



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIFTEENTH SUNDAY AFTER PENTECOST

September 6, 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 the Mägi Ensemble and their Founder and Artistic Director, Dr. Heather MacLaughlin Garbes. Named after Ester Mägi (1922–2021), an Estonian composer and professor of Music Theory, the Ensemble works to perform and record compositions that are rarely heard outside of the Baltic region, and also strives to be an ambassador of the power of music in inter-cultural dialogue and identity. They are an Artist-in-Residence Choir at Saint Mark's.

THE LITURGY OF THE WORD

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

PRELUDE Lute Concerto in D, RV 93, movement 2: *Largo* Antonio Vivaldi, adapt. M. Kleinschmidt

LAND ACKNOWLEDGMENT

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

All stand, as able.

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

Westminster Abbey

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 $\text{♩} = \text{♩}$ (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 $\text{♩} = \text{♩}$

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 18*

The Book of Common Prayer (1979), p. 233

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

GRANT US, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through 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 *Exodus 12:1-14*

THE LORD said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. If a household is too small for a whole lamb, it shall join its closest neighbor in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs. You shall let none of it remain until the morning; anything that remains until the morning you shall burn. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the LORD. For I will pass through the land of Egypt that night, and I will strike down every firstborn in the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.

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

Assembly **Thanks be to God.**

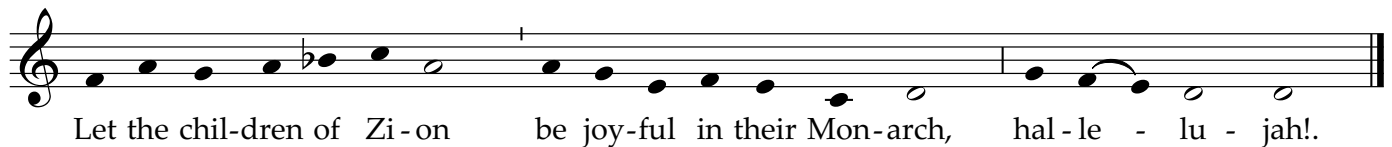
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 149 ♦ St. Helena Psalter

Plainsong, Tone I.1

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



Cantate Domino

ALLELUIA!
Sing to God a new song; *
sing praise in the congregation of the faithful.
Let the people of Israel rejoice in their Maker; *
let the children of Zion be joyful in their Monarch.
Let them praise God's Name in the dance; *
let them sing praise with timbrel and harp. **ANTIPHON**
God takes pleasure in the people *
and adorns the poor with victory.
Let the faithful rejoice in triumph; *
let them be joyful on their beds. **ANTIPHON**
Let the praises of God be in their throat *
and a two-edged sword in their hand,
To wreak vengeance on the nations *
and punishment on the peoples;
To bind their rulers in chains *
and their nobles with links of iron;
To inflict on them the judgment decreed; *
this is glory for all God's faithful people. 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 13:8-14*

OWE no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your neighbor as yourself.” Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.

Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

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 400 *All creatures of our God and King* (verses 1 & 5) ♦ *The Hymnal 1982*

Lasst uns erfreuen

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 18:15-20*

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

JESUS said, "If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them."

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 worshiping in person may 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 **2340**.

VOLUNTARY Sanctus from Folk Mass

Laura Jēkabsone

*Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.
Pleni sunt coeli et terra gloria tua.
Hosanna in excelsis.*

Holy, holy, holy, Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.

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.

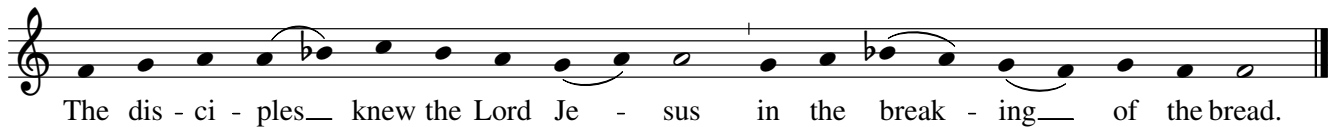
In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD

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

The cantor introduces the Antiphon, all repeat it.

The cantor 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 *Mis on inimene?*

Words: Doris Kareva
Music: Pärt Uusberg (b. 1986)

Sung in Estonian.

What is human?
What is human?
Is it the shadow of an angel?
Or a cry of longing for unity of soul?
Each of us is an instrument through which the wind of God whistles in incomparable melodies.
Hold on and you will be held.

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 547 *Awake, O sleeper, rise from death (verses 1, 2, 4, 5) ♦ The Hymnal 1982*

Marsh Chapel

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

VOLUNTARY Concerto in A minor for two violins, Opus 3, No. 8, RV 522, movement 1: *Allegro* Vivaldi
adapt. J. S. Bach

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomasons

PREACHER

The Rev. Canon Emily Griffin

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Cinda Madonna

EUCHARISTIC MINISTERS

Russ Campbell, The Rev. Adam Conley, Drew Gibson, Kevin Johnson, Shelley Mackaman, The Rev. Mark Miller

ALTAR GUILD

James Davidson, Deborah Person

VERGER

Rollin Salsbery

ACOLYTES

Krista Olson, Alexander Snow, Nathan Way

GREETERS

Lana Johnson, Julia Logan

USHERS

Wayne Duncan, Janet Miller, Kathy Sodergren

LAND ACKNOWLEDGMENT

James Davidson

LECTORS

Betsy Heimbürger | Norva Osborn

FLOWER MINISTERS

Vincent Liong, Bobbi Nodell, Carolyn Shaw

SOUND BOARD

Michael Perera

LIVESTREAM

Seth Thomsen

MUSICIANS

Sibyl Adams, *cantor*

The Mägi Ensemble

Dr. Heather MacLaughlin Garbes, *Artistic Director*

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.



1 All crea - tures of our God and King, lift up your voic - es, let us
*2 Great rush - ing winds and breez - es soft, you clouds that ride the heavens a -
*3 Swift flow - ing wa - ter, pure and clear, make mu - sic for your Lord to
4 Dear mo - ther earth, you day by day un - fold your bless - ings on our
5 All you with mer - cy in your heart, for - giv - ing o - thers, take your
*6 And ev - en you, most gen - tle death, wait - ing to hush our fi - nal
7 Let all things their cre - a - tor bless, and wor - ship him in hum - ble -



1 sing: Al - le - lu - ia, al - le - lu - ia! Bright burn - ing
2 loft, O — praise him, Al - le - lu - ia! Fair ris - ing
3 hear, Al - le - lu - ia, al - le - lu - ia! Fire, so in -
4 way, O — praise him, Al - le - lu - ia! All flowers and
5 part, O — sing now: Al - le - lu - ia! All you that
6 breath, O — praise him, Al - le - lu - ia! You lead back
7 ness, O — praise him, Al - le - lu - ia! Praise God the



1 sun with gold - en beams, pale sil - ver moon that gen - tly gleams,
2 morn, with praise re - joice, stars night - ly shin - ing, find a voice,
3 tense and fierce - ly bright, you give to us both warmth and light,
4 fruits that in you grow, let them his glo - ry al - so show:
5 pain and sor - row bear, praise God, and cast on him your care:
6 home the child of God, for Christ our Lord that way has trod:
7 Fa - ther, praise the Son, and praise the Spi - rit, Three in One:

Refrain



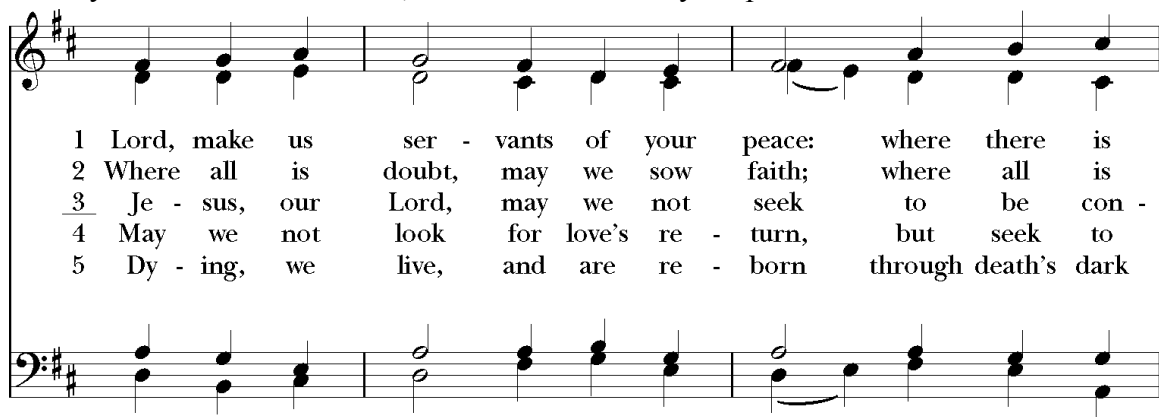
O praise him, O praise him, Al - le - lu - ia,



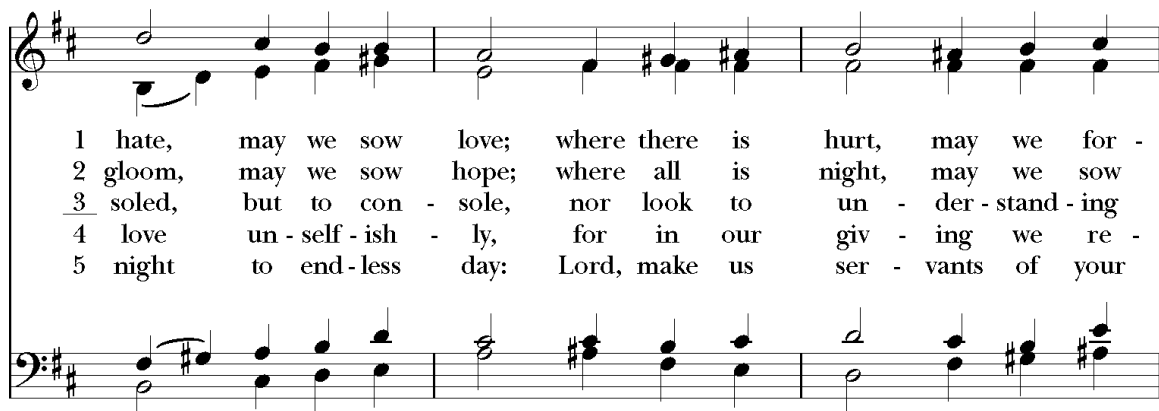
al - le - lu - ia, al - le - lu - ia!

The refrain may be sung antiphonally, by phrase; all join in the final Alleluia.

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;



1 A - wake, O sleep - er, rise from death, and Christ shall
2 To us on earth he came to bring from sin and
3 There is one Bo - dy and one hope, one Spi - rit
4 Then walk in love as Christ has loved, who died that
5 For us Christ lived, for us he died and con - quered



1 give you light, so learn his love— its length and
2 fear re - lease, to give the Spi - rit's u - ni -
3 and one call, one Lord, one Faith, and one Bap -
4 he might save; with kind and gen - tle hearts for -
5 in the strife. A - wake, a - rise, go forth in



1 breadth, its full - ness, depth, and height.
2 ty, the ve - ry bond of peace.
3 tism, one Fa - ther of us all.
4 give as God in Christ for - gave.
5 faith, and Christ shall give you life.