



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST
THE EIGHTEENTH SUNDAY AFTER PENTECOST:
PROPER 20B

September 22, 2024

9:00 AM





SAINT MARK'S

EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

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 *O Lamb of God, pure and holy, BWV 618*

J.S. Bach

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 492 *Sing ye faithful, sing with gladness* ♦ *The Hymnal 1982*
[verses 1, 2 & 4]

TUNE: *Finnian*

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-ters; 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 20*

The Book of Common Prayer (1979), p. 234

Presider God is here.

Assembly **God’s Spirit is with us.**

Presider Let us pray.

GRANT US, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, 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 *Jeremiah 11:18–20*

IT WAS the LORD who made it known to me, and I knew;
then you showed me their evil deeds.

But I was like a gentle lamb
led to the slaughter.

And I did not know it was against me
that they devised schemes, saying,

“Let us destroy the tree with its fruit,
let us cut him off from the land of the living,
so that his name will no longer be remembered!”

But you, O LORD of hosts, who judge righteously,
who try the heart and the mind,

let me see your retribution upon them,
for to you I have committed my cause.

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 54

Peter R. Hallock

The choir introduces the Antiphon; all repeat.

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



God is my helper; the Lord sustains my life.

SAVE me, O God, by your Name; *
in your might, defend my cause.

Hear my prayer, O God; *
give ear to the words of my mouth. **ANTIPHON**

For the arrogant have risen up against me,
and the ruthless have sought my life, *
those who have no regard for God.

Render evil to those who spy on me; *
in your faithfulness, destroy them. **ANTIPHON**

I will offer you a freewill sacrifice *
and praise your Name, O LORD, for it is good.

For you have rescued me from every trouble, *
and my eye has seen the ruin of my foes. **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

James 3:13–4:3, 7–8a

WHO is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace.

Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures.

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.

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

Verse: God has called us through the proclamation of the good news,
that we may obtain the glory of our Lord Jesus Christ.

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 9:30–37*

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

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

JESUS and his disciples passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, “The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.” But they did not understand what he was saying and were afraid to ask him.

Then they came to Capernaum; and when he was in the house he asked them, “What were you arguing about on the way?” But they were silent, for on the way they had argued with one another who was the greatest. He sat down, called the twelve, and said to them, “Whoever wants to be first must be last of all and servant of all.” Then he took a little child and put it among them; and taking it in his arms, he said to them, “Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.”

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 Rev. 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. 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 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

The Lamb

WORDS: William Blake

MUSIC: John Tavener

Little Lamb, who made thee?
Dost thou know who made thee?
Gave thee life and bid thee feed
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice;
Little Lamb, who made thee?
Dost thou know who made thee?

Little Lamb, I'll tell thee,
Little Lamb, I'll tell thee:
He is called by thy name,
For he calls himself a Lamb.
He is meek, and he is mild;
He became a little child.
I, a child, and thou a lamb,
We are called by his name.
Little Lamb, God bless thee!
Little Lamb, God bless thee!

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

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 trial, 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 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 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

These three are the treasures

WORDS: Colin Hodgetts, from the teachings of Lao Tsu
MUSIC: *Song of Lau Tsu*, Colin Hodgetts, arr. James Van Horn

These three are the treasures to strive for and prize:
be gentle, live simply and have the humility
to shy from the struggle to put one's self first,
these are the pearls.

If mercy's abandoned by those who'd be brave,
economy squandered by those who'd be generous,
humility slighted by those who would lead,
this is sure death.

Be gentle and you can afford to be bold,
be frugal and so have enough to be liberal,
be humble and thus be a leader of all,
this is the way.

Through gentleness those who attack win the fight,
and those who defend have their safety in gentleness;
this gentleness rests in the children of God,
this is their sign.

All stand, as able.

HYMN 482 *Lord of all hopefulness, Lord of all joy* ♦ *The Hymnal 1982*

TUNE: *Slane*

*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.

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 477 *All praise to thee, for thou, O King divine* ♦ *The Hymnal 1982*
[verses 1, 3 & 4]

TUNE: *Engelberg*

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

VOLUNTARY *Festival Voluntary*

Flor Peeters

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Dr. Edie Weller

PREACHER

The Very Rev. Steven L. Thomason

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Alison Leary Estep

EUCCHARISTIC MINISTERS

The Rev. Canon Dr. Marda Steedman Sanborn, Nan Sullins, Norm Harris

SACRISTAN

Hannah Hochkeppel

ACOLYTE

Sandy Nelson

GREETER

Carolyn Blunt

USHERS

Eliza Davidson, Rick Wyckoff

OBLATION BEARERS

Loy Dahl, Michael Dahl

LAND ACKNOWLEDGMENT

Pamela Bradburn

LECTORS

Mackenzie Throne, Pamela Bradburn

INTERCESSOR

Mackenzie Throne

SOUND BOARD

Michael Perera

FLOWER MINISTRY

Ashley Hedeem, Kathy Sodergren, Elizabeth Ward

MUSICIANS

The Sr. Choristers and Schola of the Saint Mark's Choir School, Rebekah Gilmore, *Director*;
Saint Mark's Singers;
Canon Michael Kleinschmidt and John Stuntebeck, *organists*