



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE TWENTY-SIXTH SUNDAY AFTER PENTECOST:

PROPER 28B

November 17, 2024

11:00 AM



LAND ACKNOWLEDGMENT & WELCOME

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

QUESTIONS?

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

NEW TO SAINT MARK'S?

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

ABOUT THE LITURGY

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

THE LITURGY OF THE WORD

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

PRELUDE *Master Tallis' Testament*

Herbert Howells

LAND ACKNOWLEDGMENT

INTROIT *He is the way*

WORDS: W.H. Auden
MUSIC: Michael Kleinschmidt

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

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

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

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

All stand, as able.

HYMN

All my hope on God is founded

TUNE: *Michael*



1. All my hope on God is found - ed who will all my trust re - new,
 2. Mor - tal pride and earth - ly glo - ry, sword and crown be - tray our trust;
 3. Great thy good-ness, e'er en - dur - ing; deep thy wis-dom, pass - ing thought;
 4. Still from earth to God e - ter - nal sac - ri - fice of praise be done,



who through change and chance will guide me, on - ly good and on - ly true.
 what with care and toil we fash - ion, tow'r and tem - ple, fall to dust.
 splen - dor, light, and life at - tend thee, beau - ty spring - ing out of naught.
 high a - bove all prais - es prais - ing for the gift of God's own Son.



God un - known, God a - lone, call my heart to be thine own.
 But thy pow'r, hour by hour, is my tem - ple and my tow'r.
 Ev - er - more, from thy store new-born worlds rise and a - dore.
 Christ doth call one and all: ye who fol - low shall not fall.

Words: Joachim Neander, 1650-1680; para. Robert Bridges, 1844-1930, alt.

Music: *Michael*, Herbert Howells, 1892-1983

Hymn 757 in *Evangelical Lutheran Worship*,

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

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

All Amen.

Presider

Organ *Everyone*

1. Glo-ry to you, ___ Lord God of our fa-thers;_ you are worthy of praise; glo-ry to you. ___

2. Glo-ry to you ___ for the rad - i-ance of your ho-ly Name; we will praise you and highly ex - alt you for ev-er. ___

3. Glo-ry to you ___ in the splendor of your tem-ple; ___ on the throne of your ma-jesty, glo-ry to you. ___

4. Glo-ry to you, seated be - tween the Cher-u - bim; ___ we will praise you and highly ex - alt you for ev-er. ___

5. Glo-ry to you, ___ be - holding the depths; in the high vault of heaven, glo-ry to you. ___

6. Glo-ry to you, ___ Father, Son, and Ho - ly Spi-rit; ___ we will praise you and highly ex - alt you for ev-er. _____

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 28*

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

Presider The Lord be with you.
Assembly **And also with you.**
Presider Let us pray.

BLESSED LORD who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; 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

Daniel 12:1-3

THE Lord spoke to Daniel in a vision and said, "At that time Michael, the great prince, the protector of your people, shall arise. There shall be a time of anguish, such as has never occurred since nations first came into existence. But at that time your people shall be delivered, everyone who is found written in the book. Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever."

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 16 [St. Helena Psalter translation]

Anglican Chant (Herbert Howells)

Chanted by the choir.

PROTECT me, O God, for I take refuge in you; *
I have said to the Holy One, "You are my God,
my good above all other."

All my delight is upon the godly that are in the land, *
upon those who are noble among the people.

But those who run after other gods *
shall have their troubles multiplied.

Their libations of blood I will not offer, *
nor take the names of their gods upon my lips.

O God, you are my portion and my cup; *
it is you who uphold my lot.

My boundaries enclose a pleasant land; *
indeed, I have a goodly heritage.

I will bless you, O God who gives me counsel; *
my heart teaches me, night after night.

I have set you always before me; *
because you are at my right hand I shall not fall.

My heart, therefore, is glad and my spirit rejoices; *
my body also shall rest in hope.

For you will not abandon me to the grave, *
nor let your holy one see the Pit.

You will show me the path of life; *
in your presence there is fullness of joy,
and in your right hand are pleasures for evermore.

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 10:11-25*

EVERY priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, “he sat down at the right hand of God,” and since then has been waiting “until his enemies would be made a footstool for his feet.” For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying,

“This is the covenant that I will make with them
after those days, says the Lord:
I will put my laws in their hearts,
and I will write them on their minds,”

he also adds,

“I will remember their sins and their lawless deeds no more.”

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

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

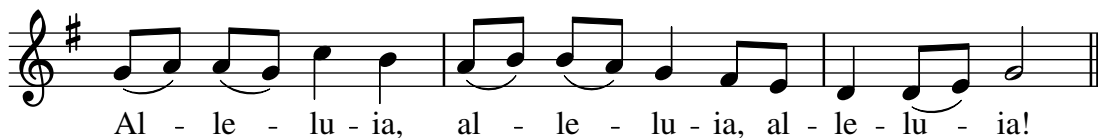
The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus Christ.”

All stand, as able.

GOSPEL ACCLAMATION *Alleluia #6*

Dent Davidson

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



Verse: Beware of false prophets who produce signs to lead you astray: Be alert!

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 13:1-8*

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

AS JESUS came out of the temple, one of his disciples said to him, "Look, Teacher, what large stones and what large buildings!" Then Jesus asked him, "Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down."

When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, "Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?" Then Jesus began to say to them, "Beware that no one leads you astray. Many will come in my name and say, 'I am he!' and they will lead many astray. When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birthpangs."

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 Rev. Canon Emily Griffin

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

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.



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, 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

Verleih uns Frieden

WORDS: 6th-cent. Latin, trans. Martin Luther
MUSIC: Felix Mendelssohn

*Verleih uns Frieden gnädiglich,
Herr Gott, zu unsern Zeiten.*

Mercifully grant us your peace,
O Lord God, in our time.

*Es ist doch ja kein anderer nicht,
der für uns könnte streiten,
denn du, unser Gott alleine.*

There is certainly no other
who could fight for us,
except you alone, our God.

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

<i>Presider</i>	<i>Assembly</i>
The Lord be with you. And al-so with you.	

<i>Presider</i>	<i>Assembly</i>
Lift up your hearts. We lift them to the Lord.	

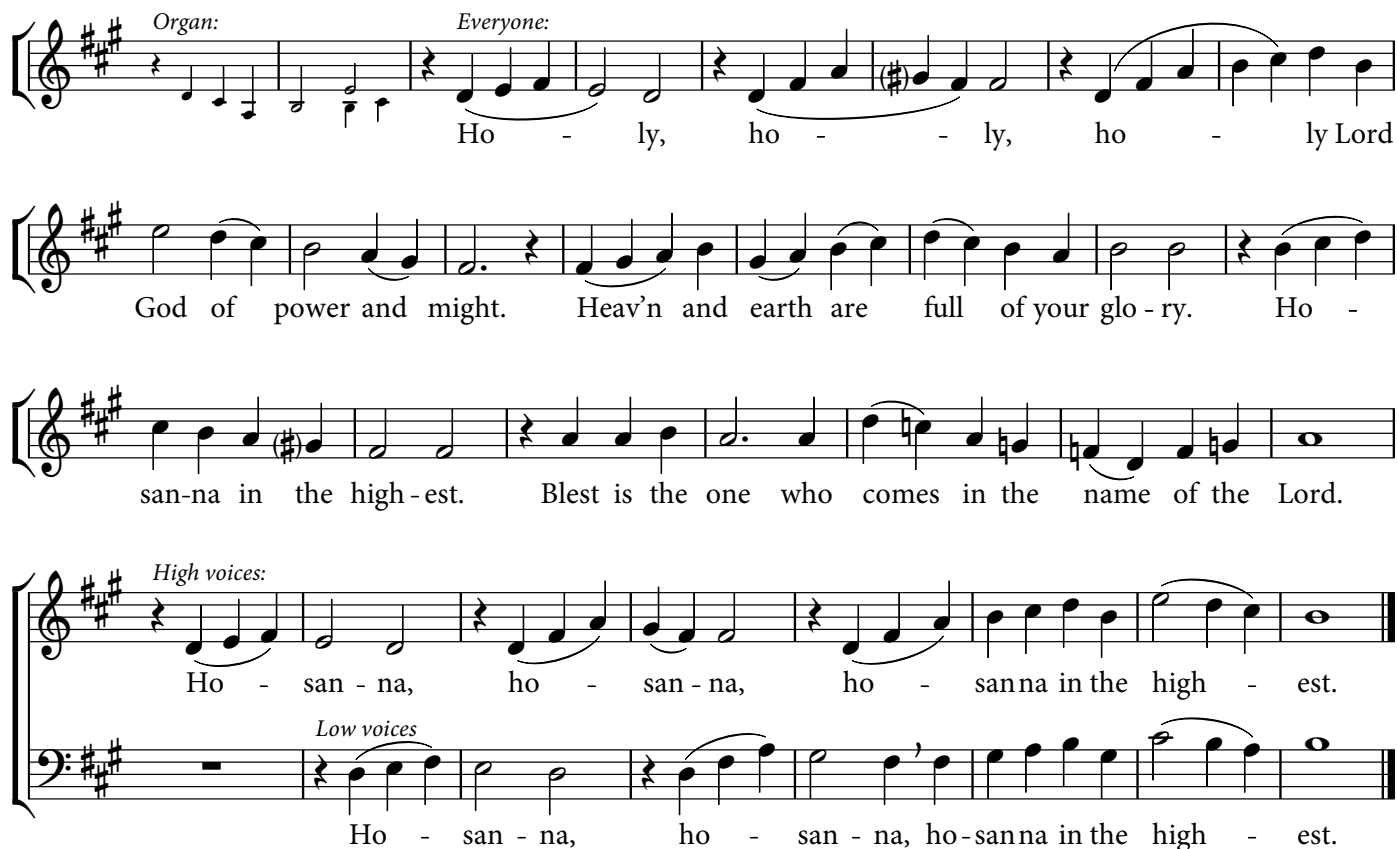
<i>Presider</i>	<i>Assembly</i>
Let us give thanks to the Lord our God. It is right to give God thanks and praise.	

Presider It is right, and a good and joyful thing, always and every where to give thanks to you, the 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 *Mass in the Lydian Mode*

Richard R. Webster



Organ: *Everyone:*

Ho - ly, ho - ly, ho - ly Lord
 God of power and might. Heav'n 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.

High voices:
 Ho - san - na, ho - san - na, ho - sanna in the high - est.

Low voices:
 Ho - san - na, ho - san - na, ho - sanna in the high - est.



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

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

Presider 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.

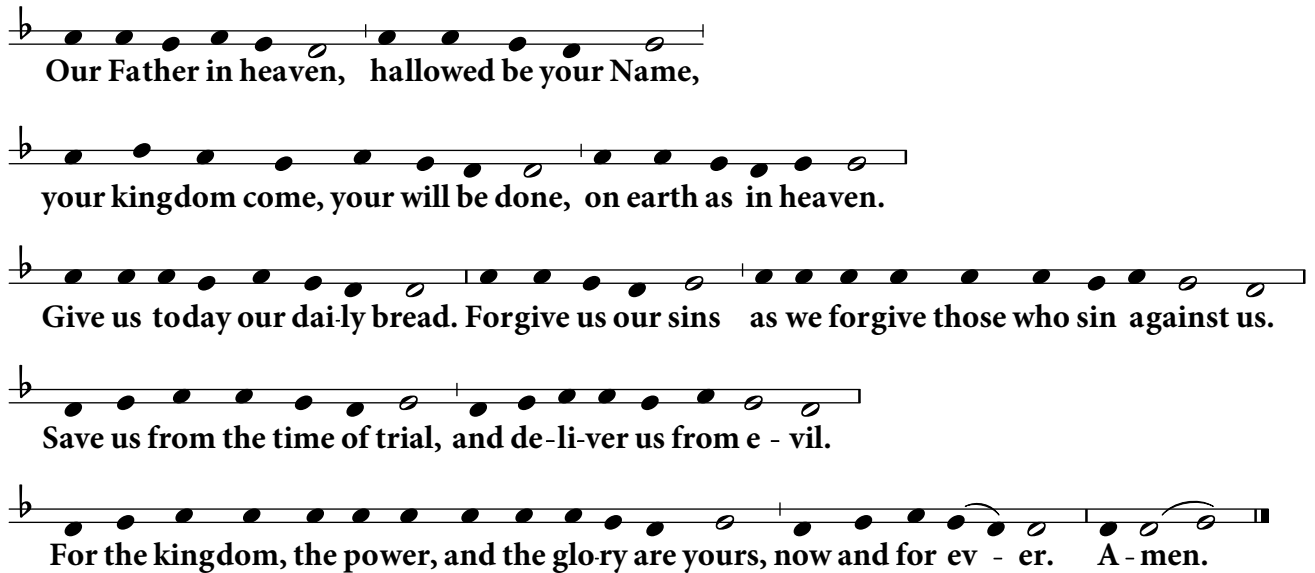


All A - MEN.

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

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 (based on *Ubi caritas*), 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.

VOLUNTARY *Organ Improvisation*

HYMN 615 “Thy kingdom come!” on bended knee ♦ *The Hymnal 1982*

TUNE: *St. Flavian*

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 607 *O God of every nation ♦ The Hymnal 1982*

TUNE: *Llangloffan*

DISMISSAL

Deacon Let us go forth in the name of Christ.
Assembly **Thanks be to God.**

VOLUNTARY *Dialogue sur les grand jeux from Mass for the Convents*
[a dialogue between the trebles and basses of loudest stops of the organ]

François Couperin

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Rich Weyls

PREACHER

The Rev. Canon Emily Griffin

ASSISTING LAY MINISTER

Rose Hazard

EUCCHARISTIC MINISTERS

Erin Beary Anderson, Shelley Mackaman, John Selberg, TBD
The Rev. Canon Dr. Marda Steedman-Sanborn, The Rev. Canon Dr. Edie Weller

SACRISTAN

Michael Seewer

ALTAR GUILD

TBD

VERGERS

Rollin Salsbery, Sharon Ferguson

ACOLYTES

Alexandra Thompson, Todd Baker, Carrie Davis, Adrienne Hubbard, Stacy Anderson

GREETERS

Mary Frederick

USHERS

Else Trygstad-Burke | Wayne Duncan, David Wild

OBLATION BEARERS

Alexandra Thompson, Josh Judd-Herzfeldt

LAND ACKNOWLEDGMENT

Carmen Brady

LECTORS

Kathy Minsch, Erik Donner

INTERCESSOR

Betsy Heimburger

SOUND BOARD

Michael Perera

LIVESTREAM

Timothy Shore

FLOWER MINISTRY

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

MUSICIANS

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

1 “Thy king - dom come!” on bend - ed knee the pass - ing a - ges pray;
 2 But the slow watch - es of the night not less to God be - long;
 3 And lo, al - rea - dy on the hills the flags of dawn ap - pear;
 4 the day to whose clear shin - ing light all wrong shall stand re - vealed,
 5 when know - ledge, hand in hand with peace, shall walk the earth a - broad;

1 and faith - ful souls have yearned to see on earth that king - dom's day.
 2 and for the ev - er - last - ing right the si - lent stars are strong.
 3 gird up your loins, ye pro - phet souls, pro - claim the day is near:
 4 when jus - tice shall be throned in might, and ev - ery hurt be healed;
 5 the day of per - fect right - eous - ness, the prom - ised day of God.

Words: Frederick Lucian Hosmer (1840-1929). Music: *St. Flavian*, melody from *Day's Psalter*, 1562; adapt. and harm. Richard Redhead (1820-1901).

The Hymnal 1982 - #607 O God of every nation

1 O God of ev - ery na - tion, of ev - ery, race and land,
 2 From search for wealth and pow - er and scorn of truth and right,
 3 Lord, strength-en all who la - bor that we may find re - lease
 4 Keep bright in us the vi - sion of days when war shall cease,

re - deem the whole cre - a - tion with your al - might - y hand;
 from trust in bombs that show - er de - struc-tion through the night,
 from fear of rat - tling sa - ber, from dread of war's in - crease;
 when ha - tred and di - vi - sion give way to love and peace,

where hate and fear di - vide us and bit - ter threats are hurled,
 from pride of race and na - tion and blind-ness to your way,
 when hope and cour-age fal - ter, your still small voice be heard;
 till dawns the morn-ing glo-rious when truth and jus - tice reign

in love and mer - cy guide us and heal our strife - torn world.
 de - liv - er ev - ery na - tion, e - ter - nal God, we pray!
 with faith that none can al - ter, your ser-vants un - der - gird.
 and Christ shall rule vic - to - rious o'er all the world's do - main.

Words: William Watkins Reid, Jr. (b. 1923), alt. Copyright ©1958 by The Hymn Society of America. All rights reserved. Used with permission.
 Music: *Llangloffan*, melody from *Hymnau a Thonau er Gwasanaeth yr Egbwys yng Nghymru*, 1865; harm. *The English Hymnal*, 1906

- 1 O God of every nation,
of every, race and land,
redeem the whole creation
with your almighty hand;
where hate and fear divide us
and bitter threats are hurled,
in love and mercy guide us
and heal our strife-torn world.
- 2 From search for wealth and power
and scorn of truth and right,
from trust in bombs that shower
destruction through the night,
from pride of race and nation
and blindness to your way,
deliver every nation,
eternal God, we pray!
- 3 Lord, strengthen all who labor
that we may find release
from fear of rattling saber,
from dread of war's increase;
when hope and courage falter,
your still small voice be heard;
with faith that none can alter,
your servants undergird.
- 4 Keep bright in us the vision
of days when war shall cease,
when hatred and division
give way to love and peace,
till dawns the morning glorious
when truth and justice reign
and Christ shall rule victorious
o'er all the world's domain.

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