



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE TWENTY-SECOND SUNDAY AFTER PENTECOST:
PROPER 24B

October 20, 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 *Toccata, Book 2, No. 5*

Girolamo Frescobaldi

LAND ACKNOWLEDGMENT

INTROIT *Lord, thou hast told us*

WORDS: Thomas Washbourn
MUSIC: Arnold Bax

Lord, thou hast told us that there be
Two dwellings which belong to thee,
And those two, that's the wonder,
Are far asunder.

The one the highest heaven is,
The mansion of eternal bliss;
The other's the contrite
And humble sprite.

O God! since thou delight'st to rest
Within the humble contrite breast,
First make me so to be,
Then dwell with me.

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

All stand, as able.

HYMN 458 *My song is love unknown ♦ The Hymnal 1982*

TUNE: *Love Unknown*

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.

SONG OF PRAISE *Benedictus es, Domine ♦ sung by all*

John Rutter

Organ Everyone

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 24*

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

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

ALmighty and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession 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 *Isaiah 53:4–12*

SURELY he has borne our infirmities
and carried our diseases;
yet we accounted him stricken,
struck down by God, and afflicted.
But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.
All we like sheep have gone astray;
we have all turned to our own way,
and the LORD has laid on him
the iniquity of us all.
He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.
By a perversion of justice he was taken away.
Who could have imagined his future?
For he was cut off from the land of the living,
stricken for the transgression of my people.
They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.
Yet it was the will of the LORD to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;

through him the will of the LORD shall prosper.

Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.

The righteous one, my servant,
shall make many righteous,
and he shall bear their iniquities.

Therefore I will allot him a portion with the great,
and he shall divide the spoil with the strong;
because he poured out himself to death,
and was numbered with the transgressors;
yet he bore the sin of many,
and made intercession for the transgressors.

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 91:9-16 [St. Helena Psalter translation]*

Peter R. Hallock

The Choir introduces the antiphon, all repeat it.

The Choir chants the psalm verses, all repeating the antiphon as indicated.

Organ: *Everyone:*

Be - cause you are bound to me in
love, there - fore will I de - liv - er you.

BECAUSE you have made God your refuge, *
and the Most High your habitation,

There shall no evil happen to you, *
neither shall any plague come near your dwelling. **ANTIPHON**

For God shall give the angels charge over you, *
to keep you in all your ways.

They shall bear you in their hands, *
lest you dash your foot against a stone. **ANTIPHON**

You shall tread upon the lion and adder; *
you shall trample the young lion and the serpent under your feet.

Because you are bound to me in love, therefore will I deliver you; *
I will protect you, because you know my Name. **ANTIPHON**

You shall call upon me, and I will answer you; *
I am with you in trouble; I will rescue you and bring you to honor.

With long life will I satisfy you, *
and show you my salvation. **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

Hebrews 5:1-10

EVERY high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honor, but takes it only when called by God, just as Aaron was.

So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

“You are my Son,
today I have begotten you”;

as he says also in another place,

“You are a priest forever,
according to the order of Melchizedek.”

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

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

Mel Butler

The choir introduces the alleluias; all repeat them. The choir chants the verse, and all respond with the alleluias.



Verse: The Son of Man came not to be served but to serve, and to give his life as a ransom for many

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 *Mark 10:35–45*

Deacon The Holy Gospel of our Savior Jesus Christ according to Mark.

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

JAMES and John, the sons of Zebedee, came forward to Jesus and said to him, “Teacher, we want you to do for us whatever we ask of you.” And he said to them, “What is it you want me to do for you?” And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.” But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?” They replied, “We are able.” Then Jesus said to them, “The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.”

When the ten heard this, they began to be angry with James and John. So Jesus called them and said to them, “You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

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 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

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.

OFFERTORY SENTENCE

During the Fall Stewardship Appeal, we invite everyone present for worship to say the following Offertory sentence together as we turn to the Liturgy of the Table, giving thanks to God for the sacred meal we are about to share. We are invited to present our offerings in thanksgiving for the blessings of this life.

All All that we are and all that we have comes from God.
Let us offer our gifts of life and labor to God with grateful hearts.

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.



ANTHEM

Christus factus est

WORDS: Philippians 2:8–9

MUSIC: Felice Anerio

*Christus factus est pro nobis
obediens usque ad mortem,
mortem autem crucis.*

Christ for us became
obedient unto death,
even death on a cross;

*Propter quod et Deus exaltavit illum
et dedit illi nomen
quod est super omne nomen*

Therefore God has highly exalted him
and bestowed on him the Name
which is above every name.

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

Presider The Lord be with you.

All And also with you.

Presider Lift up your hearts.

All We lift them to the Lord.

Presider Let us give thanks to the Lord our God.

All 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.

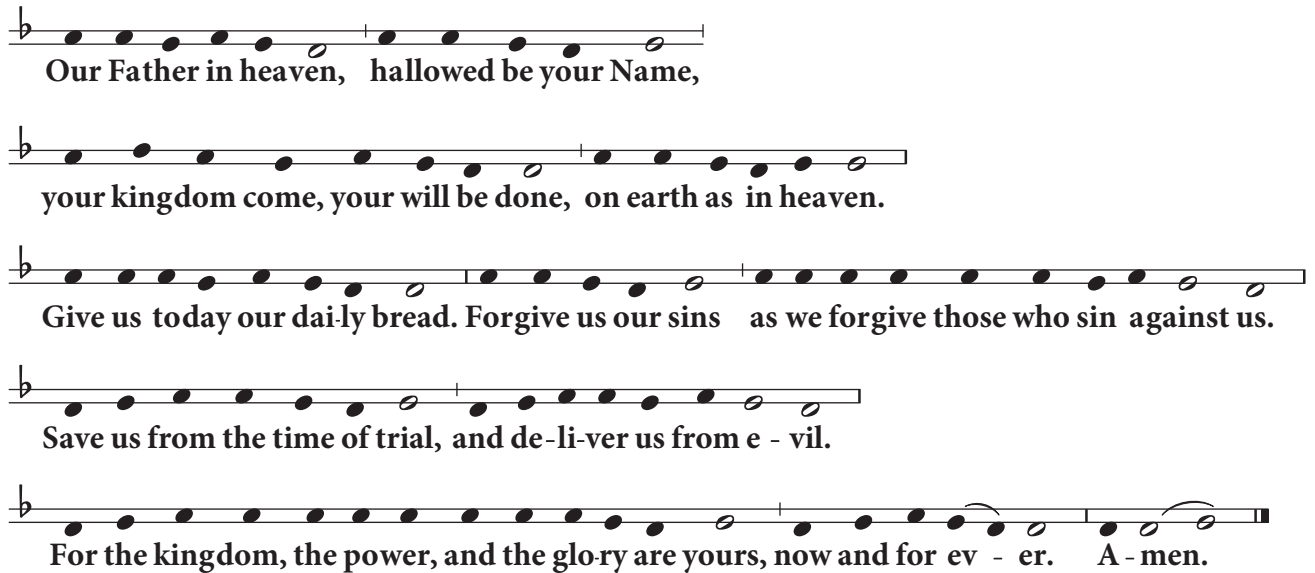
The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

***All* AMEN.**

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 *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.



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.

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

O sacrum convivium

WORDS: attr. to Saint Thomas Aquinas

MUSIC: Giovanni Croce

*O sacrum convivium,
in quo Christus sumitur,
recolitur memoria passionis ejus,
mens impletur gratia,
et futuræ gloriæ nobis pignus datur:
Alleluia.*

*O sacred feast,
in which Christ is received,
the memory of his passion renewed,
the mind filled with grace,
and the pledge of future glory given to us:
Alleluia.*

HYMN 456

O love of God, how strong and true ♦ The Hymnal 1982

TUNE: *De tar*

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.

Before concluding the service, we give thanks to God for the gifts received, and the Presider pronounces a blessing in God's name upon the assembly. A closing hymn and the dismissal conclude the liturgy.

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 583 *O holy city, seen of John ♦ The Hymnal 1982*

TUNE: *Morning Song*

DISMISSAL

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

VOLUNTARY *Jubilate* Fela Sowande
based on the tune of the Yoruba Christian hymn *Oyigiyigi l'Olorun wa* ["Our God is Unmovable"]

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Emily Griffin

PREACHER

The Rev. Canon Richard C. Weyls

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Peter Snyder

EUCCHARISTIC MINISTERS

Shelley Mackaman, Adrienne Hubbard, John Selberg, Jen Younggren
The Rev. Stephen Garratt, The Rev. Canon Dr. Edie Weller

SACRISTAN

Hannah Hochkeppel

ALTAR GUILD

James Davidson

VERGERS

Sharon Ferguson, Erik Donner

ACOLYTES

Kate Halamay, Carrie Davis, Barbara Zito, Hilary McLeland-Wieser, Todd Baker

GREETERS

John Mertens, Mary Frederick

USHERS

Else Trygstad-Burke | Wayne Duncan, Jay Quartermann

OBLATION BEARERS

TBD

LAND ACKNOWLEDGMENT

Lynne Cobb

LECTORS

Bob Carter, Lara Shibata

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Christine Szabadi

SOUND BOARD

Michael Perera

LIVESTREAM

Timothy Shore

FLOWER MINISTRY

Eliza Davidson, Beatrix Roemheld-Hamm, Kathryn Schipper, Carlos Vargas

MUSICIANS

The Cathedral Choir
Canon Michael Kleinschmidt & John Stuntebeck, *conductors & organists*

1. My song is love un - known, my Sa - vior's love to me, love
 2. He came from his blest throne sal - va - tion to be - stow, but
 3. Some - times they strew his way, and his strong prais - es sing, re -
 4. Why, what hath my Lord done? What makes this rage and spite? He
 5. They rise, and needs will have my dear Lord made a - way; a
 6. In life no house, no home my Lord on earth might have; in
 7. Here might I stay and sing, no sto - ry so di - vine; ne -

to the love - less shown that they might love - ly be.
 men made strange, and none the longed - for Christ would know.
 sound - ing all the day ho - san - nas to their King.
 made the lame to run, he gave the blind their sight.
 mur - der - er they save, the Prince of Life they slay.
 death no friend - ly tomb but what a strang - er gave.
 ver was love, dear King! ne - ver was grief - like thine.

O who am I, that for my sake
 But O my friend, my friend in - deed,
 Then "Cru - ci - fy!" is all their breath,
 Sweet in - ju - ries! Yet they at these
 Yet stead - fast he to suf - fring goes,
 What may I say? Heav'n was his home;
 This is my friend, in whose sweet praise

my Lord should take frail flesh, and die?
 who at my need his life did spend.
 and for his death they thirst and cry.
 them - selves dis - please, and 'gainst him rise.
 that he his foes from thence might free.
 but mine the tomb where - in he lay.
 I all my days could glad - ly spend.



Choir alone 1. O Love of God, how strong and true, e - ter - nal and yet ev - er new;
All 2. O wide-em-brac-ing, won-drous Love, we read thee in the sky a - bove;
All 3. We read thee best in him who came to bear for us the cross of shame,
All 4. We read thy pow'r to bless and save e'en in the darkness of the grave;



1. un-com-prehended and unbought, be-yond all know-ledge and all thought.
2. we read thee in the earth be - low, in seas that swell and streams that flow.
3. sent by the Fa-ther from on high, our life to live, our death to die.
4. still more in re-sur-rec-tion light we read the full - ness of thy might.

O holy city, seen of John

The Hymnal 1982, #583

1 O ho - ly ci - ty, seen of John, where Christ, the Lamb, doth reign,
2 O shame to us who rest con - tent while lust and greed for gain
3 Give us, O God, the strength to build the ci - ty that hath stood
4 Al - rea - dy in the mind of God that ci - ty ris - eth fair:
with - in whose four - square walls shall come no night, nor need, nor pain,
in street and shop and ten - e - ment wring gold from hu - man pain,
too long a dream, whose laws are love, whose crown is ser - vant - hood,
lo, how its splen - dor chal - leng - es the souls that great - ly dare—
and where the tears are wiped from eyes that shall not weep a - gain!
and bit - ter lips in blind de - spair cry, "Christ hath died in vain!"
and where the sun that shin - eth is God's grace for hu - man good.
yea, bids us seize the whole of life and build its glo - ry there.

Words: Walter Russell Bowie (1892-1969), alt. From *Hymns of the Christian Life*. Edited by Milton S. Littlefield. Copyright © 1910 by Harper & Row, Publishers, Inc. Courtesy of the publishers. Music: *Morning Song*, melody att. Elkanah Kelsay Dare (1782-1826); harm. Thomas Foster (b. 1938).

- 1 O holy city, seen of John,
where Christ, the Lamb, doth reign,
within whose foursquare walls shall come
no night, nor need, nor pain,
and where the tears are wiped from eyes
that shall not weep again!
- 2 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!"
- 3 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.
- 4 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.

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