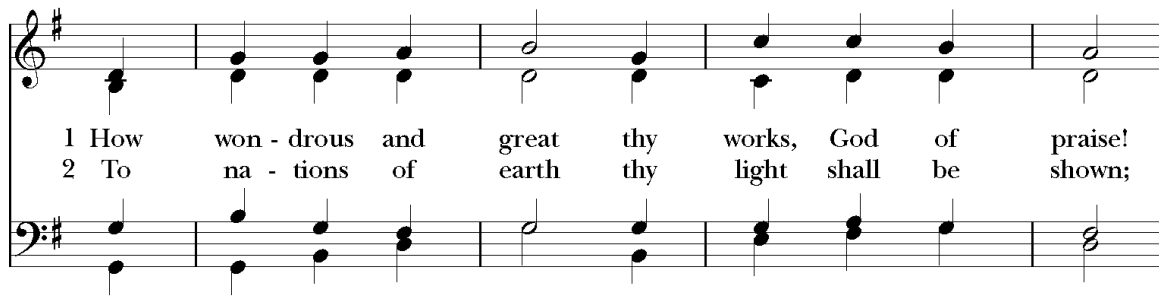
low - ly, through a - ges joined in tune, sing,  
 to - rious the Spi - rit sent from heaven, and  
 liev - ing, re - newed with heaven - ly might, from  
 prais - es, O Fa - ther, Spi - rit, Son; the

“Ho - ly, ho - ly, ho - ly,” to the great God Tri - une.  
 thus this day most glo - rious a tri - ple light was given.  
 grace more grace re - ceiv - ing on this blest day of light.  
 Church her voice up - rais - es to thee, blest Three in One.

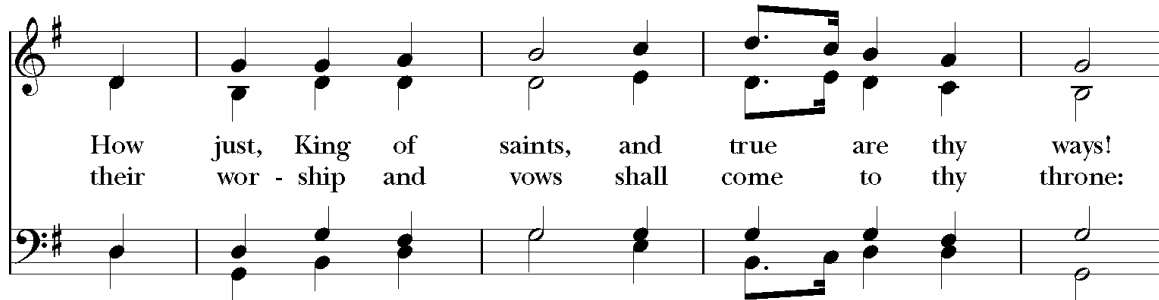
Words: Sts. 1-2, Christopher Wordsworth (1807-1885), alt.; st. 3, Charles P. Price (b. 1920) Copyright ©1982, Charles P. Price; st. 4, *Hymnal 1982*  
 Copyright © The Church Pension Fund. All rights reserved. Used with permission. Music: *Es flog ein kleins Waldvögelein*, German folk song;  
 harm. George Ratcliff Woodward (1848-1934)

- 1 O day of radiant gladness,  
 O day of joy and light,  
 O balm of care and sadness,  
 most beautiful, most bright;  
 this day the high and lowly,  
 through ages joined in tune,  
 sing, “Holy, holy, holy,”  
 to the great God Triune.
- 2 This day at the creation,  
 the light first had its birth;  
 this day for our salvation  
 Christ rose from depths of earth;  
 this day our Lord victorious  
 the Spirit sent from heaven,  
 and thus this day most glorious  
 a triple light was given.
- 3 This day, God’s people meeting,  
 his Holy Scripture hear;  
 his living presence greeting,  
 through Bread and Wine made near.  
 We journey on, believing,  
 renewed with heavenly might,  
 from grace more grace receiving  
 on this blest day of light.
- 4 That light our hope sustaining,  
 we walk the pilgrim way,  
 at length our rest attaining,  
 our endless Sabbath day.  
 We sing to thee our praises,  
 O Father, Spirit, Son;  
 the Church her voice upraises

The Hymnal 1982 - #533 How wondrous and great thy works, God of praise



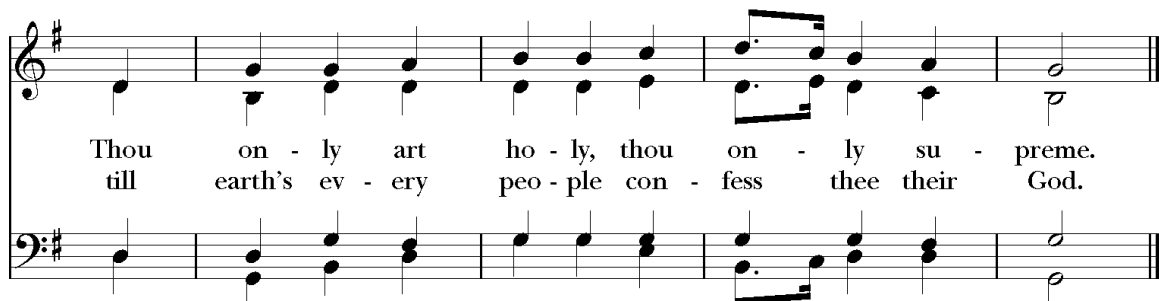
1 How wondrous and great thy works, God of praise!  
2 To nations of earth thy light shall be shown;



How just, King of saints, and true are thy ways!  
their worship and vows shall come to thy throne:



O who shall not fear thee, and honor thy Name?  
thy truth and thy judgments shall spread all abroad,



Thou only art holy, thou only supreme.  
till earth's every people confess thee their God.

Words: Henry Ustick Onderdonk (1759-1858), alt.; para. *The Song of the Redeemed* Music: Lyons, att. Johann Michael Haydn (1737-1806)

- 1 How wondrous and great thy works, God of praise!  
How just, King of saints, and true are thy ways!  
O who shall not fear thee, and honor thy Name?  
Thou only art holy, thou only supreme.
- 2 To nations of earth thy light shall be shown;  
their worship and vows shall come to thy throne:  
thy truth and thy judgments shall spread all abroad,  
till earth's every people confess thee their God.

The Hymnal 1982 - #321 My God, thy table now is spread

1 My God, thy ta - ble now is spread, thy cup with  
2 O let thy ta - ble hon - ored be, and fur - nished  
3 Drawn by thy quick - ening grace, O Lord, in coun - tless  
4 Nor let thy spread - ing Gos - pel rest till through the

love doth o - ver - flow; be all thy chil - dren  
well with joy - ful guests; and may each soul sal -  
num - bers let them come and gath - er from their  
world thy truth has run, till with this Bread shall

thith - er led, and let them thy sweet mer - cies know.  
va - tion see, that here its sa - cred pledg - es tastes.  
Fa - ther's board the Bread that lives be - yond the tomb.  
all be blessed who see the light or feel the sun.

Words: Sts. 1-3, Philip Doddridge (1702-1751), alt.; st. 4, Isaac Watts (1674-1748), alt. Music: *Rockingham*, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1807); harm. Samuel Webbe (1740-1816)

- 1 My God, thy table now is spread,  
thy cup with love doth overflow;  
be all thy children thither led,  
and let them thy sweet mercies know.
- 2 O let thy table honored be,  
and furnished well with joyful guests;  
and may each soul salvation see,  
that here its sacred pledges tastes.
- 3 Drawn by thy quickening grace, O Lord,