



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIFTH SUNDAY AFTER PENTECOST

June 28, 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 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.



ABOUT TODAY'S CHOIR

*We welcome our guest choir this morning, **Choral Arts Northwest**, Dr. Timothy Westerhaus, Artistic Director; and Serena Chin, Collaborative Pianist. Choral Arts Northwest is an Artist-in-Residence ensemble at Saint Mark's Cathedral. Choral Arts Northwest's mission is "to inspire, educate, and enrich our community through the transformational power of choral music. We seek to foster a world that is just and empathetic and that values creativity and diversity. We commit to actively engage with members of our community who have been historically marginalized, and use our platform to intentionally support important social causes and highlight the music of diverse groups as well as that of composers who identify as BIPOC, female, or LGBTQIA+. We dedicate ourselves to ongoing learning and listening, and to invite others to join us on that journey through programming, engagement, and collaborations."*

*Conductor **Timothy Westerhaus** seeks to advocate for singing among all ages and to engage choral beauty with contemporary issues relevant to society, justice, and culture in local and global communities. In addition to serving as Artistic Director of Choral Arts Northwest, Tim serves as Director of Choral Studies at the Northern Arizona University School of Music, and he is Artistic-Director Designate for Master Chorale of Flagstaff. Dr. Westerhaus received his master and doctoral degrees in choral conducting from Boston University, where he studied with Ann Howard Jones, and he received his bachelor's degree in sacred music from the University of Saint Thomas, where he studied with Angela Broecker.*

***Serena Chin** has had the pleasure of collaborating with Choral Arts NW since 2014. She is an active accompanist, vocal coach, and chamber musician in the Seattle area and currently serves as an accompanist for the University of Washington and Ballard High School. Serena received her Bachelor of Music in piano from Wheaton College and Master of Music in coaching and accompanying from Westminster Choir College.*

THE LITURGY OF THE WORD

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

PRELUDE Echo Fantasia in D minor

Jan Pieterszoon Sweelinck

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *The House of Belonging*

Words: Jeffrey Derus
Music: David Whyte

This is the bright home in which I live, this is where I ask my friends to come,
This is where I want to love all the things it has taken me so long to learn to love.
There is no house like the house of belonging.

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

HYMN 518 *Christ is made the sure foundation* ♦ *The Hymnal 1982*

Westminster Abbey

OPENING ACCLAMATION

Enriching Our Worship 1, p. 50

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.**

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 8*

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

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

ALMMIGHTY GOD, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; 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

Genesis 22:1-14

GOD tested Abraham. He said to him, “Abraham!” And he said, “Here I am.” He said, “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you.” So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac; he cut the wood for the burnt offering, and set out and went to the place in the distance that God had shown him. On the third day Abraham looked up and saw the place far away. Then Abraham said to his young men, “Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you.” Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, “Father!” And he said, “Here I am, my son.” He said, “The fire and the wood are here, but where is the lamb for a burnt offering?” Abraham said, “God himself will provide the lamb for a burnt offering, my son.” So the two of them walked on together.

When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the LORD called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here I am.” He said, “Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.” And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. So Abraham called that place “The LORD will provide”; as it is said to this day, “On the mount of the LORD it shall be provided.”

Reader Hear what the Spirit is saying to God’s people.

Assembly **Thanks be to God.**

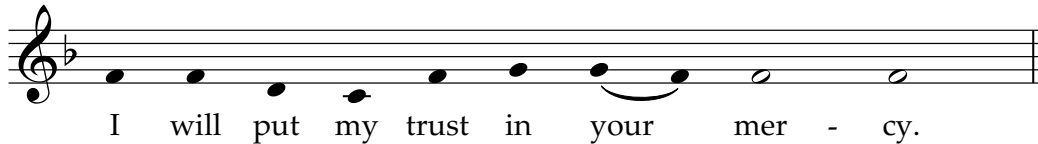
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 13 ♦ St. Helena Psalter

Plainsong, Tone VI

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



Usquequo, Domine?

How long, O God?

Will you forget me for ever; *
how long will you hide your face from me?

How long shall I have perplexity in my mind
and grief in my heart, day after day; *

how long shall my enemy triumph over me? **ANTIPHON**

Look upon me and answer me, O God, my God; *
give light to my eyes, lest I sleep in death;

Lest my enemies say they have prevailed over me, *
and my foes rejoice that I have fallen. **ANTIPHON**

But I put my trust in your mercy; *
my heart is joyful because of your saving help.

I will sing to the Holy One, who has dealt with me richly; *
I will praise the Name of God Most High. **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 6:12-23

DO NOT let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

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 656 *Blest are the pure in heart* ♦ *The Hymnal 1982*

Franconia

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 10:40-42*

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

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

JESUS said, “Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward.”

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 Richard C. Weyls

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, p. 358

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

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 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

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 worshiping in person may to place their offering in baskets as they are passed 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

How long? (excerpt from *I Will Lift up Mine Eyes*)

Words: from Psalms 13 and 121
Music: Adolphus Hailstork

How long, O Lord, will Thou forget me?
How long will Thou hide Thy face from me?
How long must I suffer anguish in my soul, and grief in my heart?
How long, O Lord?
I will lift up mine eyes to the hills, from whence cometh my help.

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 with a key signature of one flat (Bb) and a common time signature (C). The first staff is split into two parts: 'Presider' and 'Assembly'. The lyrics are: 'The Lord be with you. And al-so with you.' The second staff is also split into 'Presider' and 'Assembly' parts. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff is split into 'Presider' and 'Assembly' parts. 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 split into 'Organ' and 'Everyone' parts. 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.

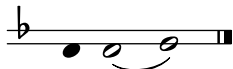
Presider Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved 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.

ANTHEM*Turn* (excerpt from *If You Need a World to Belong to*)

Words: Emil Adler and Keiji Ishiguri

Music: Julie Flanders

If you need a world to belong to, look around, you're already home.
 And what you seek, you've already found;
 Turn around to me, you will see no reason to be lonely.

HYMN 609*Where cross the crowded ways of life* ♦ *The Hymnal 1982**Gardiner*

*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.

In the sky as floods receded

1. In the sky, as floods re - ce - ded, cov - enant sign of love made light,
 2. Je - sus, God's own Love In - car - nate, this com - mand - ment gave a - new,
 3. As we jour - ney on to - ge - ther, we re - mem - ber those we've lost,
 4. Still, O God, your arms en - fold us like a mo - ther's, gen - tle, strong.
 5. Through the years of loss and con - flict, we've been called to turn our hearts,

1. pro - mised life for all Cre - a - tion: see the rain - bow shin - ing bright!
 2. "As I loved, love one an - o - ther, that my light may shine through you."
 3. those who could not make the vo - yage, those whose lives have paid the cost.
 4. No ex - cep - tions, no ex - clu - sions: in your love we all be - long.
 5. and to - geth - er, be Love's bea - con when all oth - er light de - parts.

1. Like the col - ors of the spec - trum, we to - ge - ther all are bound:
 2. In the Church, as in the rain - bow, all our col - ors shine to - day,
 3. Stone wall, La - ra - mie, Or - lan - do: change borne on a sea of tears,
 4. Yet, in ev - ery ce - le - bra - tion, sor - row is not far a - way,
 5. May we be the light God made us, rays of hope in times of pain;

1. ev - ery one is God's be - lov - ed and in each is God's light found.
 2. teach - ing all to fol - low Je - sus, and with love, to walk the Way.
 3. bit - ter strug - gle, bit - ter hat - red, so much pain from so much fear.
 4. and the fight is far from o - ver for too ma - ny on this day.
 5. peace and jus - tice be our pro - mise, sun - light shin - ing through the rain.

Words: Henry Lebedinsky and the Rev. Rachel Taber-Hamilton, 2019

Music: *Beecher*, John Zundel (1815-1882)

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

VOLUNTARY *Fugue à la Gigue, BWV 577*

J. S. Bach



MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Emily Griffin

PREACHER

The Rev. Canon Richard C. Weyls

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Peter Snyder

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The Heath-McCormick family

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INTERCESSOR

Carrie Kahler

SOUND BOARD

Michael Perera

LIVESTREAM

David Wild

FLOWER MINISTERS

Kathy Sodergren, Elizabeth Ward, Donna Way

MUSICIANS

William Hawley, *cantor*

Choral Arts Northwest

Timothy Westerhaus, *conductor*

Serena Chin, *piano*

Canon Michael Kleinschmidt, *organist*

1 Christ is made the sure foun - da - tion, Christ the head — and cor - ner - stone,
 2 All that de - di - cat - ed ci - ty, dear - ly loved — of God on high,
 3 To this tem - ple, where we call thee, come, O Lord — of Hosts, to - day;
 4 Here vouch - safe to all thy ser - vants what they ask — of thee to gain;

chos - en of the Lord, and pre - cious, bind - ing all — the Church in one;
 in ex - ul - tant ju - bi - la - tion pours per - pe - tual me - lo - dy;
 with thy wont - ed lov - ing - kind - ness hear thy ser - vants as they pray,
 what they gain from thee, for ev - er with the bless - èd to re - tain,

ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.
 God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.
 and thy full - est be - ne - dic - tion shed with - in its walls al - way.
 and here - af - ter in thy glo - ry ev - er - more with thee to reign.

The Hymnal 1982 - #656 Blest are the pure in heart

The musical score is presented in two systems. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are printed below the vocal line. The first system covers the first four lines of the hymn, and the second system covers the final four lines.

1 Blest are the pure in heart, for they shall see our God; the
2 The Lord, who left the heavens our life and peace to bring, to
3 he to the low - ly soul will still him - self im - part and
4 Lord, we thy pres - ence seek; may ours this bless - ing be; give

se - cret of the Lord is theirs, their soul is Christ's a - bode.
dwell in low - li - ness with us, our pat - tern and our King;
for his dwell - ing and his throne will choose the pure in heart.
us a pure and low - ly heart, a tem - ple fit for thee.

Words: Sts. 1 and 3, John Keble (1792-1866), alt.; sts. 2 and 4, William John Hall (1793-1861), alt.
Music: *Franconia*, melody Johann Balthasar König (1691-1758); adapt. and harm. William Henry Havergal (1793-1870)

- 1 Blest are the pure in heart,
for they shall see our God;
the secret of the Lord is theirs,
their soul is Christ's abode.
- 2 The Lord, who left the heavens
our life and peace to bring,
to dwell in lowliness with us,
our pattern and our King;
- 3 he to the lowly soul
will still himself impart
and for his dwelling and his throne
will choose the pure in heart.
- 4 Lord, we thy presence seek;
may ours this blessing be;
give us a pure and lowly heart,
a temple fit for thee.

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The Hymnal 1982 - #609 Where cross the crowded ways of life

1 Where cross the crowd - ed ways of life, where sound the
 2 In haunts of wretch - ed - ness and need, on sha - dowed
 3 The cup of wa - ter given for thee still holds the
 4 O Mas - ter, from the moun - tain side, make haste to
 5 till all the world shall learn thy love, and fol - low

1 cries of race and clan, a - bove the noise of
 2 thresh - olds dark with fears, from paths where hide the
 3 fresh - ness of thy grace; yet long these mul - ti -
 4 heal these hearts of pain; a - mong these rest - less
 5 where thy feet have trod; till glo - rious from thy

1 self - ish strife, we hear thy voice, O Son of Man.
 2 lures of greed, we catch the vi - sion of thy tears.
 3 tudes to see the true com - pas - sion of thy face.
 4 throngs a - bide, O tread the ci - ty's streets a - gain;
 5 heaven a - bove, shall come the ci - ty of our God.

Words: Frank Mason North (1850-1935), alt. Music: *Gardiner*, from *Sacred Melodies*, 1815; arr. William Gardiner (1770-1853)

- 1 Where cross the crowded ways of life,
 where sound the cries of race and clan,
 above the noise of selfish strife,
 we hear thy voice, O Son of Man.
- 2 In haunts of wretchedness and need,
 on shadowed thresholds dark with fears,
 from paths where hide the lures of greed,
 we catch the vision of thy tears.