



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

THE HOLY EUCHARIST  
THE SEVENTEENTH SUNDAY AFTER PENTECOST:  
PROPER 19B

September 15, 2024

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](http://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**      Prelude on *Malabar* (Tune of Hymn 312, "Strengthen for service, Lord")

Leo Sowerby

#### LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 523** *Glorious things of thee are spoken* (verses 1, 2) ♦ *The Hymnal 1982*

*Abbot's Leigh*

**GREETING**

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

*Assembly* **And also with you.**

*Presider* Give thanks to our God.

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

**SONG OF PRAISE** *Benedictus es, Domine* ♦ *sung by all*

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 19*

*The Book of Common Prayer (1979), p. 233*

*Presider* God is here.

**Assembly** **God’s Spirit is with us.**

*Presider* Let us pray.

**O** GOD, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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** *Isaiah 50:4-9a*

**T**HE Lord God has given me  
the tongue of a teacher,

that I may know how to sustain  
the weary with a word.

Morning by morning he wakens--  
wakens my ear  
to listen as those who are taught.

The Lord God has opened my ear,  
and I was not rebellious,  
I did not turn backward.

I gave my back to those who struck me,  
and my cheeks to those who pulled out the beard;

I did not hide my face  
from insult and spitting.

The Lord God helps me;  
therefore I have not been disgraced;

therefore I have set my face like flint,  
and I know that I shall not be put to shame;  
he who vindicates me is near.

Who will contend with me?  
Let us stand up together.  
Who are my adversaries?  
Let them confront me.  
It is the Lord God who helps me;  
who will declare me guilty?

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

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

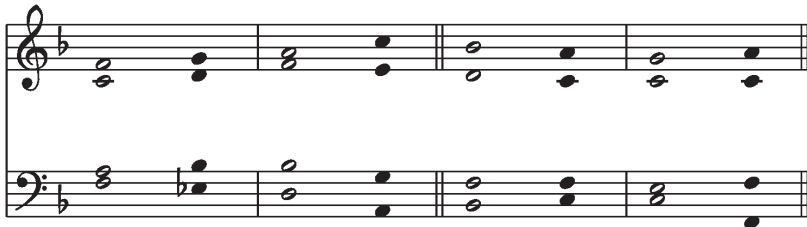
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

**PSALM**

*Psalm 116:1-8 ♦ St. Helena Psalter*

Simplified Anglican Chant (Kennedy)

*The organist will play through the chant once, then all chant the Psalm together.*



I love you, O God, because you have heard the voice of my suppli-/ cation,\*  
Because you have inclined your ear to me whenever I / called upon you.  
The cords of death entangled me;  
the grip of the grave took / hold of me; \*  
I came to grief and / sorrow.

Then I called upon your holy / Name: \*  
“O God, I pray you, save my / life.”  
Gracious are you and / righteous; \*  
You are full of com-/ passion.

You watch over the / innocent; \*  
I was brought very low, and you / helped me.  
Turn again to your rest, O my / soul, “  
For God has treated you / well.

For you, O God, have rescued my life from / death, \*  
My eyes from tears, and my feet from / stumbling.  
I will walk in the presence of / God, \*  
In the land of the / living.

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** James 3:1-12

**N**OT many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, but no one can tame the tongue-- a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. Does a spring pour forth from the same opening both fresh and brackish water? Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

*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.*

*Children are invited to join the Gospel Procession, and gather around as the Gospel is proclaimed. Children ages 3-8 are then invited to Children's Chapel in Thomsen Chapel. They will return at the peace. Parents are welcome to join their children.*

**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.*

*Organ* *Everyone, in harmony ad lib.*

Al - le - lu - ia, al - le - lu - ia. Al - le - lu -



*Verse:* Christ suffered for sins once for all,  
the righteous for the unrighteous, in order to bring you to God.

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** *Mark 8:27-38*

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

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

**J**ESUS went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

*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 Rev. Canon Dr. Marda Steedman Sanborn

*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. 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.

*During the Season of Creation, we use prayers with special intention to address concern and care for creation.*

**PRAYERS OF THE PEOPLE** *After each petition:*

*Intercessor* Creator God,  
***Assembly* awaken us to your presence and love.**

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

**CONFESSION & ABSOLUTION**

Adapted from resources by the Uniting Church in Australia

*Deacon* Let us confess our sins to God.  
*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.  
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.  
We are sorry and we seek forgiveness.  
Help us to live with glad and generous hearts,  
and trust in your goodness and mercy that follow us, now and always. Amen.**

*Presider* Friends, we do not dwell on our fears and failings.  
God loves you dearly, has mercy on you, and forgives you your sins.  
***All* 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](https://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

*Draw us in the Spirit's tether*

Words: Percy Dearmer; Music: Harold Friedell

Draw us in the Spirit's tether;  
for when humbly, in thy name,  
two or three are met together,  
thou art in the midst of them:  
Alleluya! Alleluya!  
Touch we now thy garment's hem.

As disciples used to gather  
in the name of Christ to sup,  
then with thanks to God the Father  
break the bread and bless the cup.  
Alleluya! Alleluya!  
So knit thou our friendship up.

All our meals and all our living  
make as sacraments of thee,  
that by caring, helping, giving,  
we may true disciples be.  
Alleluya! Alleluya!  
We will serve thee faithfully.

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, 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



Our Father in heaven, hallowed be your Name,  
your kingdom come, your will be done, on earth as in heaven.  
Give us today our dai-ly bread. Forgive us our sins as we forgive those who sin against us.  
Save us from the time of tri-al, and de-li-ver us from e - vil.  
For the kingdom, the power, and the glo-ry are yours, now and for ev - er. A - men.

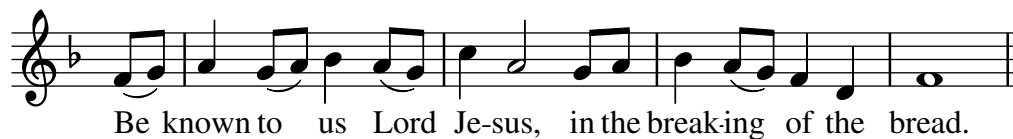
*In silence, the Presider breaks the consecrated bread.*

### THE BREAKING OF THE BREAD

Gary James

*The choir or cantor introduces the Antiphon, all repeat it.*

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



Be known to us Lord Je-sus, in the break-ing 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* 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. 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**     *He has done marvelous things!*     Trad. Gospel, arr. Dennis Slaughter and Geoffrey O'Hara

He has done marvelous things, praise the Lord!

**HYMN 312**     *Strengthen for service, Lord* ♦ *The Hymnal 1982*     *Malabar*

*After communion, 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.

**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 675** *Take up your cross, the Savior said (verses 1, 3, 5) ♦ The Hymnal 1982*

*Bourbon*

**DISMISSAL** *The Deacon dismisses the assembly; all respond: Thanks be to God.*

**VOLUNTARY** *Fanfare and Chorale*

Calvin Fuller

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

The Rev. Canon Dr. Marda Steedman Sanborn

## **ASSISTING LAY MINISTER**

Judy Andrews

## **EUCCHARISTIC MINISTERS**

Re Knack, Doug Thorpe, Alison Estep, The Rev. Canon Richard C. Weyls

## **SACRISTAN**

Hannah Hochkeppel

## **VERGER**

Theresa Barker

## **ACOLYTE**

Allen Barnes

## **GREETER**

Jaime Rubio

## **USHERS**

Loy Dahl, Michael Dahl

## **OBLATION BEARERS**

The Mills Family

## **LAND ACKNOWLEDGMENT**

Kristen Kelly

## **LECTORS**

David Thompson, Pamela Bradburn

## **INTERCESSOR**

David Thompson

## **SOUND BOARD**

Michael Seewer

## **FLOWER MINISTRY**

Eliza Davidson, Beatrix Roemheld-Hamm, Kathryn Shipper, Carlos Vargas

## **MUSICIANS**

Saint Mark's Singers;

Rebekah Gilmore, *Cantor*;

Canon Michael Kleinschmidt and John Stuntebeck, *organists*