



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SIXTEENTH SUNDAY AFTER PENTECOST

September 12, 2021 ♦ 11:00 AM

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, and whether you are joining in the nave or via the livestream, you are welcome here!

Per the governor's current requirement, all are asked to wear masks during the service (except when leading worship).

Sings in the nave indicate the distanced and undistanced sections. Ushers are available during the liturgy should you have any

questions or concerns, or if you need a hearing assist device.

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

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

A brief organ voluntary offered a few minutes before the hour invites all into quiet prayer and preparation.

PRELUDE Variations from Organ Concerto Set 1, Op. 4, No. 1

G.F. Handel (1685–1759)

LAND ACKNOWLEDGMENT

Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of the Duwamish Tribe.

THE ENTRANCE RITE

All stand, as able.

HYMN 408 Sing praise to God ♦ The Hymnal 1982 #408

TUNE: Mit Freuden zart



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.)

OPENING ACCLAMATION

The Book of Common Prayer, p. 355

Blessed be God: Father, Son, and Holy Spirit. **And blessed be God's kingdom, now and for ever. Amen.**

COLLECT FOR PURITY

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. **Amen.**

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 Hymnal 1982 #8-236; ©1985 Oxford University Press

COLLECT OF THE DAY *Proper 19*

The Book of Common Prayer, p. 233

The Lord be with you. **And also with you.** Let us pray.

O GOD, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated for the readings.

THE LITURGY OF THE WORD

READING *Proverbs 1:20-33*

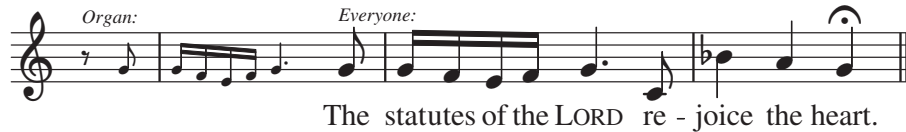
WISDOM cries out in the street; in the squares she raises her voice. At the busiest corner she cries out; at the entrance of the city gates she speaks: "How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge? Give heed to my reproof; I will pour out my thoughts to you; I will make my words known to you. Because I have called and you refused, have stretched out my hand and no one heeded, and because you have ignored all my counsel and would have none of my reproof, I also will laugh at your calamity; I will mock when panic strikes you, when panic strikes you like a storm, and your calamity comes like a whirlwind, when distress

and anguish come upon you. Then they will call upon me, but I will not answer; they will seek me diligently, but will not find me. Because they hated knowledge and did not choose the fear of the LORD, would have none of my counsel, and despised all my reproof, therefore they shall eat the fruit of their way and be sated with their own devices. For waywardness kills the simple, and the complacency of fools destroys them; but those who listen to me will be secure and will live at ease, without dread of disaster."

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

Thanks be to God.

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



Cæli enarrant

THE HEAVENS declare the glory of God, and the firmament shows his handiwork. One day tells its tale to another, and one night imparts knowledge to another. **ANTIPHON**

Although they have no words or language, and their voices are not heard, Their sound has gone out into all lands, and their message to the ends of the world. **ANTIPHON**

In the deep has he set a pavilion for the sun; it comes forth like a bridegroom out of his chamber; it rejoices like a champion to run its course. It goes forth from the uttermost edge of the heavens and runs about to the end of it again; nothing is hidden from its burning heat. **ANTIPHON**

The law of the LORD is perfect and revives the soul; the testimony of the LORD is sure and gives wisdom to the innocent. The statutes of the LORD are just and rejoice the heart; the commandment of the LORD is clear and gives light to the eyes. **ANTIPHON**

The fear of the LORD is clean and endures for ever; the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, more than much fine gold, sweeter far than honey, than honey in the comb. **ANTIPHON**

By them also is your servant enlightened, and in keeping them there is great reward. Who can tell how often he offends? cleanse me from my secret faults. **ANTIPHON**

Above all, keep your servant from presumptuous sins; let them not get dominion over me; then shall I be whole and sound, and innocent of a great offense. Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my strength and my redeemer. **ANTIPHON**

READING James 3:1–12

NOT MANY of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature,

and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue-- a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

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

Thanks be to God.

All stand, as able.

GOSPEL ACCLAMATION

Canon Michael Kleinschmidt (b. 1966)

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



Verse: Those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel will save it.

The Holy Gospel of our Lord Jesus Christ according to Mark. **Glory to you, Lord Christ.**

JESUS went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

The Gospel of the Lord. **Praise to you, Lord Christ.**

HOMILY

The Very Reverend Steven L. Thomason

All stand, as able.

THE NICENE CREED

The Book of Common Prayer, p. 358

We believe in one God, the Father, the Almighty, Maker of heaven and earth, of all that is, seen and unseen.

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 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

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.

PRAYERS OF THE PEOPLE *The Assembly speaks aloud the text in boldface.*

In gratitude for this community, especially for [...] and for all the blessings of this life, **we praise and exalt you for ever and ever.**

For the mission and ministry of the Church of God, **for all who serve the Gospel, and all who seek the Truth.**

For all who seek the outward signs and inward grace of your Holy Spirit, **for all who hunger and thirst for your presence.**

For those we greet comfortably and love readily, **for those we ignore, diminish, or exclude.**

For this community, city, nation, and world, **for all who labor for justice, equity, health, and wholeness.**

For the just and proper use of your creation, **for the will to choose the common good.**

For all who are sick, suffering, displaced or detained, **for all who heal, soothe, grant refuge and release.**

For those on our prayers list and those on our hearts, especially [...]; hear us, O God, **for your mercy is great.**

For [...] and for all the saints, **for eternal rest and peace.**

The Presider adds a concluding collect; all respond: Amen.

CONFESSION & ABSOLUTION

Let us confess our sins against God and our neighbor.

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

Most merciful God, **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 PEACE

The peace of the Lord be always with you. **And also with you.**

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



THE LITURGY OF THE TABLE

OFFERTORY

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

*Links to donate to Saint Mark’s online are located on the livestream page. Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right), or visit this link on your mobile device: <https://venmo.com/saintmarkscathedralseattle>. If Venmo asks you for a four-digit code, enter **2076**.*



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

ANTHEM

Draw us in the Spirit’s tether

WORDS: Percy Dearmer (1867–1936); MUSIC: Harold Friedell (1905–1958)

Draw us in the Spirit’s tether;
For when humbly, in thy name,
Two or three are met together,
Thou art in the midst of them:
Alleluya! Alleluya!
Touch we now thy garment’s hem.

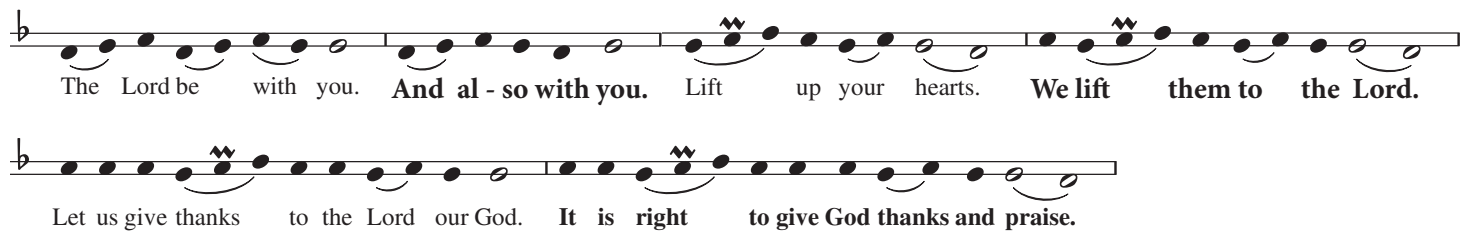
As the brethren used to gather
In the name of Christ to sup,
Then with thanks to God the Father
Break the bread and bless the cup.
Alleluya! Alleluya!
So knit thou our friendship up.

All our meals and all our living
Make as sacraments of thee,
That by caring, helping, giving,
We may true disciples be.
Alleluya! Alleluya!
We will serve thee faithfully.

All stand, as able.

THE GREAT THANKSGIVING Eucharistic Prayer A

The Book of Common Prayer, p. 361



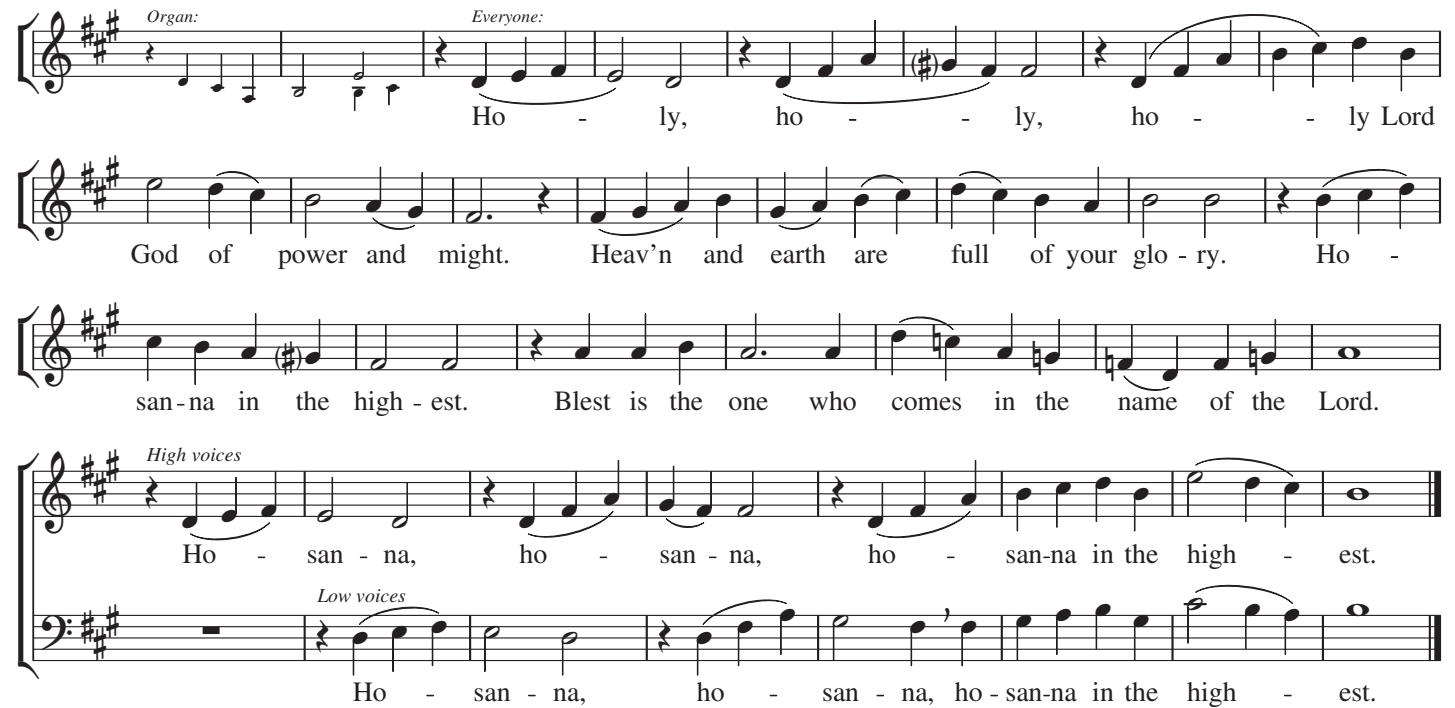
The Lord be with you. **And al - so with you.** Lift up your hearts. **We lift them to the Lord.**
 Let us give thanks to the Lord our God. **It is right to give God thanks and praise.**

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, 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:

SANCTUS & BENEDICTUS Mass in the Lydian Mode

Richard R. Webster (b. 1952)



Organ: Ho - ly, ho - ly, ho - ly Lord
Everyone: 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 - san - na in the high - est.
Low voices: Ho - san - na, ho - san - na, ho - san - na in the high - est.

Enriching Our Music #63; ©2001 Richard Webster

Holy and gracious Father: 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, the God and Father of all.

He 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, our Lord Jesus Christ 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 he 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:

**Christ has died. Christ is risen.
Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his 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 him. 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 kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.



A - MEN.

THE LORD'S PRAYER

Our Fa-ther in hea-ven, ha-lloed be your Name, your king-dom come, your will be done, on earth as in hea-ven.
 Give us to-day our dai-ly bread. For-give us our sins as we for-give those who sin a-against us. Save us from the time of tri-al,
 and de-li-ver us from e - vil. For the king-dom, the po-wer, and the glo-ry are yours, now and for ev - er. A - men.

The Hymnal 1982 #S-148; ©1971 Mason Martens; choir harmony by Mark Howe

THE BREAKING OF THE BREAD *We who are many*

Plainsong Mode 6

The cantor introduces the antiphon, all repeat it. The cantor sings the verse; all repeat the antiphon as indicated.

We who are— ma - ny are one bo - dy, — for we all — share in the one — bread.

Verse: Happy are they who come to the Supper of the Lamb. **ANTIPHON**

The Hymnal 1982 #S-167, ©1971 Mason Martens

INVITATION TO COMMUNION

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 is distributed by priests at standing stations at the head of three aisles. Before receiving the bread, please sanitize your hands. The priest will place the bread into your outstretched palm taking care not to touch your hand. Communion is currently being offered in one kind. The full grace of the sacrament is received with only the bread. If you prefer a gluten-free wafer, simply ask the priest for one at the time of Communion.

HYMN

Will you come and follow me? ♦ The Hymnal 1982 #408

TUNE: *Kelvingrove*

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.

WORDS: John L. Bell (b. 1949), © 1987 Iona Community, admin. G.I.A. Publications, Inc.; MUSIC: traditional Scottish melody



MINISTERS OF THE LITURGY

PRESIDER The Reverend Canon Doctor Marda Steedman Sanborn; **PREACHER** The Very Reverend Steven L. Thomason; **DEACON** The Reverend Earl Grout; **ASSISTING LAY MINISTER** Walter Stuteville; **ALTAR GUILD** James Davidson, Jenny Donner; **VERGERS** Nancy Cleminshaw, Paul Tonnes; **ACOLYTES** Erik Donner, Jenny Donner, Adam Oberstadt, Krista Olson, Rollin Salsbery; **LECTORS** Laurie Burdick, George Pro; **INTERCESSOR** Carolyn Woodward; **USHERS** Carolyn Woodward | Barbara Erickson, Jeff Sackett; **GREETER** Norva Osborn; **OBLATION BEARERS** Emily Meeks; **LAND ACKNOWLEDGMENT** Emily Meeks; **MUSICIANS** The Cathedral Choir, Canon Michael Kleinschmidt, *director*; Canon Michael Kleinschmidt & John Stuntebeck, *organists*; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown

Music and texts under copyright are reprinted by permission under OneLicense.net #A-706820