



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FOURTEENTH SUNDAY AFTER PENTECOST:
PROPER 16B

August 25, 2024

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 the 5th floor 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 *Andante tranquillo* from Sonata 3, Op. 63

Felix Mendelssohn

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 408 *Sing praise to God, who reigns above* ♦ *The Hymnal 1982*

Mit Freuden zart

OPENING ACCLAMATION*Enriching Our Worship 1, p. 50*

Presider Blessed be the one, holy, and living God.
Assembly Glory to God for ever and ever.

COLLECT FOR PURITY

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

SONG OF PRAISE *Gloria in excelsis ♦ sung by all*

John Rutter

Organ: *Everyone:*

Glo-ry to God in the high-est, and peace to God's
peo-ple on earth. Lord God, heav'n-ly King, al-might-y God and Fa-ther,
we wor-ship you, we give you thanks, we praise you for your glo-ry.
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
Fa-ther: re-ceive our prayer. For you a-lone are the Ho-ly One, you a -
lone are the Lord, you a-lone are the Most High, Je-sus Christ, with the
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 16*

The Book of Common Prayer (1979), p. 232

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

GRANT, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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 *Joshua 24:1-2a, 14-18*

JOSHUA gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. And Joshua said to all the people, “Thus says the LORD, the God of Israel:

“Now therefore revere the LORD, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the LORD. Now if you are unwilling to serve the LORD, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the LORD.”

Then the people answered, “Far be it from us that we should forsake the LORD to serve other gods; for it is the LORD our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went, and among all the peoples through whom we passed; and the LORD drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the LORD, for he is our God.”

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 34:15-22 ♦ St. Helena Psalter

Plainsong, Tone V.1

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



Those who seek the Ho - ly One lack no - thing that is good.

The eyes of God are upon the righteous, *
and the ears of God are open to their cry.
The face of God is against those who do evil, *
to root out the remembrance of them from the earth. **ANTIPHON**

The righteous cry, and God hears them *
and delivers them from all their troubles.
God is near to the brokenhearted *
and will save those whose spirits are crushed. **ANTIPHON**

Many are the troubles of the righteous, *
but God will deliver them out of them all.
God will keep safe all their bones; *
not one of them shall be broken. **ANTIPHON**

Evil shall slay the wicked, *
and those who hate the righteous will be punished.
O God, you will ransom the life of your servants, *
and none will be punished who trust in you. **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 *Ephesians 6:10–20*

BE STRONG in the Lord and in the strength of his power. Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints. Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak.

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 561 *Stand up, stand up for Jesus* (verses 1, 3) ♦ *The Hymnal 1982*

Morning Light

The author of "Stand up, stand up for Jesus," George Duffield, Jr., was a close personal friend of The Rev. Dudley A. Tyng, rector of Church of the Epiphany, Philadelphia. Tyng was an outspoken abolitionist frequently persecuted for his stand against slavery. According to Duffield, writing in 1883, the message of Tyng's last sermon was "Stand Up for Jesus." He preached it in 1858 to an assembly of 5,000 members of the YMCA, Philadelphia. Three days after delivering that sermon, Tyng lost his arm and bled to death in a tragic accident involving a grain-milling wheel. Hence Duffield's words in verse 3: "...stand in his strength alone; the arm of flesh will fail you, ye dare not trust your own." While controversial for its militaristic imagery, this rousing pairing of text and tune bids everyone to acknowledge their own inner conflicts and to bring them before God with full voice.

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 *John 6:56–69*

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

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

JESUS said, “Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.” He said these things while he was teaching in the synagogue at Capernaum.

When many of his disciples heard it, they said, “This teaching is difficult; who can accept it?” But Jesus, being aware that his disciples were complaining about it, said to them, “Does this offend you? Then what if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. But among you there are some who do not believe.” For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. And he said, “For this reason I have told you that no one can come to me unless it is granted by the Father.”

Because of this many of his disciples turned back and no longer went about with him. So Jesus asked the twelve, “Do you also wish to go away?” Simon Peter answered him, “Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God.”

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 glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

PRAYERS OF THE PEOPLE *After each petition:*

Intercessor God, in your mercy,
Assembly **hear our prayer.**

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

CONFESSION & ABSOLUTION

Enriching Our Worship 1, p. 56

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

Deacon God of all mercy,
**All we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.**

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

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

THE PEACE

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

All greet one another in the name of the Lord.

THE LITURGY OF THE TABLE

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

OFFERTORY

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

Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



OFFERTORY Organ improvisation

All stand, as able.

THE GREAT THANKSGIVING Eucharistic Prayer 3

Enriching Our Worship 1, p. 60

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

Presider All thanks and praise
 are yours at all times and in all places,
 our true and loving God;
 through Jesus Christ, your eternal Word,
 the Wisdom from on high by whom you created all things.
 You laid the foundations of the world
 and enclosed the sea when it burst out from the womb;
 You brought forth all creatures of the earth
 and gave breath to humankind.
 Wondrous are you, Holy One of Blessing,
 all you create is a sign of hope for our journey;
 And so as the morning stars sing your praises
 we join the heavenly beings and all creation
 as we shout with joy:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that
 never ceases before God, 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 are yours, Creator of all,
 your Word has never been silent;
 you called a people to yourself, as a light to the nations,
 you delivered them from bondage
 and led them to a land of promise.
 Of your grace, you gave Jesus
 to be human, to share our life,
 to proclaim the coming of your holy reign
 and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer,
you have freed us from sin,
brought us into your life,
reconciled us to you,
and restored us to the glory you intend for us.

We thank you that on the night before he died for us
Jesus took bread,
and when he had given thanks to you, he broke it,
gave it to his friends and said:
“Take, eat, this is my Body, broken for you.
Do this for the remembrance of me.”

After supper Jesus took the cup of wine,
said the blessing, gave it to his friends and said:
“Drink this, all of you:
this cup is the new Covenant in my Blood,
poured out for you and for all
for the forgiveness of sin.
Do this for the remembrance of me.”

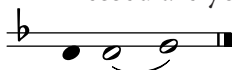
And so, remembering all that was done for us:
the cross, the tomb, the resurrection and ascension,
longing for Christ’s coming in glory,
and presenting to you these gifts
your earth has formed and human hands have made,
we acclaim you, O Christ:

**All Dying, you destroyed our death.
Rising, you restored our life.
Christ Jesus, come in glory!**

Presider Send your Holy Spirit upon us
and upon these gifts of bread and wine
that they may be to us
the Body and Blood of your Christ.
Grant that we, burning with your Spirit’s power,
may be a people of hope, justice and love.

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 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

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

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.

VOLUNTARY *Organ improvisation*

HYMN 617 *Eternal Ruler of the ceaseless round ♦ The Hymnal 1982*

Song 1

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 460 *Alleluia, sing to Jesus (verses 1, 3, 4) ♦ The Hymnal 1982*

Hyfrydol

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

VOLUNTARY *Carillon (Longpont), Op. 31, No. 21 from 24 Pièces en style libre*

Louis Vierne

The Hymnal 1982 - #408 Sing praise to God who reigns above



1 Sing praise to God who reigns a - bove, the God of all cre -
 2 What God's al-might - y power hath made, his gra - cious mer - cy
 3 Let all who name Christ's ho - ly Name give God all praise and

a - tion, the God of power, the God of love, the God of
 keep - eth; by morn - ing glow or eve - ning shade his watch - ful
 glo - ry; let all who know his power pro - claim a - loud the

our sal - va - tion; with heal - ing balm my soul he fills, and
 eye ne'er sleep - eth. With - in the king - dom of his might, lo!
 won - drous sto - ry! Cast each false i - dol from its throne, the

ev - ery faith - less mur - mur stills: to God all praise and glo - ry.
 All is just and all is right: to God all praise and glo - ry.
 Lord is God, and he a - lone: to God all praise and glo - ry.

Words: Johann Jacob Schütz (1640-1690); tr. Frances Elizabeth Cox (1812-1897), alt.

Music: *Mit Freuden zart*, melody from "Une pastourelle gentille," 1529; adapt. *Pseaumes cinquante de David*, 1547, and *Kirchengeseng darinnen die Heubtartikel des Christlichen Glaubens gefasset*, 1566; harm. Ralph Vaughan Williams (1872-1958), after Heinrich Reimann (19th cent.)

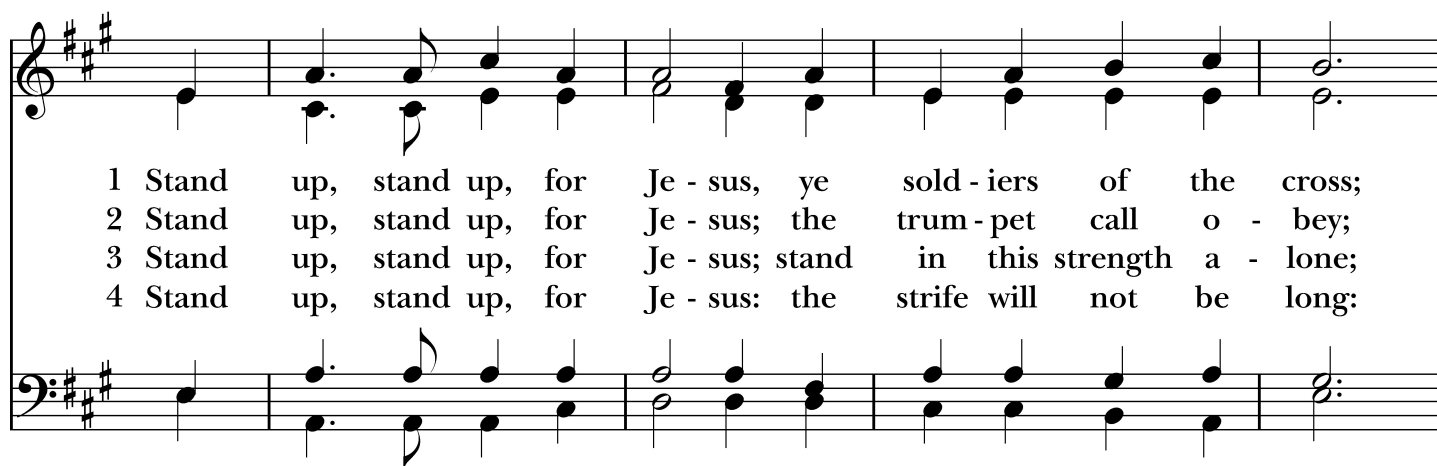
- 1 Sing praise to God who reigns above,
 the God of all creation,
 the God of power, the God of love,
 the God of our salvation;
 with healing balm my soul he fills,
 and every faithless murmur stills:
 to God all praise and glory.
- 2 What God's almighty power hath made,
 his gracious mercy keepeth;
 by morning glow or evening shade
 his watchful eye ne'er sleepeth.
 Within the kingdom of his might,
 lo! All is just and all is right:
 to God all praise and glory.
- 3 Let all who name Christ's holy Name

give God all praise and glory;
let all who know his power proclaim
aloud the wondrous story!
Cast each false idol from its throne,
the Lord is God, and he alone:
to God all praise and glory.

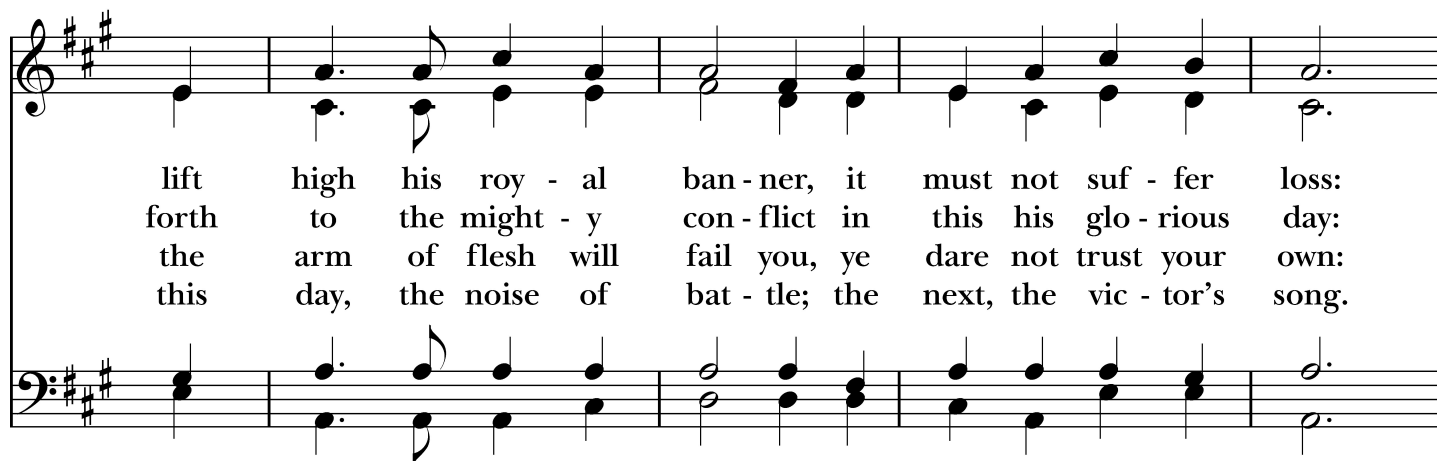
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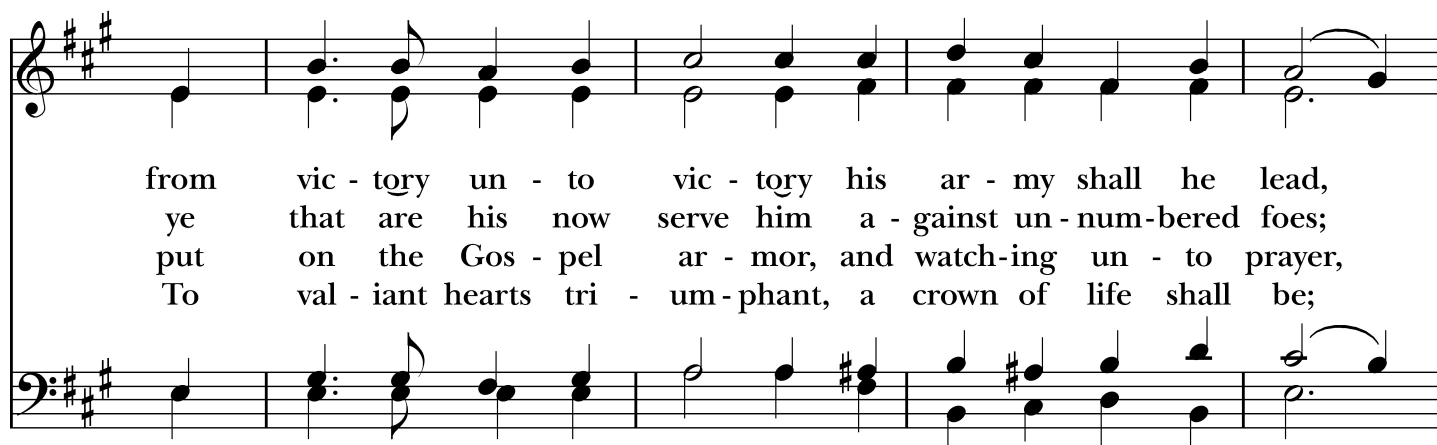
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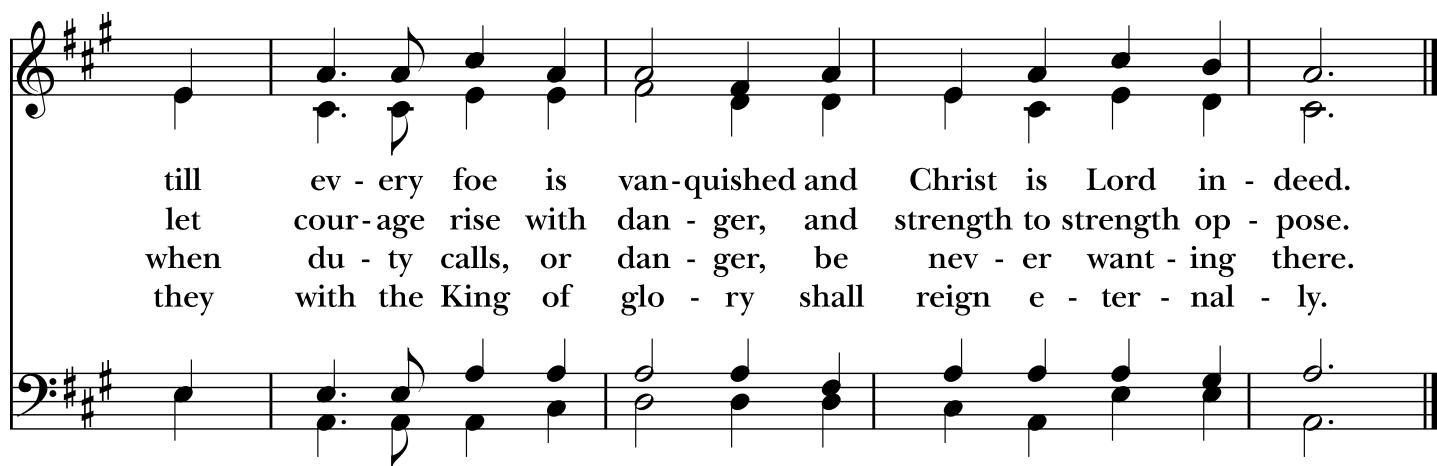
1 Stand up, stand up, for Je - sus, ye sold - iers of the cross;
 2 Stand up, stand up, for Je - sus; the trum - pet call o - bey;
 3 Stand up, stand up, for Je - sus; stand in this strength a - lone;
 4 Stand up, stand up, for Je - sus: the strife will not be long:



lift high his roy - al ban - ner, it must not suf - fer loss:
 forth to the might - y con - flict in this his glo - rious day:
 the arm of flesh will fail you, ye dare not trust your own:
 this day, the noise of bat - tle; the next, the vic - tor's song.



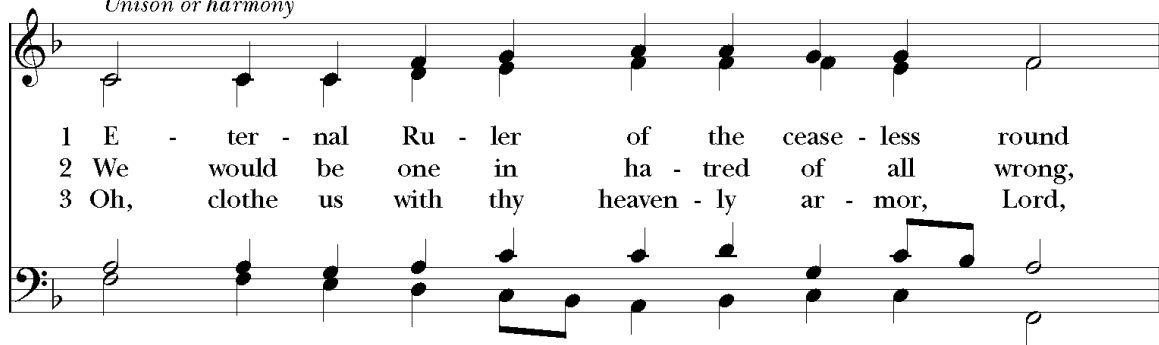
from vic - tory un - to vic - tory his ar - my shall he lead,
 ye that are his now serve him a - gainst un - num - bered foes;
 put on the Gos - pel ar - mor, and watch - ing un - to prayer,
 To val - iant hearts tri - um - phant, a crown of life shall be;



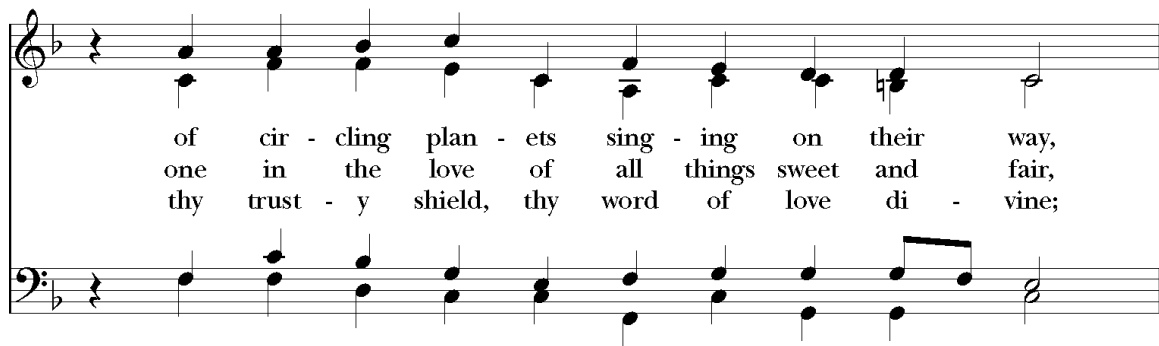
till ev - ery foe is van - quished and Christ is Lord in - deed.
 let cour - age rise with dan - ger, and strength to strength op - pose.
 when du - ty calls, or dan - ger, be nev - er want - ing there.
 they with the King of glo - ry shall reign e - ter - nal - ly.

The Hymnal 1982 - #617 Eternal Ruler of the ceaseless round

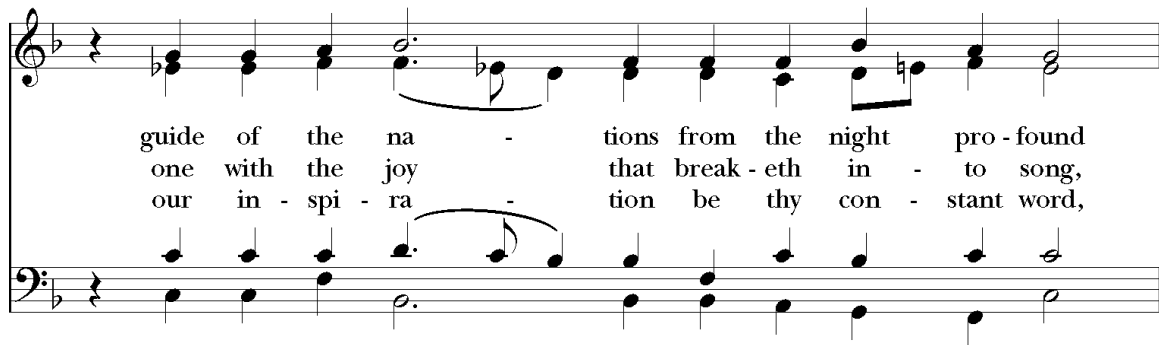
Unison or harmony



1 E - ter - nal Ru - ler of the cease - less round
 2 We would be one in ha - tred of all wrong,
 3 Oh, clothe us with thy heaven - ly ar - mor, Lord,



of cir - cling plan - ets sing - ing on their way,
 one in the love of all things sweet and fair,
 thy trust - y shield, thy word of love di - vine;



guide of the na - tions from the night pro - found
 one with the joy that break - eth in - to song,
 our in - spi - ra - tion be thy con - stant word,



in - to the glo - ry of the per - fect day;
 one with the grief that trem - bleth in - to prayer;
 we ask no vic - to - ries that are not thine;

rule in our hearts, that we may ev - er be
one in the power that makes thy chil - dren free
give or with - hold, let pain or plea - sure be;
guid - ed and strength - ened and up - held by thee.
to fol - low truth, and thus to fol - low thee.
e - nough to know that we are serv - ing thee.

Words: John White Chadwick (1840-1904), alt. Music: *Song 1*, melody and bass Orlando Gibbons (1583-1625); harm. Ralph Vaughan Williams (1872-1958), rev. Copyright ©1964 from *Hymns for Church and School*. All rights reserved. Used with permission.

- 1 Eternal Ruler of the ceaseless round
of circling planets singing on their way,
guide of the nations from the night profound
into the glory of the perfect day;
rule in our hearts, that we may ever be
guided and strengthened and upheld by thee.
- 2 We would be one in hatred of all wrong,
one in the love of all things sweet and fair,
one with the joy that breaketh into song,
one with the grief that trembleth into prayer;
one in the power that makes thy children free
to follow truth, and thus to follow thee.
- 3 Oh, clothe us with thy heavenly armor, Lord,
thy trusty shield, thy word of love divine;
our inspiration be thy constant word,
we ask no victories that are not thine;
give or withhold, let pain or pleasure be;
enough to know that we are serving thee.

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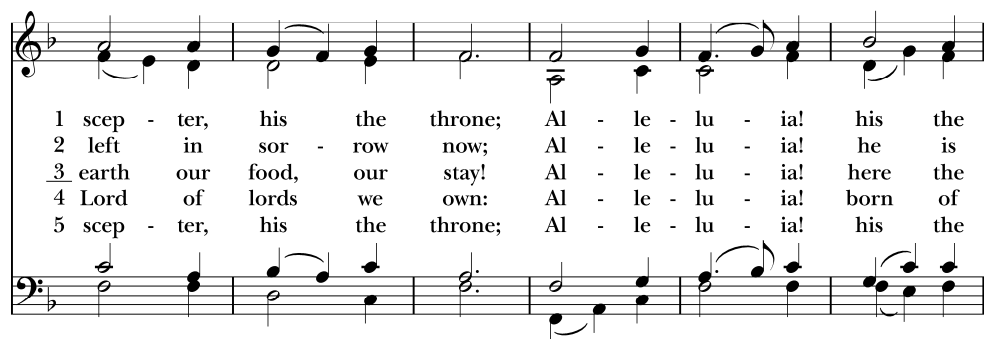
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Alleluia! sing to Jesus

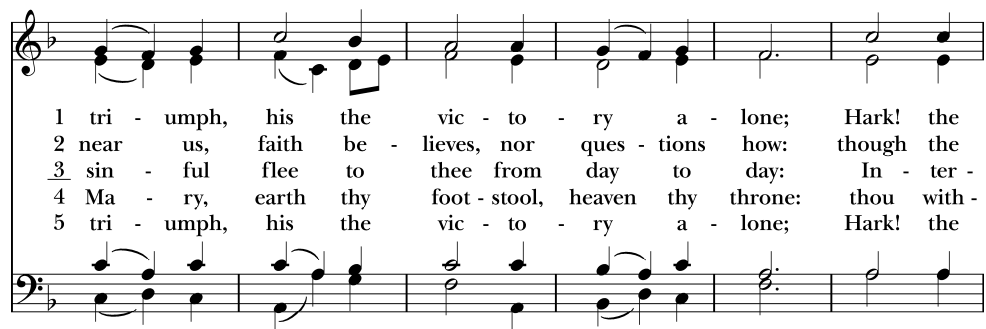
The Hymnal 1982, #460



1 Al - le - lu - ia! sing to Je - sus! his the
*2 Al - le - lu - ia! not as or - phans are we
3 Al - le - lu - ia! bread of Hea - ven, Thou on
4 Al - le - lu - ia! King e - ter - nal, thee the
*5 Al - le - lu - ia! sing to Je - sus! his the



1 scep - ter, his the throne; Al - le - lu - ia! his the
2 left in sor - row now; Al - le - lu - ia! he is
3 earth our food, our stay! Al - le - lu - ia! here the
4 Lord of lords we own: Al - le - lu - ia! born of
5 scep - ter, his the throne; Al - le - lu - ia! his the



1 tri - umph, his the vic - to - ry a - lone; Hark! the
2 near us, faith be - lieves, nor ques - tions how: though the
3 sin - ful flee to thee from day to day: In - ter -
4 Ma - ry, earth thy foot - stool, heaven thy throne: thou with -
5 tri - umph, his the vic - to - ry a - lone; Hark! the



1 songs of peace - ful Zi - on thun - der like a
2 cloud from sight re - ceived him, when the for - ty
3 ces - sor, friend of sin - ners, earth's Re - deem - er,
4 in the veil hast en - tered, robed in flesh, our
5 songs of ho - ly Zi - on thun - der like a

1 might - y flood; Je - sus out of ev - ery
 2 days were o'er, shall our hearts for - get his
 3 plead for me, where the songs of all the
 4 great High Priest: thou on earth both Priest and
 5 might - y flood; Je - sus out of ev - ery

1 na - tion hath re - deemed us by his blood.
 2 prom - ise, "I am with you ev - er - more"?
 3 sin - less sweep a - cross the crys - tal sea.
 4 Vic - tim in the eu - cha - ris - tic feast.
 5 na - tion hath re - deemed us by his blood.

Words: William Chatterton Dix (1837-1898). Music: *Hyfrydol*, Rowland Hugh Prichard (1811-1887).

- 1 Alleluia! sing to Jesus!
 his the scepter, his the throne;
 Alleluia! his the triumph,
 his the victory alone;
 Hark! the songs of peaceful Zion
 thunder like a mighty flood;
 Jesus out of every nation
 hath redeemed us by his blood.
- 2 Alleluia! not as orphans
 are we left in sorrow now;
 Alleluia! he is near us,
 faith believes, nor questions how:
 though the cloud from sight received him,
 when the forty days were o'er,
 shall our hearts forget his promise,
 "I am with you evermore"?
- 3 Alleluia! bread of Heaven,
 Thou on earth our food, our stay!
 Alleluia! here the sinful
 flee to thee from day to day:
 Intercessor, friend of sinners,
 earth's Redeemer, plead for me,
 where the songs of all the sinless

sweep across the crystal sea.

- 4 Alleluia! King eternal,
thee the Lord of lords we own:
Alleluia! born of Mary,
earth thy footstool, heaven thy throne:
thou within the veil hast entered,
robed in flesh, our great High Priest:
thou on earth both Priest and Victim
in the eucharistic feast.

- 5 Alleluia! sing to Jesus!
his the scepter, his the throne;
Alleluia! his the triumph,
his the victory alone;
Hark! the songs of holy Zion
thunder like a mighty flood;
Jesus out of every nation
hath redeemed us by his blood.

Alleluia! sing to Jesus, #460 from *The Hymnal 1982* — Words: William Chatterton Dix (1837-1898). Music: *Hyfrydol*, Rowland Hugh Prichard (1811-1887).

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