



SAINT MARK'S  
EPISCOPAL CATHEDRAL

# THE HOLY EUCHARIST

THE ELEVENTH SUNDAY AFTER PENTECOST

August 25, 2019

9:00 AM





SAINT MARK'S  
EPISCOPAL CATHEDRAL

*Newcomers and visitors, the community of Saint Mark's welcomes you. We hope that you will feel at home in this place and in this liturgy. Ushers are available during the liturgy as well as greeters and clergy following, should you have any questions or concerns. Mothers are most welcome to breastfeed their infants during the service. Children of any age are always welcome at Saint Mark's liturgies. In addition, child care during services is available in the Child Care Center, located in the west end of the cathedral building. You may reach the Child Care Center through the southwest doors of the nave, or by taking the elevator to the 5<sup>th</sup> floor. Ushers will guide you.*

*During the summer, both the 9 and 11 a.m. liturgies will employ a Eucharistic Prayer and other liturgical elements from Enriching Our Worship 1, a collection of supplementary liturgical texts approved by the General Convention of the Episcopal Church in 1997, as well as additional texts approved in 2018. These texts employ more inclusive/expansive language, moving away from exclusively masculine terminology for the Divine, while remaining grounded in Holy Scripture and liturgical tradition. The Eucharistic Prayer which we will use (EOW Prayer 3) is notable for its invocation of Christ as the personification of Divine Wisdom, referencing passages from the Book of Job and the Wisdom of Solomon, as well as early Christian writers such as Origen and Augustine of Hippo.*

*Out of respect for the liturgy we are about to celebrate, please turn off all cell phones and audible devices. Please, no photography during the liturgy.*

The Reverend Canon Nancy Ross, Canon for Cathedral Relations, *Presider*

The Reverend Emily Austin, Deacon, *Preacher*

# THE GATHERING

*A bell tolling a few minutes before the hour bids all to keep silence for prayer and preparation.*

*As the opening hymn is introduced, all rise as able.*

**HYMN 493** *O for a thousand tongues to sing* ♦ *The Hymnal 1982 #493*  
stanzas 1, 2, 5 & 6

TUNE: *Azmon*

## OPENING ACCLAMATION

*Presider* Blessed be God: most holy, glorious, and undivided Trinity.

*Assembly* And blessed be God's reign, now and forever. Amen.

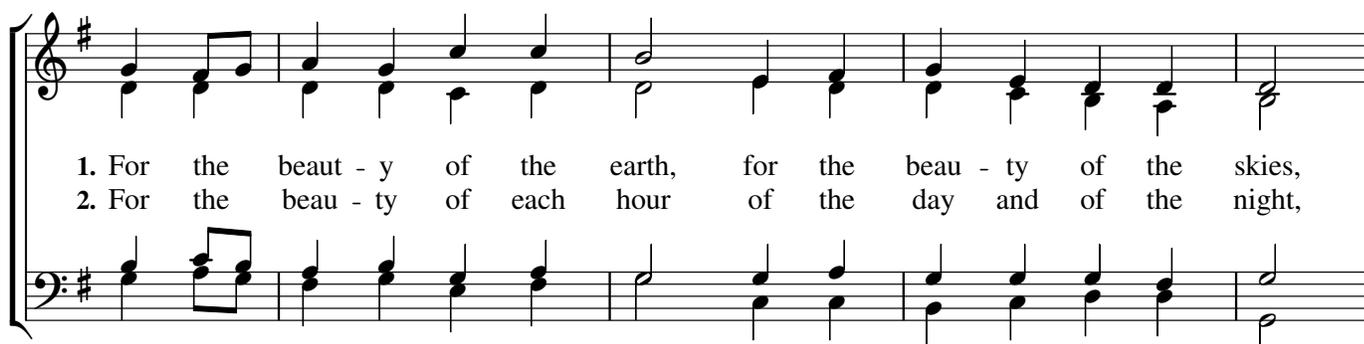
## COLLECT FOR PURITY

*Presider* Almighty 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.

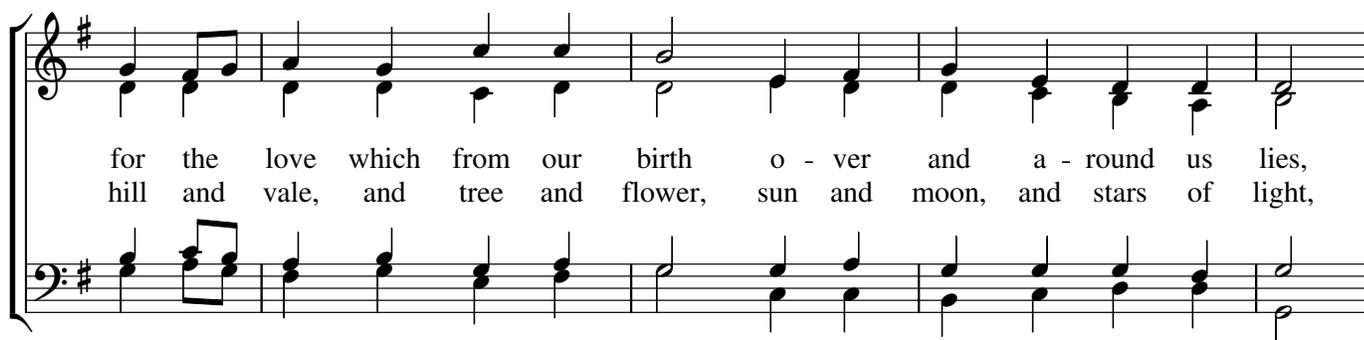
*All* Amen.

## SONG OF PRAISE *For the beauty of the Earth*

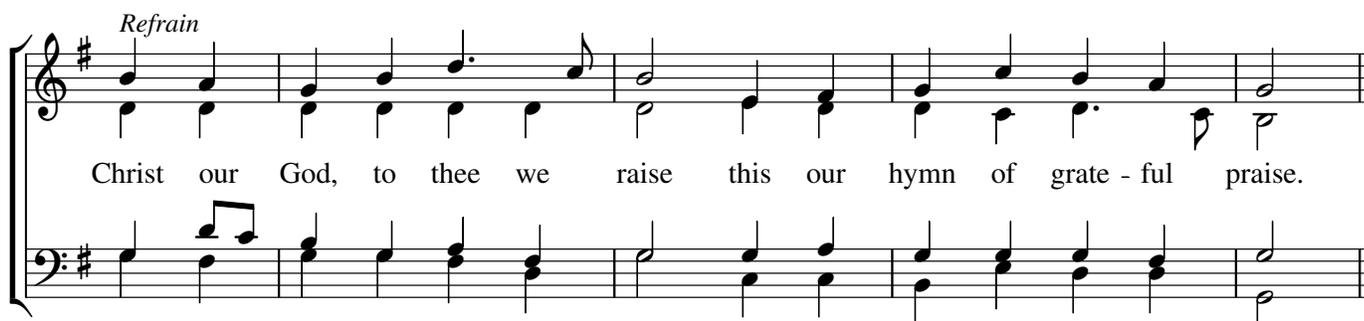
TUNE: *Dix*



1. For the beau - ty of the earth, for the beau - ty of the skies,  
2. For the beau - ty of each hour of the day and of the night,



for the love which from our birth o - ver and a - round us lies,  
hill and vale, and tree and flower, sun and moon, and stars of light,



*Refrain*  
Christ our God, to thee we raise this our hymn of grate - ful praise.

MUSIC: *The Hymnal 1982 #288*, WORDS: *The Hymnal 1982 #416*; public domain.

**COLLECT OF THE DAY**

Proper 16

*Presider* God be with you.

*Assembly* **And also with you.**

*Presider* Let us pray.

**G**RANT, 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 LITURGY OF THE WORD

**READING** *Isaiah 58:9b-14*

If you remove the yoke from among you,  
the pointing of the finger, the speaking of evil,

if you offer your food to the hungry  
and satisfy the needs of the afflicted,

then your light shall rise in the darkness  
and your gloom be like the noonday.

The LORD will guide you continually,  
and satisfy your needs in parched places,  
and make your bones strong;

and you shall be like a watered garden,  
like a spring of water,  
whose waters never fail.

Your ancient ruins shall be rebuilt;  
you shall raise up the foundations of many generations;

you shall be called the repairer of the breach,  
the restorer of streets to live in.

If you refrain from trampling the sabbath,  
from pursuing your own interests on my holy day;

if you call the sabbath a delight  
and the holy day of the LORD honorable;

if you honor it, not going your own ways,  
serving your own interests, or pursuing your own affairs;

then you shall take delight in the LORD,  
and I will make you ride upon the heights of the earth;

I will feed you with the heritage of your ancestor Jacob,  
for the mouth of the LORD has spoken.

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

*Assembly* **Thanks be to God.**

The Cantor introduces the antiphon, all repeat it.

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



Bless the Ho-ly One, O my soul, and for-get not all the gifts of God.

*Benedic, anima mea*

**B**LESS the Holy One, O my soul, \*  
and all that is within me, bless God's holy Name. **ANTIPHON**

- 3 O God, you forgive all our sins \*  
and you heal all our infirmities;
- 4 You redeem our life from the grave \*  
and crown us with mercy and loving-kindness;
- 5 You satisfy us with good things, \*  
and our youth is renewed like an eagle's. **ANTIPHON**
- 6 O God, you execute righteousness \*  
and judgment for all who are oppressed.
- 7 You made your ways known to Moses \*  
and your works to the children of Israel.
- 8 You are full of compassion and mercy, \*  
slow to anger and of great kindness. **ANTIPHON**

## READING

*Hebrews 12:18–29*

**Y**OU have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, "If even an animal touches the mountain, it shall be stoned to death." Indeed, so terrifying was the sight that Moses said, "I tremble with fear.") But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven." This phrase, "Yet once more," indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

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

**Assembly** **Thanks be to God.**

After a brief silence the Presider stands; all rise as able for the proclamation of the Gospel.

## GOSPEL PROCESSION

Children are invited to join the Gospel Procession, and gather around as the Gospel is proclaimed.  
Children's Chapel is on hiatus for the summer; it will resume in September.

## GOSPEL ACCLAMATION

Plainsong Tone I.2

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



℣. Show me your ways, O Lord; lead me in your truth and teach me.

## THE HOLY GOSPEL Luke 13:10-17

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

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

**N**ow Jesus was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, "Woman, you are set free from your ailment." When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, "There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day." But the Lord answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?" When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

*Deacon* The Gospel of the Lord.

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

## SERMON

The Reverend Emily Austin



*All rise as able.*

## THE NICENE CREED

*Authorized for use by the 1997 General Convention*

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,  
was incarnate of the Holy Spirit  
and the Virgin Mary  
and became truly human.

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,  
who with the Father and the Son is worshiped and glorified,  
who 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.

## PRAYERS OF THE ASSEMBLY

*After each petition:*

*Intercessor* Creator God;

*Assembly* Awaken us to your presence and love.

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

## CONFESSION

*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 PEACE

*Presider* The peace of Christ be always with you.

*Assembly* And also with you.

*All greet one another in the name of Christ.*

# THE LITURGY OF THE TABLE

## OFFERTORY

An offering of money is received. Everyone worshipping this morning is invited to make an offering as an expression of gratitude for God's generosity. Many support Saint Mark's through pledged offerings and other gifts made by credit card, via mail, or using the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). Together our gifts make possible this community of welcome, reconciliation, and service.



## VOLUNTARY *Organ Improvisation*

All rise as able.

## THE GREAT THANKSGIVING

*Eucharistic Prayer 3, Enriching Our Worship*

*Presider* God be with you.

*Assembly* **And also with you.**

*Presider* Lift up your hearts.

*Assembly* **We lift them to the Lord.**

*Presider* Let us give thanks to the Lord our God.

*Assembly* **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:

## SANCTUS & BENEDICTUS *A Simple Missa Brevis*

Peter R. Hallock (1924–2014)

*Organ:* *Everyone:*

Ho - ly, ho - ly, ho - ly Lord God of hosts.  
Hea-ven 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 our God. — Ho - san - na in the high - est.

*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.

*Presider* 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.

**All** Blessed are you now and for ever. AMEN.

**THE LORD'S PRAYER**

Ambrosian Chant

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 tri-al, 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.

*The Hymnal 1982 #8-148, © 1971 Mason Martens*

*In silence, the Presider breaks the consecrated bread.*

**FRACTION ANTHEM** *The disciples knew the Lord Jesus*

Plainsong Mode 6

*The Cantor introduces the antiphon, all repeat it. The Cantor sings the verses, all repeating the antiphon as indicated.*

The dis - ci - ples\_\_ knew the Lord Je - sus in the break - ing\_\_ of the bread.

Y. The bread which we break, alleluia, is the communion of the body of Christ. **ANTIPHON**

Y. One body are we, alleluia, for though many we share one bread. **ANTIPHON**

*The Hymnal 1982 #8-167, © 1971 Mason Martens*

## INVITATION TO COMMUNION

*Presider* The gifts of God for the people of God.

*All seeking God are welcome at Christ's Table.*

*Communion is distributed at standing stations at the head of each aisle. If you need communion brought to your seat, please let an usher know. Rice wafers for those who do not eat wheat are available at the Presider's communion station at the center aisle.*

- ◆ *You are welcome to stand or kneel to receive communion.*
- ◆ *Hold out your hand to receive the bread and then eat. Guide the chalice of wine to your mouth and then drink.*
- ◆ *Or you may leave the bread in your hand for the chalice bearer to dip in the wine and feed you.*
- ◆ *To receive a blessing instead of communion, simply cross your arms over your chest.*

## COMMUNION VOLUNTARY *Organ Improvisation*

**HYMN 315** *Thou, who at thy first Eucharist didst pray* ◆ *The Hymnal 1982 #315*

TUNE: *Song 1*



*All rise 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.

## PRAYER AFTER COMMUNION

*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.

