



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SIXTEENTH SUNDAY AFTER PENTECOST

September 13, 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 Chorale from *Sonata 1*

Benjamin Cornelius-Bates

DEDICATION OF THE CATHEDRAL PROCESSIONAL BANNER

The Book of Occasional Services (2022), ad.

In accordance with a venerable tradition, church furnishings and ornaments are consecrated by being put to the use for which they were intended. This new banner is given in memory of Corey Streat (2007-2025) by his parents, Derek and Diana Streat.

The gifts are presented to the Dean with these words:

We present to you this processional banner to be set apart for the service of Christ's holy Church.

Dean All things come from you, O Lord.

All And from your own gifts do we give to you.

Dean Prosper the work of our hands;

All Prosper our handiwork.

Dean Show your servants your works;

All And your splendor to their children.

Dean Let us pray.

Almighty and gracious God, creator of all beauty, we thank you for the talented and faithful hands that crafted this banner, and we dedicate it now to your glory and in loving memory of Corey Streat. May it be an outward and visible sign of this cathedral community's commitment to seek your wisdom—which is pure, peaceful, gentle, friendly, compassionate, good, and freely offered to all; may it inspire us to the sacred work of your Church. When we gather to worship, let it lift our voices and unite our spirits in praise of your goodness. Bless this banner, O God, that it may serve as a silent witness to your everlasting love and steadfast promises. In the name of the Father, and of the Son, and of the Holy Spirit.

All Amen.

Dean Gracious God, we remember before you today our brother Corey; and we pray that, as he delights now in your joyful embrace of eternal love, he also enjoys the company of all who have gone before, and that with them, and the whole company of heaven, we sing an eternal song of praise, lifting our voices in the hope of everlasting life, through Jesus Christ our Lord.

All Amen.

LAND ACKNOWLEDGMENT

INTROIT Psalm 122, from *Six Hymns to Doctor Watts*

Words: Isaac Watts, based on Psalm 122:7-8
Music: Alice Parker (b. 1925)

Peace be within this sacred place,
and joy a constant guest!
With holy gifts and heav'nly grace,
be these attendants blest.

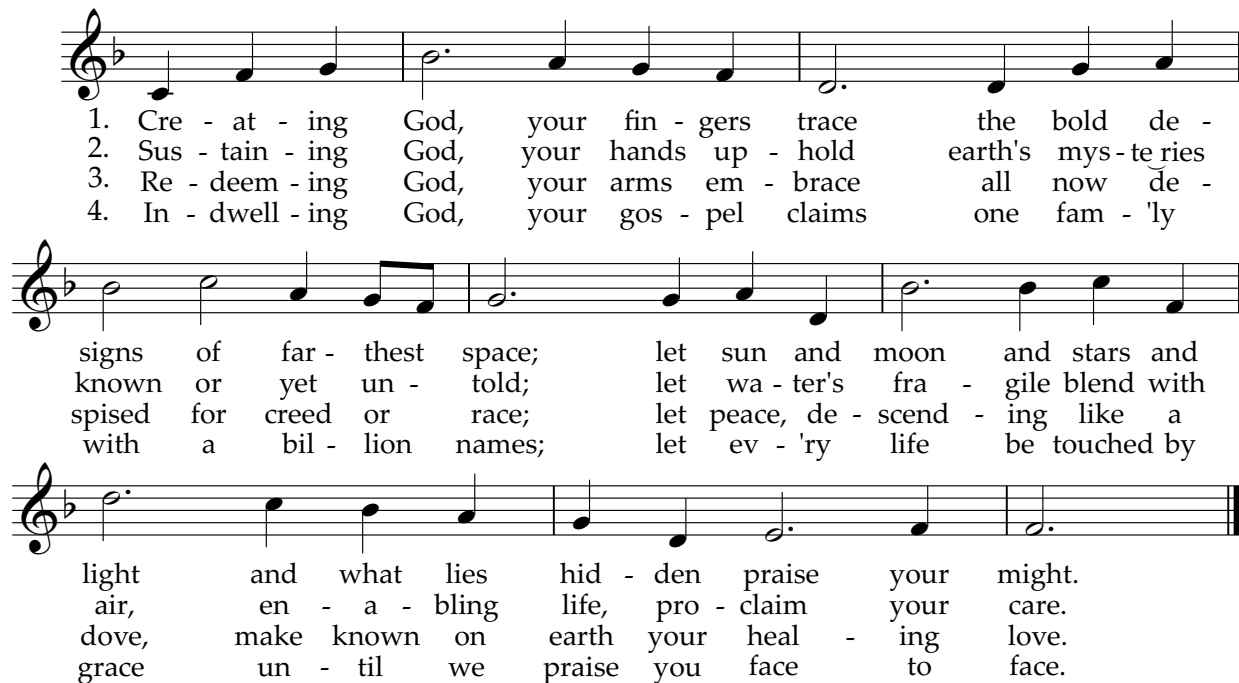
My soul shall pray for Zion still,
while life or breath remains;
here my best friends, my kindred dwell,
here God, my Savior, reigns.

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

HYMN

Creating God, your fingers trace

Dunedin



1. Cre - at - ing God, your fin - gers trace the bold de -
2. Sus - tain - ing God, your hands up - hold earth's mys - te - ries
3. Re - deem - ing God, your arms em - brace all now de -
4. In - dwell - ing God, your gos - pel claims one fam - 'ly

signs of far - thest space; let sun and moon and stars and
known or yet un - told; let wa - ter's fra - gile blend with
spised for creed or race; let peace, de - scend - ing like a
with a bil - lion names; let ev - 'ry life be touched by

light and what lies hid - den praise your might.
air, en - a - bling life, pro - claim your care.
dove, make known on earth your heal - ing love.
grace un - til we praise you face to face.

Words: Jeffery Rowthorn (b. 1934), alt.

Music: *Dunedin*, Vernon Griffiths (1894-1985)

Hymn 394/395 in *The Hymnal* 1982

OPENING ACCLAMATION

The Book of Common Prayer (1979), p. 355

Presider Blessed be God: Father, Son and Holy Spirit.

Assembly And blessed be God's kingdom, now and for ever. Amen.

COLLECT FOR PURITY

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

All Amen.

1. Glo-ry to you, Lord God of our fa-ters; you are worthy of praise; glo-ry to you.

2. Glo-ry to you for the rad-i-ance of your ho-ly Name; we will praise you and highly ex-alt you for ev-er.

3. Glo-ry to you in the splendor of your tem-ple; on the throne of your ma-jesty, glo-ry to you.

4. Glo-ry to you, seated be-tween the Cher-u-bim; we will praise you and highly ex-alt you for ev-er.

5. Glo-ry to you, be-holding the depths; in the high vault of heaven, glo-ry to you.

6. Glo-ry to you, Father, Son, and Ho-ly Spi-rit; we will praise you and highly ex-alt you for ev-er.

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 19*

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

Presider The Lord be with you.

Assembly And also with you.

Presider Let us pray.

O GOD, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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 14:19-31

THE ANGEL of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The LORD drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the LORD in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the LORD is fighting for them against Egypt."

Then the LORD said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the LORD tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the LORD saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the LORD did against the Egyptians. So the people feared the LORD and believed in the LORD and in his servant Moses.

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 114

Peter R. Hallock

The choir introduces the Antiphon, all repeat it.

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



In exitu Israel

HALLELUJAH!

When Israel came out of Egypt, *
the house of Jacob from a people of strange speech,

Judah became God's sanctuary *
and Israel God's dominion. **ANTIPHON**

The sea beheld it and fled; *
Jordan turned and went back.

The mountains skipped like rams, *
and the little hills like young sheep. **ANTIPHON**

What ailed you, O sea, that you fled? *
O Jordan, that you turned back?

You mountains, that you skipped like rams? *
you little hills like young sheep? **ANTIPHON**

Tremble, O earth, at the presence of the Lord, *
at the presence of the God of Jacob,

Who turned the hard rock into a pool of water *
and flint-stone into a flowing spring. **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 14:1-12

WELCOME those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written,

“As I live, says the Lord, every knee shall bow to me,
and every tongue shall give praise to God.”

So then, each of us will be accountable to God.

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

Assembly **Thanks be to God.**

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

All stand, as able.

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.

GOSPEL ACCLAMATION

Mel Butler

The choir introduces the Alleluias, all repeat them.

The choir sings the verse below, then all again repeat the Alleluias.



Verse: Peter came to Jesus and asked, “Lord, if my brother sins against me, how often should I forgive him? Seven times?” Jesus said to him, “Not seven times, but seventy times seven.”

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 18:21-35*

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

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

PETER came and said to Jesus, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times.

"For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

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 Very Reverend Steven L. Thomason

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 glo-
rified. 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 of heaven and earth,
Assembly **in your mercy, hear us.**

The Presider concludes the prayers with a collect. All respond: Amen.

CONFESSION & ABSOLUTION

The Book of Common Prayer 1979, p. 360

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

Deacon Most merciful God,
All **we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

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

THE PEACE

Presider The peace of the Lord be always with you.
Assembly And also with you.

All greet one another in the name of the Lord.

THE LITURGY OF THE TABLE

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

OFFERTORY

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



ANTHEM *As torrents in summer*

Words: Henry Wadsworth Longfellow
Music: Edward Elgar

As torrents in summer, half dried in their channels,
Suddenly rise, though the sky is still cloudless,
For rain has been falling far off at their fountains;
So hearts that are fainting grow full to o'overflowing,
And they that behold it marvel, and know not
That God at their fountains far off has been raining!

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 A (adapt.)*

The Book of Common Prayer (1979), p. 360

<i>Presider</i> The Lord be with you.	<i>Assembly</i> And al-so with you.
<i>Presider</i> Lift up your hearts.	<i>Assembly</i> We lift them to the Lord.
<i>Presider</i> Let us give thanks to the Lord our God.	<i>Assembly</i> It is right to give God thanks and praise.

Presider It is right, and a good and joyful thing, always and every where to give thanks to you, the Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

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

SANCTUS & BENEDICTUS *Mass in the Lydian Mode*

Richard R. Webster

Organ: *Everyone:*

Ho - ly, ho - ly, ho - ly Lord

God of power and might. Heav'n 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.

High voices

Ho - san - na, ho - san - na, ho - sanna in the high - est.

Low voices

Ho - san - na, ho - san - na, ho-sanna 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 O God, you are holy and gracious: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, our Rock and our Foundation.

Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, Jesus took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

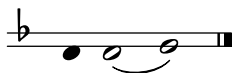
Therefore, we proclaim the mystery of faith:

All Christ has died. Christ is risen. Christ will come again.

Presider We celebrate the memorial of our redemption, Most Holy God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal Reign.

All this we ask through your Son Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory are yours, Most Blessed One, now and for ever.

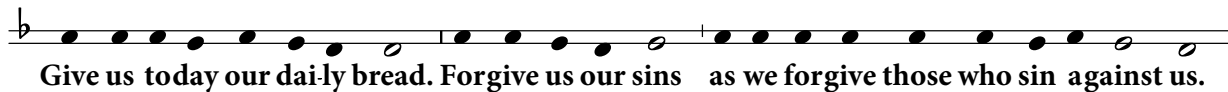
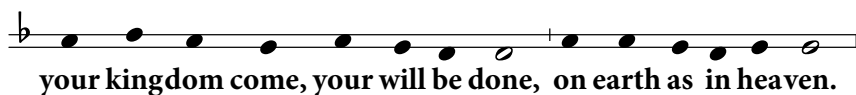
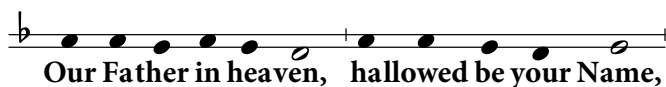


All A - MEN.

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

Ambrosian chant (choir harmony by Mark Howe)



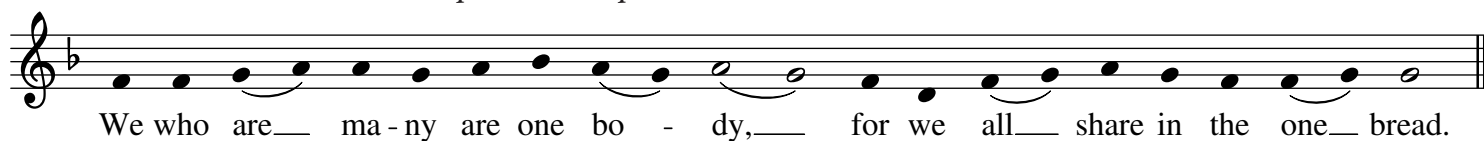
In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *We who are many*

Plainsong, Mode 6

The cantor introduces the Antiphon, all repeat it.

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



Verse: We break this bread to share in the Body of Christ. **ANTIPHON**

Verse: Happy are they who come to the Supper of the Lamb. **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.

It is not our practice to offer intinction (dipping the bread in the wine). 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

Ubi caritas

Words: Antiphon for Maundy Thursday
Music: Maurice Duruflé

*Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exultemus, et in ipso jucundemur.
Timeamus, et amemus Deum vivum.
Et ex corde diligamus nos sincero.
Amen.*

Where there is charity and love, God is there.
The love of Christ has gathered us together.
Let us rejoice and be glad in it.
Let us revere and love the living God.
And from a sincere heart let us love one another.
Amen.

HYMN 336

Come with us, O blessed Jesus ♦ The Hymnal 1982

Werde munter

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

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

All stand, as able.

SENDING OF EUCHARISTIC VISITORS

Presider One body are we.

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

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

POSTCOMMUNION PRAYER

The Book of Common Prayer (1979), p. 365

Presider Eternal God, heavenly Father,

All you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

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

HYMN 603 *When Christ was lifted from the earth ♦ The Hymnal 1982*

St. Botolph

DISMISSAL

Deacon Let us go forth in the name of Christ.
Assembly **Thanks be to God.**

VOLUNTARY Fugue on the clock chime melody of Soissons Cathedral, Opus 12

Durufié



MINISTERS OF THE LITURGY

PRESIDER & PREACHER

The Very Rev. Steven L. Thomason

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Peter Snyder

EUCCHARISTIC MINISTERS

Charles Bradley, Colton Carothers,
The Rev. Adam Conley, James Davidson,
The Rev. Emily Griffin, Kathy Thomason,
The Rev. Canon Richard C. Weyls

ALTAR GUILD

Lana Johnson, Cinda Madonna

VERGERS

Hilary McLeland-Wieser, Krista Olson

ACOLYTES

Carrie Davis, Rollin Salsbery,
Alexander Snow, Nathan Way

GREETERS

Barbara Selberg, John Selberg

USHERS

Jay Quarterman, Jeff Sackett, David Wild

LECTORS

Bob Carter | Nancy Beadie

INTERCESSOR

Betsy Heimburger

SOUND BOARD

Michael Perera

LIVESTREAM

Seth Thomsen

FLOWER MINISTRY

Courtney van Stolk, Carlos Vargas,
Donna Way, Lisa Yost

MUSICIANS

The Cathedral Choir
Canon Michael Kleinschmidt, *director*
John Stuntebeck and Michael Kleinschmidt, *organists*

1. Come with us, O bless - ed Je - sus, with us ev - er - more to be;
 2. Come with us, O might - y Sa - vior, God from God, and Light from Light;
 3. Come with us, O King of glo - ry, by an - gel - ic voic - es praised;

and though leav - ing now thine al - tar, let us nev - er - more leave thee.
 thou art God, thy glo - ry veil - ing, So that we may bear the sight.
 in our hearts as in thy hea - ven, be en - rap - tured an - thems raised.

Be thou one with us for ev - er, in our life thy love di - vine
 Now we go to seek and serve thee, through our work as through our prayer;
 Let the might - y cho - rus ev - er sing its glad ex - ul - tant songs;

our own flesh and blood has tak - en, and to us thou giv - est thine.
 grant us light to see and know thee, in thy peo - ple ev - ery - where.
 let its hymn be heard for ev - er— peace for which cre - a - tion longs.

The Hymnal 1982 - #603 When Christ was lifted from the earth

1 When Christ was lift - ed from the earth, his
 2 Still east and west his love ex - tends and
 3 Where gen - er - a - tion, class, or race di -
 4 Thus free - ly loved, though ful - ly known, may

arms stretched out a - bove through ev - ery cul - ture,
 al - ways, near or far, he calls and claims us
 vide us to our shame, he sees not la - bels
 I in Christ be free to wel - come and ac -

ev - ery birth, to draw an an - swering love.
 as his friends and loves us as we are.
 but a face, a per - son, and a name.
 cept his own as Christ ac - cept - ed me.

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- 1 When Christ was lifted from the earth,
 his arms stretched out above
 through every culture, every birth,
 to draw an answering love.
- 2 Still east and west his love extends
 and always, near or far,
 he calls and claims us as his friends
 and loves us as we are.
- 3 Where generation, class, or race