



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE TENTH SUNDAY AFTER PENTECOST:

PROPER 12B

July 28, 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.*

## ABOUT TODAY'S CHOIR

*We welcome back the Seattle Choral Company and their Artistic Director, Freddie Coleman. Founded in 1982 by Maestro Coleman, the Seattle Choral Company has, over the course of 42 years, become one of the region's most accomplished and respected choral organizations. They are an Artist-in-Residence choir at Saint Mark's. Within the past three years, SCC has become a notably powerful advocate for new choral music, and music composed by hitherto under-represented composers. They will offer in this Sunday's 11am Eucharist the complete Missa brevis by Bill Heigen.*

*Bill Heigen composed his Missa Brevis in New York City in 2013. Heigen is a composer, arranger, musical director, and choral singer. He is a recipient of awards in Brazil (Vocal Brasil CCBB 2012 and Nona Mostra FIL) in the US (MCE Composer Competition 2015-2016) and South Korea (Busan Choral Composition Competition) for his compositions, vocal arrangements and choral directing. He holds a Master's Degree in Music Composition from Hunter College – NYC, and a Master's Degree in Voice Performance from University of Rio de Janeiro – Brazil.*

## 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**     *Prelude in G minor*

Marcel Dupré

## LAND ACKNOWLEDGMENT

*All stand, as able*

**INTROIT**     *Kyrie eleison from Missa brevis*

Bill Heigen

*Kyrie eleison. Christe eleison. Kyrie eleison.*

Lord, have mercy. Christ have mercy. Lord have mercy.

**OPENING ACCLAMATION**

*Enriching Our Worship 1, p. 50*

*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 12*

*The Book of Common Prayer (1979), p. 231*

*Presider* God be with you.

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

*Presider* Let us pray.

**O** GOD, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; 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** *2 Kings 4:42–44*

**A** MAN came from Baal-shalishah, bringing food from the first fruits to the man of God: twenty loaves of barley and fresh ears of grain in his sack. Elisha said, “Give it to the people and let them eat.” But his servant said, “How can I set this before a hundred people?” So he repeated, “Give it to the people and let them eat, for thus says the LORD, ‘They shall eat and have some left.’” He set it before them, they ate, and had some left, according to the word of the LORD.

*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 145:10-19 ♦ St. Helena Psalter*

Plainsong, Tone VIII.2

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



Yours, O God, is an ev - er - last - ing reign.

All your works praise you, O God, \*  
and your faithful servants bless you.  
They make known the glory of your realm \*  
and speak of your power,  
That the peoples may know of your power \*  
and the glorious splendor of your dominion. **ANTIPHON**

Yours, O God, is an everlasting reign; \*  
your dominion endures throughout all ages.  
You are faithful in all your words \*  
and merciful in all your deeds.  
You uphold all those who fall; \*  
you lift up those who are bowed down. **ANTIPHON**

The eyes of all wait upon you, O God, \*  
and you give them their food in due season.  
You open wide your hand \*  
and satisfy the needs of every living creature. **ANTIPHON**

You are righteous in all your ways \*  
and loving in all your works.  
You are near to those who call upon you, \*  
to all who call upon you faithfully. **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**     *Ephesians 3:14–21*

**I**BOW my knees before the Father, from whom every family in heaven and on earth takes its name. I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

*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 456**     *O love of God, how strong and true* ♦ *The Hymnal 1982*

*de Tar*

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 6:1–21*

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

**J**ESUS went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming toward him, Jesus said to Philip, “Where are we to buy bread for these people to eat?” He said this to test him, for he himself knew what he was going to do. Philip answered him, “Six months’ wages would not buy enough bread for each of them to get a little.” One of his disciples, Andrew, Simon Peter’s brother, said to him, “There is a boy here who has five barley loaves and two fish. But what are they among so many people?” Jesus said, “Make the people sit down.” Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, “Gather up the fragments left over, so that nothing may be lost.” So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, “This is indeed the prophet who is to come into the world.”

When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

When evening came, his disciples went down to the sea, got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. The sea became rough because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus walking on the sea and coming near the boat, and they were terrified. But he said to them, “It is I; do not be afraid.” Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

*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.*



*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.*

## 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.*



**ANTHEM** *Gloria in excelsis* from *Missa Brevis*

Bill Heigen

*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.

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 3*

*Enriching Our Worship 1, p. 60*

*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, based on Isaiah 6:3.

**SANCTUS & BENEDICTUS** from *Missa brevis*

Bill Heigen

*Sanctus, sanctus, sanctus,  
 Dominus Deus Sabaoth.  
 Pleni sunt cœli 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* 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.”

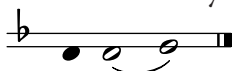
And so, remembering all that was done for us:  
the cross, the tomb, the resurrection and ascension,  
longing for Christ’s coming in glory,  
and presenting to you these gifts  
your earth has formed and human hands have made,  
we acclaim you, O Christ:

**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

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

Bill Heigen

*Agnus Dei, qui tollis peccata mundi,  
miserere nobis. (× 2)*Lamb of God, who takes away the sins of the world,  
have mercy on us. (× 2)*Agnus Dei, qui tollis peccata mundi,  
dona nobis pacem.*Lamb of God, who takes away the sins of the world,  
grant us peace.**HYMN 693***Just as I am, without one plea* ♦ *The Hymnal 1982*

Woodworth

*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***All who hunger gather gladly*

1. All who hun-ger, ga-ther glad-ly; ho-ly man-na is our bread.
2. All who hun-ger, ne-ver stran-gers; seek-er, be a wel-come guest.
3. All who hun-ger, sing to-geth-er; Je-sus Christ is liv-ing bread.



Come from wil-der-ness and wan-d'ring. Here, in truth, we will be fed.  
 Come from rest-less-ness and roam-ing. Here, in joy, we keep the feast.  
 Come from lone-li-ness and long-ing. Here, in peace, we have been led.



You that yearn for days of full-ness, all a-round us is our food.  
 We that once were lost and scat-tered in com-mu-nion's love have stood.  
 Blest are those who from this ta-ble live their lives in gra-ti-tude.



Taste and see the grace e-ter-nal. Taste and see that God is good.  
 Taste and see the grace e-ter-nal. Taste and see that God is good.  
 Taste and see the grace e-ter-nal. Taste and see that God is good.

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

**VOLUNTARY** *Gloria Patri*, from *Fifteen Pieces*, Opus 18

Marcel Dupré

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Edie Weller

## **PREACHER**

The Rev. Canon Richard C. Weyls

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Peter Snyder

## **EUCCHARISTIC MINISTERS**

James Davidson, Rose Hazard, Shelley Mackaman, The Rev. Mark Miller, TBD

## **ALTAR GUILD**

TBD

## **VERGERS**

Erik Donner, Sharon Ferguson

## **ACOLYTES**

Timothy Shore, Alexander Snow, Krista Olson

## **GREETERS**

Rachel Baker, Barbara Erickson

## **USHERS**

Janet Miller | Jeff Sackett, Hilary McLeland-Wieser

## **OBLATION BEARERS**

The Heath-McCormick family

## **LAND ACKNOWLEDGMENT**

Chris Rigos

## **LECTORS**

Ruth McRee, Theresa Barker

## **INTERCESSOR**

Kathy Minsch

## **SOUND BOARD**

TBD

## **LIVESTREAM**

Christopher Brown

## **FLOWER MINISTRY**

Eliza Davidson, Beatrix Roemheld-Hamm, Kathryn Shipper, Carlos Vargas

## **MUSICIANS**

Sibyl Adams, *cantor*;

Seattle Choral Company, Freddie Coleman, *Artistic Director*;

Canon Michael Kleinschmidt, *organist*

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The Hymnal 1982 - #449 O love, how deep, how broad, how high



1 O love, how deep, how broad, how high, how pass - ing  
2 For us bap - tized, for us he bore his ho - ly  
3 For us he prayed; for us he taught; for us his  
4 For us to wick - ed hands be - trayed, scourged, mocked, in  
5 For us he rose from death a - gain; for us he  
6 All glo - ry to our Lord and God for love so



1 thought and fan - ta - sy, that God, the Son of  
2 fast and hun - gered sore; for us temp - ta - tions  
3 dai - ly works he wrought; by words and signs and  
4 pur - ple robe ar - rayed, he bore the shame - ful  
5 went on high to reign; for us he sent his  
6 deep, so high, so broad; the Trin - i - ty whom



1 God, should take our mor - tal form for mor - tals' sake.  
2 sharp he knew; for us the tempt - er ov - er - threw.  
3 ac - tions, thus still seek - ing not him - self, but us.  
4 cross and death; for us gave up his dy - ing breath.  
5 Spi - rit here to guide, to strength - en, and to cheer.  
6 we a - dore for ev - er and for ev - er - more.

Words: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt. Music: *Deo Gracias*, English ballad melody, Trinity College MS., 15th cent.;  
harm. *Hymns Ancient and Modern, Revised*, 1950 Copyright © by permission of Hymns Ancient & Modern Limited. All rights reserved. Used with permission.

- 1 O love, how deep, how broad, how high,  
how passing thought and fantasy,  
that God, the Son of God, should take  
our mortal form for mortals' sake.
- 2 For us baptized, for us he bore  
his holy fast and hungered sore;  
for us temptations sharp he knew;  
for us the tempter overthrew.
- 3 For us he prayed; for us he taught;  
for us his daily works he wrought:  
by words and signs and actions, thus  
still seeking not himself, but us.
- 4 For us to wicked men betrayed,  
scourged, mocked, in purple robe arrayed,  
he bore the shameful cross and death;  
for us gave up his dying breath.

The Hymnal 1982 - #456 O Love of God, how strong and true



1 O Love of God, how strong and true, e - ter - nal  
 2 (O wide - em - brac - ing, won - drous) Love, we read thee  
 3 (We read thee best in him who) came to bear for  
 4 (We read thy power to bless and) save e'en in the



and yet ev - er new; un - com - pre - hend - ed and un -  
 in the sky a - bove; we read thee in the earth be -  
 us the cross of shame, sent by the Fa - ther from on  
 dark - ness of the grave; still more in re - sur - rec - tion



bought, be - yond all know - ledge and all  
 low, in seas that swell and streams that  
 high, our life to live, our death to  
 light we read the full - ness of thy



thought. 2 O wide - em - brac - ing, won - drous  
 flow. 3 We read thee best in him who  
 die. 4 We read thy power to bless and  
 might.

Words: Horatius Bonar (1808-1889)

Music: *de Tar*, Calvin Hampton (1938-1984) Copyright ©1973, Concordia Publishing House. All rights reserved. Used with permission.

- 1 O Love of God, how strong and true,  
 eternal and yet ever new;  
 uncomprehended and unbought,  
 beyond all knowledge and all thought.
- 2 O wide-embracing, wondrous Love,  
 we read thee in the sky above;  
 we read thee in the earth below,  
 in seas that swell and streams that flow.
- 3 We read thee best in him who came  
 to bear for us the cross of shame,  
 sent by the Father from on high,  
 our life to live, our death to die.
- 4 We read thy power to bless and save  
 e'en in the darkness of the grave;

The Hymnal 1982 - #693 Just as I am, without one plea

1 Just as I am, with - out one plea, but that thy  
 2 Just as I am, though tossed a - bout with man - ya  
 \* 3 Just as I am, poor, wretch - ed, blind; sight, rich - es,  
 4 Just as I am: thou wilt re - ceive; wilt wel - come,  
 5 Just as I am, thy love un - known has bro - ken

1 blood was shed for me, and that thou bidd'st me  
 2 con - flict, man - ya doubt; fight - ings and fears with -  
 3 heal - ing of the mind, yea, all I need, in  
 4 par - don, cleanse, re - lieve, be - cause thy prom - ise  
 5 ev - ery bar - rier down; now to be thine, yea,

1 come to thee, O Lamb of God, I come, I come.  
 2 in, with - out, O Lamb of God, I come, I come.  
 3 thee to find, O Lamb of God, I come, I come.  
 4 I be - lieve, O Lamb of God, I come, I come.  
 5 thine a - lone, O Lamb of God, I come, I come.

6 Just as I am, of thy great love  
 the breadth, length, depth, and height to prove,  
 here for a season, then above:  
 O Lamb of God, I come, I come.

Words: Charlotte Elliot (1789-1871) Music: *Woodworth*, William Batchelder Bradbury (1816-1868)

1 Just as I am, without one plea,  
 but that thy blood was shed for me,  
 and that thou bidd'st me come to thee,