



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE ELEVENTH SUNDAY AFTER PENTECOST: PROPER 16C

August 21, 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 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 *Pièce d'orgue, BWV 572*

J. S. Bach (1685–1750)

LAND ACKNOWLEDGMENT

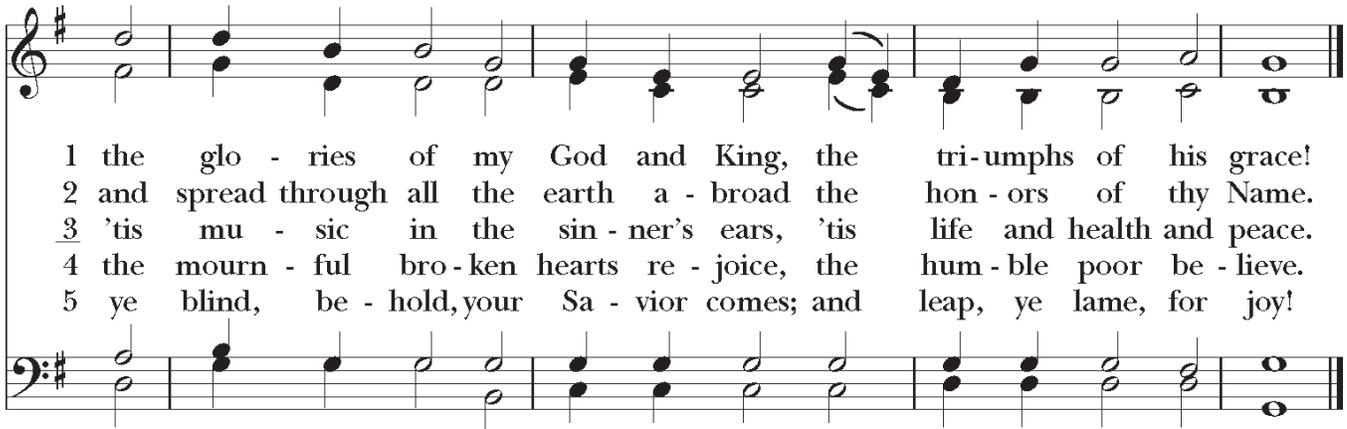
THE ENTRANCE RITE

All stand, as able.

HYMN 493 *O for a thousand tongues to sing ♦ The Hymnal 1982*

TUNE: *Azmon*

1 O for a thou - sand tongues to sing my dear Re - deem - er's praise,
 2 My gra - cious Mas - ter and my God, as - sist me to pro - claim
 3 Je - sus! the Name that charms our fears and bids our sor - rows cease;
 4 He speaks; and, lis - tening to his voice, new life the dead re - ceive,
 5 Hear him, ye deaf; ye voice - less ones, your loos - ened tongues em - ploy;



1 the glo - ries of my God and King, the tri - umphs of his grace!
 2 and spread through all the earth a - broad the hon - ors of thy Name.
 3 'tis mu - sic in the sin - ner's ears, 'tis life and health and peace.
 4 the mourn - ful bro - ken hearts re - jice, the hum - ble poor be - lieve.
 5 ye blind, be - hold, your Sa - vior comes; and leap, ye lame, for joy!

6 Glory to God and praise and love
 be now and ever given
 by saints below and saints above,
 the Church in earth and heayen.

Words: Charles Wesley (1707-1788), alt. Music: *Azmon*, Carl Gotthilf Gläser (1784-1829); adapt. and arr. Lowell Mason (1792-1872)

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

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 *Gloria in excelsis*

John Rutter (b. 1945)

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 eleventh Sunday after Pentecost: Proper 16C*

The Book of Common Prayer, p. 232

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

GRANT, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; 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 *Jeremiah 1:4-10*

THE WORD of the LORD came to me saying, “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.” Then I said, “Ah, Lord GOD! Truly I do not know how to speak, for I am only a boy.” But the LORD said to me, “Do not say, ‘I am only a boy’; for you shall go to all to whom I send you, and you shall speak whatever I command you, Do not be afraid of them, for I am with you to deliver you, says the LORD.” Then the LORD put out his hand and

touched my mouth; and the LORD said to me, “Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.”

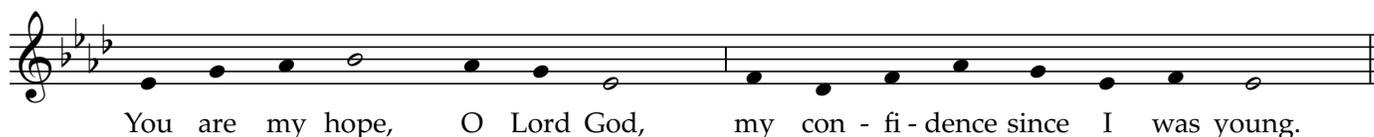
Hear what the Spirit is saying to God’s people.

Thanks be to God.

PSALM *Psalms 71:1-6 ♦ In te, Domine, speravi*

Plainsong, Tone VII.3

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



IN YOU, O LORD, have I taken refuge; let me never be ashamed. In your righteousness, deliver me and set me free; incline your ear to me and save me. **ANTIPHON**

Be my strong rock, a castle to keep me safe; you are my crag and my stronghold. Deliver me, my God, from the hand of the wicked, from the clutches of the evildoer and the oppressor. **ANTIPHON**

For you are my hope, O Lord GOD, my confidence since I was young. I have been sustained by you ever since I was born; from my mother’s womb you have been my strength; my praise shall be always of you. **ANTIPHON**

READING *Hebrews 12:18-29*

YOU have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, “If even an animal touches the mountain, it shall be stoned to death.” Indeed, so terrifying was the sight that Moses said, “I tremble with fear.”) But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth; but now he has promised, “Yet once more I will shake not only the earth but also the heaven.” This phrase, “Yet once more,” indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

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 566 From thee all skill and science flow ♦ The Hymnal 1982

TUNE: *The Church's Desolation*

1 From thee all skill and sci-ence flow, all pi - ty, care, and love,
2 And has-ten, Lord, that per-fect day when pain and death shall cease,

all calm and cour-age, faith and hope: O pour them from a - bove!
and thy just rule shall fill the earth with health and light and peace;

Im - part them, Lord, to each and all, as each and all shall need,
when ev - er - blue the sky shall gleam, and ev - er-green the sod,

to rise, like in - cense, each to thee, in no - ble thought and deed.
and our rude work de - face no more the hand - i - work of God.

THE HOLY GOSPEL *Luke 13:10-17*

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

Now Jesus was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, "Woman, you are set free from your ailment." When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, "There are six days on which work ought to be done; come on those days

and be cured, and not on the sabbath day." But the Lord answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?" When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

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

HOMILY

The Reverend Doctor Hillary Raining, *Saint Mark's Cathedral Theologian-in-Residence*

*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, 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.

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 *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 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 315 *Thou, who at thy first Eucharist didst pray* ♦ *The Hymnal 1982*

TUNE: Song 1

1. Thou, who at thy first Eu - cha - rist didst pray that all thy Church might be for ev - er one,
2. For all thy Church, O Lord, we in - ter - cede; make thou our sad di - visions soon to cease;
3. So, Lord, at length when sa - craments shall cease, may we be one with all thy Church a - bove,

grant us at ev - ery Eu - cha - rist to say with long - ing heart and soul, "Thy will be done."
 draw us the near - er each to each, we plead, by drawing all to thee, O Prince of Peace;
 one with thy saints in one un - brok - en peace, one with thy saints in one un - bound - ed love;

O may we all one bread, one bo - dy be, through this blest sac - ra - ment of u - ni - ty.
 thus may we all one bread, one bo - dy be, through this blest sa - cra - ment of u - ni - ty.
 more bless - ed still, in peace and love to be one with the Tri - ni - ty in U - ni - ty.

*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.*

SENDING OF EUCHARISTIC VISITORS



1. The church of Christ in ev - ery age, be - set by change but spi - rit - led,
2. A - cross the world, a - cross the street, the vic-tims of in - jus - tice cry
3. Then let the ser - vant church a - rise! A car - ing church that longs to be
4. For Christ a - lone, whose blood was shed, can cure the fe - ver in our blood,
5. We have no mis - sion but to serve in full o - be - dience to our Lord:



1. must claim and test its her - i - tage and keep on ris - ing from the dead.
2. for shel - ter and for bread to eat, and nev - er live un - til they die.
3. a part - ner in Christ's sac - ri - fice, and clothed in Christ's hu - man - i - ty.
4. and teach us how to share our bread and feed the starv - ing mul - ti - tude.
5. to care for all with - out re - serve, and spread Christ's li - ber - a - ting word.

Wonder, Love, & Praise #779, WORDS: Fred Pratt Green (1903–2000); © 1971 Hope Publishing Co.;
MUSIC: Vernon Griffiths (1894–1985); reprinted from the *New Catholic Hymnal* © by Faber Music Ltd.

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

VOLUNTARY *Prelude in F*

Fanny Mendelssohn Hensel (1805–1847)



MINISTERS OF THE LITURGY

PRESIDER The Very Reverend Steven L. Thomason; **PREACHER** The Reverend Doctor Hillary Raining; **DEACON** The Reverend Earl Grout; **ASSISTING LAY MINISTER** Lynne Markova; **EUCHARISTIC MINISTERS** John Selberg, Emily Meeks, Kathy Thomason, Shelley Mackaman, The Reverend Canon Eliacín Rosario-Cruz, The Reverend Mark Miller; **VERGERS** Erik Donner, Kate Halamay; **ALTAR GUILD** Lorelei Amato, Rose Hazard; **ACOLYTES** Jake Lunde, Ray Miller, Barbara Zito; **LECTORS** Mark Uyeda, Roberta Nestaas; **INTERCESSOR** Kathy Minsch; **GREETERS** Vicky Greenbaum, Steve Bryant; **USHERS** David Wild | Janet Miller, Erin Beary Andersen; **OBULATION BEARERS** TBD; **LAND ACKNOWLEDGMENT** Clara Berg; **FLOWER MINISTERS** Beatrix Roemheld-Hamm, *team captain*; **MUSICIANS** Joey Blundell, *cantor*; Canon Michael Kleinschmidt, *organist*; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown

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