



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE THIRD SUNDAY AFTER PENTECOST

June 14, 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**      *Prelude on Rockingham*      C. Hubert H. Parry  
(Tune of Hymn 321, "My God, thy table now is spread")

#### LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 401**      *The God of Abraham praise (verses 1, 4, 5) ♦ The Hymnal 1982*

*Leoni*

**OPENING ACCLAMATION**

*Presider* Blessed be the one, holy, and living God.  
*Assembly* Glory to God for ever and ever.

**COLLECT FOR PURITY**

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

**SONG OF PRAISE** *Gloria in excelsis* ♦ *sung by all*

John Rutter

One-in-a-bar; firmly *f*

Glo-ry to God in the high-est, and peace to God's

*mf*

peo-ple on earth. Lord God, heav'n-ly King, al-might-y God and Fa-ther,

*f*

we wor-ship you, we give you thanks, we praise you for your glo-ry.

*p* *d. = d. (same beat as before, not slower)*

Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you take a-

way the sin of the world: have mer-cy on us; you are seat-ed at the right hand of the

*f* *d. = d.*

Fa-ther: re-ceive our prayer. For you a-lone are the Ho-ly One, you a-

*mf*

lone are the Lord, you a-lone are the Most High, Je-sus Christ, with the

*f cresc.* *ff* *broaden*

Ho-ly Spi-rit, in the glo-ry of God the Fa-ther. A-men.

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

**COLLECT OF THE DAY** *Proper 6*

*The Book of Common Prayer (1979), p. 230*

*Presider* God be with you.

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

*Presider* Let us pray.

**K**EEP, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for 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 18:1-15*

**T**HE LORD appeared to Abraham by the oaks of Mamre, as he sat at the entrance of his tent in the heat of the day. He looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said, “My lord, if I find favor with you, do not pass by your servant. Let a little water be brought, and wash your feet, and rest yourselves under the tree. Let me bring a little bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant.” So they said, “Do as you have said.” And Abraham hastened into the tent to Sarah, and said, “Make ready quickly three measures of choice flour, knead it, and make cakes.” Abraham ran to the herd, and took a calf, tender and good, and gave it to the servant, who hastened to prepare it. Then he took curds and milk and the calf that he had prepared, and set it before them; and he stood by them under the tree while they ate.

They said to him, “Where is your wife Sarah?” And he said, “There, in the tent.” Then one said, “I will surely return to you in due season, and your wife Sarah shall have a son.” And Sarah was listening at the tent entrance behind him. Now Abraham and Sarah were old, advanced in age; it had ceased to be with Sarah after the manner of women. So Sarah laughed to herself, saying, “After I have grown old, and my husband is old, shall I have pleasure?” The LORD said to Abraham, “Why did Sarah laugh, and say, ‘Shall I indeed bear a child, now that I am old?’ Is anything too wonderful for the LORD? At the set time I will return to you, in due season, and Sarah shall have a son.” But Sarah denied, saying, “I did not laugh”; for she was afraid. He said, “Oh yes, you did laugh.”

*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 116:1, 10-17 ♦ St. Helena Psalter*

Plainsong, Tone VIII.1

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



I will lift up the cup of sal - va - tion, and call up - on the name of God.

*Dilexi, quoniam*

**I** LOVE YOU, O God, because you have heard the voice of my supplication, \*  
because you have inclined your ear to me whenever I called upon you.

How shall I repay God \*

for all the good things done for me? **ANTIPHON**

I will fulfill my vows to God \*

in the presence of all people.

Precious in your sight, O God, \*

is the death of your servants.

O God, I am your servant; \*

I am your servant and the child of your handmaid;  
you have freed me from my bonds. **ANTIPHON**

I will offer you the sacrifice of thanksgiving \*

and call upon your holy Name.

I will fulfill my vows to you \*

in the presence of all your people,

In the courts of God's house, \*

In the midst of you, O Jerusalem. Alleluia! **ANTIPHON**

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

**READING**     *Romans 5:1-8*

**S**INCE we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us. For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

*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 455**     *O Love of God, how strong and true* ♦ *The Hymnal 1982*

*Dunedin*

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 9:35-10:8*

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

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

**J**ESUS went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest."

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment."

*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.**

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**

*Enriching Our Worship 1, p. 56*

*Deacon* Let us confess our sins to God.  
*You are invited to stand or kneel for the confession.*

*Deacon* God of all mercy,  
**All we confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.  
Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. Amen.**

*The Presider pronounces God's forgiveness of our sins. All respond: Amen.*

The exchange of peace within the gathered community is an ancient Christian practice. It is a sign of reconciliation, love, and renewed relationships prior to coming to God's table for Eucharist.

**THE PEACE**

*Presider* The peace of Christ be always with you.  
*Assembly* **And also with you.**

*All greet one another in the name of the Lord.*

# THE LITURGY OF THE TABLE

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness, and shared in the peace, we are prepared for the mystery and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

## OFFERTORY

*An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshipping in person may place their offering in baskets as they are passed 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**.*



**VOLUNTARY** Organ improvisation

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 2*

*Enriching Our Worship 1, p. 60*

The musical notation consists of three staves. Each staff has a key signature of one flat (Bb) and a common time signature (C). The first staff is divided into two parts: 'Presider' and 'Assembly'. The lyrics are: 'The Lord be with you. And al-so with you.' The second staff also has two parts: 'Presider' and 'Assembly'. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff has two parts: 'Presider' and 'Assembly'. The lyrics are: 'Let us give thanks to the Lord our God. It is right to give God thanks and praise.'

*Presider* We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

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

**SANCTUS & BENEDICTUS**

Peter R. Hallock

The musical notation is in 6/8 time and consists of three staves. The first staff is for 'Organ' and the second and third are for 'Everyone'. The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, heav-en 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. 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.

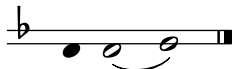
*Presider* Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us, with Mary, Mark, and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.



*All* A - MEN.

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

### THE LORD'S PRAYER

*All* Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.

*In silence, the Presider breaks the consecrated bread.*

### THE BREAKING OF THE BREAD

Mode 6 melody; adapt. Mason Martens (b. 1933)

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

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



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

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

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

## INVITATION TO COMMUNION

*Presider* The Gifts of God for the People of God.

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

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

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

**VOLUNTARY** Organ improvisation

**HYMN 321** *My God, thy table now is spread* ♦ *The Hymnal 1982*

*Rockingham*

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

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

*All stand, as able.*

**SENDING OF EUCHARISTIC VISITORS**

*Presider* One body are we.

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

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

**POSTCOMMUNION PRAYER**

*Enriching Our Worship 1, p. 69*

*Presider* God of abundance,

*All* **you have fed us  
with the bread of life and cup of salvation;  
you have united us  
with Christ and one another;  
and you have made us one  
with all your people in heaven and on earth.  
Now send us forth  
in the power of your Spirit,  
that we may proclaim your redeeming love to the world  
and continue for ever  
in the risen life of Christ our Savior. Amen.**

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

**HYMN 539** *O Zion, haste, thy mission high fulfilling (verses 1-3) ♦ The Hymnal 1982*

*Tidings*

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

**VOLUNTARY** *Fugue in F, BWV 540II*

*J. S. Bach*

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Adam Conley

## **PREACHER**

The Rev. Canon Emily Griffin

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Rose Hazard

## **EUCCHARISTIC MINISTERS**

Erin Beary Andersen, Russ Campbell, The Rev. Mary Petty Anderson, Colton Carothers,  
The Rev. Canon Dr. Marda Steedman Sanborn, Debra Waddell

## **ALTAR GUILD**

Drew Gibson

## **VERGER**

Erik Donner

## **ACOLYTES**

Russ Campbell, Wes Klingele, Krista Olson

## **GREETERS**

Barbara Selberg, John Selberg

## **USHERS**

Hilary McLeland-Wieser, Jay Quarterman, Jeff Sackett

## **LAND ACKNOWLEDGMENT**

Nancy Beadie

## **LECTORS**

Betsy Heimburger | Zoe Mirchandi

## **INTERCESSOR**

Christine Szabadi

## **SOUND BOARD**

Michael Perera

## **LIVESTREAM**

Seth Thomsen

## **FLOWER MINISTERS**

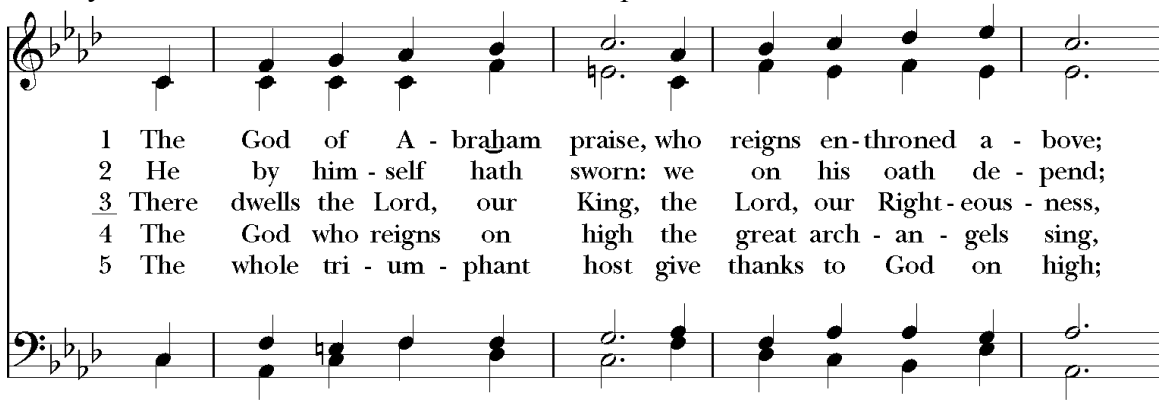
Judy Andrews, Courtney van Stolk, Carlos Vargas

## **MUSICIANS**

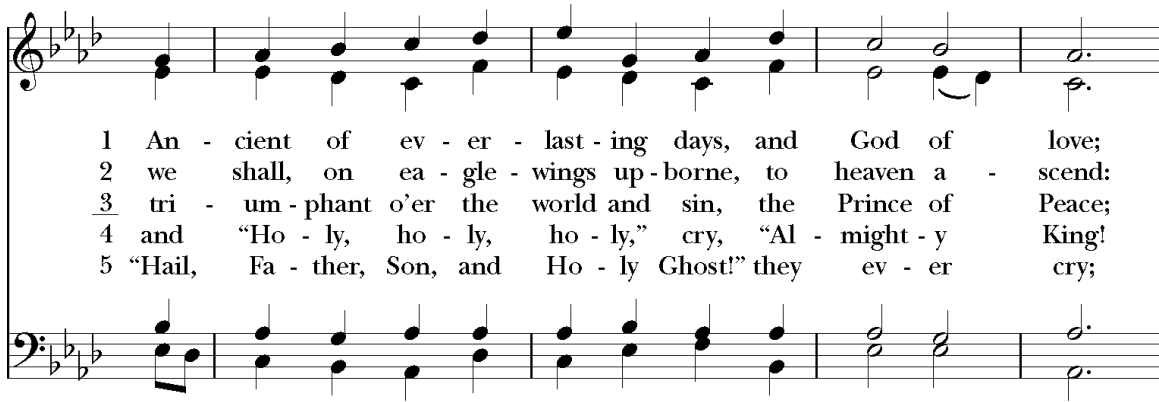
Paul Kramer, *cantor*

Canon Michael Kleinschmidt, *organist*

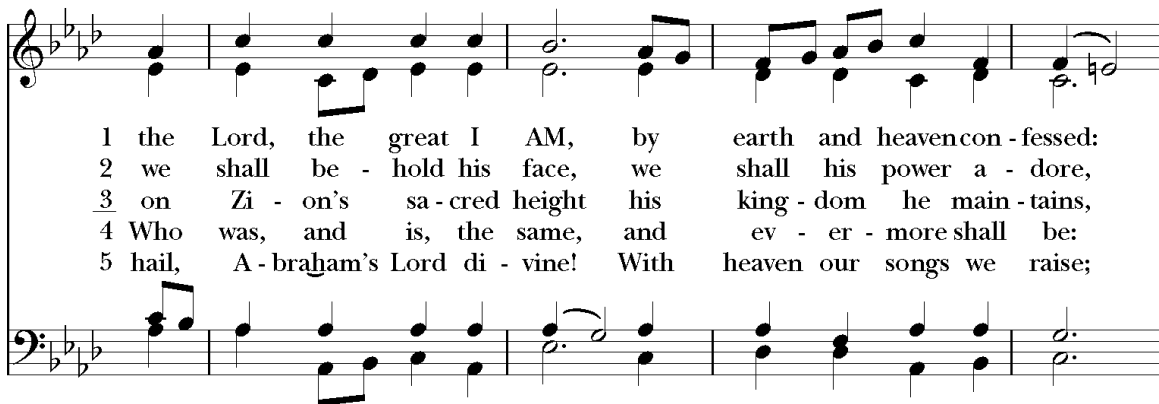
The Hymnal 1982 - #401 The God of Abraham praise



1 The God of A - braham praise, who reigns en - throned a - bove;  
2 He by him - self hath sworn: we on his oath de - pend;  
3 There dwells the Lord, our King, the Lord, our Right - eous - ness,  
4 The God who reigns on high the great arch - an - gels sing,  
5 The whole tri - um - phant host give thanks to God on high;



1 An - cient of ev - er - last - ing days, and God of love;  
2 we shall, on ea - gle - wings up - borne, to heaven a - scend:  
3 tri - um - phant o'er the world and sin, the Prince of Peace;  
4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!  
5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;



1 the Lord, the great I AM, by earth and heaven con - fessed:  
2 we shall be - hold his face, we shall his power a - dore,  
3 on Zi - on's sa - cred height his king - dom he main - tains,  
4 Who was, and is, the same, and ev - er - more shall be:  
5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

we bow and bless the sa - cred Name for ev - er blest.  
 and sing the won - ders of his grace for ev - er - more.  
 and, glo - rious with his saints in light, for ev - er reigns.  
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."  
 all might and ma - jes - ty are thine, and end - less praise.

Words: Thomas Olivers (1725-1799), alt. Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

- 1 The God of Abraham praise,  
 who reigns enthroned above;  
 Ancient of everlasting days,  
 and God of love;  
 the Lord, the great I AM,  
 by earth and heaven confessed:  
 we bow and bless the sacred Name  
 for ever blest.
- 2 He by himself hath sworn:  
 we on his oath depend;  
 we shall, on eagle-wings upborne,  
 to heaven ascend:  
 we shall behold his face,  
 we shall his power adore,  
 and sing the wonders of his grace  
 for evermore.
- 3 There dwells the Lord, our King,  
 the Lord, our Righteousness,  
 triumphant o'er the world and sin,  
 the Prince of Peace;  
 on Zion's sacred height  
 his kingdom he maintains,  
 and, glorious with his saints in light,  
 for ever reigns.
- 4 The God who reigns on high  
 the great archangels sing,  
 and "Holy, holy, holy," cry,  
 "Almighty King!  
 Who was, and is, the same,  
 and evermore shall be:  
 eternal Father, great I AM,



1. O love of God, how strong and true, e - ter - nal and yet ev - er new;
2. O wide - em - brac - ing, won - drous Love, we read thee in the sky a - bove;
3. We read thee best in him who came to bear for us the cross of shame,
4. We read thy power to bless and save e'en in the dark - ness of the grave;



un - com - pre - hend - ed and un - bought, be - yond all know - ledge and all thought.  
we read thee in the earth be - low, in seas that swell and streams that flow.  
sent by the Fa - ther from on high, our life to live, our death to die.  
still more in re - sur - rec - tion light we read the full - ness of thy might.

The Hymnal 1982 - #321 My God, thy table now is spread

1 My God, thy ta - ble now is spread, thy cup with  
2 O let thy ta - ble hon - ored be, and fur - nished  
3 Drawn by thy quick - ening grace, O Lord, in coun - tless  
4 Nor let thy spread - ing Gos - pel rest till through the

love doth o - ver - flow; be all thy chil - dren  
well with joy - ful guests; and may each soul sal -  
num - bers let them come and gath - er from their  
world thy truth has run, till with this Bread shall

thith - er led, and let them thy sweet mer - cies know.  
va - tion see, that here its sa - cred pledg - es tastes.  
Fa - ther's board the Bread that lives be - yond the tomb.  
all be blessed who see the light or feel the sun.

Words: Sts. 1-3, Philip Doddridge (1702-1751), alt.; st. 4, Isaac Watts (1674-1748), alt. Music: *Rockingham*, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1807); harm. Samuel Webbe (1740-1816)

- 1 My God, thy table now is spread,  
thy cup with love doth overflow;  
be all thy children thither led,  
and let them thy sweet mercies know.
- 2 O let thy table honored be,  
and furnished well with joyful guests;  
and may each soul salvation see,  
that here its sacred pledges tastes.
- 3 Drawn by thy quickening grace, O Lord,

The Hymnal 1982 - #539 O Zion, haste, thy mission high fulfilling

O Zi - on, haste, thy mis - sion high ful - fill - ing,  
 Pro - claim to ev - ery peo - ple, tongue, and na - tion  
 Send her - alds forth to bear the mes - sage glo - rious;  
 He comes a - gain! O Zi - on, ere thou meet him,

to tell to all the world that God is Light;  
 that God, in whom they live and move, is Love;  
 give of thy wealth to speed them on their way;  
 make known to ev - ery heart his sav - ing grace;

that he who made all na - tions is not will - ing  
 tell how he stooped to save his lost cre - a - tion,  
 pour out thy soul for them in prayer vic - to - rious  
 let none whom he hath ran - somed fail to greet him,

one soul should fail to know his love and might.  
 and died on earth that all might live a - bove.  
 till God shall bring his king - dom's joy - ful day.  
 through thy ne - glect, un - fit to see his face.

*Refrain*

Pub - lish glad ti - dings: ti - dings of peace,

ti - dings of Je - sus, re - demp - tion and re - lease.

Words: Mary Ann Thomson (1834-1923), alt. Music: *Tidings*, James Walch (1837-1901)

- 1 O Zion, haste, thy mission high fulfilling,  
to tell to all the world that God is Light;  
that he who made all nations is not willing  
one soul should fail to know his love and might.

*Publish glad tidings:  
tidings of peace,  
tidings of Jesus,  
redemption and release.*

- 2 Proclaim to every people, tongue, and nation  
that God, in whom they live and move, is Love:  
tell how he stooped to save his lost creation,  
and died on earth that all might live above.

*Refrain*

- 3 Send heralds forth to bear the message glorious;  
give of thy wealth to speed them on their way;  
pour out thy soul for them in prayer victorious  
till God shall bring his kingdom's joyful day.

*Refrain*

- 4 He comes again! O Zion, ere thou meet him,  
make known to every heart his saving grace;  
let none whom he hath ransomed fail to greet him,  
through thy neglect, unfit to see his face.

*Refrain*

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