



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

CHORAL EVENSONG



IN THANKSGIVING FOR THE MINISTRY OF
THE MOST REV. MELISSA SKELTON
AS BISHOP PROVISIONAL OF THE
DIOCESE OF OLYMPIA, 2023-2024

September 1, 2024

The Feast of David Pendleton Oakerhater

4:30 PM

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.

To those present in the cathedral nave, and to those joining from near and far via livestream, welcome to this service of Choral Evensong. Please be aware that incense will be used. Out of respect for the liturgy we are about to celebrate, please turn off all cell phones and audible devices. Please, no photography during the liturgy.



ABOUT DAVID PENDLETON OAKERHATER

“God’s warrior” is an epithet by which David Pendleton Oakerhater is known among the Cheyenne Indians of Oklahoma. The title is an apt one, for this apostle of Christ to the Cheyenne was originally a soldier who fought against the United States government with warriors of other tribes in the disputes over Indian land rights. Born around the year 1851, by the late 1860s Oakerhater had distinguished himself for bravery and leadership as an officer in an elite corps of Cheyenne fighters.



In 1875, after a year of minor uprisings and threats of major violence, he and twenty-seven other warrior leaders were taken prisoner by the U.S. Army, charged with inciting rebellion, and sent to a disused military prison in Florida. Under the influence of a concerned Army captain, who sought to educate the prisoners, Oakerhater and his companions learned English, gave art and archery lessons to the area’s many visitors, and had their first encounter with the Christian faith.

The captain’s example, and that of other concerned Christians from as far away as New York, had a profound effect on the young warrior. He was moved to answer the call to transform his leadership in war into a lifelong ministry of peace.

With sponsorship from the Diocese of Central New York and financial help from a Mrs. Pendleton of Cincinnati, he and three other prisoners went north to study for the ministry. At his baptism in Syracuse in 1878, he took the name David Pendleton Oakerhater, in honor of his benefactress. Soon after his ordination to the diaconate in 1881, Oakerhater returned to Oklahoma. There, he was instrumental in founding and operating schools and missions, through great personal sacrifice and often in the face of apathy from the church hierarchy and resistance from the government. He continued his ministry of service, education, and pastoral care among his people until his death on August 31, 1931.

Half a century before, the young deacon had told his people: “You all know me. You remember when I led you out to war I went first, and what I told you was true. Now I have been away to the East and I have learned about another captain, the Lord Jesus Christ, and he is my leader. He goes first, and all he tells me is true. I come back to my people to tell you to go with me now in this new road, a war that makes all for peace.”

PRELUDE *Voluntary IV*

Theophania Cecil (1782–1879)

LAND ACKNOWLEDGMENT

Please stand as you are able.

INTROIT *So the day dawn for me*

WORDS: Timothy Dudley-Smith (1926–2024)

MUSIC: David Ashley White (b. 1944)

So the day dawn for me,
so the day break,
Christ watching over me,
Christ as I wake.

Be the day shine for me,
be the day bright,
Christ my companion be,
Christ be my light.

Be the day dark to me,
be the day drear,
Christ shall my comfort be,
Christ be my cheer.

Be the day swift to me,
be the day long,
Christ my contentment be,
Christ be my song.

So the day close for me,
so the night fall,
Christ watching over me,
Christ be my all.

HYMN IN PROCESSION *Ye watchers and ye holy ones* ♦ sung by all, standing as able

WORDS: John Athelstan Laurie Riley (1858–1945), based on the *Te Deum*

TUNE: *Lasst uns erfreuen*, (German, 17th century)

arr. & harm. Ralph Vaughan Williams (1872–1958)

1. Ye watch - ers and ye ho - ly ones, bright ser - aphs,
2. O high - er than the che - rub - im, more glo - rious
3. Re - spond, ye souls in end - less rest, ye pa - tri -
4. O friends, in glad - ness let us sing, su - per - nal

che - ru - bim, and thrones, raise the glad strain, Al - le - lu - ia!
than the se - ra - phim, lead their prais - es, Al - le - lu - ia!
archs and pro - phets blest, Al - le - lu - ia, al - le - lu - ia!
an - thems e - cho - ing, Al - le - lu - ia, al - le - lu - ia!

Cry out, do - min - ions, prince - doms, powers, vir - tues, arch - an - gels, an - gels' choirs,
Thou bear - er of th'e - ter - nal Word, most gra - cious, mag - ni - fy the Lord,
Ye ho - ly twelve, ye mar - tyrs strong, all saints tri - um - phant, raise the song,
To God the Fa - ther, God the Son, and God the Spi - rit, Three in One,

Refrain
Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

The Hymnal 1982 #618, WORDS & MUSIC: public domain

THE INVITATORY & PSALTER

PRECES *Deus in adjutorium*

The Book of Common Prayer, p. 117

Officiant O God, make speed to save us.

Assembly O Lord, make haste to help us.

All Glory to the Father and to the Son, and to the Holy Spi - rit

as it was in the beginning, is now, and will be for ever. A - men.

Al - le - lu - ia.

The Hymnal 1982 #s-58, © Church Pension Fund

INVITATORY HYMN *Chant to the Four Winds*

WORDS: The Rt. Rev. Carol Joy Walkingstick Gallagher (b.1955)
TUNE: Carol Gallagher & Michael Plunkett

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

Come, Great Cre - a - tor! Come, Life Giv - er!

Come to this sa - cred place! Come, and be with us!

Verses (choir):

1. Welcome, cousins from the East!
And bring your gifts.
Rising sun and gentle waters,
soaring eagle, new vision.

Refrain

2. Welcome, cousins from the South!
And bring your gifts.
Our rich mother earth,
innocence and love!

Refrain

3. Welcome, cousins from the West!
And bring your gifts.
Thunder drum and wind,
ocean and strong hearts!

Refrain

4. Welcome, cousins from the North!
And bring your gifts.
Mighty buffalo and wisdom,
rivers of harmony!

Refrain

5. Welcome, dear Christ!
Our circle is complete!
We thank you for this circle,
and for the home you made for all.

Refrain

Voices Found #52, © 2002 Carol Gallagher & Michael Plunkett. All rights reserved.

Please be seated.

PSALMODY *Psalm 96 ♦ chanted by the choir*

trans. *The St. Helena Psalter*
Anglican chant by Edward C. Bairstow (1874–1946)

Cantate Domino

SING to God a new song; *
sing to God, all the whole earth.

- 2 Sing and bless God's holy Name; *
proclaim the good news of salvation from day to day.
- 3 Declare God's glory among the nations *
God's wonders among all peoples.
- 4 For God is great and greatly to be praised; *
more to be feared than all gods.
- 5 As for all the gods of the nations, they are but idols; *
but it is God who made the heavens.
- 6 Oh, the majesty and magnificence of God's presence! *
Oh, the power and the splendor of God's sanctuary!
- 7 Ascribe to God, you families of the peoples; *
ascribe to God honor and power.
- 8 Ascribe due honor to God's holy Name; *
bring offerings and come into God's courts.
- 9 Worship the Most High in the beauty of holiness; *
let the whole earth tremble before the Holy One.
- 10 Tell it out among the nations that God reigns! *
God has made the world so firm that it cannot be moved,
and will judge the peoples with equity."
- 11 Let the heavens rejoice, and let the earth be glad;
let the sea thunder and all that is in it; *
let the field be joyful and all that is therein.
- 12 Then shall all the trees of the wood shout for joy
before God, who will come, *
who will come to judge the earth.
- 13 God will judge the world with righteousness *
and the peoples with truth

Glory to God, Source of all being, Incarnate Word, and Holy Spirit, *
as it was in the beginning, is now, and will be for ever. Amen.

THE LESSONS

Please remain seated.

READING *Daniel 1:1–17*

IN THE third year of the reign of King Jehoiakim of Judah, King Nebuchadnezzar of Babylon came to Jerusalem and besieged it. The Lord gave King Jehoiakim of Judah into his power, as well as some of the vessels of the house of God. These he brought to the land of Shinar, and he placed the vessels in the treasury of his gods.

Then the king commanded his palace master Ashpenaz to bring some of the Israelites of the royal family and of the nobility: young men without physical defect and handsome, versed in every branch of wisdom, endowed with knowledge and insight, and competent to serve in the king's palace; they were to be taught the literature and language of the Chaldeans. The king assigned them a daily portion of the royal rations of food and wine. They were to be educated for three years, so that at the end of that time they could be stationed in the king's court. Among them were Daniel, Hananiah, Mishael, and Azariah, from the tribe of Judah. The palace master gave them other names: Daniel he called Belteshazzar, Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego.

But Daniel resolved that he would not defile himself with the royal rations of food and wine, so he asked the palace master to allow him not to defile himself. Now God granted Daniel favor and compassion from the palace master. The palace master said to Daniel, "I am afraid of my lord the king; he has appointed your food and your drink. If he should see you in poorer condition than the other young men of your age, you would endanger my head with the king." Then Daniel asked the guard whom the palace master had appointed over Daniel, Hananiah, Mishael, and Azariah: "Please test your servants for ten days. Let us be given vegetables to eat and water to drink. You can then compare our appearance with the appearance of the young men who eat the royal rations and deal with your servants according to what you observe." So he agreed to this proposal and tested them for ten days. At the end of ten days it was observed that they appeared better and fatter than all the young men who had been eating the royal rations. So the guard continued to withdraw their royal rations and the wine they were to drink and gave them vegetables. To these four young men God gave knowledge and skill in every aspect of literature and wisdom; Daniel also had insight into all visions and dreams. ♦



Please stand as you are able.

CANTICLE *Magnificat* ♦ sung by all, standing as able

WORDS: *The Song of Mary, Luke 1:46-55*
paraphrase by Stephanie K. Frey (b. 1952)

TUNE: *Puer nobis* (15th-century carol)
adapt. Michael Praetorius (1571-1621)

1. My soul now mag - ni - fies the Lord; my spir - it leaps, by joy pos - sessed.
2. For you a - lone, O God of might, have done a - maz - ing things for me.
3. Your arm is strong; your strength is great. You scat - ter those of proud in - tent
4. You feed the hun - gry as your own; the wealth - y leave with emp - ty hands.
5. Sing glo - ry to the Ho - ly One, give hon - or to the in - car - nate Word,

You keep me in your kind re - gard; all gen - er - a - tions call me blessed.
Your mer - cy flows; your name like light re - mains in time per - pet - ual - ly.
and cast them down from high es - tate; then give the low your nour - ish - ment.
You give your help to Is - ra - el; your gra - cious prom - ise al - ways stands.
and praise the Pow'r of God most high, from age to age by all a - dored.

WORDS: © 1978, 1995 Augsburg Fortress. TUNE: public domain.

Please be seated.

READING *Luke 10:1-9*

JESUS appointed seventy-two others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way; I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals, and greet no one on the road. Whatever house you enter, first say, ‘Peace to this house!’ And if a person of peace is there, your peace will rest on that person, but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’” ♦

Please stand as you are able.

CANTICLE *Nunc dimittis* ♦ sung by all, standing as able

WORDS: *The Song of Simeon, Luke 2:29–32*
paraphrase by Rae E. Whitney (1927–2023)
TUNE: *Song 1, Orlando Gibbons (1583–1625)*
adapt. Ralph Vaughan Williams



Lord God, you now have set your ser-vant free to go in peace as pro-mised in your word;

my eyes have seen the Savior, Christ the Lord, prepared by you for all the world to see,

to shine on nations trapped in darkest night, the glo-ry of your peo-ple, and their light.

*The Hymnal 1982 #499, WORDS: © The Church Pension Fund; TUNE: from *Hymns for Church and School*, 1964.*

THE APOSTLES' CREED *chanted by all on a monotone, remaining standing as able*

Officiant I believe in God,

All the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

THE PRAYERS

SALUTATION & THE LORD'S PRAYER

<i>Officiant</i>	<i>Assembly</i>	<i>Officiant</i>
The Lord be with you.	And also with you.	Let us pray.

Officiant and Assembly

Our Father,
 who art in heaven,
 hallowed be thy Name,
 thy kingdom come,
 thy will be done,
 on earth as it is in heaven.
 Give us this day our daily bread.
 And forgive us our trespasses,
 as we forgive those
 who trespass against us.
 And lead us not into temptation,
 but deliver us from evil.
 For thine is the kingdom,
 and the power, and the glory,
 for ever and ever.

A - men.

SUFFRAGES

The Book of Common Prayer, p. 122

Officiant That this evening may be holy, good, and peaceful,

Assembly We en-treat you, O Lord. (*This response is sung after each petition.*)

Officiant That your holy angels may lead us in paths of peace and goodwill,

Assembly We entreat you, O Lord.

Officiant That we may be pardoned and forgiven for our sins and offenses

Assembly We entreat you, O Lord.

Officiant That there may be peace to your Church, and to the whole world,

Assembly We entreat you, O Lord.

Officiant That we may depart this life in your faith and fear,
 and not be condemned before the great judgment seat of Christ,

Assembly We entreat you, O Lord.

Officiant That we may be bound together by the Holy Spirit in the communion of
 Mary, Mark, David Pendleton Oakerhater, and all your saints,
 entrusting one another and all our life to Christ,

Assembly We entreat you, O Lord.

COLLECT FOR THE COMMEMORATION OF DAVID OAKERHATER

O GOD of unsearchable wisdom and mercy; Liberate us from bondage to self, and empower us to serve you and our neighbors, that like your servant David Oakerhater, we might bring those who do not know you to the knowledge and love of you; through Jesus Christ, the captain of our salvation, who lives and reigns with you and the Holy Spirit, one God for ever and ever.

All Amen.

A COLLECT FOR PEACE

MOST holy God, the source of all good desires, all right judgments, and all just works: Give to us, your servants, that peace which the world cannot give, so that our minds may be fixed on the doing of your will, and that we, being delivered from the fear of all enemies, may live in peace and quietness; through the mercies of Christ Jesus our Savior.

All Amen.

A COLLECT FOR MISSION

KEEP watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake.

All Amen.

Please be seated for the anthem.

ANTHEM *Antiphon from Five Mystical Songs*

WORDS: George Herbert (1593–1633)

MUSIC: Ralph Vaughan Williams

Let all the world in every corner sing,
My God and King!

The heav'ns are not too high,
His praise may thither fly:
The earth is not too low,
His praises there may grow.

Let all the world in every corner sing,
My God and King!

The church with psalms must shout,
No door can keep them out:
But above all, the heart
Must bear the longest part.

Let all the world in every corner sing,
My God and King!

Please stand or kneel as you are able.

PRAYERS OF INTERCESSION

The Officiant offers prayers for the Church and the world.

Sung by all, standing as able.

HYMN

King of glory, King of peace

WORDS: George Herbert

TUNE: *General Seminary*, David Charles Walker (1938–2018)



1. King of glo - ry, King of peace, I will love Thee; and that love may
2. Where - fore with my ut - most art I will sing Thee, and the cream of
3. Seven whole days, not one in seven, I will praise Thee; in my heart, though



nev - er cease, I will move Thee. Thou hast grant - ed my re - quest,
all my heart I will bring Thee. Though my sins a - gainst me cried,
not in heav'n, I can raise Thee. Small it is, in this poor sort



Thou hast heard me; Thou didst note my work - ing breast, Thou hast spared me.
Thou didst clear me; and a - lone, when they re - plied, Thou didst hear me.
to en - roll Thee: e'en e - ter - ni - ty's too short to ex - tol Thee.

The Hymnal 1982 #382, WORDS: public domain; TUNE: © 1976, David Charles Walker

Please be seated.

SERMON

The Rev. Philip N. LaBelle, *Bishop-Elect of the Diocese of Olympia*

PRESENTATION

The Rev. Canon Elise Johnstone, *President of the Standing Committee*

Please stand as you are able.

RITE OF LEAVE-TAKING

from *A Service for the Ending of a Pastoral Relationship and Leave-taking*;
The Book of Occasional Services 2022, p. 337

Officiant Let us pray.

O God, you have bound us together for a time as bishop and people
to work for the advancement of your kingdom in this place:

**All We give you humble and hearty thanks
for the ministry which we have shared in these years now past.**

Bishop We thank you for your presence with us through this time,
and for the deeper knowledge of you and of each other which we have attained.

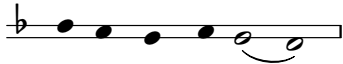
**All Grant amid the changes of the world
that your Church may abide,
and be strengthened in ministry through continuous outpouring of your gifts.**

Bishop O God, be with the people of this diocese
and bless them in their continued ministry in this place;

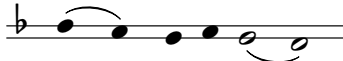
People O God, be with Melissa and Eric as as their journeys of faith guide them in new directions;
bless them wherever they may be;

**All and grant that all of us, by drawing ever nearer to you,
may always be close to each other in the communion of your saints.
All this we ask for the sake of Jesus Christ, your Son, our Lord. Amen.**

DISMISSAL



Officiant Let us bless the Lord.



All Thanks be to God.

CONCLUDING SENTENCE OF SCRIPTURE *spoken by all*

Ephesians 3:20–21

All Glory to God whose power, working in us,
can do infinitely more than we can ask or imagine:

Glory to God from generation to generation in the Church,
and in Christ Jesus for ever and ever. Amen.

HYMN IN PROCESSION *Savior, again to thy dear Name we raise*

WORDS: John Ellerton (1826–1893)

TUNE: *Ellers*, Edward John Hopkins (1818–1901)

1. Sa - vior, a - gain to thy dear Name we raise
2. Grant us thy peace up - on our home - ward way;
3. Grant us thy peace through - out our earth - ly life;
4. thy peace in life, the balm of ev - ery pain;

with one ac - cord our part - ing hymn of praise;
with thee be - gan, with thee shall end the day;
peace to thy Church from er - ror and from strife;
thy peace in death, the hope to rise a - gain;

guard thou the lips from sin, the hearts from shame,
 from harm and dan - ger keep thy child - ren free,
 peace to our land, the fruit of truth and love;
 then, when thy voice shall bid our con - flict cease,

that in this house have called up - on thy Name.
 for dark and light are both a - like to thee.
 peace in each heart, thy Spi - rit from a - bove:
 call us, O Lord, to thine e - ter - nal peace.

The Hymnal 1982 #345, WORDS & MUSIC: public domain

VOLUNTARY *Allegro maestoso e vivace* from *Sonata II, Opus 65*

Felix Mendelssohn (1809–1847)



*All are invited to join in a festive reception celebrating Bishop Skelton's ministry
 immediately following this liturgy in the east corners of the nave.*

MINISTERS OF THE LITURGY

OFFICIANT

The Very Rev. Steven L. Thomason,
Dean & Rector of Saint Mark's Cathedral

PREACHER

The Rev. Philip N. LaBelle,
Bishop-Elect of the Diocese of Olympia

VERGER

Hannah Hochkeppel
Michael Seewer

THURIFER

Rose Hazard

LECTORS

James Davidson
Kathy Minsch

ACOLYTES

Stacy Andersen
Krista Olson
Timothy Shore
Barbara Zito

USHERS

Wayne Duncan
Hilary McLeland-Wieser
Chris Rigos
Kathy Sodergren
Else Trygstad-Burke
John Weintraub

VIDEOGRAPHY

Christopher Brown

SOUND

TBD

MUSICIANS

Members of The Cathedral Choir
Canon Michael Kleinschmidt, *director*
John Stuntebeck, *organist*



The Most Rev. Melissa Skelton was ordained deacon in 1991 and priest in 1993. After serving at parishes in New York and New Jersey, as well as Vice President for Administration at General Theological Seminary in Manhattan, she became Vice President of Brand and Systems Development at Tom's of Maine from 1997 to 2001. She returned to parish ministry in 2002, serving as Rector of Trinity Church in Castine, Maine, 2002–2005, and then at St. Paul's in Seattle, 2005–2014. During this time she was also Canon for Congregational Development & Leadership of the Diocese of Olympia, where she developed the the core curriculum for the College for Congregational Development.

On November 30, 2013, Skelton was elected the 9th Bishop of the Anglican Diocese of New Westminster, a diocese in the Anglican Church of Canada, and in 2018 she was elected the 12th Metropolitan of the Ecclesiastical Province of British Columbia and Yukon, becoming the first woman to be elected a metropolitan and archbishop in the Anglican Church of Canada.

She retired as archbishop in 2021, and in 2023 began serving as Bishop Provisional of the Diocese of Olympia following the resignation of Bishop Gregory Rickel.

SAINT MARK'S EPISCOPAL CATHEDRAL

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