



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST
THE FIFTEENTH SUNDAY AFTER PENTECOST:
PROPER 18A

September 10, 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.

THE LITURGY OF THE WORD

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

PRELUDE *In Quiet Mood*

Florence B. Price

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

All stand, as able.

HYMN 518 *Christ is made the sure foundation (sts. 1 & 2) ♦ 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 18*

The Book of Common Prayer 1979, p. 233

Presider God is here.

Assembly **God’s Spirit is with us.**

Presider Let us pray.

GRANT US, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for 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 *Ezekiel 33:7-11*

YOU, mortal, I have made a sentinel for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, “O wicked ones, you shall surely die,” and you do not speak to warn the wicked to turn from their ways, the wicked shall die in their iniquity, but their blood I will require at your hand. But if you warn the wicked to turn from their ways, and they do not turn from their ways, the wicked shall die in their iniquity, but you will have saved your life.

Now you, mortal, say to the house of Israel, Thus you have said: “Our transgressions and our sins weigh upon us, and we waste away because of them; how then can we live?” Say to them, As I live, says the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from their ways and live; turn back, turn back from your evil ways; for why will you die, O house of Israel?

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 119:33-40 ♦ The Book of Common Prayer 1979 Psalter

Peter R. Hallock

The choir introduces the Antiphon, all repeat it.

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

Make me to go in the path of your commandments, for that is my de - sire.

Legem pone

TEACH me, O LORD, the way of your statutes, *
and I shall keep it to the end.

Give me understanding, and I shall keep your law; *
I shall keep it with all my heart.

Make me go in the path of your commandments, *
for that is my desire. **ANTIPHON**

Incline my heart to your decrees *
and not to unjust gain.

Turn my eyes from watching what is worthless; *
give me life in your ways.

Fulfill your promise to your servant, *
which you make to those who fear you. **ANTIPHON**

Turn away the reproach which I dread, *
because your judgments are good.

Behold, I long for your commandments; *
in your righteousness preserve my life. **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 *Romans 13:8-14*

OWE no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your neighbor as yourself.” Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.

Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

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 as able. The 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: Where two or three are gathered in my name, I am there among them. (Matthew 18:20)

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 18:15-20*

Deacon The Holy Gospel of our Lord Jesus Christ according to Matthew.
Assembly **Glory to you, Lord Christ.**

JESUS SAID, "If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one. But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them."

Deacon The Gospel of the Lord.
Assembly **Praise to you, Lord 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.

HOMILY

The Very Reverend Steven L. Thomason

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 Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

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 our prayers may strengthen us to do your will.

Intercessor In this time of continuing upheaval and distress for nations and people across our world, 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 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

Laudamus Te from *Gloria*

MUSIC: Antonio Vivaldi (1678–1741)

WORDS: From the Latin Mass

*Laudamus te, benedicimus te,
adoramus te, glorificamus te.*

We praise you, we bless you,
we adore you, we glorify you.

In the Great Thanksgiving, we do what Jesus himself asked us to do: 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.**

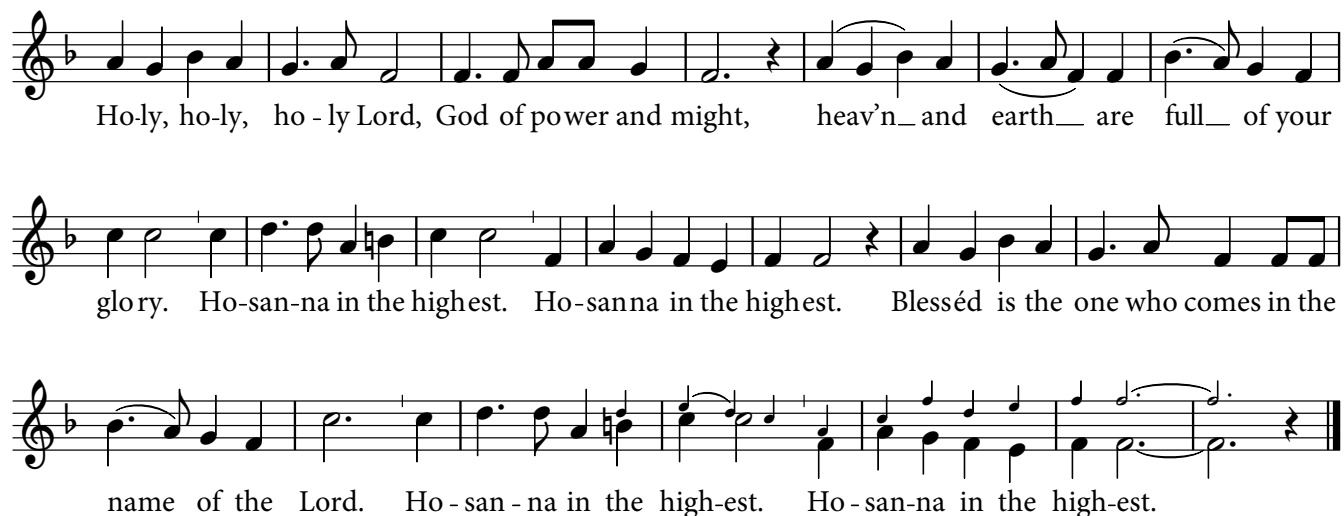
Presider It is right and a joy to give you praise, O God, for by the resurrection of your Beloved you make all things new. You have dwelt among us forever, your presence known in our fragile flesh. Because you love us, you restore our souls and bodies. In Christ, you are our God and we are your people. 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 (b. 1937)



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 is when the congregation with a unified great voice concurs 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

adapted from South Sydney Uniting Church, Australia

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.
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.

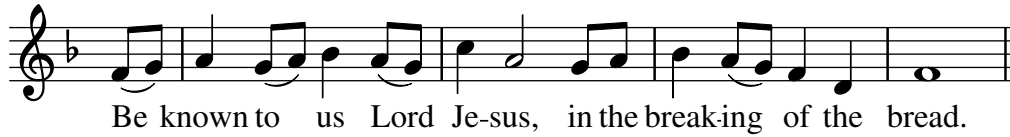
In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD

Gary James (b. 1957)

The choir introduces the Antiphon, all repeat it.

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



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.

VOLUNTARY *Organ improvisation*

HYMN 593 *Lord, make us servants of your peace* ♦ *The Hymnal 1982*

TUNE: *Dickinson College*

After singing the hymn, 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 400 *All creatures of our God and King (sts. 1 & 5) ♦ The Hymnal 1982*

TUNE: *Lasst uns erfreuen*

DISMISSAL

Deacon Let us go forth in the name of Christ.

Assembly **Thanks be to God.**

VOLUNTARY Postlude on *Lobe den Herren* (Tune of Hymn 390, "Praise to the Lord")

Philip Moore

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Jennifer King Daugherty

PREACHER

The Very Rev. Steven L. Thomason

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Judy Andrews

EUCCHARISTIC MINISTERS

Deborah Person, The Rev. Linzi Stahlecker

Doug Thorpe

ACOLYTE

Elli Howard

GREETER

Marjorie Ringness

USHERS

Steve Quinn, Dave Harms

OBLATION BEARERS

The Willis Family

READERS

Norm Harris, Pamela Bradburn

SOUND BOARD

Michael Seewer

MUSICIANS

Schola treble singers of the Saint Mark's Choir School

Rebekah Gilmore, *director*

Canon Michael Kleinschmidt & John Stuntebeck, *organists*