



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE TENTH SUNDAY AFTER PENTECOST: PROPER 15C

August 14, 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** *Vater Unser im Himmelreich* ("Our Father in heaven") Johann Pachelbel (1653–1706)

## LAND ACKNOWLEDGMENT

## THE ENTRANCE RITE

*All stand, as able.*

**HYMN 596** *Judge eternal, throned in splendor* ♦ *The Hymnal 1982* TUNE: *Komm, o komm, du Geist des Lebens*

1. Judge e - ter - nal, throned in splen - dor, Lord of lords and King of kings,  
2. Still the wea - ry folk are pin - ing for the hour that brings re - lease,  
3. Crown, O God, thine own en - deav - or; cleave our dark - ness with thy sword;

with thy liv - ing fire of judg - ment purge this land of bit - ter things;  
 and the ci - ty's crowd - ed clang - or cries a - loud for sin to cease;  
 feed all those who do not know thee with the rich - ness of thy word;

sol - ace all its wide do - mi - nion with the heal - ing of thy wings.  
 and the home - steads and the wood - lands plead in si - lence for their peace.  
 cleanse the bo - dy of this na - tion through the glo - ry of the Lord.

**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.**

Organ: *Everyone:*

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

God, heav'nly King, al-might-y God and Fa-ther, we worship you, we give you thanks, we praise you for your

glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you take a -

way the sin of the world: have mercy on us; you are seated at the right hand of the Fa-ther: re-ceive our

prayer. For you a-lone are the Ho-ly One, you a-lone are the Lord, you a-lone are the Most

High, Je-sus Christ, with the Ho-ly Spi-rit, in the glo-ry of God the Fa-ther. A - men.

**COLLECT OF THE DAY** *The tenth Sunday after Pentecost: Proper 15C*

*The Book of Common Prayer, p. 232*

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

**A**Lmighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son 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** *Isaiah 5:1-7*

**L**ET me sing for my beloved my love-song concerning his vineyard: My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; he expected it to yield grapes, but it yielded wild grapes. And now,

inhabitants of Jerusalem and people of Judah, judge between me and my vineyard. What more was there to do for my vineyard that I have not done in it? When I expected it to yield grapes, why did it yield wild grapes? And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will

break down its wall, and it shall be trampled down. I will make it a waste; it shall not be pruned or hoed, and it shall be overgrown with briars and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the people of Judah are his pleasant planting;

he expected justice, but saw bloodshed; righteousness, but heard a cry!

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

**Thanks be to God.**

**PSALM** *Psalm 80:1-2,8-18 ♦ Qui regis Israel*

Plainsong, Tone IV.2

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



**H**EAR, O Shepherd of Israel, leading Joseph like a flock; shine forth, you that are enthroned upon the cherubim. In the presence of Ephraim, Benjamin, and Manasseh, stir up your strength and come to help us. **ANTIPHON**

You have brought a vine out of Egypt; you cast out the nations and planted it. You prepared the ground for it; it took root and filled the land. The mountains were covered by its shadow and the towering cedar trees by its boughs. You stretched out its tendrils to the Sea and its branches to the River. **ANTIPHON**

Why have you broken down its wall, so that all who pass by pluck off its grapes? The wild boar of the forest has ravaged it, and the beasts of the field have grazed upon it. Turn now, O God of hosts, look down from heaven; behold and tend this vine; preserve what your right hand has planted. They burn it with fire like rubbish; at the rebuke of your countenance let them perish. **ANTIPHON**

Let your hand be upon the man of your right hand, the son of man you have made so strong for yourself. And so will we never turn away from you; give us life, that we may call upon your Name. Restore us, O Lord God of hosts; show the light of your countenance, and we shall be saved. **ANTIPHON**

**READING** *Hebrews 11:29–12:2*

**B**Y FAITH the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned. By faith the walls of Jericho fell after they had been encircled for seven days. By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace.

And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep

and goats, destitute, persecuted, tormented—of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground.

Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, apart from us, be made perfect.

**T**HEREFORE, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

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 545** *Lo! what a cloud of witnesses* (stanzas 1, 2, & 5) ♦ *The Hymnal 1982*

TUNE: *St. Fulbert*

1 Lo! what a cloud of wit - ness - es en -  
2 Let us, with zeal like theirs in - spired, strive  
3 Be - hold a Wit - ness no - bler still, who  
4 He, for the joy be - fore him set, and  
5 Thith - er, for - get - ting things be - hind, press

1 com - pass us a - round! They, once like us with  
2 in the Chris - tian race; and, freed from ev - ery  
3 trod af - flic - tion's path: Je - sus, the au - thor,  
4 moved by pit - ying love, en - dured the cross, de -  
5 we to God's right hand; there, with the Sa - vior

1 suf - fering tried, are now with glo - ry crowned.  
2 weight of sin, their ho - ly foot - steps trace.  
3 fi - nish - er, re - ward - er of our faith.  
4 spised the shame, and now he reigns a - bove.  
5 and his saints, tri - um - phant - ly to stand.

**THE HOLY GOSPEL** *Luke 12:49-56*

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

JESUS said, "I came to bring fire to the earth, and how I wish it were already kindled! I have a baptism with which to be baptized, and what stress I am under until it is completed! Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! From now on five in one household will be divided, three against two and two against three; they will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."

He also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'It is going to rain'; and so it happens. And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens. You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?"

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

*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.**

**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

*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

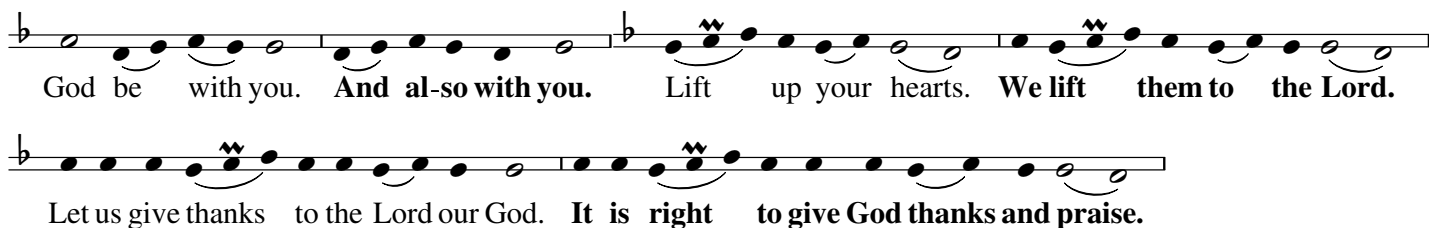
*An offering of money is received. Everyone participating in Saint Mark's Cathedral's worship at this time in any way is invited to make an offering as an expression of gratitude for God's generosity. Together, our gifts make possible this community of welcome, reconciliation and service. All worshipping 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** *Organ improvisation*



God be with you. And al-so with you. Lift up your hearts. We lift them to the Lord.

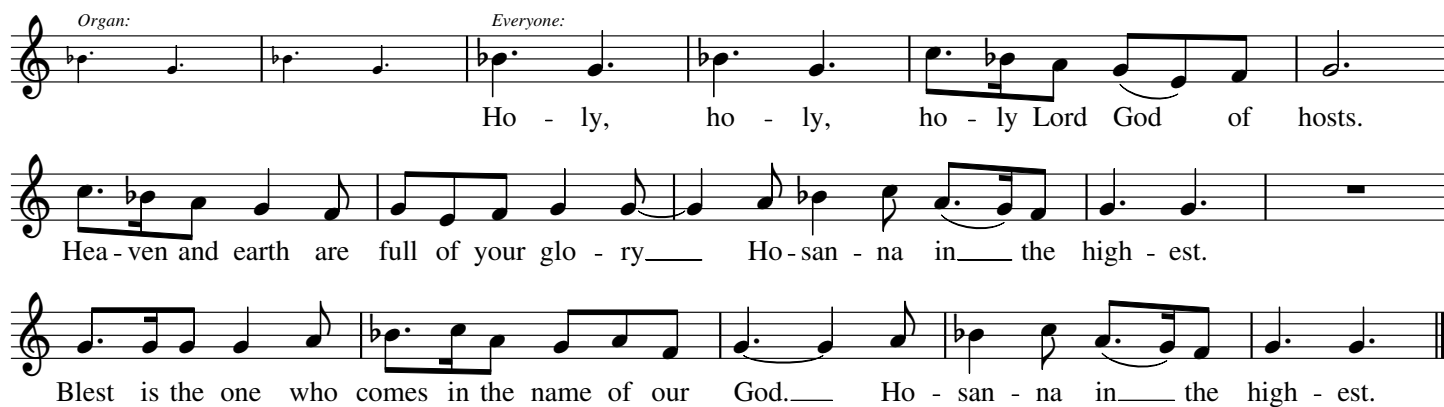
Let us give thanks to the Lord our God. It is right to give God thanks and praise.

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 Simple Missa Brevis

Peter R. Hallock (1924–2014)



Organ: Ho - ly, ho - ly, ho - ly Lord God of hosts.

Everyone: 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.

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.*

*Those worshipping at home are invited to pray:*

## PRAYER AT THE TIME OF COMMUNION

from *Saint Augustine's Prayer Book* (Forward Movement, 2014)

O Christ, I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. Amen.

## VOLUNTARY *Organ improvisation*

**HYMN 339** *Deck thyself, my soul, with gladness* ♦ *The Hymnal 1982*

TUNE: *Schmücke dich*

1. Deck thy - self, my soul, with glad - ness, leave the gloom-y haunts of sad - ness,  
2. Sun, who all my life dost bright - en; Light, who dost my soul en - light - en;  
3. Je - sus, Bread of Life, I pray thee, let me glad - ly here o - bey thee;

come in - to the day-light's splen - dor, there with joy thy prais-es ren - der  
 Joy, the best that a - ny know - eth; Fount, whence all my be-ing flow - eth:  
 nev - er to my hurt in - vit - ed, be thy love with love re - quit - ed;

un - to him whose grace un-bound - ed hath this won-drous ban-quet found - ed;  
 at thy feet I cry, my Ma - ker, let me be a fit par - tak - er  
 from this ban - quet let me mea - sure, Lord, how vast and deep its trea - sure;

high o'er all the heav'ns he reign-eth, yet to dwell with thee he deign - eth.  
 of this bless-ed food from hea - ven, for our good, thy glo - ry, giv - en.  
 through the gifts thou here dost give me, as thy guest in heav'n re-ceive me.

*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.*

## HYMN

## Guide my feet, Lord

TUNE: African-American Spiritual

Guide my feet Lord,  
Hold my hand Lord, while I run this race.  
Stand by me Lord,

Guide my feet Lord,  
Hold my hand Lord, while I run this race.  
Stand by me Lord,

Guide my feet Lord,  
Hold my hand Lord, while I run this race, 'cause I don't want to run this race in vain.  
Stand by me Lord,

*Wonder, Love, & Praise* #819 SETTING: African-American spiritual, arr. Carl Harris, Jr. (b. 1935), public domain.

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

**VOLUNTARY** *Prelude, Fugue, and Chaconne in C*

Dieterich Buxtehude (1637–1707)



## MINISTERS OF THE LITURGY

**PRESIDER** The Reverend Canon Jennifer King Daugherty; **PREACHER** Canon Wendy Claire Barrie; **DEACON** The Reverend Emily Austin; **ASSISTING LAY MINISTER** Peter Snyder; **EUCCHARISTIC MINISTERS** Shelley Mackaman, Lynne Markova, The Reverend Linzi Stahlecker, The Reverend Mark Miller; **VERGERS** Nancy Cleminshaw, Kate Halamay; **ALTAR GUILD** Sharon Ferguson, Jenny Donner; **ACOLYTES** Erik Donner, Jenny Donner, Adam Oberstadt-Petrik, Krista Olson, Rollin Salsbery; **LECTORS** Colleen Boyns, Olivier Santos; **INTERCESSOR** Christine Szabadi; **GREETERS** Barbara Selberg, John Selberg; **USHERS** Janet Miller | Chris Rigos, Jeff Sackett; **OBLATION BEARERS** Laurel & Adam Oberstadt-Petrik; **LAND ACKNOWLEDGMENT** Ruth McRee; **FLOWER MINISTERS** Judy Andrews, *team captain*; **MUSICIANS** William Tollefson, *cantor*; Paul Mitchell, *organist*; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** David Wagner

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