



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE NINETEENTH SUNDAY AFTER PENTECOST:  
PROPER 21B

September 29, 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](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**     *Ionian Fantasia*

William Byrd

## LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 509** *Spirit divine, attend our prayers (verses 1, 3, 4)* ♦ *The Hymnal 1982*

TUNE: *Nun danket all und bringet Ehr*

**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

Organ

Everyone

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 21*

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

*Presider* God is here.

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

*Presider* Let us pray.

**O** GOD, you declare your almighty power chiefly in showing mercy and pity: Grant us the fullness of your grace, that we, running to obtain your promises, may become partakers of your heavenly treasure; 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** *Numbers 11:4–6, 10–16, 24–29*

**T**HE rabble among them had a strong craving; and the Israelites also wept again, and said, “If only we had meat to eat! We remember the fish we used to eat in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our strength is dried up, and there is nothing at all but this manna to look at.”

Moses heard the people weeping throughout their families, all at the entrances of their tents. Then the LORD became very angry, and Moses was displeased. So Moses said to the LORD, “Why have you treated your servant so badly? Why have I not found favor in your sight, that you lay the burden of all this people on me? Did I conceive all this people? Did I give birth to them, that you should say to me, ‘Carry them in your bosom, as a nurse carries a sucking child,’ to the land that you promised on oath to their ancestors? Where am I to get meat to give to all this people? For they come weeping to me and say, ‘Give us meat to eat!’ I am not able to carry all this people alone, for they are too heavy for me. If this is the way you are going to treat me, put me to death at once—if I have found favor in your sight—and do not let me see my misery.”

So the LORD said to Moses, “Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting, and have them take their place there with you.”

So Moses went out and told the people the words of the LORD; and he gathered seventy elders of the people, and placed them all around the tent. Then the LORD came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied. But they did not do so again.

Two men remained in the camp, one named Eldad, and the other named Medad, and the spirit rested on them; they were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. And a young man ran and told Moses, “Eldad and Medad are prophesying in the camp.” And Joshua son of Nun, the assistant of Moses, one of his chosen men, said, “My lord Moses, stop them!” But Moses said to him, “Are you jealous for my sake? Would that all the LORD’s people were prophets, and that the LORD would put his spirit on them!”

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

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

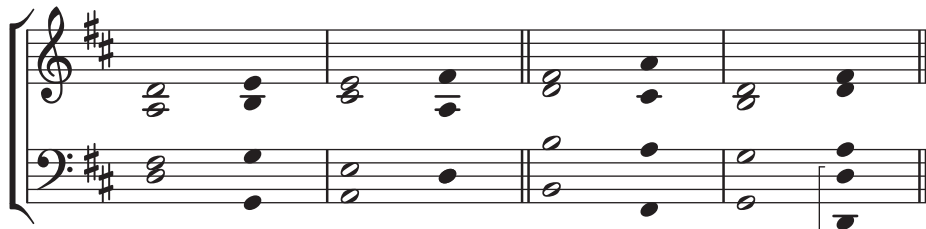
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

**PSALM**

*Psalm 19:7-14*

BCP 1979 translation, altered  
Simplified Anglican Chant by Robert Knox Kennedy

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



The law of God is perfect and revives the / soul; \*  
the testimony of God is sure and gives wisdom to the / innocent.  
The statutes of God are just and rejoice the / heart; \*  
the commandment of God is clear and gives light to the / eyes.

The fear of God is clean and endures for / ever; \*  
the judgments of God are true and righteous alto-/ gether.  
More to be desired are they than gold, more than much fine / gold, \*  
sweeter far than honey, than honey in the / comb.

By them also is your servant en-/ lightened, \*  
and in keeping them there is great re-/ ward.  
Who can tell how often one of-/ fends?  
Cleanse me from my secret / faults.

Above all, keep your servant from presumptuous sins;  
let them not get dominion / over me; \*  
then shall I be whole and sound,  
and innocent of a great of-/ fense.  
Let the words of my mouth and the meditation of my heart  
be acceptable in your / sight, \*  
O God, my strength and my re-/ deemer.

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 5:13–20*

**A**RE any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again, and the heaven gave rain and the earth yielded its harvest.

My brothers and sisters, if anyone among you wanders from the truth and is brought back by another, you should know that whoever brings back a sinner from wandering will save the sinner’s soul from death and will cover a multitude of sins.

*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:* Your word, O Lord, is truth; sanctify us in the truth.

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 9:38–50*

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

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

**J**OHAN and said to Jesus, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.” But Jesus said, “Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me. Whoever is not against us is for us. For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward.

“If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire. And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell. And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell, where their worm never dies, and the fire is never quenched.

“For everyone will be salted with fire. Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another.”

*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 Reverend Canon Timothy Dombek

*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 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.*

## OFFERTORY SENTENCE

*During the Fall Stewardship Appeal, we invite everyone present for worship to say the following Offertory sentence together as we turn to the Liturgy of the Table, giving thanks to God for the sacred meal we are about to share. We are invited to present our offerings in thanksgiving for the blessings of this life.*

**All** All that we are and all that we have comes from God.

**Let us offer our gifts of life and labor to God with grateful hearts.**

# 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](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

*Teach me, O Lord*

WORDS: Psalm 119:33  
MUSIC: Thomas Attwood

Teach me, O Lord, the way of thy statutes;  
and I shall keep it unto the end.

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.

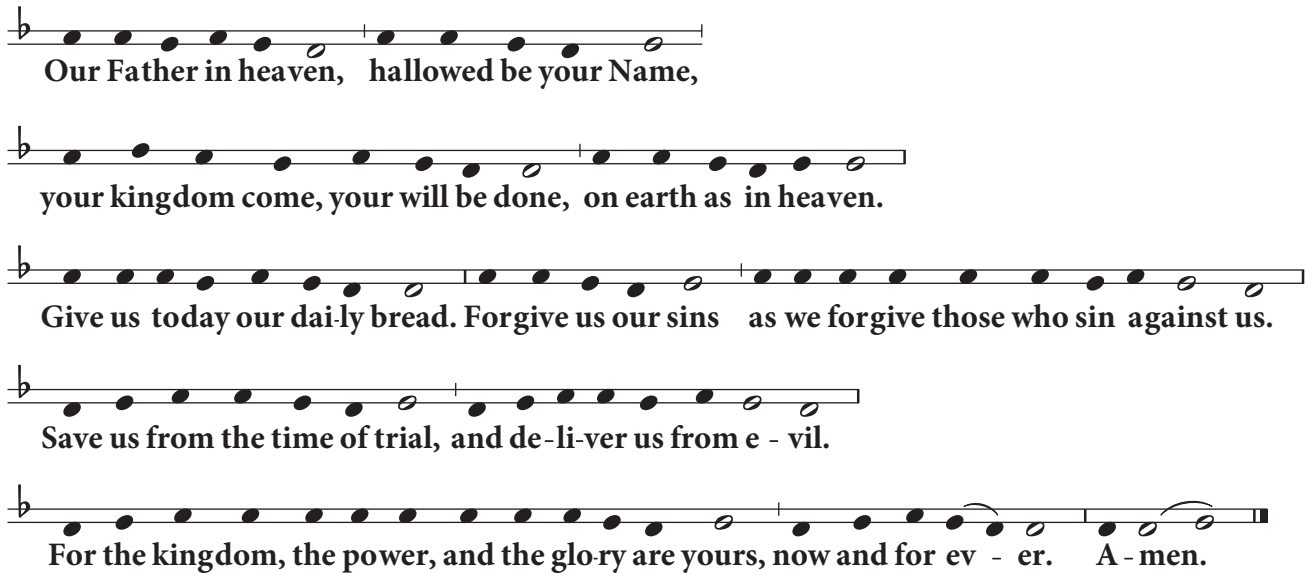
The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

***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 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**     *Make a joyful noise*

WORDS: adapted from the Psalms  
MUSIC: Michael Praetorius

Make a joyful noise unto the Lord,  
O sing the honor of his holy Name,  
give him glory evermore.

**HYMN 709**     *O God of Bethel, by whose hand* ♦ *The Hymnal 1982*

TUNE: *Dundee*

*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

*All who hunger gather gladly*



1. All who hun-ger, ga - ther glad - ly; ho - ly man - na is our bread.  
 2. All who hun-ger, ne - ver stran - gers; seek - er, be a wel - come guest.  
 3. All who hun-ger, sing to - geth - er; Je - sus Christ is liv - ing bread.



Come from wil - der - ness and wan - d'ring. Here, in truth, we will be fed.  
 Come from rest - less - ness and roam - ing. Here, in joy, we keep the feast.  
 Come from lone - li - ness and long - ing. Here, in peace, we have been led.



You that yearn for days of full - ness, all a - round us is our food.  
 We that once were lost and scat - tered in com - mu - nion's love have stood.  
 Blest are those who from this ta - ble live their lives in gra - ti - tude.



Taste and see the grace e - ter - nal. Taste and see that God is good.  
 Taste and see the grace e - ter - nal. Taste and see that God is good.  
 Taste and see the grace e - ter - nal. Taste and see that God is good.

Hymn 761 in *Wonder, Love, and Praise*

Words: Silvia G. Dunstan, © 1991 GIA Publications, Inc.

Tune: *Holy Manna* from *The Southern Harmony*, 1835

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

**VOLUNTARY** *Toccata in F*, BuxWV 157

Dietrich Buxtehude

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

The Rev. Canon Timothy Dombek

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Rose Hazard

## **EUCCHARISTIC MINISTERS**

Judy Andrews, Maris Olsen, The Rev. Canon Dr. Marda Steedman Sanborn, The Rev. Canon Edie Weller

## **SACRISTAN**

Hannah Hochkeppel

## **VERGER**

Theresa Barker

## **ACOLYTE**

Marina Barnes

## **GREETER**

Marjorie Ringness

## **USHERS**

Karrie Sutkus, Don Sutkus

## **OBLATION BEARERS**

Kristin Austin

## **LAND ACKNOWLEDGMENT**

Kristin Austin

## **LECTORS**

Fish Harrison, Kristin Austin

## **INTERCESSOR**

Fish Harrison

## **SOUND BOARD**

TBD

## **FLOWER MINISTRY**

TBD

## **MUSICIANS**

Rebekah Gilmore, *Cantor*;

Saint Mark's Singers;

Canon Michael Kleinschmidt and John Stuntebeck, *organists*