



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE EIGHTH SUNDAY AFTER PENTECOST: PROPER 13C

July 31, 2022 ♦ 11:00 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, and whether you are joining in the nave or via the livestream, you are welcome here!*

*Signs in the nave indicate the distanced and undistanced sections. Please note that masks are currently required for all. Masks are available if needed (please ask an usher).*

*Ushers are available during the liturgy should you have any questions or concerns, or if you need a hearing assist device. All-gender restrooms are available on the 5th floor of Cathedral House, accessible via the elevator or southwest stairwell. Ushers can direct you.*

*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**.*

*A brief organ voluntary offered a few minutes before the hour bids all to keep silence for prayer and preparation.*

**PRELUDE** *Reçit de Chromhorne (Aria for the Chromhorne Stop of the organ) François Couperin (1668–1733)*  
from Mass for the Convents

## LAND ACKNOWLEDGMENT

## THE ENTRANCE RITE

*All stand, as able.*

**HYMN 665** *All my hope on God is founded ♦ The Hymnal 1982*

**TUNE: Michael**



1. All my hope on God is found - ed; he doth still my trust re - new, me through  
2. Mor - tal pride and earth - ly glo - ry, sword and crown be - tray our trust; though with  
3. God's great good-ness e'er en - dur - eth, deep his wis - dom pass - ing thought: splen - dor,  
4. Dai - ly doth the al - might - y Giv - er boun - teous gifts on us be - stow; his de -  
5. Still from earth to God e - ter - nal sac - ri - fice of praise be done, high a -

change and chance he guid - eth, on - ly good and on - ly true. God un -  
 care and toil we build them, tower and tem - ple fall to dust. But God's  
 light, and life at - tend him, beau - ty spring - eth out of nought. Ev - er -  
 sire our soul de - light - eth, plea - sure leads us where we go. Love doth  
 bove all prais - es prais - ing for the gift of Christ, his Son. Christ doth

known, he a - lone calls my heart to be his own.  
 power, hour by hour, is my tem - ple and my tower.  
 more from his store new - born worlds rise and a - dore.  
 stand at his hand; joy doth wait on his com - mand.  
 call one and all: ye who fol - low shall not fall.

**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**

**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.**

**KYRIE**

*Kyrie eleison from Missa brevis ♦ sung in Latin by the choir*

Becky McGlade (b. 1974)

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

**COLLECT OF THE DAY** *The eighth Sunday after Pentecost: Proper 13C*

*The Book of Common Prayer, p. 232*

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

**L**ET your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; 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** *Hosea 11:1-11*

**W**HEN Israel was a child, I loved him, and out of Egypt I called my son. The more I called them, the more they went from me; they kept sacrificing to the Baals, and offering incense to idols. Yet it was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them. I led them with cords of human kindness, with bands of love. I was to them like those who lift infants to their cheeks. I bent down to them and fed them. They shall return to the land of Egypt, and Assyria shall be their king, because they have refused to return to me. The sword rages in their cities, it consumes their oracle-priests, and devours because of their schemes. My people are bent on turning away from me. To the Most High they call, but he does not raise them up at all. How can I give you up, Ephraim? How can I hand you

over, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart recoils within me; my compassion grows warm and tender. I will not execute my fierce anger; I will not again destroy Ephraim; for I am God and no mortal, the Holy One in your midst, and I will not come in wrath. They shall go after the LORD, who roars like a lion; when he roars, his children shall come trembling from the west. They shall come trembling like birds from Egypt, and like doves from the land of Assyria; and I will return them to their homes, says the LORD.

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

**Thanks be to God.**

*The cantor introduces the Antiphon; all repeat it. The cantor chants the verses, all repeating the Antiphon as indicated.*



Give thanks to the LORD for his mer - cy, and the won - ders he does for his chil - dren.

**G**IVE thanks to the LORD, for he is good, and his mercy endures for ever. Let all those whom the LORD has redeemed proclaim that he redeemed them from the hand of the foe. **ANTIPHON**

He gathered them out of the lands; from the east and from the west, from the north and from the south. Some wandered in desert wastes; they found no way to a city where they might dwell. They were hungry and thirsty; their spirits languished within them. **ANTIPHON**

Then they cried to the LORD in their trouble, and he delivered them from their distress. He put their feet on a straight path to go to a city where they might dwell. Let them give thanks to the LORD for his mercy and the wonders he does for his children. **ANTIPHON**

For he satisfies the thirsty and fills the hungry with good things. Whoever is wise will ponder these things, and consider well the mercies of the LORD. **ANTIPHON**

**READING** *Colossians 3:1-11*

**I**F YOU have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with him in glory.

Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). On account of these the wrath of God is coming on those who are disobedient. These are the ways you also once followed, when you

were living that life. But now you must get rid of all such things—anger, wrath, malice, slander, and abusive language from your mouth. Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

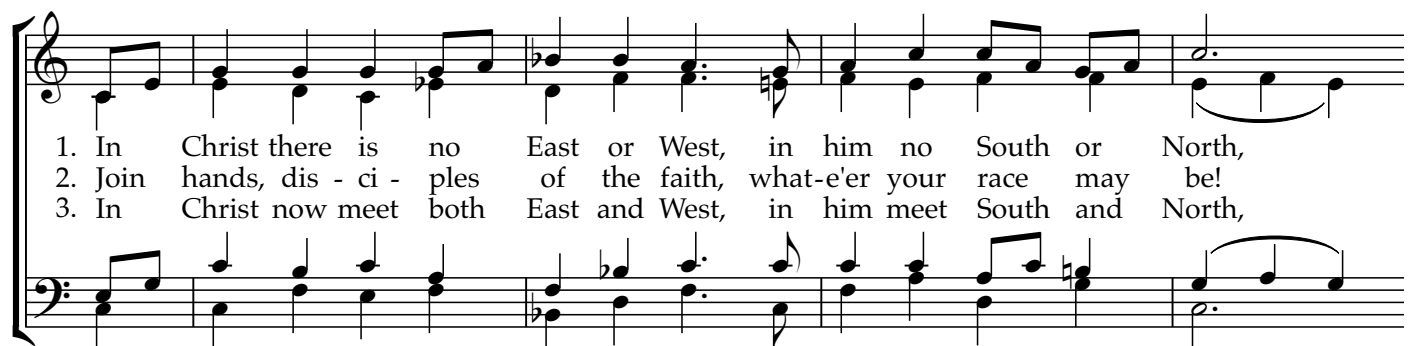
Hear what the Spirit is saying to God's people.

**Thanks be to God.**

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

**HYMN 529** *In Christ there is no East or West* ♦ *The Hymnal 1982*

TUNE: McKee



but one great fel - low - ship of love through - out the whole wide earth.  
 Who serves my Fa - ther as his child is sure - ly kin to me.  
 all Christ - ly souls are one in him, through - out the whole wide earth.

**THE HOLY GOSPEL** *Luke 12:13-21*

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

Someone in the crowd said to Jesus, “Teacher, tell my brother to divide the family inheritance with me.” But he said to him, “Friend, who set me to be a judge or arbitrator over you?” And he said to them, “Take care! Be on your guard against all kinds of greed; for one’s life does not consist in the abundance of possessions.” Then he told them a parable: “The land of a rich man produced abundantly. And he thought to himself, ‘What should I do, for I have no place to store my crops?’ Then he said, ‘I will do this: I will pull down

my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, ‘Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’ But God said to him, ‘You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?’ So it is with those who store up treasures for themselves but are not rich toward God.”

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

**HOMILY**

The Reverend Linzi Stahlecker

*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 to introduce the Creed.*

**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.**

**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.**

## PRAYERS OF THE PEOPLE

*After each petition:*

Creator God, **awaken us to your presence and love.** *The Presider concludes the prayers with a 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.*

## VOLUNTARY *Gloria in excelsis from Missa brevis ♦ sung in Latin by the choir*

McGlade

*Glory to God in the highest,  
and peace to God's people on earth.*

*Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.*

*Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.*

*For you alone are the Holy One,  
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.*

All stand, as able.

**THE GREAT THANKSGIVING** Eucharistic Prayer 1

Enriching Our Worship 1, p. 57

God 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 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:

**SANCTUS & BENEDICTUS** from *Missa brevis* ♦ sung in Latin by the choir

McGlade

*Holy, Holy, Holy Lord, God of power and might,  
 heaven and earth are full of your glory.  
 Hosanna in the highest.  
 Blessed is he who comes in the name of the Lord.  
 Hosanna in the highest.*

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:

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

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with Mary, Mark, all your saints, past, present, and yet to come, we may praise your Name for ever.

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.

A - MEN.

**THE LORD'S PRAYER**

**Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.**

In silence, the Presider breaks the consecrated bread.

**THE BREAKING OF THE BREAD** *The disciples knew the Lord Jesus* Mode 6 melody; adapt. Mason Martens (b. 1933)

The choir sings the antiphon, all repeat. The choir 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.

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

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

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

**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 and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm taking care not to touch your hand. 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* ♦ *sung in Latin by the choir*

McGlade

*Lamb of God, you take away the sin of the world,  
have mercy on us.*

*Lamb of God, you take away the sin of the world,  
have mercy on us.*

*Lamb of God, you take away the sin of the world,  
grant us peace.*

**HYMN 701** *Jesus, all my gladness* ♦ *The Hymnal 1982*

TUNE: *Jesu, meine Freude*

1 Je - sus, all my glad - ness, my re - pose in sad - ness,  
2 Hence with earth - ly trea - sure: thou art all my plea - sure,  
3 Flee, dark clouds that low - er, for my joy be - stow - er,

Je-sus, heaven to me, ah, my heart long plain - eth, ah, my spi - rit  
 Je-sus, my de - sire! Hence, for pomps I care not, e'en as though they  
 Je-sus, en - ters in! Joy from tri - bu - la - tion, hope from des - o -

strain - eth, long - eth af - ter thee! Thine I am, O ho - ly Lamb;  
 were not rank and for - tune's hire. Want and gloom, cross, death and tomb;  
 la - tion, they who love God win. Be it blame or scorn or shame,

on - ly where thou art is plea - sure, thee a - lone I trea - sure.  
 nought that I may suf - fer ev - er shall from Je - sus sev - er.  
 thou art with me in earth's sad - ness, Je - sus, all my glad - ness!

Words: Johann Franck (1618-1677); tr. Arthur Wellesley Wotherspoon (1853-1936), alt. Music: *Jesu, meine Freude*, Johann Crüger (1598-1662), alt.

*The assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.  
 Please stand, as able, when the Presider stands and returns to the Altar.*

**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.*



1. God of grace and God of glo - ry, on thy peo - ple pour thy power;  
 2. Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways!  
 3. Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol;  
 4. Save us from weak re - sig - na - tion to the e - vils we de - plore;

crown thine an - cient Church - 's sto - ry; bring her bud to glo - rious flower.  
 From the fears that long have bound us free our hearts to faith and praise:  
 shame our wan - ton, self - ish glad - ness, rich in things and poor in soul.  
 let the gift of thy sal - va - tion be our glo - ry ev - er - more.

Grant us wis - dom, grant us cour - age, for the fac - ing of this hour, (of this hour)  
 grant us wis - dom, grant us cour - age for the liv - ing of these days, (of these days)  
 Grant us wis - dom, grant us cou - rage, lest we miss thy king - dom's goal, (king - dom's goal)  
 Grant us wis - dom, grant us cour - age, serv - ing thee whom we a - dore, (we a - dore)

for the fac - ing of this hour.  
 for the liv - ing of these days.  
 lest we miss thy king - dom's goal.  
 serv - ing thee whom we a - dore.

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

**VOLUNTARY** *Offertoire sur les Grands Jeux (Offertory for the Full Ensemble of organ stops)  
 from Mass for the Convents*

Couperin

*We gratefully welcome the return of The Seattle Choral Company, Freddie Coleman, Founder and Artistic Director, is in its 40<sup>th</sup> year. The choir “is committed to being a voice of excellence in choral singing—in all its diversity—as an experience that builds and enriches community.”*

*The Seattle Choral Company is a Choir-in-Residence of Saint Mark’s Cathedral.*

### *Composer’s Note:*

*When setting out to write this Missa brevis (Short Mass), I was drawn first to the Sanctus and Benedictus, the words of which, for me, form the highlight of the Mass and I wanted to reserve the most sumptuous music for these. Unlike the sparser openings of the other movements, the Sanctus begins with the warm texture of the full choir, and through the gentle dissonances and soaring soprano line I attempt to convey something of the holiness and glory of God.*

*The Gloria offers an opportunity to include something more joyous and thus opens jubilantly with tenors and basses in unison and dances its way to the end in a lively setting of the text. The Mass opens with two short phrases sung by the upper voices in a sombre D minor. This is echoed at the opening of the final movement (where the phrases are rhythmically similar to those of the Kyrie) and thus I attempted to begin and end the work in an atmosphere of penitent sorrow which is so central to both texts with their pleas for mercy. The mood of the Agnus Dei changes as the key shifts to the major and the softness and serenity of the close reveals that through the Lamb of God we find the forgiveness and peace we have sought.*

### *About the Composer:*

*Becky McGlade was born in 1974 and grew up in Cornwall. She studied music at Royal Holloway, University of London, and after graduating, returned to Cornwall where she now leads a busy musical life as a composer, cellist, and piano and cello teacher. Becky developed a love of singing at an early age and her interest in sacred choral music grew during her time as a member of the Royal Holloway Chapel Choir. She now composes mainly choral music and draws much of her inspiration from her Christian faith. Her works, which include psalm settings, carols, and settings of other texts, biblical and secular, are written in a recognizable, engaging and personal style. Becky’s setting of Christina Rossetti’s poem, In the bleak midwinter, became very widely performed following its premiere recording by Truro Cathedral Choir, broadcasts on BBC Radio 3 and publication by Boosey & Hawkes. She has also written numerous songs for solo voice and works for string ensembles.*

## MINISTERS OF THE LITURGY

**PRESIDER** The Reverend Canon Eliacín Rosario-Cruz; **PREACHER** The Reverend Linzi Stahlecker; **DEACON** The Reverend Earl Grout; **ASSISTING LAY MINISTER** Peter Snyder; **EUCCHARISTIC MINISTERS** Adam Oberstadt, Lynne Markova, Nathan Clark, Russ Campbell, The Reverend Edie Weller; **VERGERS** Kate Halamay, Sharon Ferguson; **ALTAR GUILD** Deborah Person, Walter Stuteville, Rose Hazard; **ACOLYTES** Austin LeSure, Nathan Clark, Taylor Lunde, Ray Miller, Barbara Zito; **LECTORS** TBD, John Carroll; **INTERCESSOR** TBD; **GREETERS** Patricia de la Fuente, Kathy Minsch; **USHERS** Jaime Rubio | Sarah McCord, David Wild; **OBLATION BEARERS** TBD; **LAND ACKNOWLEDGMENT** TBD; **MUSICIANS** The Seattle Choral Company, Freddie Coleman, *founder and artistic director*; Sibyl Adams, *cantor*; Paul Mitchell, *organist*; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** David Wagner

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