



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE TWENTIETH SUNDAY AFTER PENTECOST

October 10, 2021 ♦ 9:00 AM

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.

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 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 Prelude on *Slane*
[tune of Hymn #482, "Be thou my vision"]

Gerre Hancock (1934–2012)

LAND ACKNOWLEDGMENT

THE ENTRANCE RITE

All stand, as able.

HYMN 684 *O for a closer walk with God* (stanzas 1, 4, & 5) ♦ *The Hymnal 1982*

TUNE: *Caithness*

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

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.**

SONG OF PRAISE ♦ *sung by all*

John Rutter (b. 1945)

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. Glory to you — in the splendor of your tem-ple; — on the throne of your ma-jesty, glory 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 23*

The Book of Common Prayer, p. 234

God be with you.

And also with you.

Let us pray.

LORD, we pray that your grace may always precede and follow us, that we may continually be given to good works; 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 *Job 23:1-9, 16-17*

JOB said, "Today also my complaint is bitter; his hand is heavy despite my groaning. Oh, that I knew where I might find him, that I might come even to his dwelling! I would lay my case before him, and fill my mouth with arguments. I would learn what he would answer me, and understand what he would say to me. Would he contend with me in the greatness of his power? No; but he would give heed to me. There an upright person could reason with him, and I should be acquitted forever by my judge. "If I go

forward, he is not there; or backward, I cannot perceive him; on the left he hides, and I cannot behold him; I turn to the right, but I cannot see him. God has made my heart faint; the Almighty has terrified me; If only I could vanish in darkness, and thick darkness would cover my face!"

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

Thanks be to God.

PSALM *Psalms 22:1-15*

Simplified Anglican Chant

The organ will play through the chant once, then all chant the Psalm, remaining seated.



Deus, Deus meus

MY GOD, my God, why have you for- / saken me? *
and are so far from my cry
and from the words of my dis- / tress?
O my God, I cry in the daytime, but you do not / answer; *
by night as well, but I find no / rest.

Yet you are the / Holy One, *
enthroned upon the praises of / Israel.
Our forefathers put their trust in / you; *
they trusted, and you de- / livered them.

They cried out to you and were de- / livered; *
they trusted in you and were not put to / shame.
But as for me, I am a worm and no / man, *
scorned by all and despised by the / people.

All who see me laugh me to / scorn; *
they curl their lips and wag their heads, / saying,
"He trusted in the Lord; let him de- / liver him; *
let him rescue him, if he de- / lights in him."

Yet you are he who took me out of the / womb, *
and kept me safe upon my mother's / breast.
I have been entrusted to you ever since I was / born; *
you were my God when I was still in my mother's / womb.

Be not far from me, for trouble is / near, *
and there is none to / help.
Many young bulls en- / circle me; *
strong bulls of Bashan sur- / round me.

They open wide their / jaws at me, *
like a ravening and a roaring / lion.
I am poured out like water;
all my bones are out of / joint; *
my heart within my breast is melting / wax.

Repeat 2nd half of chant:

My mouth is dried out like a pot-sherd;
my tongue sticks to the roof of my / mouth; *
and you have laid me in the dust of the / grave.

The Hymnal 1982 #s-408; ©1978, James Frazier

READING *Hebrews 4:12-16*

THE WORD of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart. And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confes-

sion. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

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

Verse: Blessed are the poor in spirit, for theirs is the kingdom of heaven.

THE HOLY GOSPEL *Mark 10:17-31*

The Holy Gospel of our Lord Jesus Christ according to Mark.

Glory to you, Lord Christ.

AS JESUS was setting out on a journey, a man ran up and knelt before him, and asked him, “Good Teacher, what must I do to inherit eternal life?” Jesus said to him, “Why do you call me good? No one is good but God alone. You know the commandments: ‘You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.’” He said to him, “Teacher, I have kept all these since my youth.” Jesus, looking at him, loved him and said, “You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.” When he heard this, he was shocked and went away grieving, for he had many possessions.

Then Jesus looked around and said to his disciples, “How hard it will be for those who have wealth to enter the kingdom of God!” And the disciples were perplexed at these words. But Jesus said

to them again, “Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” They were greatly astounded and said to one another, “Then who can be saved?” Jesus looked at them and said, “For mortals it is impossible, but not for God; for God all things are possible.”

Peter began to say to him, “Look, we have left everything and followed you.” Jesus said, “Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields with persecutions—and in the age to come eternal life. But many who are first will be last, and the last will be first.”

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

HOMILY

The Reverend Emily Austin

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.

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

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.**

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, 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 *Be thou my vision*

WORDS: Rob tú mo boile, Irish (c. 700);
trans. Eleanor H. Hull (1860–1935)

versified by Mary Elizabeth Byrne (1880–1931)

MUSIC: *Slane*, Irish ballad melody, arr. Carlton Young (b. 1926)

Be thou my vision, O Lord of my heart;
naught be all else to me, save that thou art—
thou my best thought by day or by night,
waking or sleeping thy presence my light.

Be thou my wisdom and thou my true word;
I ever with thee and thou with me, Lord;
thou my great Father and I thy true son;
O thou in me dwelling, and I with thee one.

High King of heaven, my victory won,
may I reach heaven's joys, O bright heaven's sun!
Heart of my own heart, what ever befall,
O still be my vision, thou ruler of all.

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-llo-wed 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-gainst 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 #8-148; ©1971 Mason Martens

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

Gary James (b. 1957)

The choir introduces the antiphon, all repeat it. The choir 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 #8-167, ©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.

ANTHEM*A Prayer of St. Richard of Chichester*

WORDS: trans. Rev. George R. Bullock-Webster (1858–1934)

MUSIC: L.J. White (1910–1970)

O holy Jesus,
 most merciful redeemer,
 friend and brother—
 may I know thee more clearly,
 love thee more dearly,
 and follow thee more nearly.
 Amen.

*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 707***Take my life and let it be consecrated ♦ The Hymnal 1982*TUNE: *Hollingside***DISMISSAL***The Deacon dismisses the Assembly. The Assembly responds: Thanks be to God.***VOLUNTARY***Lobe den Herren*

J.G. Walther (1684–1748)

[tune of Hymn #390, "Praise to the Lord, the Almighty"]



MINISTERS OF THE LITURGY

PRESIDER The Very Reverend Steven L. Thomason; **PREACHER** The Reverend Emily Austin; **ASSISTING CLERGY** The Reverend Canon Doctor Marda Steedman Sanborn, The Reverend Mark Miller; **DEACON** The Reverend Earl Grout; **ASSISTING LAY MINISTER** Lynne Markova; **ALTAR GUILD** Natalie Willis; **CRUCIFER** TBD; **LECTORS** David Thompson, Sue Tait; **INTERCESSOR** Pamela Bradburn; **USHERS** Tom Hayton, Hilary Mayhan; **OBULATION BEARERS** TBD; **LAND ACKNOWLEDGMENT** Peter McClung; **MUSICIANS** The Schola of Saint Mark's Choir School, Saint Mark's Singers; **SOUND BOARD** Michael Perera

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