



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST
THE TWENTIETH SUNDAY AFTER PENTECOST:
PROPER 22B

October 6, 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.

Today, the fixed portions of our celebration of the Eucharist—the Gloria, Sanctus, Benedictus, and Agnus Dei—are sung by the Cathedral Choir, inviting the congregation into a more contemplative approach to the prayers and praises in our Sunday morning liturgy. The setting sung by the choir was composed in Salzburg in 1774 by Wolfgang Amadeus Mozart: his Missa brevis (short Mass) in F, K. 192. This Mass setting features a lively dialogue between a group of soloists, drawn from the choir, and the full choir, all accompanied by violins, cello, bass, and organ. It is colorful, melodic music which invites worshipers into a fresh aural expression of the Eucharistic liturgy. The cathedral in Salzburg and Saint Mark's Cathedral have in common a particularly reverberant acoustical environment; we may experience something of the sound world of Mozart's liturgical music in much the same way as our Austrian siblings-in-Christ did in 1774, and still do today. While some of our prayers and praises are sung by the choir, we all are also active participants, and we indicate that by standing. However, please feel free to sit if you need to during the longer mass movements.

THE LITURGY OF THE WORD

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

PRELUDE *Prelude and Fugue in A, BWV 536*

J.S. Bach

LAND ACKNOWLEDGMENT

INTROIT *For God alone my soul in silence waits*

WORDS: from Psalms 59, 62, and 86
MUSIC: Peter R. Hallock

For God alone my soul in silence waits;
from him alone comes my salvation.
The Lord is my strength and my song,
my rock and my stronghold.
I will sing of his righteous deeds
and praise his name in the morning.
Teach me your way that I may walk in truth
and I will give thanks to you, O God,
and glorify your name forever.

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

All stand, as able.

HYMN 657 Love divine, all loves excelling ♦ The Hymnal 1982

TUNE: Hyfrydol

OPENING ACCLAMATION

The Book of Common Prayer (1979), p. 355

Presider Blessed be God: Father, Son and Holy Spirit.

Assembly And blessed be God's kingdom, now and for ever. Amen.

COLLECT FOR PURITY

Presider **A**LMIGHTY God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

All Amen.

SONG OF PRAISE *Gloria in excelsis*, from *Missa brevis in F*, K. 192

Wolfgang Amadeus Mozart

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

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

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

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

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

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

*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.*

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.

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

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

The collect is the prayer designated for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

COLLECT OF THE DAY *Proper 22*

The Book of Common Prayer (1979), p. 234

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

ALmighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; 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 2:18–24*

THE LORD God said, “It is not good that the man should be alone; I will make him a helper as his partner.” So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said,

“This at last is bone of my bones
and flesh of my flesh;
this one shall be called Woman,
for out of Man this one was taken.”

Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

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 8

Saint Helena Translation

Plainsong, Tone V.2, with verses in fauxbourdon by Gerre Hancock

Chanted by the choir.

O GOD, our Governor,
how exalted is your Name in all the world!

Out of the mouths of infants and children,
your majesty is praised above the heavens.

You have set up a stronghold against your adversaries,
to quell the enemy and the avenger.

When I consider the heavens, the work of your fingers,
the moon and the stars you have set in their courses,

What are we that you should be mindful of us,
mere mortals that you should seek us out?

You have made us but little lower than the angels;
you adorn us with glory and honor;

You give us mastery over the works of your hands:
you put all things under our feet:

All sheep and oxen,
even the wild beasts of the field,

The birds of the air, the fish of the sea,
and whatsoever walks in the paths of the sea.

O God, our Governor,
how exalted is your Name in all the world!

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 *Hebrews 1:1–4; 2:5–12*

LONG ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.

Now God did not subject the coming world, about which we are speaking, to angels. But someone has testified somewhere,

“What are human beings that you are mindful of them,
or mortals, that you care for them?
You have made them for a little while lower than the angels;
you have crowned them with glory and honor,
subjecting all things under their feet.”

Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, saying,

“I will proclaim your name to my brothers and sisters,
in the midst of the congregation I will praise you.”

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 376 *Joyful, joyful we adore thee* ♦ *The Hymnal 1982*

TUNE: *Hymn to Joy*

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 10:2–16*

Deacon The Holy Gospel of our Lord Jesus Christ according to Mark.

Assembly **Glory to you, Lord Christ.**

SOME Pharisees came, and to test Jesus they asked, “Is it lawful for a man to divorce his wife?” He answered them, “What did Moses command you?” They said, “Moses allowed a man to write a certificate of dismissal and to divorce her.” But Jesus said to them, “Because of your hardness of heart he wrote this commandment for you. But from the beginning of creation, ‘God made them male and female.’ For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.’ So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.”

Then in the house the disciples asked him again about this matter. He said to them, “Whoever divorces his wife and marries another commits adultery against her; and if she divorces her husband and marries another, she commits adultery.”

People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.” And he took them up in his arms, laid his hands on them, and blessed them.

Deacon The Gospel of the Lord.

Assembly **Praise to you, Lord Christ.**

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

HOMILY

The Very Reverend Steven L. Thomason

Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon. Please stand, as able, when the Presider stands as the liturgy continues.

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

THE NICENE CREED

The Book of Common Prayer (1979), p. 358

**We believe in one God,
the Father, the Almighty,
Maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary;
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

During the Season of Creation, we use prayers with special intention to address concern and care for creation.

PRAYERS OF THE PEOPLE *After each petition:*

Intercessor Creator God,
Assembly awaken us to your presence and love.

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.

All greet one another in the name of the Lord.

OFFERTORY SENTENCE

During the Fall Stewardship Appeal, we invite everyone present for worship to say the following Offertory sentence together as we turn to the Liturgy of the Table, giving thanks to God for the sacred meal we are about to share. We are invited to present our offerings in thanksgiving for the blessings of this life.

All All that we are and all that we have comes from God.
Let us offer our gifts of life and labor to God with grateful hearts.

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 to 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**.



VOLUNTARY *Church Sonata in F, K. 244*

Mozart

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 A (adapt.)*

The Book of Common Prayer (1979), p. 360

Presider The Lord be with you.

All And also with you.

Presider Lift up your hearts.

All We lift them to the Lord.

Presider Let us give thanks to the Lord our God.

All It is right to give God thanks and praise.

Presider It is right, and a good and joyful thing, always and every where to give thanks to you, the Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

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

SANCTUS & BENEDICTUS *Sanctus and Benedictus from Missa brevis in F, K. 192*

Mozart

<i>Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt caeli et terra gloria tua.</i>	Holy, holy, holy, Lord God of hosts. Heaven and earth are full of your glory.
<i>Hosanna in excelsis.</i>	Hosanna in the highest.
<i>Benedictus qui venit in nomine Domini.</i>	Blessed is the one who comes in the name of the Lord.
<i>Hosanna in excelsis.</i>	Hosanna in the highest.



We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age.

During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Presider O God, you are holy and gracious: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, our Rock and our Foundation.

Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, Jesus took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, we proclaim the mystery of faith:

All Christ has died.

Christ is risen.

Christ will come again.

Presider We celebrate the memorial of our redemption, Most Holy God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal Reign.

All this we ask through your Son Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory are yours, Most Blessed One, now and for ever.

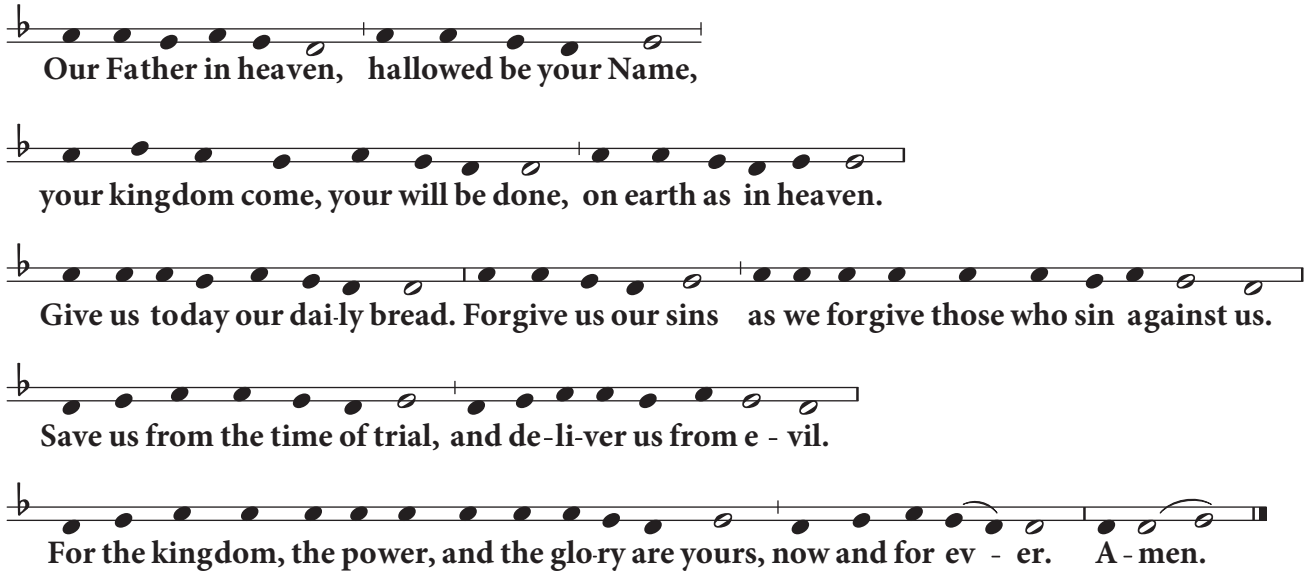
The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

All AMEN.

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

THE LORD'S PRAYER

Ambrosian chant (choir harmony by Mark Howe)



Our Father in heaven, hallowed be your Name,
your kingdom come, your will be done, on earth as in heaven.
Give us today our dai-ly bread. Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial, and de-li-ver us from e - vil.
For the kingdom, the power, and the glo-ry are yours, now and for ev - er. A - men.

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *We who are many*

Plainsong, Mode 6

The cantor introduces the Antiphon, all repeat it.

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



We who are__ ma - ny are one bo - dy,__ for we all__ share in the one__ bread.

Verse: We break this bread to share in the Body of Christ. **ANTIPHON**

Verse: Happy are they who come to the Supper of the Lamb. **ANTIPHON**

INVITATION TO COMMUNION

Presider The Gifts of God for the People of God.

All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.

Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.

Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.

ANTHEM *Agnus Dei* from *Missa brevis in F*, K. 192

Mozart

*Agnus Dei, qui tollis peccata mundi,
miserere nobis.*

Lamb of God, who takes away the sins of the world,
have mercy on us.

*Agnus Dei, qui tollis peccata mundi,
miserere nobis.*

Lamb of God, who takes away the sins of the world,
have mercy on us.

*Agnus Dei, qui tollis peccata mundi,
dona nobis pacem.*

Lamb of God, who takes away the sins of the world,
grant us peace.

HYMN 416 *For the beauty of the earth* ♦ *The Hymnal 1982*

TUNE: *Lucerna Laudoniae*

After singing the hymn, the assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.



From the earliest days of the Church, members of the congregation took bread to those who were ill or could not be present in person.

All stand, as able.

SENDING OF EUCHARISTIC VISITORS

Presider One body are we.

Assembly **For, though many, we share one bread and one cup.**

Deacon Go in peace, bearing holy gifts for holy people.

Before concluding the service, we give thanks to God for the gifts received, and the Presider pronounces a blessing in God's name upon the assembly. A closing hymn and the dismissal conclude the liturgy.

POSTCOMMUNION PRAYER

The Book of Common Prayer 1979, p. 365

Presider Eternal God, heavenly Father,

All **you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.**

**Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

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

HYMN 480 *When Jesus left his Father's throne ♦ The Hymnal 1982*

TUNE: *Kingsfold*

DISMISSAL

Deacon Let us go forth in the name of Christ.

Assembly **Thanks be to God.**

VOLUNTARY *Fanfare*

Kenneth Leighton

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Emily Griffin

PREACHER

The Very Rev. Steven L. Thomason

ASSISTING LAY MINISTER

Peter Snyder

EUCCHARISTIC MINISTERS

Christopher Breunig, Russ Campbell, James,
Alison Estep, Amy Gardner, Kathy Minsch,
The Rev. Canon Dr. Marda Steedman Sanborn

SACRISTAN

Hannah Hochkeppel

ALTAR GUILD

James Davidson

VERGERS

Alexandra Thompson, Rose Hazard

ACOLYTES

Todd Baker, Timothy Shore, Carrie Davis,
Adrienne Hubbard, Kevin Johnson

GREETERS

Julia Logan, Barbara Erickson

USHERS

Janet Miller | John McLaughlin, Kathy Sodergren

OBLATION BEARERS

Carrie Kahler, Nancy George

LAND ACKNOWLEDGMENT

Nancy Beadie

LECTORS

Bob Carter, Betsy Heimburger

INTERCESSOR

Scott Hulet

SOUND BOARD

Michael Perera

LIVESTREAM

Christopher Brown

FLOWER MINISTRY

Ray Miller, Bobbi Nodell, Carolyn Shaw

MUSICIANS

Mozart ensemble:

Emilie Choi, *violin I*

Laurie Wells, *violin II*

Brian Wharton, *cello*

Steve Schermer, *bass*

John Stuntebeck, *portative organ*

Soloists in Mozart Mass:

Rebekah Gilmore, *soprano*

Amanda Davis and Sibyl Adams, *alto*

Gregory Bloch, *tenor*

James Wilcox, *bass*

The Cathedral Choir

Canon Michael Kleinschmidt, *conducting;*

John Stuntebeck and Michael Kleinschmidt, *organists*

1. Love di - vine, all loves ex - cell - ing, joy of heaven, to earth come down,
 2. Come, a - lmight - y to de - li - ver, let us all thy life re - ceive;
 3. Fin - ish then thy new cre - a - tion; pure and spot - less let us be;

fix in us thy hum - ble dwell - ing, all thy faith - ful mer - cies crown.
 sud - den - ly re - turn, and nev - er, nev - er - more thy tem - ples leave.
 let us see thy great sal - va - tion per - fect - ly re - stored in thee:

Je - sus, thou art all com - pas - sion, pure, un - bound - ed love thou art
 Thee we would be al - way bless - ing, serve thee as thy hosts a - bove,
 changed from glo - ry in - to glo - ry, till in heaven we take our place,

vi - sit us with thy sal - va - tion, en - ter ev - ery trembl - ing heart.
 pray, and praise thee with - out ceas - ing, glo - ry in thy per - fect love.
 till we cast our crowns be - fore thee, lost in won - der, love, and praise.



1. Joy - ful, joy - ful, we a - dore thee, God of glo - ry, Lord of love;
2. All thy works with joy sur - round thee, earth and heaven re - flect thy rays,
3. Thou art giv - ing and for - giv - ing, ev - er bless - ing, ev - er blest,



hearts un - fold like flowers be - fore thee, prais - ing thee, their sun a - bove.
stars and an - gels sing a - round thee, cen - ter of un - brok - en praise.
well - spring of the joy of liv - ing, o - cean - depth of hap - py rest!



Melt the clouds of sin and sad - ness; drive the dark of doubt a - way;
Field and for - est, vale and moun - tain, bloom - ing mea - dow, flash - ing sea,
Thou our Fa - ther, Christ our Bro - ther: all who live in love are thine;



giv - er of im - mor - tal glad - ness, fill us with the light of day.
chant - ing bird and flow - ing foun - tain, call us to re - joice in thee.
teach us how to love each o - ther, lift us to the joy di - vine.

1. For the beaut - y of the earth, for the beau - ty of the skies,
2. For the beau - ty of each hour of the day and of the night,

for the love which from our birth o - ver and a - round us lies,
hill and vale, and tree and flower, sun and moon, and stars of light,

Refrain

Christ our God, to thee we raise this our hymn of grate - ful praise.

The Hymnal 1982 - #480 When Jesus left his Father's throne



1 When Je - sus left his Fa - ther's throne, he chose an hum - ble birth;
2 Sweet were his words and kind his look, when mo - thers round him pressed;
3 When Je - sus in - to Zi - on rode, the chil - dren sang a - round;



like us, un - hon - ored and un - known, he came to dwell on earth.
their in - fants in his arms he took, and on his bos - om blessed.
for joy they plucked the palms and strowed their gar - ments on the ground.



Like him may we be found be - low, in wis - dom's path of peace;
Safe from the world's al - lur - ing harms, be - neath his watch - ful eye,
Ho - san - na our glad voic - es raise, ho - san - na to our King!



like him in grace and know - ledge grow as years and strength in - crease.
thus in the cir - cle of his arms may we for ev - er lie.
Should we for - get our Sa - vior's praise, the stones them - selves would sing.

Words: James Montgomery (1771-1854) Music: *Kingsford*, English folk melody; adapt. and harm. Ralph Vaughan Williams (1872-1958) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

- 1 When Jesus left his Father's throne,
he chose an humble birth;
like us, unhonored and unknown,
he came to dwell on earth.
Like him may we be found below,
in wisdom's path of peace;
like him in grace and knowledge grow
as years and strength increase.
- 2 Sweet were his words and kind his look,
when mothers round him pressed;
their infants in his arms he took,
and on his bosom blessed.
Safe from the world's alluring harms,
beneath his watchful eye,
thus in the circle of his arms
may we for ever lie.