



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE EIGHTH SUNDAY AFTER PENTECOST

July 19, 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.



THE LITURGY OF THE WORD

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

PRELUDE *Le jardin suspendu* (The hanging garden) Jehan Alain

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Jubilate Deo* Words: Psalm 100, metrical paraphrase by Ulrick Vilhelm Koren,
translated by Harriet Reynolds Spaeth
Music: Dale Wood

O sing to the Lord with a jubilant voice;
Glory to God in the highest!
O serve him with gladness, before him rejoice;
Praise to the Lord in the highest!
The Lord is our God, our Creator, not we;
Glory to God in the highest!
The sheep of his pasture we ever shall be;
Praise to the Lord in the highest!

O enter his gates with thanksgiving and praise;
Glory to God in the highest!
To honor his Name thankful voices we raise;
Praise to the Lord in the highest!
For good is the Lord, and his mercy is sure;
Glory to God in the highest!
To all generations his truth shall endure;
Glory to God! Praise to the Lord in the highest!.

HYMN 427 When morning gilds the skies ♦ The Hymnal 1982

Laudes Domini

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.

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 (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 *mf*

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

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 11*

The Book of Common Prayer (1979), p. 231

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

ALmighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking; Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, 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 28:10-19A*

JACOB left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the LORD stood beside him and said, “I am the LORD, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.” Then Jacob woke from his sleep and said, “Surely the LORD is in this place—and I did not know it!” And he was afraid, and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.”

So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. He called that place Bethel.

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 139:1-11, 22-23

Plainsong, Tone III.5

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



Search me out, O God, and know my heart; and lead me in the ev - er - last - ing way.

Domine, probasti

LORD, you have searched me out and known me; *
You know my sitting down and my rising up;
you discern my thoughts from afar.

You trace my journeys and my resting-places *
and are acquainted with all my ways.

Indeed, there is not a word on my lips, *
but you, O LORD, know it altogether. **ANTIPHON**

You press upon me behind and before *
and lay your hand upon me.

Such knowledge is too wonderful for me; *
it is so high that I cannot attain to it. **ANTIPHON**

Where can I go then from your Spirit? *
where can I flee from your presence?

If I climb up to heaven, you are there; *
if I make the grave my bed, you are there also.

If I take the wings of the morning *
and dwell in the uttermost parts of the sea,

Even there your hand will lead me *
and your right hand hold me fast. **ANTIPHON**

If I say, "Surely the darkness will cover me, *
and the light around me turn to night,"

Darkness is not dark to you;
the night is as bright as the day; *
darkness and light to you are both alike.

Search me out, O God, and know my heart; *
try me and know my restless thoughts.

Look well whether there be any wickedness in me *
and lead me in the way that is everlasting. **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 8:12-25

BROTHERS AND SISTERS, we are debtors, not to the flesh, to live according to the flesh—for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

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

Assembly **Thanks be to God.**

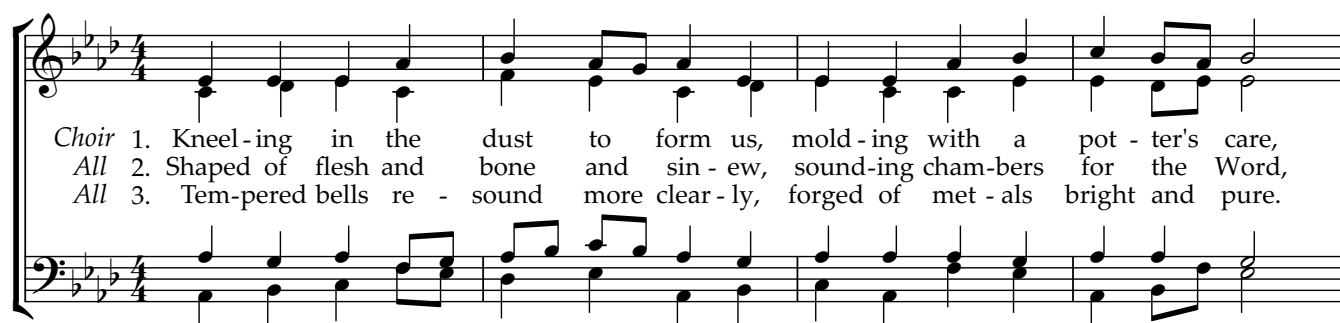
The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus Christ.”

All stand, as able.

Children ages 3-8 are invited to gather at the font and join Children's Chapel in Thomsen Chapel. They will return at the Peace. Parents are welcome to join their children.

SEQUENCE HYMN *Kneeling in the dust to form us*

The choir will sing verse 1 alone; all join in singing the remaining verses.



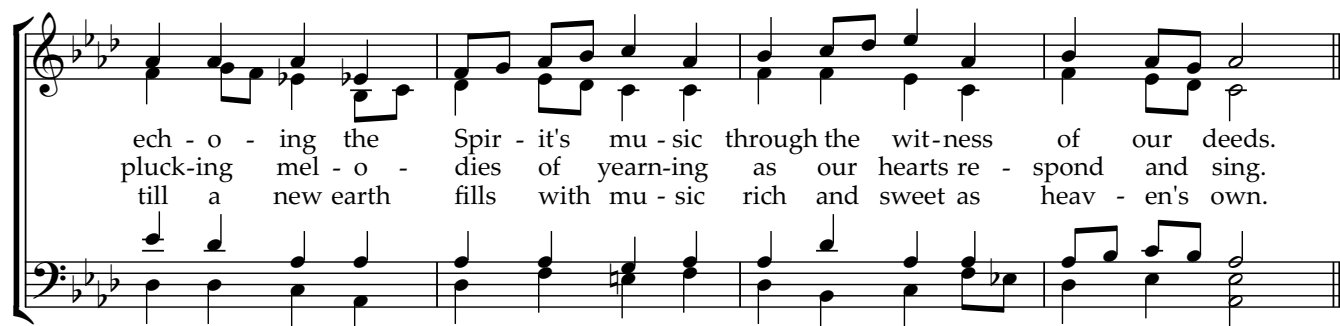
Choir 1. Kneel - ing in the dust to form us, mold - ing with a pot - ter's care,
All 2. Shaped of flesh and bone and sin - ew, sound - ing cham - bers for the Word,
All 3. Tem - pered bells re - sound more clear - ly, forged of met - als bright and pure.



God blows breath of life and Spir - it: pre - lude in the morn - ing air.
we are tuned by dai - ly prac - tice, sea - soned by each les - son heard.
So our lives, re - fined by wis - dom, sound in ac - cents that en - dure.



We be - come God's liv - ing ves - sels: we, the flutes and pipes and reeds,
Skill - ful - ly, the Spir - it plays us, fin - gers deft on fret and string,
God's own hand rings out the chang - es, strik - ing chords as yet un - known,



ech - o - ing the Spir - it's mu - sic through the wit - ness of our deeds.
pluck - ing mel - o - dies of yearn - ing as our hearts re - spond and sing.
till a new earth fills with mu - sic rich and sweet as heav - en's own.

Words: Mary Louise Bringle (born 1953)

Music: Turnbull, Thomas Pavlechko (born 1962)

Hymn 1099 in *All Creation Sings*, Supplement to *Evangelical Lutheran Worship*

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 13:24-30, 36-43*

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

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

JESUS put before the crowd another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

Then he left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field." He answered, "The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!"

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 Adam Conley

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 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 *Lord of the Dance*

Words: Sydney Carter
Music: Trad. Shaker tune, arr. John Rutter

I danced in the morning when the world was begun,
And I danced in the moon and the stars and the sun,
And I came down from heaven and I danced on the earth;
At Bethlehem I had my birth.

*Dance, then, wherever you may be;
I am the Lord of the Dance, said he.
And I'll lead you all, wherever you may be,
And I'll lead you all in the dance, said he.*

I danced for the scribe and the Pharisee,
But they would not dance and they wouldn't follow me;
I danced for the fishermen, for James and John,
They came with me and the dance went on.

Refrain

I danced on the Sabbath and I cured the lame,
The holy people said it was a shame;
They whipped and they stripped and they hung me high,
And they left me there on a cross to die.

Refrain

I danced on a Friday when the sky turned black;
It's hard to dance with the devil on your back;
They buried my body and they thought I'd gone,
But I am the dance and I still go on.

Refrain

They cut me down and I leapt up high,
I am the life that'll never, never die;
I'll live in you if you'll live in me;
I am the Lord of the Dance, said he.

Refrain

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

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

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

Presider *Assembly*
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

Organ *Everyone*
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.

A Simple Missa brevis, Copyright 1992, 2021 The Peter R. Hallock Institute, Seattle, Washington.

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.

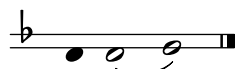
Presider Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved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

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



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.

ANTHEM*Like a Mighty Wind*

Words and Music: Karen Marroli

Like a mighty wind over rushing waters,
 like a soaring dove in glorious flight,
 come and fill the souls of your sons and daughters
 with your breath of love, your breath of light.

You flood our hearts with a Holy Vision
 of a world where kindred souls rejoice,
 showing forth your love; our true religion;
 joining in one song and with one voice.

You send us forth through your Holy Spirit
 to bring grace to earth as you require.
 Your call is love! O let us hear it!
 Let our souls be filled with Holy Fire!

Like a mighty wind over rushing waters,
 like a soaring dove in glorious flight,
 O Spirit, move through your sons and daughters,
 bringing grace to earth, through acts of love, through acts of light!

HYMN 593*Lord, make us servants of your peace ♦ The Hymnal 1982**Dickinson College*

*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 302 *Father, we thank thee who hast planted ♦ The Hymnal 1982*

Rendez à Dieu

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

ANTHEM *Dem Bones*

Words: James Weldon Johnson
Music: Traditional, arr. Larry Nickel

Oh, the hand of the Lord was upon me
and He brought me to the middle of a valley
Well, I couldn't believe what I saw there;
the total devastation of an army!
Dem bones, dem bones, dem – dry bones
Now hear the word of the Lord.

Then He told me to talk to the graveyard
“If you prophesy, a miracle will happen”
So, I spoke every word the Lord commanded
and suddenly I heard the bones a'rattlin'
Ezekiel connected them – dry bones
Now hear the word of the Lord.

The foot bone connected to the – ankle bone
The ankle bone connected to the – shin bone
The shin bone connected to the – leg bone
The leg bone connected to the – knee bone
The knee bone connected to the – thigh bone
The thigh bone connected to the – hip bone
The hip bone connected to the – back bone
The back bone connected to the – shoulder bone
The shoulder bone connected to the – neck bone
The neck bone connected to the – head bone
Dem'a bones, dem'a bones gonna – walk around
Now hear the word of the Lord.

The head bone connected to the – neck bone
The head bone connected to the – shoulder bone
The shoulder bone connected to the – back bone
The back bone connected to the – hip bone
The hip bone connected to the – thigh bone
The thigh bone connected to the – knee bone
The knee bone connected to the – shin bone
The shin bone connected to the – ankle bone
The ankle bone connected to the – foot bone
Now hear the word of the Lord
Dem bones, dem bones, dem – dry bones
Now hear the word of the Lord.

Breathe on me – breath of God
Fill me with life anew.

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Emily Griffin

PREACHER

The Rev. Adam Conley

DEACON

The Ven. Barbra Weza

ASSISTING LAY MINISTER

Jen Younggren

EUCCHARISTIC MINISTERS

Christopher Breunig, James Davidson, The Rev. Canon Dr. Marda Steedman Sanborn,
John Selberg, Justin Shelley, The Rev. Canon Edie Weller

ALTAR GUILD

Colton Carothers, Drew Gibson

VERGER

Alexandra Thompson

ACOLYTES

Wes Klingele, Maya Roark, Rollin Salsbery

GREETERS

Mary Frederick, Don Essinger

USHERS

Sarah McCord, Hilary McLeland-Wieser, Michael Trawick

OBLATION BEARERS

The Gilmore Morse family

LAND ACKNOWLEDGMENT

Betsy Heimburger

LECTORS

Carrie Kahler | George Pro

INTERCESSOR

Peter Snyder

SOUND BOARD

Michael Perera

LIVESTREAM

Seth Thomsen

FLOWER MINISTERS

Eliza Davidson, Beatrix Roemheld-Hamm, Kathryn Schipper

MUSICIANS

Carmen Brady, *cantor*

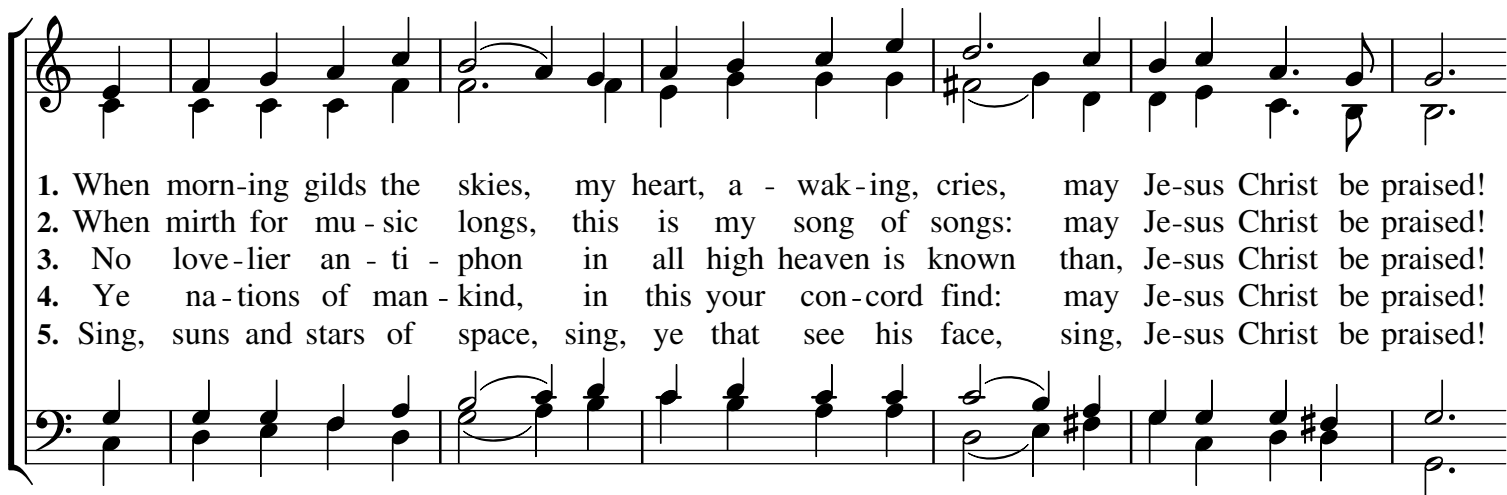
Canon Michael Kleinschmidt, *organist*

The Junior and Senior Choristers of Saint Mark's Cathedral Choir Camp 2026

Rebekah Gilmore, *director*

Orianna O'Neill and Hannah Hochkeppel, *assistant directors*

Page Smith, *cello*; Tim McClure, *violin*

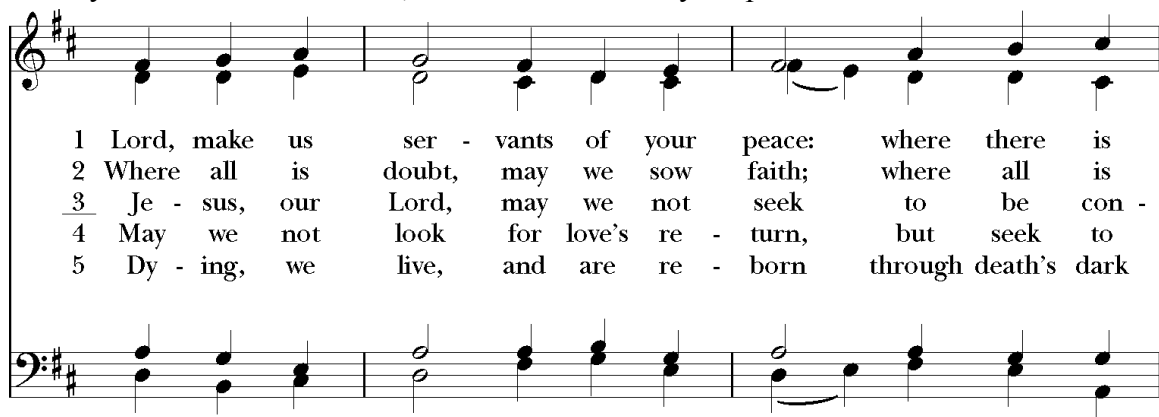


1. When morn-ing gilds the skies, my heart, a - wak-ing, cries, may Je-sus Christ be praised!
 2. When mirth for mu - sic longs, this is my song of songs: may Je-sus Christ be praised!
 3. No love-lier an - ti - phon in all high heaven is known than, Je-sus Christ be praised!
 4. Ye na-tions of man - kind, in this your con-cord find: may Je-sus Christ be praised!
 5. Sing, suns and stars of space, sing, ye that see his face, sing, Je-sus Christ be praised!

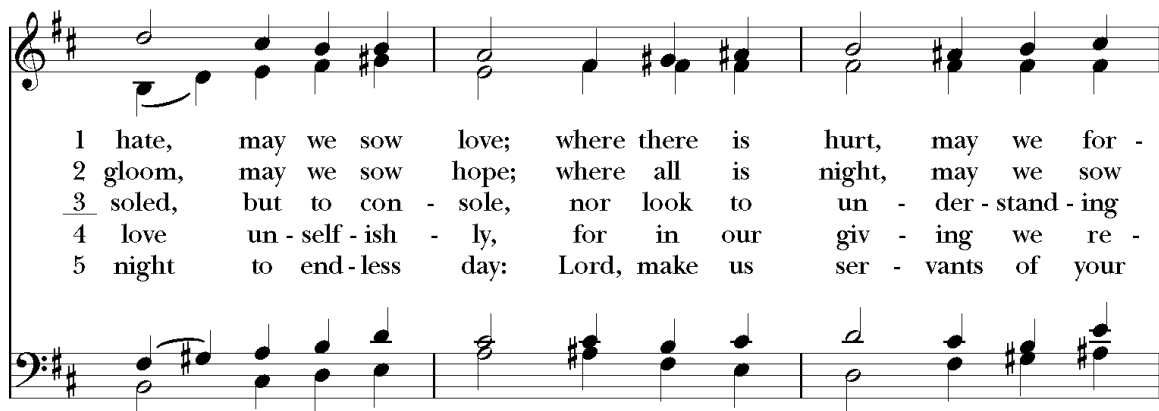


When eve-ning shadows fall, this rings my cur-few call, may Je - sus Christ be praised!
 God's ho - ly house of prayer hath none that can com-pare with: Je - sus Christ be praised!
 There to the e-ter-nal Word the e-ter-nal psalm is heard: may Je - sus Christ be praised!
 Let all the earth a-round ring joy-ous with the sound: may Je - sus Christ be praised!
 God's whole cre - a - tion o'er, both now and ev - er - more shall Je - sus Christ be praised!

The Hymnal 1982 - #593 Lord, make us servants of your peace



1 Lord, make us ser - vants of your peace: where there is
 2 Where all is doubt, may we sow faith; where all is
 3 Je - sus, our Lord, may we not seek to be con -
 4 May we not look for love's re - turn, but seek to
 5 Dy - ing, we live, and are re - born through death's dark



1 hate, may we sow love; where there is hurt, may we for -
 2 gloom, may we sow hope; where all is night, may we sow
 3 soled, but to con - sole, nor look to un - der - stand - ing
 4 love un - self - ish - ly, for in our giv - ing we re -
 5 night to end - less day: Lord, make us ser - vants of your



1 give; where there is strife, may we make one.
 2 light; where all is tears, may we sow joy.
 3 hearts, but look for hearts to un - der - stand.
 4 ceive, and in for - giv - ing are for - given.
 5 peace, to wake at last in hea - ven's light.

Words: James Quinn (b. 1919), based on prayer att. Francis of Assisi (1182-1226) Copyright © James Quinn, SJ, printed by permission of Geoffrey Chapman a division of Cassell, Ltd. Music: Dickinson College, Lee Hastings Bristol, Jr. (1923-1979) Copyright ©1962, Theodore Presser Co. All rights reserved. Used with permission.

- 1 Lord, make us servants of your peace:
 where there is hate, may we sow love;
 where there is hurt, may we forgive;
 where there is strife, may we make one.
- 2 Where all is doubt, may we sow faith;

where all is gloom, may we sow hope;
where all is night, may we sow light;
where all is tears, may we sow joy.

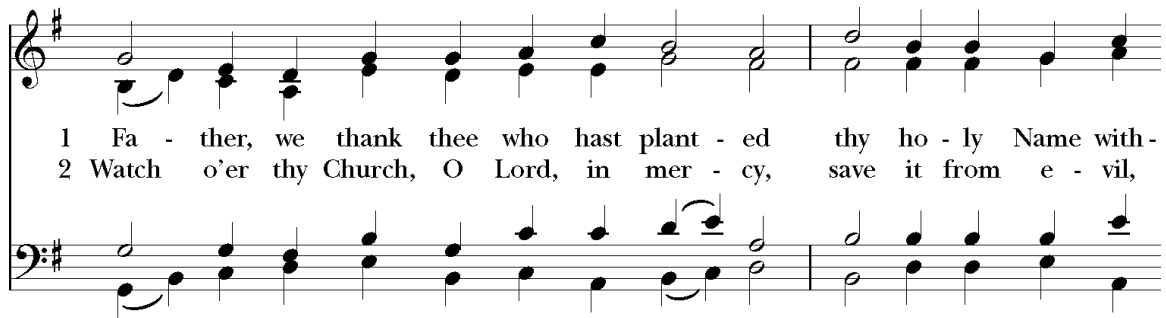
- 3 Jesus, our Lord, may we not seek
to be consoled, but to console,
nor look to understanding hearts,
but look for hearts to understand.
- 4 May we not look for love's return,
but seek to love unselfishly,
for in our giving we receive,
and in forgiving are forgiven.
- 5 Dying, we live, and are reborn
through death's dark night to endless day:
Lord, make us servants of your peace,
to wake at last in heaven's light.

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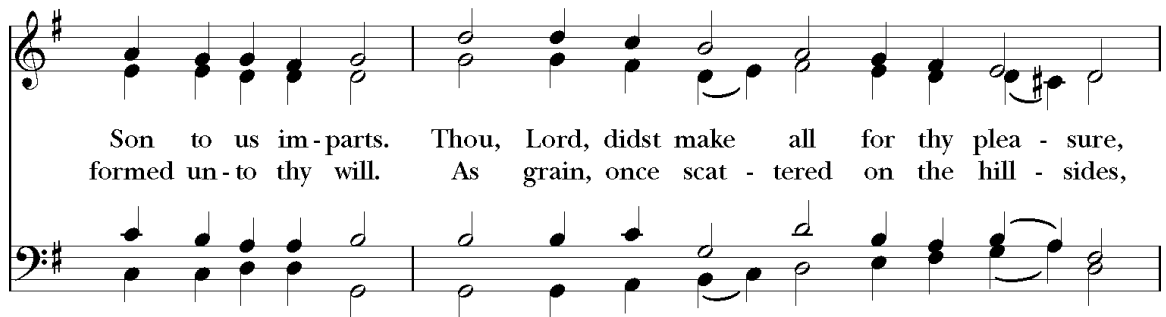
The Hymnal 1982 - #302 Father, we thank thee who hast planted



1 Fa - ther, we thank thee who hast plant - ed thy ho - ly Name with -
2 Watch o'er thy Church, O Lord, in mer - cy, save it from e - vil,



in our hearts. Know - ledge and faith and life im - mor - tal Je - sus thy
guard it still, per - fect it in thy love, u - nite it, cleansed and con -



Son to us im - parts. Thou, Lord, didst make all for thy plea - sure,
formed un - to thy will. As grain, once scat - tered on the hill - sides,



didst give us food for all our days, giv - ing in Christ the
was in this bro - ken bread made one, so from all lands thy



Words: Greek, ca. 110; tr. F. Bland Tucker (1895-1984), rev. Copyright © The Church Pension Fund. All rights reserved. Used with permission.
 Music: *Rendez à Dieu*, melody and harm. att. Louis Bourgeois (1510?-1561?)

- 1 Father, we thank thee who hast planted
 thy holy Name within our hearts.
 Knowledge and faith and life immortal
 Jesus thy Son to us imparts.
- 2 Thou, Lord, didst make all for thy pleasure,
 didst give us food for all our days,
 giving in Christ the Bread eternal;
 thine is the power, be thine the praise.
- 3 Watch o'er thy Church, O Lord, in mercy,
 save it from evil, guard it still,
 perfect it in thy love, unite it,
 cleansed and conformed unto thy will.
- 4 As grain, once scattered on the hillsides,
 was in this broken bread made one,
 so from all lands thy Church be gathered
 into thy kingdom by thy Son.

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