



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE THIRD SUNDAY AFTER PENTECOST:

PROPER 8C

June 29, 2025

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.

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.

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.

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.

ABOUT TODAY'S CHOIR

*We welcome back the **Seattle Choral Company** and their Artistic Director, Freddie Coleman. They will sing in the 11am Eucharist this Sunday, June 29, and again on Sunday, July 27. Founded in 1982 by Maestro Coleman, the Seattle Choral Company has, over the course of 43 years, become one of the region's most accomplished and respected choral organizations. They are an Artist-in-Residence choir at Saint Mark's. Within the past three years, SCC has become a notably powerful advocate for new choral music, and music composed by hitherto under-represented composers.*

*They will offer in this Sunday's 11am Eucharist the *Missa Brevis in B-Flat Major to Saint John of God* by Franz Joseph Haydn (1732-1809.) Also titled "Little Organ Mass," it was written at around 1775 for the order of the Barmherzige Brüder, also called Brothers of Mercy, in Eisenstadt, Hungarian Kingdom (now Austria), whose founder and patron saint was St. John of God. This religious order was committed to the care of the sick and dying. Haydn lived in Eisenstadt, working for the court of Nikolaus II, Prince Esterházy.*

*The Mass was written for the Order's modest monastery church that still stands in the grounds of the modern Eisenstadt hospital. Haydn played the organ in the first performance. Unlike many mass settings composed for concert performance, this *Missa Brevis* is for use in church. Haydn may have written it as thanks for kind treatment by the monks of the hospital.*

THE LITURGY OF THE WORD

The service usually begins with an organ prelude or other music designed to call us into worshipful presence.

PRELUDE *Jesus calls us o'er the tumult*

Emma Lou Diemer

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 518 *Christ is made the sure foundation ♦ The Hymnal 1982*

Westminster Abbey

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.**

One-in-a-bar; firmly

f

Glo-ry to God in the high-est, and peace to God's

mf

peo-ple on earth. Lord God, heav'n-ly King, al-might-y God and Fa-ther,

f

we wor-ship you, we give you thanks, we praise you for your glo-ry.

p

f

Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you take a-

f

way the sin of the world: have mer-cy on us; you are seat-ed at the right hand of the

f

Fa-ther: re-ceive our prayer. For you a-lone are the Ho-ly One, you a-

mf

lone are the Lord, you a-lone are the Most High, Je-sus Christ, with the

f cresc.

ff

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 8*

The Book of Common Prayer (1979), p. 230

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

ALmighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; 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 *1 Kings 19:15-16, 19-21*

THE LORD said to Elijah, “Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place.”

So he set out from there, and found Elisha son of Shaphat, who was plowing. There were twelve yoke of oxen ahead of him, and he was with the twelfth. Elijah passed by him and threw his mantle over him. He left the oxen, ran after Elijah, and said, “Let me kiss my father and my mother, and then I will follow you.” Then Elijah said to him, “Go back again; for what have I done to you?” He returned from following him, took the yoke of oxen, and slaughtered them; using the equipment from the oxen, he boiled their flesh, and gave it to the people, and they ate. Then he set out and followed Elijah, and became his servant.

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.

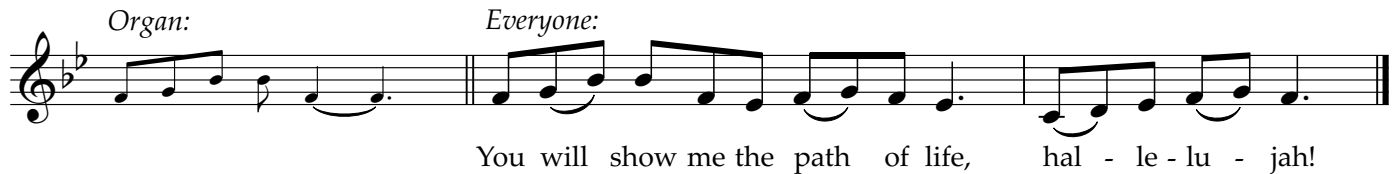
PSALM

Psalm 16 ♦ St. Helena Psalter

Plainsong, Tone VIII.1

The Cantor introduces the Antiphon, all repeating it.

The Cantor chants the verses, all repeating the Antiphon as indicated



Conserva me, Domine

PROTECT me, O God, for I take refuge in you; *
I have said to the Holy One, "You are my God,
my good above all other."

All my delight is upon the godly that are in the land, *
upon those who are noble among the people. **ANTIPHON**

But those who run after other gods *
shall have their troubles multiplied.

Their libations of blood I will not offer, *
nor take the names of their gods upon my lips. **ANTIPHON**

O God, you are my portion and my cup; *
it is you who uphold my lot.

My boundaries enclose a pleasant land; *
indeed, I have a goodly heritage. **ANTIPHON**

I will bless you, O God who gives me counsel; *
my heart teaches me, night after night.

I have set you always before me; *
because you are at my right hand I shall not fall. **ANTIPHON**

My heart, therefore, is glad and my spirit rejoices; *
my body also shall rest in hope.

For you will not abandon me to the grave, *
nor let your holy one see the Pit.

You will show me the path of life; *
in your presence there is fullness of joy,
and in your right hand are pleasures for evermore. **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

Galatians 5:1, 13-25

FOR FREEDOM Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, “You shall love your neighbor as yourself.” If, however, you bite and devour one another, take care that you are not consumed by one another.

Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.

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 513 *Like the murmur of the dove’s song ♦ The Hymnal 1982*

Bridegroom

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 *Luke 9:51-62*

Deacon The Holy Gospel of our Lord Jesus Christ according to Luke.
Assembly **Glory to you, Lord Christ.**

WHEN the days drew near for Jesus to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set toward Jerusalem. When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?" But he turned and rebuked them. Then they went on to another village.

As they were going along the road, someone said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, first let me go and bury my father." But Jesus said to him, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God." Another said, "I will follow you, Lord; but let me first say farewell to those at my home." Jesus said to him, "No one who puts a hand to the plow and looks back is fit for the kingdom 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 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

“Intercessions to the Three-in-One” from *Mystery Manifest* by Gail Ramshaw
 Adapted with permission

After each petition:

Intercessor Holy One, 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 worshipping 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**.



Kyrie eleison. Christe eleison. Kyrie eleison.

*Gloria in excelsis Deo et in terra pax
hominibus bonæ voluntatis.*

*Laudamus te, benedicimus te,
adoramus te, glorificamus te, gratias agimus tibi
propter magnam gloriam tuam.*

*Domine Deus, Rex cælestis,
Deus Pater omnipotens,
Domine Fili unigenite, Jesu Christe,*

*Domine Deus, Agnus Dei, Filius Patris,
qui tollis peccata mundi,
miserere nobis;
qui tollis peccata mundi,
suscipe deprecationem nostram;
qui sedes ad dexteram Patris,
miserere nobis.*

*Quoniam tu solus Sanctus,
tu solus Dominus,
tu solus Altissimus, Jesu Christe,
cum Sancto Spiritu:
in gloria Dei Patris. Amen.*

Lord, have mercy. Christ have mercy. Lord have mercy.

Glory be to God on high, and on earth peace
to people of good will.

We praise you, we bless you,
we worship you, we glorify you, we give thanks to you
for your great glory.

O Lord God, heavenly King,
God the Father Almighty,
O Lord, the only-begotten Son, Jesus Christ;

O Lord God, Lamb of God, Son of the Father,
who takes away the sins of the world:
have mercy upon us.
who takes away the sins of the world:
receive our prayer.
who sits at the right hand of God the Father:
have mercy upon us.

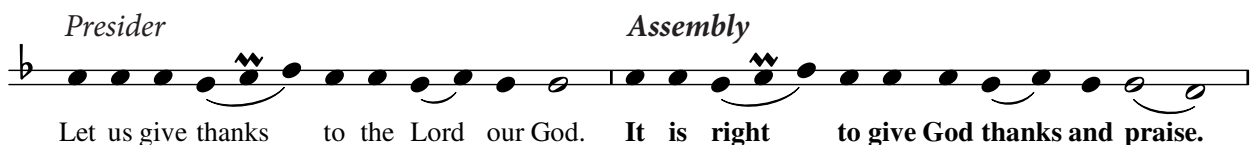
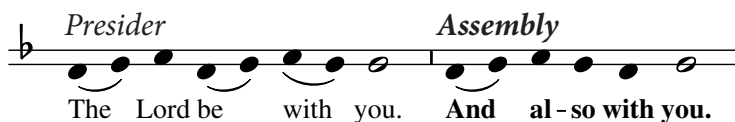
For you alone are Holy;
you alone are the Lord;
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

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 1*

Enriching Our Worship 1, p. 57



Presider It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

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

SANCTUS from *Missa Brevis in B-flat Major*

Haydn

*Sanctus, sanctus, sanctus,
Dominus Deus Sabaoth.
Pleni sunt cœli et terra gloria tua.
Hosanna in excelsis.*

Holy, holy, holy,
Lord God of hosts.
Heaven and earth are full of your glory
Hosanna in the highest.

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 Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, 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 poured out for you and for all 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.**

The first measure of the song is written on a five-line staff. It begins with a treble clef and a key signature of one flat (B-flat). The melody consists of three eighth notes: B-flat (first line), A (second line), and G (third line), all beamed together. The measure ends with a double bar line.

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.



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

Agnus Dei from Missa Brevis in B-flat Major

Haydn

*Agnus Dei, qui tollis peccata mundi,
miserere nobis. (× 2)*

Lamb of God, who takes away the sins of the world,
have mercy on us. (× 2)

*Agnus Dei, qui tollis peccata mundi,
dona nobis pacem.*

Lamb of God, who takes away the sins of the world,
grant us peace.

HYMN

Will you come and follow me?



1. "Will you come and fol - low me if I but call your name?
2. "Will you leave your-self be - hind if I but call your name?
5. Lord, your sum - mons ech - oes true when you but call my name.

Will you go where you don't know and nev - er be the same?
Will you care for cruel and kind and nev - er be the same?
Let me turn and fol - low you and nev - er be the same.

Will you let my love be shown, will you let my name be known,
Will you risk the hos - tile stare, should your life at - tract or scare?
In your com - pa - ny I'll go where your love and foot - steps show.

will you let my life be grown in you and you in me?"
Will you let me an - swer pray'r in you and you in me?"
Thus I'll move and live and grow in you and you in me.

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Music: *Kelvingrove*, traditional Scottish melody

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 550 *Jesus calls us; o'er the tumult ♦ The Hymnal 1982*

Restoration

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

VOLUNTARY *Allegro from Concerto in A minor*

Vivaldi / Bach

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven Thomason

PREACHER

The Rev. Canon Richard C. Weyls

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Adrienne Hubbard

EUCCHARISTIC MINISTERS

Erin Beary Andersen, The Rev. Mary Petty Anderson, Amy Gardner, The Rev. Canon Emily Griffin, TBD, Kevin Johnson

ALTAR GUILD

TBD

VERGERS

Erik Donner, Theresa Barker

ACOLYTES

Stacy Andersen, Russ Campbell, TBD, Kevin Johnson, Alexander Snow

GREETERS

Donna Way, Nathan Way

USHERS

TBD | Jay Quarterman, TBD

OBLATION BEARERS

The Heath-McCormick family

LAND ACKNOWLEDGMENT

TBD

LECTORS

Christine Szabadi, Carrie Kahler

INTERCESSOR

Deborah Person

SOUND BOARD

TBD

LIVESTREAM

David Wild

MUSICIANS

Gabriella Lutz, *cantor*;
The Seattle Choral Company, Freddie Colman, *Artistic Director*;
Canon Michael Kleinschmidt, *organist*

1 Christ is made the sure foun - da - tion, Christ the head — and cor - ner - stone,
 2 All that de - di - cat - ed ci - ty, dear - ly loved — of God on high,
 3 To this tem - ple, where we call thee, come, O Lord — of Hosts, to - day;
 4 Here vouch - safe to all thy ser - vants what they ask — of thee to gain;

chos - en of the Lord, and pre - cious, bind - ing all — the Church in one;
 in ex - ul - tant ju - bi - la - tion pours per - pe - tual me - lo - dy;
 with thy wont - ed lov - ing - kind - ness hear thy ser - vants as they pray,
 what they gain from thee, for ev - er with the bless - èd to re - tain,

ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.
 God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.
 and thy full - est be - ne - dic - tion shed with - in its walls al - way.
 and here - af - ter in thy glo - ry ev - er - more with thee to reign.

The Hymnal 1982 - #513 Like the murmur of the dove's song



1 Like the mur - mur of the dove's song, like the
 2 To the mem - bers of Christ's Bo - dy, to the
 3 With the heal - ing of di - vi - sion, with the



chal - lenge of her flight, like the vig - or of the
 branch - es of the Vine, to the Church in faith as -
 cease - less voice of prayer, with the power to love and



wind's rush, like the new flame's ea - ger
 sem - bled, to her midst as gift and
 wit - ness, with the peace be - yond com -



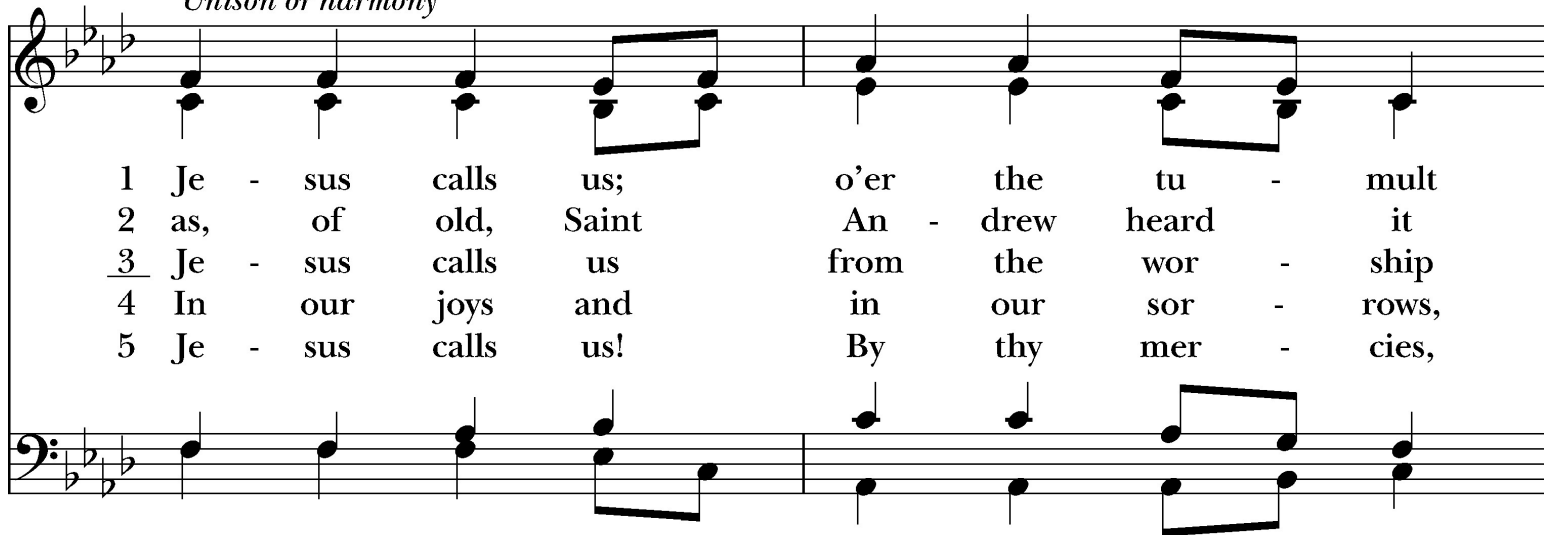
might: come, — Ho - ly Spi - rit, come.
 sign: come, — Ho - ly Spi - rit, come.
 pare: come, — Ho - ly Spi - rit, come.

Phrase 1 of each stanza may be sung by one group, with a contrasted group singing phrase 2, and all joining for the final phrase.

Words: Carl P. Daw, Jr. (b. 1944) Copyright ©1982, Carl P. Daw, Jr. Music: *Bridegroom*, Peter Cutts (b. 1937) Copyright ©1969, Hope Publishing Company. All rights reserved. Used with permission.

- 1 Like the murmur of the dove's song,
 like the challenge of her flight,
 like the vigor of the wind's rush,
 like the new flame's eager might:
 come, Holy Spirit, come.
- 2 To the members of Christ's Body,
 to the branches of the Vine,
 to the Church in faith assembled,
 to her midst as gift and sign:
 come, Holy Spirit, come.
- 3 With the healing of division,
 with the ceaseless voice of prayer,
 with the power to love and witness,
 with the peace beyond compare:

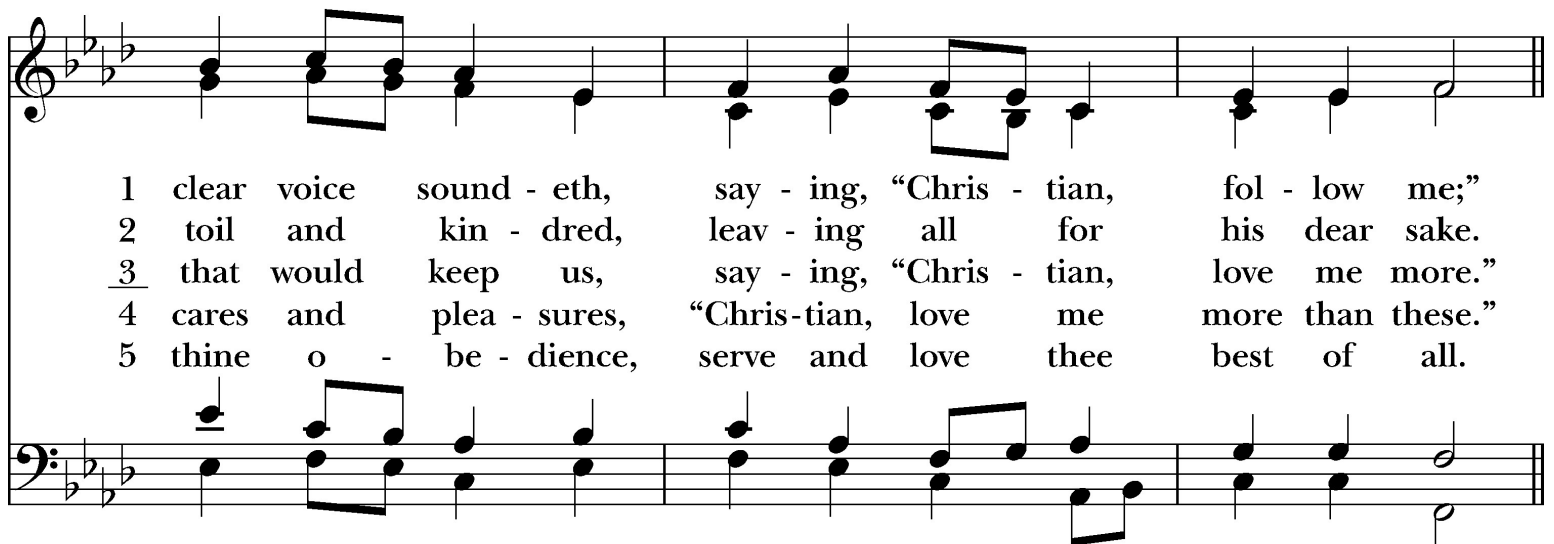
Unison or harmony



1 Je - sus calls us; o'er the tu - mult
2 as, of old, Saint An - drew heard it
3 Je - sus calls us from the wor - ship
4 In our joys and in our sor - rows,
5 Je - sus calls us! By thy mer - cies,



1 of our life's wild, rest - less sea, day by day his
2 by the Gal - i - le - an lake, turned from home and
3 of the vain world's gold - en store; from each i - dol
4 days of toil and hours of ease, still he calls, in
5 Sa - vior, make us hear thy call, give our hearts to



1 clear voice sound - eth, say - ing, "Chris - tian, fol - low me;"
2 toil and kin - dred, leav - ing all for his dear sake.
3 that would keep us, say - ing, "Chris - tian, love me more."
4 cares and plea - sures, "Chris - tian, love me more than these."
5 thine o - be - dience, serve and love thee best of all.