



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

## THE SEVENTEENTH SUNDAY AFTER PENTECOST

September 19, 2021 ♦ 9:00 AM

*Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here!*

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

*Signs 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](http://saintmarks.org/newcomers) or simply contact one of the clergy. Grace and peace to you!*

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

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

**PRELUDE** Prelude on *Lobe den Herren*, BWV 650  
[Tune of Hymn 390, Praise to the Lord, the Almighty]

J.S. Bach (1685–1750)

### 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 390** *Praise to the Lord, the Almighty* ♦ *The Hymnal 1982 #390*

TUNE: *Lobe den Herren*

### OPENING ACCLAMATION

*Enriching Our Worship 1, p. 50*

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

### COLLECT FOR PURITY

*The Book of Common Prayer, p. 355*

**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. **Amen.**



1. Glo-ry to you,\_\_\_ Lord God of our fa-ters;\_ 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 #S-236; ©1985 Oxford University Press*

**COLLECT OF THE DAY** *Proper 20*

*The Book of Common Prayer, p. 234*

God be with you. **And also with you.** Let us pray.

**G**RANT us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

*Please be seated for the readings.*



# THE LITURGY OF THE WORD

## READING *Proverbs 31:10–31*

**A** CAPABLE wife who can find? She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good, and not harm, all the days of her life. She seeks wool and flax, and works with willing hands. She is like the ships of the merchant, she brings her food from far away. She rises while it is still night and provides food for her household and tasks for her servant-girls. She considers a field and buys it; with the fruit of her hands she plants a vineyard. She girds herself with strength, and makes her arms strong. She perceives that her merchandise is profitable. Her lamp does not go out at night. She puts her hands to the distaff, and her hands hold the spindle. She opens her hand to the poor, and reaches out her hands to the needy. She is not afraid for her household when it snows, for all her household are clothed in crimson. She makes herself coverings; her clothing is fine linen and purple. Her husband is known

in the city gates, taking his seat among the elders of the land. She makes linen garments and sells them; she supplies the merchant with sashes. Strength and dignity are her clothing, and she laughs at the time to come. She opens her mouth with wisdom, and the teaching of kindness is on her tongue. She looks well to the ways of her household, and does not eat the bread of idleness. Her children rise up and call her happy; her husband too, and he praises her: “Many women have done excellently, but you surpass them all.” Charm is deceitful, and beauty is vain, but a woman who fears the LORD is to be praised. Give her a share in the fruit of her hands, and let her works praise her in the city gates.

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

**Thanks be to God.**

## PSALM *Psalm 1*

Plainsong 5.1

*The organist will play through the chant once, then all chant the Psalm together, remaining seated.*



*Beatus vir qui non abiit*

**H**APPY are they who have not walked in the counsel of the wicked, nor lingered in the way of sinners, nor sat in the seats of the scornful! Their delight is in the law of the Lord, and they meditate on his law day and night. **ANTIPHON**

They are like trees planted by streams of water, bearing fruit in due season, with leaves that do not wither; everything they do shall prosper. It is not so with the wicked; they are like chaff which the wind blows away. **ANTIPHON**

Therefore the wicked shall not stand upright when judgment comes, nor the sinner in the council of the righteous. For the Lord knows the way of the righteous, but the way of the wicked is doomed. **ANTIPHON**

## READING *James 3:13–4:3, 7–8a*

**W**HO is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace.

Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit mur-

der. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures.

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.

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

**Thanks be to God.**

All stand, as able.

**GOSPEL ACCLAMATION**

South African, arr. Gobingca George Mxadana (b. 1948)

All sing the alleluias, in four-part harmony as able. The cantor chants the verse below, then all repeat the alleluias.

Organ

Everyone, in harmony ad lib.

Al - le - lu - ia, al - le - lu - ia. Al - le - lu - ia, al - le - lu - ia. Al - le - lu - ia, al - le - lu - ia.

ia, al - le - lu - ia. Al - le - lu - ia, al - le - lu - ia. Al - le - lu - ia, al - le - lu - ia.

Verse: Christ suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God.

**THE HOLY GOSPEL** Mark 9:30-37

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

**J**ESUS and his disciples passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, "The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again." But they did not understand what he was saying and were afraid to ask him.

Then they came to Capernaum; and when he was in the house he asked them, "What were you arguing about on the way?" But they were silent, for on the way they had argued with one another who

was the greatest. He sat down, called the twelve, and said to them, "Whoever wants to be first must be last of all and servant of all." Then he took a little child and put it among them; and taking it in his arms, he said to them, "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me."

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

**HOMILY**

The Reverend Canon Doctor Marda Steedman Sanborn

*All stand, as able.*

## THE NICENE CREED

**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**

*Authorized for use by the 1997 General Convention*

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

In peace, we pray to you, O God:

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

For those who have died, especially [...] and for all the saints, **for eternal rest and peace.**

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

## CONFESSION & ABSOLUTION

*Enriching Our Worship 1, p. 56*

Let us confess our sins to God.

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

God of all mercy, **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

The peace of Christ 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](https://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 *These three are the treasures*

WORDS & MUSIC: Rev. Colin Hodgetts (b. 1940)  
based on the writings of Lao Tsu [老子] (6<sup>th</sup> century B.C.)

These three are the treasures to strive for and prize:  
be gentle, live simply and have the humility  
to shy from the struggle to put one's self first,  
these are the pearls.

If mercy's abandoned by those who'd be brave,  
economy squandered by those who'd be generous,  
humility slighted by those who would lead,  
this is sure death.

Be gentle and you can afford to be bold,  
be frugal and so have enough to be liberal,  
be humble and thus be a leader of all,  
this is the way.

Through gentleness those who attack win the fight,  
and those who defend have their safety in gentleness;  
this gentleness rests in the children of God,  
this is their sign.

*All stand, as able.*

## THE GREAT THANKSGIVING *Eucharistic Prayer 2*

*Enriching Our Worship 1, p. 60*

God be with you. **And also 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.**

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet,

as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

## SANCTUS & BENEDICTUS

Richard Proulx (1937-2010)

Ho-ly, ho-ly, ho - ly Lord, God of po-wer and might, heav'n\_ and earth\_ are full\_ of your glo-ry. Ho - san - na in the high-est. Ho - san-na in the high-est. Blessed is the one who comes in the name of the Lord. Ho - san - na in the high-est. Ho - san-na in the high-est.

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, 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. Again, he gave thanks to you, 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."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with Mary, Mark, all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

AMEN.

### 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*

### THE BREAKING OF THE BREAD *Be known to us Lord Jesus*

Gary James (b. 1957)

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

Be known to us Lord Je-sus, in the breaking of the bread.

*Verse:* The bread which we break, alleluia, is the communion of the body of Christ. **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 482** *Lord of all hopefulness* ♦ *The Hymnal 1982 #482*

TUNE: *Slane*

*All stand, as able.*

**SENDING OF EUCHARISTIC VISITORS**

*On some Sundays, ministers take Holy Communion to sick or housebound members of the community.*

One body are we. **For though many, we share one bread and one cup.**

Go in peace, bearing holy gifts for holy people.

**POSTCOMMUNION PRAYER**

*Enriching Our Worship 1, p. 69*

God of abundance, **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 480** *When Jesus left his Father's throne* ♦ *The Hymnal 1982 #443*

TUNE: *Kingsfold*

**DISMISSAL** *The Deacon dismisses the Assembly. The Assembly responds: Thanks be to God.*

**VOLUNTARY** *Fugue in C, BuxWV 174*

Dieterich Buxtehude (1637-1707)

## MINISTERS OF THE LITURGY

**PRESIDER** The Reverend Edie Weller; **PREACHER** The Reverend Canon Doctor Marda Steedman Sanborn; **ASSISTING CLERGY** The Very Reverend Steven L. Thomason; **DEACON** The Reverend Emily Austin; **ASSISTING LAY MINISTER** Susan Nicoll; **ALTAR GUILD** Sue Tait; **CRUCIFER** Ray Miller; **LECTORS** Maris Olsen; Kristen Austin; **INTERCESSOR** Pamela Bradburn; **USHERS** Preston Tucker; Dave Harms; **OBLATION BEARER** Marjorie Ringness; **LAND ACKNOWLEDGMENT** Marjorie Ringness; **MUSICIANS** Saint Mark's Singers, Canon Michael Kleinschmidt, *cantor & director*; Canon Michael Kleinschmidt & John Stuntebeck, *organists*; **SOUND BOARD** Michael Perera