



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE TWENTIETH SUNDAY AFTER PENTECOST

October 11, 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 *Intermezzo from Sonata No. 4 in A minor, Op. 98*

Josef Rheinberger

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Thankful for our every blessing*

Words: Charles Wesley
Music: *Benifold*, Francis B. Westbrook

Thankful for our every blessing,
let us sing
Christ the Spring,
never, never ceasing.
Source of all our gifts and graces,
Christ we own;
Christ alone
calls for all our praises.

He dispels our sin and sadness,
life imparts,
cheers our hearts,
fills with food and gladness.
Who himself for all hath given,
us he feeds,
us he leads
to a feast in heaven.

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

HYMN 557 *Rejoice, ye pure in heart! (verses 1-4, 7) ♦ The Hymnal 1982*

Vineyard Haven

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-thers; 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 23*

The Book of Common Prayer (1979), p. 234

Presider The Lord be with you.

Assembly And also with you.

Presider Let us pray.

LORD, we pray that your grace may always precede and follow us, that we may continually be given to good works; 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 32:1-14

WHEN the people saw that Moses delayed to come down from the mountain, the people gathered around Aaron, and said to him, "Come, make gods for us, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." Aaron said to them, "Take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me." So all the people took off the gold rings from their ears, and brought them to Aaron. He took the gold from them, formed it in a mold, and cast an image of a calf; and they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" When Aaron saw this, he built an altar before it; and Aaron made proclamation and said, "Tomorrow shall be a festival to the LORD." They rose early the next day, and offered burnt offerings and brought sacrifices of well-being; and the people sat down to eat and drink, and rose up to revel.

The LORD said to Moses, "Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshiped it and sacrificed to it, and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!'" The LORD said to Moses, "I have seen this people, how stiff-necked they are. Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation."

But Moses implored the LORD his God, and said, "O LORD, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, 'It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth'? Turn from your fierce wrath; change your mind and do not bring disaster on your people. Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, 'I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever.'" And the LORD changed his mind about the disaster that he planned to bring on his people.

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 78:1-4, 12-16 ♦ St. Helena Psalter

Anglican Chant by Matthew Camidge

Chanted by the choir.

Confitemini Domino & Et fecerunt vitulum.

ALLELUIA!
Give thanks, for the Holy One is good, *
God's mercy endures for ever.

Who can declare the mighty acts of God *
or show forth rightful praise?

Happy are they who act with justice *
and always do what is right!

Remember me, O God, with the favor you have for your people, *
and visit me with your saving help;

That I may see the prosperity of your elect
and be glad with the gladness of your people, *
that I may glory with your inheritance.

We have sinned as our forebears did; *
we have done wrong and dealt wickedly.

Israel made a bull-calf at Horeb *
and worshiped a molten image;

And so they exchanged their Glory *
for the image of an ox that feeds on grass.

They forgot you, their Savior, *
who had done great things in Egypt,

Wonderful deeds in the land of Ham, *
and fearful things at the Red Sea.

So you would have destroyed them,
had not Moses your chosen stood before you in the breach, *
to turn away your wrath from consuming them.

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 *Acts 8:14-25*

WHEN the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. The two went down and prayed for them that they might receive the Holy Spirit (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus). Then Peter and John laid their hands on them, and they received the Holy Spirit. Now when Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money, saying, "Give me also this power so that anyone on whom I lay my hands may receive the Holy Spirit." But Peter said to him, "May your silver perish with you, because you thought you could obtain God's gift with money! You have no part or share in this, for your heart is not right before God. Repent therefore of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you. For I see that you are in the gall of bitterness and the chains of wickedness." Simon answered, "Pray for me to the Lord, that nothing of what you have said may happen to me."

Now after Peter and John had testified and spoken the word of the Lord, they returned to Jerusalem, proclaiming the good news to many villages of the Samaritans.

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.

GOSPEL ACCLAMATION

Dent Davidson

The choir introduces the Alleluias, all repeat them.

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



Verse: Your words, O Lord, are spirit and life; you have the words of everlasting life.

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 22:1-14*

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

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

ONCE MORE Jesus spoke to the people in parables, saying: "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, 'Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.' But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, 'The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.' Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.

"But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, 'Friend, how did you get in here without a wedding robe?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

Deacon The Gospel of the Lord.

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

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

HOMILY

The Reverend Canon Richard C. Weyls

Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon. Please stand, as able, when the Presider stands as the liturgy continues.

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

THE NICENE CREED

The Book of Common Prayer (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 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 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

Remember not, Lord, our offences

Words: from the Great Litany
Music: Henry Purcell

Remember not, Lord, our offences,
nor the offences of our forefathers;
neither take thou vengeance of our sins,
but spare us, good Lord, spare thy people,
whom thou hast redeemed with thy most precious blood,
and be not angry with us for ever.
Spare us, good Lord.

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

The musical notation consists of three staves, each with a key signature of one flat (B-flat) and a common time signature (C). The notation uses a simplified system of dots for notes and lines for stems, with some notes beamed together. The lyrics are written below the notes, with 'Presider' and 'Assembly' parts clearly marked.

Staff 1:

Presider *Assembly*

The Lord be with you. And al-so with you.

Staff 2:

Presider *Assembly*

Lift up your hearts. We lift them to the Lord.

Staff 3:

Presider *Assembly*

Let us give thanks to the Lord our God. 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."

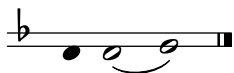
Therefore, we proclaim the mystery of faith:

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.

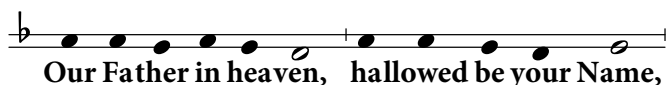


All A - MEN.

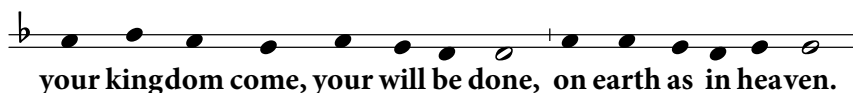
We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

THE LORD'S PRAYER

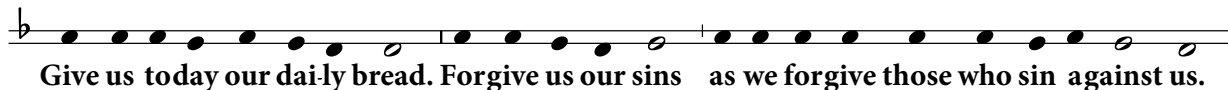
Ambrosian chant (choir harmony by Mark Howe)



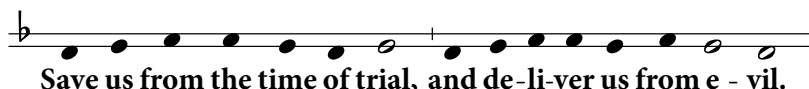
Our Father in heaven, hallowed be your Name,



your kingdom come, your will be done, on earth as in heaven.



Give us today our dai-ly bread. Forgive us our sins as we forgive those who sin against us.



Save us from the time of trial, and de-li-ver us from e - vil.



For the kingdom, the power, and the glo-ry are yours, now and for ev - er. A - men.

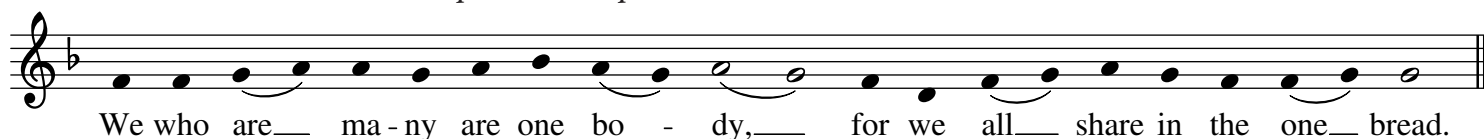
In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD

Plainsong, Mode 6

The cantor introduces the Antiphon, all repeat it.

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



We who are__ ma - ny are one bo - dy,__ for we all__ share in the one__ bread.

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

Love bade me welcome

Words: George Herbert

Music: David Hurd

Love bade me welcome; yet my soul drew back,
Guilty of dust and sin.
But quick-eyed love observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lacked anything.

A guest, I answered, worthy to be here:
Love said, You shall be he.
I the unkind, ungrateful? Ah, my dear,
I cannot look on thee.

Love took my hand, and smiling did reply,
Who made the eyes but I?

Truth, Lord, but I have marred them: let my shame
Go where it doth deserve.
And know you not, says Love, who bore the blame?
My dear, then I will serve.

You must sit down, says Love, and taste my meat:
So, I did sit and eat.

HYMN 321

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

Rockingham

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 345 *Savior, again to thy dear Name we raise ♦ The Hymnal 1982*

Ellers

DISMISSAL

Deacon Let us go forth in the name of Christ.

Assembly **Thanks be to God.**

VOLUNTARY Fugue on *Wir glauben all' an einen Gott*, BWV 680
(In the Lutheran tradition, this is a melody to which the Creed is sung.)

J. S. Bach

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Adam Conley

PREACHER

The Rev. Canon Richard C. Weyls

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Cinda Madonna

EUCCHARISTIC MINISTERS

Susan Bradley, The Rev. Stephen Garratt, Shelley Mackaman, Sarah McCord,
The Rev. Canon Dr. Marda Steedman Sanborn, Debra Waddell

ALTAR GUILD

James Davidson, Ashley Hedeem

VERGERS

Hilary McLeland-Wieser | Sharon Ferguson

ACOLYTES

Kevin Johnson, Krista Olson, Maya Roark

OBLATION BEARER

Alexander Snow

GREETERS

Barbara Selberg, John Selberg

USHERS

Cindy Klein, Jeff Sackett, David Wild

LAND ACKNOWLEDGMENT

Betsy Heimburger

LECTORS

Colleen Boyns | Kathy Minsch

INTERCESSOR

Mark Lundquist

SOUND BOARD

Michael Perera

LIVESTREAM

Seth Thomsen

FLOWER MINISTRY

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

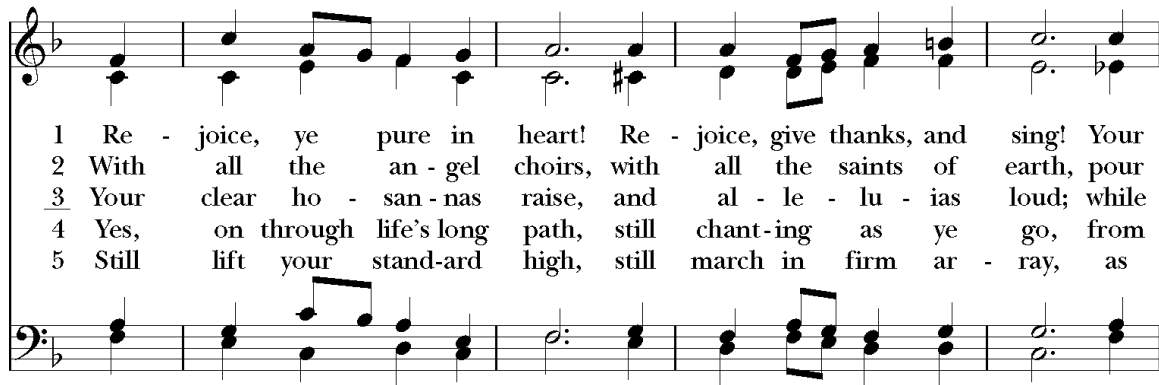
MUSICIANS

The Cathedral Choir

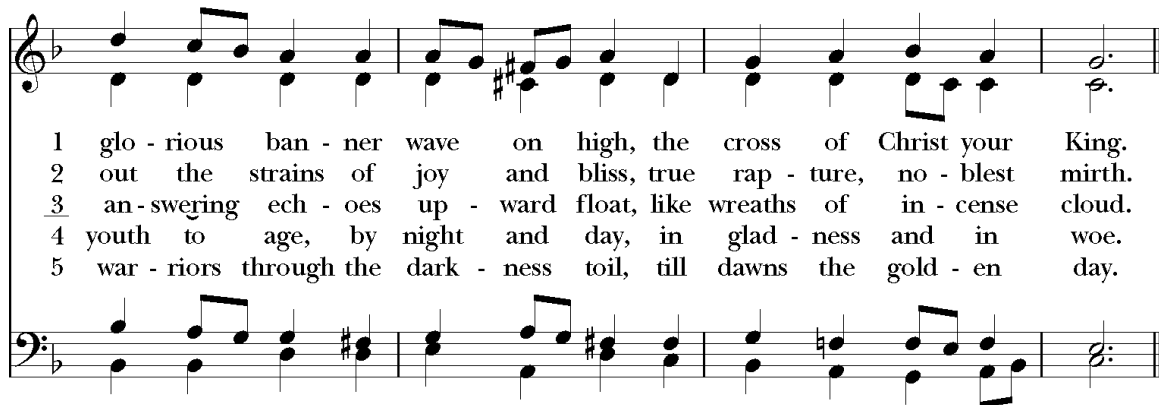
Canon Michael Kleinschmidt, *director*

John Stuntebeck and Michael Kleinschmidt, *organists*

The Hymnal 1982 - #556 Rejoice, ye pure in heart



1 Re - joice, ye pure in heart! Re - joice, give thanks, and sing! Your
 2 With all the an - gel choirs, with all the saints of earth, pour
 3 Your clear ho - san - nas raise, and al - le - lu - ias loud; while
 4 Yes, on through life's long path, still chant - ing as ye go, from
 5 Still lift your stand - ard high, still march in firm ar - ray, as



1 glo - rious ban - ner wave on high, the cross of Christ your King.
 2 out the strains of joy and bliss, true rap - ture, no - blest mirth.
 3 an - swering ech - oes up - ward float, like wreaths of in - cense cloud.
 4 youth to age, by night and day, in glad - ness and in woe.
 5 war - riors through the dark - ness toil, till dawns the gold - en day.

Refrain



Re - joice, re - joice, re - joice, give thanks, and sing.
 re - joice, re - joice,

*6 At last the march shall end;
 the wearied ones shall rest;
 the pilgrims find their Father's house,
 Jerusalem the blest.

Refrain

*7 Then on, ye pure in heart!
 Rejoice, give thanks, and sing!
 Your glorious banner wave on high
 the cross of Christ your King.

Refrain

Words: Edward Hayes Plumptre (1821-1891) Music: Marion, Arthur Henry Messiter (1834-1916)

1 Rejoice, ye pure in heart!
 Rejoice, give thanks, and sing!
 Your glorious banner wave on high,

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

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

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

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

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

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

1 Sa - vior, a - gain to thy dear Name we raise
 *2 Grant us thy peace up - on our home - ward way;
 3 Grant us thy peace through - out our earth - ly life;
 4 thy peace in life, the balm of ev - ery pain;

with one ac - cord our part - ing hymn of praise;
 with thee be - gan, with thee shall end the day;
 peace to thy Church from er - ror and from strife;
 thy peace in death, the hope to rise a - gain;

guard thou the lips from sin, the hearts from shame,
 from harm and dan - ger keep thy chil - dren free,
 peace to our land, the fruit of truth and love;
 then, when thy voice shall bid our con - flict cease,

that in this house have called up - on thy Name.
 for dark and light are both a - like to thee.
 peace in each heart, thy Spi - rit from a - bove:
 call us, O Lord, to thine e - ter - nal peace.