



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE LAST SUNDAY AFTER THE EPIPHANY

February 15, 2026

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 level 5 of Cathedral House, accessible by elevator or southwest stairwell.*

## NEW TO SAINT MARK'S?

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

## ABOUT THE LITURGY

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



# THE LITURGY OF THE WORD

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

## PRELUDE

*Alléluias sereins d'une âme qui désire le ciel*  
("Serene Alleluias of a Soul that Longs for the Heavens")  
from *L'Ascension*

Olivier Messiaen

## LAND ACKNOWLEDGMENT

## INTROIT

*Christ upon the mountain peak*

Words: Brian A. Wren

Music: Mowsley, Cyril Vincent Taylor

Christ upon the mountain peak  
stands alone in glory blazing;  
let us, if we dare to speak,  
with the saints and angels praise him.  
Alleluia!

This is God's beloved Son!  
Law and prophets fade before him;  
first and last and only One,  
let creation now adore him!  
Alleluia!

All stand, as able.

HYMN

Songs of thankfulness and praise

Salzburg

1. Songs of thank-ful - ness and praise, Je - sus, Lord, to thee we raise, man - i - fest-ed  
 2. Man - i - fest at Jor - dan's stream, Pro-phet, Priest, and King su-preme; and at Ca-na,  
 3. Man - i - fest in mak - ing whole pal-sied limbs and faint-ing soul; man - i - fest in  
 4. Man - i - fest on moun - tain height, shin-ing in re - splen-dent light, where di - sci-ples

by the star to the sag - es from a - far; branch of ro - yal Da-vid's stem  
 wed - ding-guest, in thy God-head man - i - fest; man - i - fest in power di - vine,  
 va - liant fight, quel-ling all the de-vil's might; man - i - fest in gra-cious will,  
 filled with awe thy trans - fi - gured glo - ry saw. When from there thou led-dest them

in thy birth at Beth - le-hem; an-thems be to thee addressed, God in flesh made man-i - fest.  
 chang-ing wa - ter in - to wine; an-thems be to thee addressed, God in flesh made man-i - fest.  
 ev - er bring-ing good from ill; an-thems be to thee addressed, God in flesh made man-i - fest.  
 stead-fast to Je - ru - sa-lem, cross and Eas - ter Day at - test God in flesh made man-i - fest.

Words: Christopher Wordsworth (1807-1885) alt.; Music: Jakob Hintze (1622-1702), arr. J. S. Bach (1685-1750)  
Hymn 310 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**

*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.

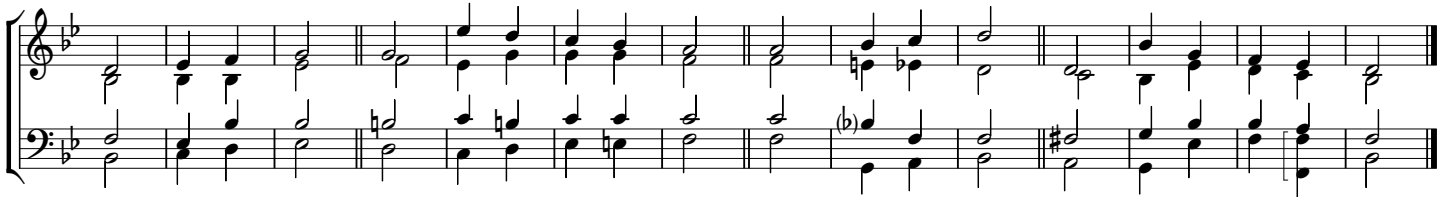
All Amen.

The Gloria, or some other song of praise, centers the service on the Holy One  
we gather to praise in our worship.

**SONG OF PRAISE** *The Third Song of Isaiah*

Words: Isaiah 60:1-3, 11A, 14B, 18-19  
Music: Anglican Chant by W. H. Longhurst

*The first verses are chanted by the Choir alone. All join in chanting the remaining verses.  
In this style of chanting, the slashes in the text correspond to the barlines in the chant.  
When more than one syllable is sung on a black note, the dot • indicates the change of pitch.*



*Choir alone:*

Arise, shine, for your / light has / come,  
and the glory of the / Lord has / dawned up / on you.  
For behold, darkness / covers • the / land;  
deep / gloom en - / shrouds the / peoples.

**All:**

**But over you the / Lord will / rise,  
and his / glory • will ap - / pear up - / on you.  
Nations will / stream to • your / light,  
and kings to the / brightness / of your / dawning.**

**Your gates will / always • be / open;  
by day or / night • they will / never • be / shut.  
They will call you, The / City • of the / Lord,  
The Zion of the / Holy / One of / Israel.**

**Violence will no more be / heard in • your / land,  
ruin or de - / struction • with - / in your / borders.  
You will call your / walls, Sal - / vation,  
and / all your / portals, / Praise.**

**The sun will no more be your / light by / day;  
by night you will / not • need the / brightness • of the / moon.  
The Lord will be your ever - / lasting / light,  
and your / God will / be your / glory.**

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** *Last Sunday after the Epiphany*

*The Book of Common Prayer (1979), p. 217*

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**O** GOD, who before the passion of your only begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; 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**

*Exodus 24:12-18*

**T**HE LORD said to Moses, “Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction.” So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. To the elders he had said, “Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them.”

Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the LORD settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

*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 2 ♦ St. Helena Psalter*

Anglican Chant by Herbert Howells

*Chanted by the choir.*

*Quare fremuerunt gentes?*

Why are the nations in an uproar; \*  
why do the peoples mutter empty threats?  
Why do the mighty of the earth rise up in revolt  
and the rulers plot together, \*  
against God and against God's Anointed?  
"Let us break their yoke," they say; \*  
"let us cast off their bonds from us."  
You whose throne is in heaven are laughing; \*  
you have them in derision.  
Then you speak to them in your wrath, \*  
and your rage fills them with terror.  
"I myself have set my monarch \*  
upon my holy hill of Zion."  
Let me announce the decree of God, \*  
who has said to me, "You are my Son;  
this day have I begotten you.  
Ask of me, and I will give you the nations for your inheritance \*  
and the ends of the earth for your possession.  
You shall crush them with an iron rod \*  
and shatter them like a piece of pottery."  
And now, you monarchs, be wise; \*  
be warned, you rulers of the earth.  
Submit to God with fear, \*  
and with trembling bow before the Most High,  
Lest God be angry and you perish, \*  
for divine wrath is quickly kindled.  
Happy are they all \*  
who take refuge in God!

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

**READING**     *2 Peter 1:16-21*

**W**E DID not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, “This is my Son, my Beloved, with whom I am well pleased.” We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one’s own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

*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**

Mel Butler

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

*bells:*

Al - le-lu - ia, al - le-lu - ia; al - le-lu - ia, al-le-lu-ia.

*Verse:* This is my Son, the Beloved; listen to Him.

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** *Matthew 17:1-9*

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

SIX days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah." While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to him!" When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, "Get up and do not be afraid." And when they looked up, they saw no one except Jesus himself alone.

As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised from the dead."

*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 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.

**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 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.*



We praise thee, O God; we acknowledge thee to be the Lord.  
All the earth doth worship thee, the Father everlasting.  
To thee all Angels cry aloud,  
the Heavens and all the Powers therein.  
To thee Cherubim and Seraphim continually do cry:  
    Holy, holy, holy, Lord God of Sabaoth;  
    Heaven and earth are full of the majesty of thy glory.  
The glorious company of the apostles praise thee.  
The goodly fellowship of the prophets praise thee.  
The noble army of martyrs praise thee.  
The holy Church throughout all the world  
    doth acknowledge thee,  
    the Father, of an infinite majesty,  
    thine honorable, true, and only Son,  
    also the Holy Ghost the Comforter.  
Thou art the King of glory, O Christ.  
Thou art the everlasting Son of the Father.  
When thou tookest upon thee to deliver man,  
thou didst humble thyself to be born of a Virgin.  
When thou hadst overcome the sharpness of death,  
thou didst open the kingdom of heaven to all believers.  
Thou sittest at the right hand of God, in the glory of the Father.  
We believe that thou shalt come to be our judge.  
    We therefore pray thee, help thy servants,  
    whom thou hast redeemed with thy precious blood.  
    Make them to be numbered with thy saints,  
    in glory everlasting.  
O Lord, save thy people, and bless thine heritage.  
Govern them and lift them up for ever.  
Day by day we magnify thee  
and we worship thy Name ever world without end.  
Vouchsafe, O Lord, to keep us this day without sin.  
O Lord, have mercy upon us.  
O Lord, let thy mercy lighten upon us, as our trust is in thee.  
O Lord, in thee have I trusted:  
Let me never be confounded.

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 B*, adapt.

*The Book of Common Prayer* (1979), p. 367

The musical notation consists of three staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

**Staff 1:**  
*Presider* The Lord be with you. *Assembly* And al-so with you.

**Staff 2:**  
*Presider* Lift up your hearts. *Assembly* We lift them to the Lord.

**Staff 3:**  
*Presider* Let us give thanks to the Lord our God. *Assembly* 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 Maker of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son 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**

William Mathias

The musical notation consists of three staves, each with a treble clef and a key signature of one sharp (F-sharp). The lyrics are as follows:

**Staff 1:**  
*Organ:* Ho - ly, ho - ly, ho - ly Lord, God of po-wer and might,  
*Everyone:*

**Staff 2:**  
 heav'n and earth are full of your glo-ry. Ho san-na in the high-est.

**Staff 3:**  
 Bless-ed is the one who comes in the name of the Lord. Ho-san-na 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* We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. Through Mary's Holy Child, you have delivered us from evil and made us worthy to stand before you. You have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O God:

**All We remember his death,  
we proclaim his resurrection,  
we await his coming in glory;**

*Presider* And we offer our sacrifice of praise and thanksgiving to you, Dear One; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, gather all things into the circle of Christ's love, and bring us to that heavenly country where with Mary, Mark, and all your saints, we may enter the everlasting heritage of all your children; through Jesus Christ, the firstborn of all creation, the head of the Church, and the author of our salvation.

By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory is 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**

Nikolai Rimsky-Korsakov, adapt. George Black

Our Fa - ther in heav'n, hal - lowed be your Name, your king - dom come, your will be done,

on earth as in heav'n. Give us to-day our dai-ly bread. For-give us our sins as we for-give those

who sin a - gainst us. Save us from the time of trial, and de-li-ver us from e - vil.

For the king - dom, the pow'r, 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** *The disciples knew the Lord Jesus*

Mark Sedio

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

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

*Verse:* The bread which we break, alleluia, is the communion of the body of Christ. **REFRAIN**

*Verse:* One body are we, alleluia, though many we share one bread. **REFRAIN**

## 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 383** *Fairest Lord Jesus* ♦ *The Hymnal 1982*

*St. Elizabeth*

*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.

## 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 137**     *O wondrous type! O vision fair ♦ The Hymnal 1982*

*Wareham*

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

**VOLUNTARY**     Festal Postlude on *Lasst uns erfreuen*  
(Tune of Hymn 618, "Ye watchers and ye holy ones")

William Faulkes

## MINISTERS OF THE LITURGY

### **PRESIDER**

The Rev. Canon Richard C. Weyls

### **PREACHER**

The Rev. Canon Emily Griffin

### **DEACON**

The Rev. Alison Leary

### **ASSISTING LAY MINISTER**

Karen Petersen

### **EUCCHARISTIC MINISTERS**

The Rev. Mary Petty Anderson, Colton Carothers,

The Rev. Adam Conley, James Davidson,

Drew Gibson, Kevin Johnson

### **ALTAR GUILD**

Casie Danielson, Lana Johnson

### **VERGER**

Rollin Salsbery

### **ACOLYTES**

Russ Campbell, Carrie Davis, Hilary McLeland-Wieser

### **GREETERS**

Mary Frederick, James Williams

### **USHERS**

Rebecca Haley, Sarah McCord, Jay Quarterman

### **OBLATION BEARERS**

The Gilmore Morse family

### **LAND ACKNOWLEDGMENT**

Kathy Minsch

### **LECTORS**

Kathy Minsch | Peter Snyder

### **INTERCESSOR**

Michael Perera

### **SOUND BOARD**

Michael Perera

### **LIVESTREAM**

David Wild

### **FLOWER MINISTRY**

Eliza Davidson, Beatrix Roemheld-Hamm,

Kathryn Schipper

### **MUSICIANS**

The Cathedral Choir,

Canon Michael Kleinschmidt, *director*

Michael Kleinschmidt and John Stuntebeck, *organists*

1. Fair - est Lord Je - sus, Ru-ler of all na - ture, O thou of God and man the Son;  
2. Fair are the mea-dows, fair-er still the wood-lands, robed in the bloom - ing garb of spring;  
3. Fair is the sun-shine, fair-er still the moon-light, and all the twink - ling. star - ry host:

thee will I cher - ish, thee will I hon - or, thou, my soul's glo-ry, joy and crown.  
Je - sus is fair - er, Je - sus is pur - er, who makes the woe-ful heart to sing.  
Je - sus shines bright-er, Je - sus shines pur - er than all the an-gels heaven can boast.

# O wondrous type! O vision fair

The Hymnal 1982, #137

*Descant*

4 And faith - ful hearts are raised on high by this great

1 O won - drous type! O vi - sion fair of glo - ry  
2 With Mo - ses and E - li - jah nigh the in - car - nate  
3 With shin - ing face and bright ar - ray, Christ deigns to  
4 And faith - ful hearts are raised on high by this great  
5 O Fa - ther, with the e - ter - nal Son, and Ho - ly

vi - sion's mys - ter - y; for which in joy - ful

1 that the Church may share, which Christ up - on the  
2 Lord holds con - verse high; and from the cloud, the  
3 man - i - fest to - day what glo - ry shall be  
4 vi - sion's mys - ter - y; for which in joy - ful  
5 Spi - rit, ev - er One, vouch - safe to bring us

strains we raise the voice of prayer, the hymn of praise.

1 moun - tain shows, where bright - er than the sun he glows!  
2 Ho - ly One bears re - cord to the on - ly Son.  
3 theirs a - bove who joy in God with per - fect love.  
4 strains we raise the voice of prayer, the hymn of praise.  
5 by thy grace to see thy glo - ry face to face.

Words: Latin, 15th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1848-1866), alt. Music: *Wareham*, melody William Knapp (1698-1768); alt.; harm. *Hymns Ancient and Modern*, 1875, after James Turle (1802-1882); desc. Sydney Hugo Nicholson (1875-1947). Descant by permission of the Royal School of Church Music.