



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST
THE NINETEENTH SUNDAY AFTER PENTECOST:
PROPER 22A

October 8, 2023

9:00 AM





LAND ACKNOWLEDGMENT & WELCOME

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 all the Coast Salish tribes.

QUESTIONS?

Please ask. Ushers (wearing the purple welcome lanyards) can answer your questions or concerns, or provide a hearing assist device. All-gender restrooms are available in the northwest stairwell and on the 5th floor of Cathedral House, accessible by elevator or southwest stairwell.

NEW TO SAINT MARK'S?

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit saintmarks.org/newcomers or connect with one of the clergy.

ABOUT THE LITURGY

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.

This liturgy is developed from various resources and is designed for our use during the Fall with themes of creation, justice, and hope.

THE LITURGY OF THE WORD

The service usually begins with an organ prelude or other music designed to call us into worshipful presence.

PRELUDE *Elegy*

George Thalben-Ball

As a gathered community, we join together in praising God in song.

Please stand, as able, as the hymn is introduced by the organist.

HYMN 518 *Christ is made the sure foundation* (sts. 1 & 3) ♦ *The Hymnal 1982* TUNE: *Westminster Abbey*

GREETING

Presider The grace of our Savior Jesus Christ, the love of God, and the friendship of the Holy Spirit be with you all.

Assembly **And also with you.**

Presider Let us pray.

OPENING PRAYER WITH LAND ACKNOWLEDGMENT

Presider **L**OVING GOD, we honor your name above all names: Thank you for the land on which we live and move and have our being; for the fresh and salt-water places, the animal and plant life around us. Thank you for the first peoples of this land, the Coast Salish peoples, who have always cared for this place. We acknowledge with gratitude the Duwamish people, who are still here, on whose traditional land we gather now. Help us to work together in genuine friendships with grace and goodwill. Guide us to hear and to speak the truth with respect, compassion and commitment to peace and justice, for you call us into the ways of creation and community that are life-giving for all

All **Amen.**

Presider Give thanks to our God.

Assembly **Rejoice and praise God's name.**

The Gloria, or some other song of praise, centers the service on the Holy One we gather to praise in our worship.

SONG OF PRAISE *Glory to you*

John Rutter

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. Glo-ry to you___ in the splendor of your tem-ple;___ on the
throne of your ma-jesty, glo-ry to you.___ 4. Glo-ry to you, seated be - tween the Cher-u -
bim;___ we will praise you and highly ex - alt you for ev-er.___ 5. Glo-ry to you,___ be -
holding the depths;_ in the high vault of heaven, glo-ry to you.___ 6. Glo-ry to you,___ Father,
Son, and Ho - ly Spi-rit;___ we will praise you and highly ex - alt you for ev-er._____

The collect is the prayer designated for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

COLLECT OF THE DAY *Proper 22*

The Book of Common Prayer 1979, p. 234

Presider God is here.

Assembly **God’s Spirit is with us.**

Presider Let us pray.

Almighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

Please be seated for the readings.

The first reading is usually drawn from the Hebrew Scriptures, inviting us to trace our heritage in God’s historical covenant with the People of God.

READING *Isaiah 5:1-7*

LET 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!

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

Assembly **Thanks be to God.**

The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM *Psalm 80:7-14, 17* ♦ *The Book of Common Prayer (1979) Psalter*

Peter R. Hallock

The choir introduces the Antiphon, all repeat it.

The choir chants the verses, all repeat the Antiphon as indicated.

Organ: *Everyone:*
 Re - store us, O God of hosts;
 show the light of your coun - te - nance, and we shall be saved.

Qui regis Israel

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. **ANTIPHON**

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. **ANTIPHON**

Turn now, O God of hosts, look down from heaven;
 behold and tend this vine; *
 preserve what your right hand has planted.

And so will we never turn away from you; *
 give us life, that we may call upon your Name. **ANTIPHON**

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

READING *Philippians 3:4b-14*

IF ANYONE else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More

than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

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

Assembly **Thanks be to God.**

The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus Christ.”

All stand, as able.

GOSPEL ACCLAMATION

South African, arr. Gobingca Mxadana

All sing the Alleluias in four-part harmony, ad libitum. The cantor or choir chants the verse below, then all repeat the Alleluias.

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: The stone which the builders rejected has become the cornerstone.

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus's words and actions.

THE HOLY GOSPEL *Matthew 21:33-46*

Deacon The Holy Gospel of our Lord Jesus Christ according to Matthew.

Assembly **Glory to you, O Christ.**

JESUS said, "Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.'" So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time."

Jesus said to them, "Have you never read in the scriptures:

'The stone that the builders rejected
has become the cornerstone;
this was the Lord's doing,
and it is amazing in our eyes?'

Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."

When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

Deacon The Gospel of the Lord.

Assembly **Praise to you, O Christ.**

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

*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 as the liturgy continues.*

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Principal Sunday service and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity. At this service we use other Trinitarian creedal forms as our Affirmation of Faith.

AFFIRMATION OF FAITH

Adapted from resources by the Uniting Church in Australia

**We believe in God, who created the world in love,
who led the First Peoples to this land,
who rescued Israel from slavery in Egypt,
who sent the ancestors and the prophets to judge and to bless,
who returns the exiles to their home,
whom Jesus called Abba.**

**We believe in Jesus Christ, born of Mary,
Heir of David and God’s Own Child,
proclaimer of God’s peace with justice,
healer and teacher,
sacrament of God’s love,
Who was tortured and crucified,
then rose again to reconcile all the world,
and is coming again to make the world new.**

**We believe in the Holy Spirit,
whose breath gave life to creation,
who speaks through ancestors and prophets,
who is the love between Parent and Child,
who came upon Jesus at his baptism,
who gives birth to the church,
Christ’s body,
who pours out gifts for the ministry of love,
who works night and day to renew all that is alive.**

**We believe in God,
Lover, Beloved and Spirit of Love.
Amen.**

We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

PRAYERS OF THE PEOPLE *silence held between each intercession*

Deacon Gracious God, you call us to love you with our whole being, and to love our neighbors as ourselves: open our hearts to your Spirit of grace and wisdom, that we may be strengthened to do your will.

Intercessor In this time of continuing upheaval and distress for nations and people across our world, and in the Church, may your love hold us together. Make us instruments of your peace.

Silence.

Intercessor Christ Jesus our Shepherd, bring comfort and strength, healing and peace, to all who are in need or distress, loneliness or illness, fear or uncertainty. We pray especially for [...], and those we now name.

Silence.

Intercessor We give thanks, O Christ, for the blessings of this life, especially [...], and those blessings we now name.

Silence.

Intercessor We commend to your loving care all who have died, especially [...], and those we now name.

Silence.

The Presider concludes the prayers with a collect. All respond: Amen.

CONFESSION & ABSOLUTION

Adapted from resources by the Uniting Church in Australia

Deacon Continuing in prayer, in these moments of stillness and silence, we reflect on the way we live our days.

You are invited to stand or kneel for the confession.

Deacon Loving God,

All We confess that despite our faith, we are prone to wandering and aimlessness,
worry and anxiety, threat and difficulty.

Despite our desire for goodness,

we cause harm to ourselves and others, and to your Creation.

Despite our yearning for you, we let fear overtake us,

forgetting the one who guards and comforts us and leads us out into the paths of life.

We are sorry and we seek forgiveness.

Help us to live with glad and generous hearts,

in your goodness and mercy that follow us, now and always. Amen.

Presider Friends, we do not dwell on our wounds—for Christ has risen to heal us! We do not dwell on our fears and failings—for Christ has risen to restore our souls! God loves you dearly, has mercy on you, and forgives you your sins.

Assembly **Thanks be to God. Amen.**

The exchange of peace within the gathered community is an ancient Christian practice. It is a sign of reconciliation, love, and renewed relationships prior to coming to God's table for Eucharist.

THE PEACE

Presider The peace of Christ be always with you.
Assembly **And also with you.**

All greet one another in the name of the Lord.

THE LITURGY OF THE TABLE

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness, and shared in the peace, we are prepared for the mystery and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

OFFERTORY

An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshipping in person may to place their offering in baskets as they are passed through through the rows.

Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



ANTHEM

Jesus loves me Words: Anna B. Warner; Music: William B. Bradbury, Arranged by Doris Nelson.

Jesus loves me! This I know,
For the Bible tells me so.
Little ones to him belong.
They are weak, but He is strong.
Yes, Jesus loves me.
The Bible tells me so.

Jesus loves me. He will stay
Close beside me, all the way.
If I love Him when I die,
He will take me home on high.
Yes, Jesus loves me.
The Bible tells me so.

In the Great Thanksgiving, we do what Jesus himself asked us: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a lengthy prayer with several intentions. We recount the story of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the *Sursum corda*, meaning “Lift up your hearts.”

All stand, as able.

THE GREAT THANKSGIVING

adapted from resources by South Sydney Uniting Church, Australia, and by Garry Worete Deverell (Gondwana Theology)

Presider The Lord be with you.

Assembly **And also with you.**

Presider Lift up your hearts.

Assembly **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

Assembly **It is right to give God thanks and praise.**

Presider It is right and a joy to give you praise, O God, for by the resurrection of your Beloved you make all things new. You have dwelt among us forever, your presence known in our fragile flesh. Because you love us, you restore our souls and bodies. In Christ, you are our God and we are your people. Christ came singing a song of redemption. What you intended, he accomplished.

Now all who cry out in grief or pain may look in hope to a future when every tear will be wiped away and every broken heart comforted. Therefore, with angels and saints, and with all creation, we sing:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

SANCTUS & BENEDICTUS *A Community Mass*

Richard Proulx

Ho-ly, ho-ly, ho - ly Lord, God of power and might, heav'n_ and earth_ are full_ of your
 glory. Ho-san-na in the highest. Ho-sanna in the highest. Blesséd 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.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Presider Living God, we thank you for Jesus Christ, who enters homes and hearts, to eat and drink with all who seek to be healed.

We remember that on the night he was betrayed, Jesus sat at table with his friends. He took bread, and after he had given thanks, broke it and gave it to them, saying: "Take and eat. This is my body, which is given for you. Do this in remembrance of me."

In the same way after supper, he took the cup of wine, saying: "This is the cup of the New Covenant in my blood. Do this, as often as you drink it, in remembrance of me."

Send your Holy Spirit upon these gifts. Let them be for us the Body and Blood of your Son. And grant that we who eat this bread and drink this cup may be filled with your life and goodness.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Eternal God, in the unity of the Holy Spirit, forever and forever.

The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

All AMEN.

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

THE LORD'S PRAYER

All Father and Mother of us all,
May all proclaim your worth.
Your kingdom come, your will be done
in heaven and on Earth.
Give us today the things we need,
our shelter, our money, our food.
Forgive us our debts as we agree
to treat others as you would.

adapted from South Sydney Uniting Church, Australia

**Lead us in ways that do not tempt us
or put us to the test.
Save us from faults or compromise
that would rob us of our best.
For you are the heart of the kingdom,
your power and glory extend
through time and space forever and ever,
and so shall it be. Amen.**

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD

Gary James

The choir introduces the Antiphon, all repeat it.

The choir chants the verses, 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**

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

INVITATION TO COMMUNION

Presider Friends, it is Christ who is the bread of life and cup of hope, Who satisfies our hunger and thirst and makes us one. Therefore, receive what you long for. Christ is given for you.

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. 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 *Higher Ground*

Words: Johnson Oatman, Jr.; Music: Charles H. Gabriel

I'm pressing on the upward way,
New heights I'm gaining every day;
Still praying as I onward bound,
"Lord, plant my feet on higher ground."

Refrain:
Lord, lift me up, and let me stand
By faith, on heaven's tableland;
A higher plane than I have found,
Lord, plant my feet on higher ground.

My heart has no desire to stay
Where doubts arise and fears dismay;
Though some may dwell where these abound,
My prayer, my aim is higher ground. *Refrain*

I want to scale the utmost height,
And catch a gleam of glory bright;
But still I'll pray till heav'n I've found,
"Lord, lead me on to higher ground." *Refrain*

After all have communed, the assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.

From the earliest days of the Church, members of the congregation took bread to those who were ill or could not be present in person.

All stand, as able.

SENDING OF EUCHARISTIC VISITORS

Presider One body are we.

Assembly **For, though many, we share one bread and one cup.**

Deacon Go in peace, bearing holy gifts for holy people.

Before concluding the service, we give thanks to God for the gifts received, and the Presider pronounces a blessing in God's name upon the assembly. A closing hymn and the dismissal conclude the liturgy.

POSTCOMMUNION PRAYER

Adapted from resources by Bathurst Uniting Church, Australia

Presider We thank you, O God,

All **for all that we receive at your table.**

We thank you, O Christ,

**for the invitation which brought us here and makes us one—
and which we now take with us into the world:**

the invitation to all, to come to you and find abundant Life.

We thank you, O Spirit, for restoring our souls. Amen.

BLESSING *The Presider asks God's blessing on the assembly. All respond: Amen.*

HYMN 449 *O love, how deep, how high (sts. 1, 4, 5) ♦ The Hymnal 1982*

Deo gracias

DISMISSAL

Deacon Let us go forth in the name of Christ.

Assembly **Thanks be to God.**

VOLUNTARY Fanfare

John Cook

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Jennifer King Daugherty

PREACHER

The Rev. Danae Ashley

ASSISTING LAY MINISTER

Judy Andrews

EUCCHARISTIC MINISTERS

Re Knack, Maris Olsen, The Very Rev. Steven L. Thomason

ACOLYTE

Elli Howard

GREETER

Marjorie Ringness

USHERS

Don Sutkus, Rick Wyckoff

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TBD

MUSICIANS

The Schola of Saint Mark's Choir School, Rebekah Gilmore, *Director*;
Saint Mark's Singers; Canon Michael Kleinschmidt, *Director and Organist*

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