



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

AN ORDER FOR CELEBRATING
THE HOLY EUCHARIST
September 18, 2022 ♦ 9:00 AM

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 the Duwamish Tribe.

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here!

Signs in the nave indicate the distanced and undistanced sections. Please note that masks are currently required for all. Masks are available if needed (please ask an usher).

Ushers are available during the liturgy should you have any questions or concerns, or if you need a hearing assist device. All-gender restrooms are available on the 5th floor of Cathedral House, accessible via the elevator or southwest stairwell. Ushers can direct you.

If you are new to Saint Mark's and would like to learn more, please consider completing a newcomer form, visit saintmarks.org/newcomers or simply contact one of the clergy. Grace and peace to you!

*The Assembly speaks aloud the **text in boldface**.*

ABOUT THIS LITURGY: *This communion liturgy is adapted from the Iona Community, an ecumenical Christian community based on the beautiful, rugged Isle of Iona in Scotland. Since the sixth century, Iona has been a wellspring of Celtic Christian spirituality and remains a consistent source of renewal to the Christian liturgical tradition. Because liturgy shapes what we believe and because the context of worship—the joys, griefs, and realities of a particular time and place—changes over time, Saint Mark's has a long-standing practice of incorporating new liturgies into the 9 a.m. Sunday service. The 11 a.m. Eucharist remains the principal cathedral service using traditional rites. We “experiment” not because the traditional Episcopal and Anglican liturgies are inadequate, but because the Holy One is continually inspiring us to stretch our vocabulary and imagery for the story of God's healing presence in creation. While the flow of this liturgy mirrors what might be familiar, it has a rhythm all its own. May it be a blessing to you.*

A brief organ voluntary offered a few minutes before the hour bids all to keep silence for prayer and preparation.

PRELUDE Adagio from 3rd Symphony, Op. 28

Louis Vierne (1870–1937)

LAND ACKNOWLEDGMENT

INTROIT *I sing the mighty power of God*

WORDS: Isaac Watts;
MUSIC: Bruce Neswick (b. 1956)

I sing the almighty power of God,
that made the mountains rise,
that spread the flowing seas abroad
and built the lofty skies.
I sing the wisdom that ordained
the sun to rule the day;
the moon shines full at his command,
and all the stars obey.

All stand, as able.

HYMN 625 *Ye holy angels bright ♦ The Hymnal 1982*

TUNE: Darwall's 148th

THE OPENING RITE: CALL TO PRAYER

This liturgy, and the
Celtic Christian
tradition in general,
honors the myriad ways
we experience and
seek to name God in
daily life.
Each name is necessary,
but not sufficient to
encompass God's
ineffable, infinite grace.

Presider Way beyond all journeying,
Truth behind all mystery,
Life within all living:

People **We praise you.**

Presider Salve for every soreness,
Mender of every brokenness,
Midwife of a better future:

People **We praise you.**

Presider Ground of all being,
Judge of all nations,
Conscience of the universe:

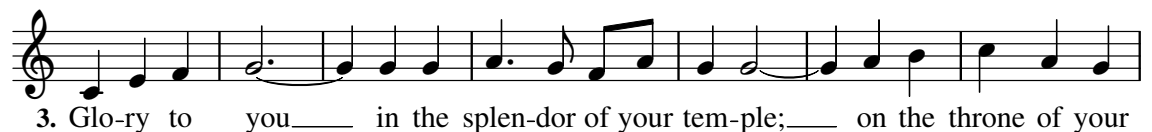
People **We praise you.**

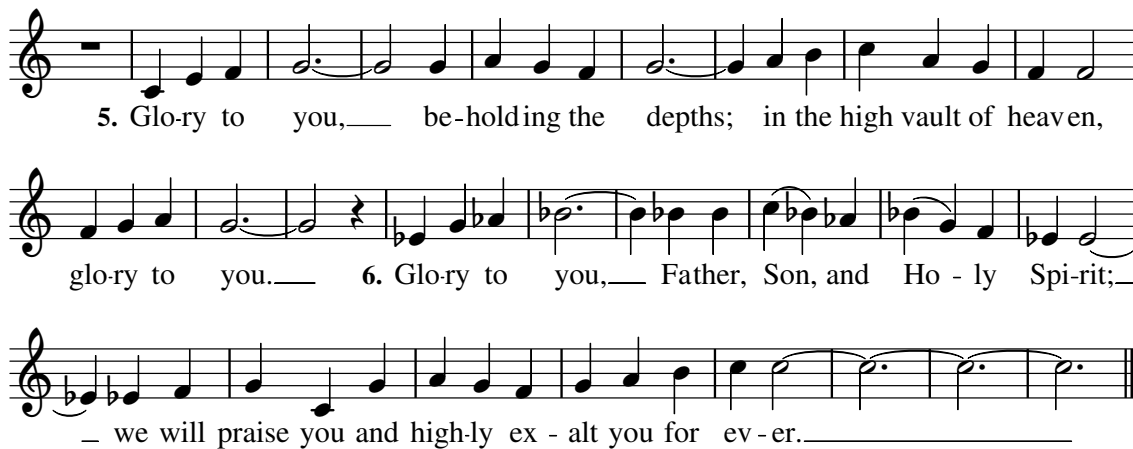
Presider Maker, Redeemer,
Companion, Friend,
Breath of Life,
God beyond all names:

People **We praise you.**

SONG OF PRAISE *Benedictus es, Domine*

John Rutter (b. 1945)





The Hymnal 1982 #S-236, © 1985, Oxford University Press, Inc.

COLLECT

Presider Let us pray.

HOLY ONE, you are the Word behind all words,
 the energy that sustains creation.
 You are present in the pain behind the tears,
 the laughter in the eyes,
 the yearning in the heart.

Open us up, Lord:
 Open us up to depths we have not explored,
 to the truths we have avoided,
 to the paths we have not followed,
 to the beauty we have yet to admire.

And open us up to Jesus,
 in whom all things are held together for God and for our good.

All Amen.

Presider Let us hear the Living Word.

Please be seated for the readings.

A “Collect” gathers the needs and desires of all assembled into an opening prayer.

This Ionian prayer acknowledges God’s near presence in the world around us and in the particularities of our own lives. As we begin our worship, we ask God to open us to what the Spirit might reveal this day.



PROCLAIM & RESPOND TO THE WORD OF GOD

READING *Jeremiah 32:1-3a, 6-15*

THE WORD that came to Jeremiah from the Lord in the tenth year of King Zedekiah of Judah, which was the eighteenth year of Nebuchadnezzar. At that time the army of the king of Babylon was besieging Jerusalem, and the prophet Jeremiah was confined in the court of the guard that was in the palace of the king of Judah, where King Zedekiah of Judah had confined him.

Jeremiah said, The word of the Lord came to me: Hanamel son of your uncle Shallum is going to come to you and say, "Buy my field that is at Anathoth, for the right of redemption by purchase is yours." Then my cousin Hanamel came to me in the court of the guard, in accordance with the word of the Lord, and said to me, "Buy my field that is at Anathoth in the land of Benjamin, for the right of possession and redemption is yours; buy it for yourself." Then I knew that this was the word of the Lord.

And I bought the field at Anathoth from my cousin Hanamel, and

weighed out the money to him, seventeen shekels of silver. I signed the deed, sealed it, got witnesses, and weighed the money on scales. Then I took the sealed deed of purchase, containing the terms and conditions, and the open copy; and I gave the deed of purchase to Baruch son of Neriah son of Mahseiah, in the presence of my cousin Hanamel, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard. In their presence I charged Baruch, saying, Thus says the Lord of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware jar, in order that they may last for a long time. For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land.

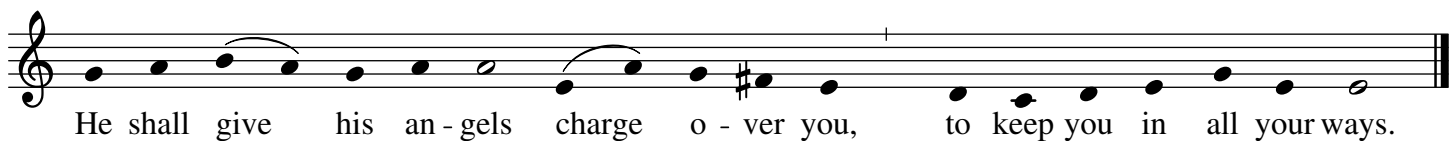
Hear what the Spirit is saying to God's people.

Thanks be to God.

PSALM *Psalms 91:1-6, 14-16 ♦ Qui habitat*

Plainsong, Tone IV.4

The choir introduces the antiphon, all repeat it. The cantor sings the verses, all repeating the antiphon as indicated.



HE WHO dwells in the shelter of the Most High, abides under the shadow of the Almighty. He shall say to the LORD, "You are my refuge and my stronghold, my God in whom I put my trust." He shall deliver you from the snare of the hunter and from the deadly pestilence. **ANTIPHON**

He shall cover you with his pinions, and you shall find refuge under his wings; his faithfulness shall be a shield and buckler. You shall not be afraid of any terror by night, nor of the arrow that flies by day; Of the plague that stalks in the darkness, nor of the sickness that lays waste at mid-day. **ANTIPHON**

Because he is bound to me in love, therefore will I deliver him; I will protect him, because he knows my Name. He shall call upon me, and I will answer him; I am with him in trouble; I will rescue him and bring him to honor. With long life will I satisfy him, and show him my salvation. **ANTIPHON**

READING *1 Timothy 6:6-19*

There is great gain in godliness combined with contentment; for we brought nothing into the world, so that we can take nothing out of it; but if we have food and clothing, we will be content with these. But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made the good confession in the presence of many witnesses. In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you to keep the com-

mandment without spot or blame until the manifestation of our Lord Jesus Christ, which he will bring about at the right time-- he who is the blessed and only Sovereign, the King of kings and Lord of lords. It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. They are to do good, to be rich in good works, generous, and ready to share, thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

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

Thanks be to God.

All stand, as able.

GOSPEL ACCLAMATION

South African, arr. Gobingca George Mxadana (b. 1948)

All sing the alleluias, in four-part harmony as able. The choir chants the verse below, then all repeat the alleluias.

Organ *Everyone, in harmony ad lib.*

Al - le - lu - ia, al - le - lu - ia. Al - le - lu - ia, al - le - lu - ia. Al - le - lu - ia, al - le - lu - ia.

Verse: You know the generous act of our Lord Jesus Christ, that though he was rich,
yet for your sakes he became poor, so that by his poverty you might become rich.

With One Voice, a Lutheran resource for worship, © 1995 Augsburg Fortress.

THE HOLY GOSPEL *Luke 16:19-31*

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

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

JESUS SAID, "There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.' But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus

in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.' He said, 'Then, father, I beg you to send him to my father's house-- for I have five brothers-- that he may warn them, so that they will not also come into this place of torment.' Abraham replied, 'They have Moses and the prophets; they should listen to them.' He said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.'"

Deacon The Gospel of the Lord.

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

HOMILY

The Reverend Canon Eliacín Rosario-Cruz

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 to introduce the Creed.

Like the Nicene Creed, which follows the sermon in Eucharistic liturgies from *The Book of Common Prayer*, this Response to the scripture readings and homily is a fundamental statement of trinitarian faith. It has a different shape than the Nicene Creed but affirms the same gifts of God's incarnation (in Christ and in us) and the Spirit's ongoing work in the world. We will use it for a season at this service before returning to the Nicene Creed in Advent.

This prayer of confession is founded on God's unconditional love and abundant grace. We acknowledge both our mistakes and our blind spots, relying on the Spirit's intimate presence in our lives (Romans 8:26) and committing ourselves to a life of faith (Micah 6:8).

RESPONSE OF FAITH

Presider With the whole church,
All we affirm
that we are made in God's image,
befriended by Christ,
empowered by the Spirit.

Presider With people everywhere,
All we affirm
God's goodness at the heart of humanity
planted more deeply than all that is wrong.

Presider With all creation,
All we celebrate
the miracle and wonder of life,
the unfolding purposes of God
for ever at work in ourselves and the world. Amen.

PRAYERS OF THE PEOPLE

After each petition:

God of love, **hear our prayer.**

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

CONFESSION & ABSOLUTION

Deacon Let us confess our sins to God.

Silence is kept. You are invited to stand or kneel for the confession.

Deacon God of all mercy,
All you know our hearts and all they hold, for good and ill:
Where we have fallen short of your will, heal us;
for the pain we have caused others, we seek forgiveness;
For injustices ignored, open our eyes to see as you see.
And, for those things which we do not know how to express,
we rely on the Spirit to give voice to them
with prayers too deep for sighing.
Help us see your goodness in ourselves,
in others, and in the world around us.
In your steadfast mercy inspire us to live fully,
that we may do justly, love mercy,
and walk humbly with you, our God. Amen.

The Presider pronounces God's forgiveness of our sins. All respond: Amen.

THE PEACE

Presider The peace of Christ be always with you.
People And also with you.

All exchange a sign of peace, respecting others' desires for distance to be maintained.

THE LITURGY OF THE TABLE

CALL TO THE MEAL

Presider It is not for our virtue that we are here.
It is not for who we are that we are called to this table.
It is only for one reason—that God wants us.

So come, leaving behind your baggage and burdens.
How you feel, who you are, what you have done,
at this moment does not matter.

There is a greater cause, there is a stronger voice.
It belongs to Jesus who, in bread and wine, says,
“I am here...for you.”

OFFERTORY SENTENCE

An offering of money is received. Everyone participating in Saint Mark's Cathedral's worship at this time in any way is invited to make an offering as an expression of gratitude for God's generosity. Together, our gifts make possible this community of welcome, reconciliation and service. All worshipping in person are invited to place their offering in baskets as they are passed through through the rows.

Links to donate to Saint Mark's online are located on the livestream page.

Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right),

or visit this link on your mobile device:

<https://venmo.com/saintmarkscathedralseattle>.

If Venmo asks you for a four-digit code, enter 2076.

You may also mail your gift to the cathedral: 1245 10th Ave. E, Seattle, WA 98102.



PREPARE THE TABLE

ANTHEM

O holy city, seen of John

WORDS: Walter Russell Bowie (1882–1969);

MUSIC: *Sancta Civitas*, Herbert Howells (1892–1983)

O holy city, seen of John,
where Christ, the Lamb, doth reign,
within whose four-square walls shall come
no night, nor need, nor pain,
and where the tears are wiped from eyes
that shall not weep again!

O shame to us who rest content
while lust and greed for gain
in street and shop and tenement
wring gold from human pain,
and bitter lips in blind despair cry,
“Christ hath died in vain!”

Give us, O God, the strength to build
the city that hath stood
too long a dream, whose laws are love,
whose crown is servanthood,
and where the sun that shineth
is God's grace for human good.

Already in the mind of God
that city riseth fair:
lo, how its splendor challenges
the souls that greatly dare—
yea, bids us seize the whole of life
and build its glory there.

The Iona invitation to
God's table reflects
a community familiar
with the burdens and
brokenness of human
life and affirms that
God bids each of us
come exactly as we are.
All are welcome.

Celtic spirituality
reveres the sacred
essence of all creation,
in which God is
revealed through the
power and beauty of
elemental forces that
sustain life.
In the Celtic tradition,
there is no division
between the spiritual
and material worlds,
and the divine
presence is always
active and close at
hand.

This prayer comes from
the earliest days of the
church, acknowledging
that when we lift our
hearts to God, we
share in the worship
of heaven alongside
saints, angels, and our
own beloved dead—all
part of the great cloud
of witnesses.

MAKE EUCHARIST

All stand, as able.

THE GREAT PRAYER

Presider God be with you.

People And also with you.

Presider Lift up your hearts.

People We lift them to the Lord.

Presider Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

Presider It is right to praise you,
for you are the One from whom we came
and the One to whom we will return.

You conceived the universe,
wove the world together
and hold all life in your hand.

You abide with us waking or sleeping,
you hold every tear that we shed,
you hear every prayer we make,
you receive both our best and our worst
and you will not abandon us.

So, with rain, wind and sunshine,
with all that moves in time with its Maker,
we praise you.

With angels and archangels,
with the saints from long ago,
with our loved ones
who are gathered round your heavenly table,
we praise you,
singing the hymn of your everlasting glory:

SANCTUS & BENEDICTUS *A Community Mass*

Richard Proulx (1937–2010)

The musical notation is written on three staves in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody consists of eighth and quarter notes. The lyrics "Holy, ho-ly, ho-ly Lord, God of power and might, heav'n and earth are full of your" are written below the first staff. The second staff continues the melody with similar note values. The lyrics "glory. Hosanna in the highest. Ho-sanna in the highest. Blessèd is the one who comes in the" are written below the second staff. The third staff concludes the piece with a final cadence. The lyrics "name of the Lord. Ho-san-na in the high-est. Ho-san-na in the high-est." are written below the third staff.

Holy, ho-ly, ho-ly Lord, God of power and might, heav'n and earth are full of your
glory. Hosanna in the highest. Ho-sanna in the highest. Blessèd is the one who comes in the
name of the Lord. Ho-san-na in the high-est. Ho-san-na in the high-est.

The Hymnal 1982 #8-125, © 1977 G. I. A. Publications, Inc.

Presider Yes, blessed is the One who was born among us,
who grew up without privilege or status,
who walked the way to heaven through the back streets of this world,
who told the deepest truths in ordinary language,
who touched and healed, blessed and disturbed without fear or favor,
who showed inclusive love in all its unconditional glory;
who, for all this, was crucified, died and was buried,
who, for all this and for all of us, rose again;
who, though high in heaven, is present with us here and now.

Among friends, gathered round a table, Jesus took bread;
and when he had blessed it, he broke it and said, "Take this and eat it.
It is my body. It is given for you. Do this to remember me."

Then later, during the meal, he took a cup of wine, and when he had given thanks,
he said, "In this cup is the new relationship with God made possible because of
my death. Take this, all of you, to remember me."

God beyond holiness, as we do what Jesus once did,
let your Spirit move among us to settle on this bread and this wine
that they may become for us the body and blood of Christ.

And let that same Spirit stir our souls so that as we share this sacrament,
we may recognize our Lord and receive him that he may be in us and we in him
forever.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time
gather us with blessed Mary, Mark, and all your people into the joy of our true
eternal home. Through Christ and with Christ and in Christ, by the inspiration
of your Holy Spirit, we worship you our God and Creator in voices of unending
praise.

Blessed are you now and forever.

All AMEN.

THE LORD'S PRAYER

All Heavenly Father, heavenly Mother,
holy and blessed is your name.
We pray for your reign of peace to come,
we pray that your will be done,
on earth as it is in heaven.
Give us this day the bread we need,
give it to those who have not enough.
Let forgiveness flow between us.
Deliver us from evil.
For yours is the power and the glory
and the mercy now and forever.
Amen.

BREAK THE BREAD

Jesus' incarnation
is core to Christian
faith. Because he
lived and died as one
of us, he knows the
joys, challenges, and
suffering of human
life. Therefore, Christ's
presence can be found
in the daily, messy,
details of our lives and
we are empowered to
live as Jesus did.

The story of the Last
Supper in this prayer
emphasizes Jesus'
relationship with his
disciples that gives new
life to their relationship
with God.

The consecration of
bread and wine weaves
the movement of God,
Christ and the Spirit
together. This points
to the mystery of
perichoresis, the mutual
indwelling and love of
the three members of
the Trinity, in which all
human love originates
and is bound together.

This version of the
Lord's Prayer was
adapted from a prayer
by Parker Palmer
for use at the 7pm
Sunday Contemplative
Eucharist. The sense
of unbounded divine
identity and unending
flow of love and
forgiveness reflect
Celtic spirituality.

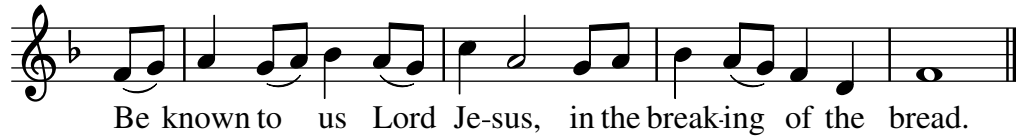
Celtic spirituality affirms the fundamental goodness of creation. What is deepest in us is the image of God. Sin has distorted and obscured it, but not erased it. Therefore, we pray that the divine grace of communion will not change our true selves but return us to them.

FRACTION ANTHEM *Be known to us*

Gary James (b. 1957)

The choir introduces the antiphon, all repeat it.

The choir sings the verses, all repeating 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**

Wonder, Love, & Praise, #875, ©1992 MorningStar Music Publishers.

INVITATION

Presider All you who hunger and thirst for a better life,
for a deeper faith,
for a better world,
here is the bread of life:
feed on it with gratitude;
here is the cup of salvation:
drink from it and believe.
These are the gifts of God for the people of God.

SHARE THE GIFTS 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 taking care not to touch your hand. 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 *Cantate Domino*

WORDS: Psalm 149:1-2, translation by Norman Greyson;
MUSIC: Giuseppe Pitoni (1657–1743)

*Cantate Domino canticum novum,
laus ejus in Ecclesia Sanctorum.
Laetetur Israel in eo, qui fecit eum,
et filii Sion exultant in rege suo.*

Sing to the Lord a new song;
sing his praise in the congregation of the faithful.
Let Israel rejoice in his Maker;
let the children of Zion be joyful in their King.

HYMN

Guide my feet, Lord, while I run this race

TUNE: African-American spiritual'

Guide my feet Lord,
Hold my hand Lord, while I run this race.
Stand by me Lord,

Guide my feet Lord,
Hold my hand Lord, while I run this race.
Stand by me Lord,

Guide my feet Lord,
Hold my hand Lord, while I run this race, 'cause I don't want to run this race in vain.
Stand by me Lord,

Setting: Negro Spiritual, arr. Carl G. Harris, Jr. (1935-2013)

#819 in *Wonder, Love, and Praise*, Copyright 1997, Church Publishing Inc., New York

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

Please stand, as able, when the Presider stands and returns to the Altar.

SENDING OF EUCHARISTIC VISITORS

On some Sundays, ministers take Holy Communion to sick or housebound members of the community.

Presider One body are we.

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

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

POSTCOMMUNION PRAYER

Prayers for an Inclusive Church, adapt.

Presider Eternal God,

All we thank you that in Christ you have fed us with the bread of life:
may we who have tasted your bounteous gifts
proclaim this good news to the ends of the earth,
that all people might come to know that you dwell in our midst,
eager to greet your creation with abounding love and mercy;
we ask this in the name of Christ. Amen.

The circularity and poetic repetition in Celtic prayer is meant to enliven our minds and embed the words in our hearts so that we remember some of them throughout the week. This is part of what it means to “pray without ceasing.” As we leave the church, we are reminded to live and act in love.

BLESSING *The Presider asks God’s blessing on the Assembly. All respond: Amen.*

HYMN 552 *Fight the good fight with all thy might* ♦ *The Hymnal 1982* TUNE: *Pentecost*

DISMISSAL

Deacon Go now, you have been fed,
you have shared the living bread;
you have been grafted to the vine,
you have tasted heaven’s new wine.

Go now, you have been blessed.
Jesus called you each his guest.
God knows your name and says you’re wanted
and in your lives God’s seed is planted.

Go now, and go in Christ’s own peace
and in your going do not cease
to love yourself—you are God’s treasure,
and love the world—it is God’s pleasure,
and love the Lord in greatest measure.

People **Thanks be to God.**

VOLUNTARY *Allegro maestoso e vivace and Allegro moderato from Sonata 2, Op. 65*
Felix Mendelssohn (1809–1847)



MINISTERS OF THE LITURGY

PRESIDER The Reverend Linzi Stahlecker; **PREACHER** The Reverend Canon Eliacín Rosario-Cruz; **DEACON** The Reverend Earl Grout;
ASSISTING LAY MINISTER Judy Andrews; **EUCCHARISTIC MINISTERS** Doug Thorpe, Re Knack, The Reverend Edie Weller; **ALTAR GUILD**
Walter Stuteville; **CRUCIFER** Ray Miller; **LECTORS** Wendy Claire Barrie; Maris Olsen; **INTERCESSOR** Wendy Claire Barrie; **GREETER**
TBD; **USHERS** Steve Quinn, Rick Wyckoff; **OBLATION BEARERS** TBD; **FLOWER MINISTERS** Kathy Sodergren, *team captain*; **LAND**
ACKNOWLEDGMENT Re Knack; **MUSICIANS** The Schola of Saint Mark’s Choir School; Saint Mark’s Singers; Anneka Herring, *cantor*;
SOUND BOARD Michael Perera

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Portions of this liturgy are adapted from the Iona Community and other Celtic Christian resources;

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