



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE ELEVENTH SUNDAY AFTER PENTECOST

August 9, 2026

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 level 5 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 Sonata II for Organ, Mvt. 2: *Ruhig bewegt* (Calmly moving) Paul Hindemith

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 390 *Praise to the Lord, the Almighty* (verses 1-3) ♦ *The Hymnal 1982* *Lobe den Herren*

OPENING ACCLAMATION

Enriching Our Worship 1, p. 50

Presider Blessed be the one, holy, and living God.
Assembly **Glory to God for ever and ever.**

COLLECT FOR PURITY

Presider **A**LMIGHTY GOD, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.
All **Amen.**

SONG OF PRAISE *For the beauty of the earth ♦ sung by all*

1. For the beaut - y of the earth, for the beau - ty of the skies,
 2. For the beau - ty of each hour of the day and of the night,
 for the love which from our birth o - ver and a - round us lies,
 hill and vale, and tree and flower, sun and moon, and stars of light,
Refrain
 Christ our God, to thee we raise this our hymn of grate - ful praise.

Words: Folliot Sandford Pierpoint (1835-1917), alt.

Music: Dix, melody Conrad Kocher (1786-1872); arr. William H. Monk (1823-1889); harm. *The English Hymnal*, 1906

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 14*

The Book of Common Prayer (1979), p. 232

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

GRANT TO US, Lord, we pray, the spirit to think and do always those things that are right, that we, who cannot exist without you, may by you be enabled to live according to your will; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All Amen.

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

Genesis 37:1-4, 12-28

JACOB settled in the land where his father had lived as an alien, the land of Canaan. This is the story of the family of Jacob.

Joseph, being seventeen years old, was shepherding the flock with his brothers; he was a helper to the sons of Bilhah and Zilpah, his father's wives; and Joseph brought a bad report of them to their father. Now Israel loved Joseph more than any other of his children, because he was the son of his old age; and he had made him a long robe with sleeves. But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.

Now his brothers went to pasture their father's flock near Shechem. And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." He answered, "Here I am." So he said to him, "Go now, see if it is well with your brothers and with the flock; and bring word back to me." So he sent him from the valley of Hebron.

He came to Shechem, and a man found him wandering in the fields; the man asked him, "What are you seeking?" "I am seeking my brothers," he said; "tell me, please, where they are pasturing the flock." The man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers, and found them at Dothan. They saw him from a distance, and before he came near to them, they conspired to kill him. They said to one another, "Here comes this dreamer. Come now, let us kill him and throw him into one of the pits; then we shall say that a wild animal has devoured him, and we shall see what will become of his dreams." But when Reuben heard it, he delivered him out of their hands, saying, "Let us not take his life." Reuben said to them, "Shed no blood; throw him into this pit here in the wilderness, but lay no hand on him"—that he might rescue him out of their hand and restore him to his father. So when Joseph came to his brothers, they stripped him of his robe, the long robe with sleeves that he wore; and they took him and threw him into a pit. The pit was empty; there was no water in it.

Then they sat down to eat; and looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and resin, on their way to carry it down to Egypt. Then Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and not lay our hands on him, for he is our brother, our own flesh." And his brothers agreed. When some Midianite traders passed by, they drew Joseph up, lifting him out of the pit, and sold him to the Ishmaelites for twenty pieces of silver. And they took Joseph to Egypt.

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

Assembly **Thanks be to God.**

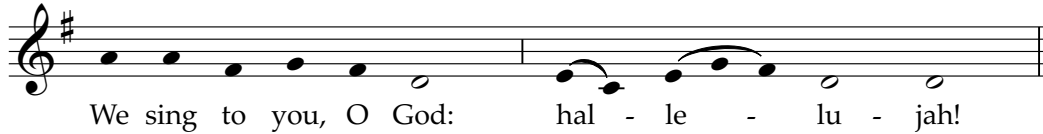
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 105:1-6, 16-22, 45B ♦ St. Helena Psalter

Plainsong, Tone VII.7

The cantor introduces the Antiphon; all repeat it. The cantor chants the verses; all repeat the Antiphon as indicated.



Confitemini, Domino

WE GIVE YOU THANKS, O God, and call upon your Name; *
we make known your deeds among the peoples.

We sing to you; we sing your praise *
and speak of all your marvelous works.

We glory in your holy Name; *
let the hearts of those who seek you rejoice. **ANTIPHON**

We search for you and your strength; *
we continue to seek your face.

We remember the marvels you have done, *
the wonders and the judgments of your mouth,

We, the offspring of Abraham, your servant, *
we, the children of Jacob, the chosen ones. **ANTIPHON**

Then you called for a famine in the land *
and destroyed the supply of bread.

You sent a man before them, *
Joseph, who was sold as a slave.

They bruised his feet in fetters; *
his neck they put in an iron collar.

Until his prediction came to pass, *
your word, O Most High, tested him.

The king sent and released him; *
the ruler of the peoples set him free.

He set him as a master over his household, *
as a ruler over all his possessions,

To instruct his princess according to his will *
and to teach his elders wisdom.

Hallelujah! **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 10:5-15

MOSES writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). But what does it say?

“The word is near you,
on your lips and in your heart”

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.”

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!”

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

The cantor introduces the Alleluias; all repeat them. The cantor sings the verse; all repeat the Alleluias.



Verse: Speak, Lord, for your servant is listening. You have the words of eternal life.

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 14:22-33*

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

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

JESUS made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid."

Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God."

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 Richard C. Weyls

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.

THE NICENE CREED

Authorized for use by the 1997 General Convention

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. 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 *After each petition:*

Intercessor God, in your mercy,
Assembly **hear our prayer.**

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

CONFESSION & ABSOLUTION

Enriching Our Worship 1, p. 56

Deacon Let us confess our sins to God.

You are invited to stand or kneel for the confession.

Deacon God of all mercy,
**All we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.**

The Presider pronounces God's forgiveness of our sins. All respond: 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 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**.



VOLUNTARY Organ improvisation

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 Eucharistic Prayer 2

Enriching Our Worship 1, p. 60

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 We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as 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

Peter R. Hallock

The musical score is written on three staves. The first staff is labeled 'Organ' and 'Everyone'. It begins with a treble clef, a key signature of one flat (B-flat), and a time signature of 6/8. The melody consists of eighth and quarter notes. The lyrics 'Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,' are written below the staff. The second staff continues the melody with the lyrics 'heav-en and earth are full of your glo-ry. Ho - san - na in the high - est.' The third staff concludes the piece with the lyrics 'Blest is the one who comes in the Name of the Lord. Ho - san - na in the high - est.' The key signature remains one flat throughout, and the time signature is 6/8.

A Simple Missa brevis, Copyright 1992, 2021 The Peter R. Hallock Institute, Seattle, Washington.

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 Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us, with Mary, Mark, and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

All AMEN.

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

THE LORD'S PRAYER

All Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD

Mode 6 melody; adapt. Mason Martens (b. 1933)

The cantor introduces the Antiphon, all repeat it.

The cantor 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 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.

VOLUNTARY Organ improvisation

HYMN *Precious Lord, take my hand*

1. Pre-cious Lord, take my hand, lead me on, let me stand, I am tired, I am
2. When my way grows drear, pre-cious Lord, lin-ger near, when my life is
3. When the dark - ness ap - pears and the night draws near, and the day is

weak, I am worn; through the storm, through the night, lead me on to the
al - most gone; hear my cry, hear my call, hold my hand, lest I
past and gone; at the riv - er I stand, guide my feet, hold my

light, take my hand, pre-cious Lord, lead me on.
fall, take my hand, pre-cious Lord, lead me on.
hand, take my hand, pre-cious Lord, lead me on.

Words: Thomas A. Dorsey (1899-1993)

Music: George N. Allen (1812-1877), adapt. Thomas A. Dorsey, arr. Horace Clarence Boyer (b. 1935)

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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

Enriching Our Worship 1, p. 69

Presider God of abundance,

All you have fed us
with the bread of life and cup of salvation;
you have united us
with Christ and one another;
and you have made us one
with all your people in heaven and on earth.
Now send us forth
in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever
in the risen life of Christ our Savior. Amen.

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

HYMN 637 *How firm a foundation, ye saints of the Lord (verses 1, 3, 5) ♦ The Hymnal 1982* *Lyons*

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

VOLUNTARY *Prelude in C, BWV 547i* *J. S. Bach*

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Rev. Canon Richard C. Weyls

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Jon Achee

EUCCHARISTIC MINISTERS

The Rev. Adam Conley, Brad Kirschner, Maris Olsen, The Rev. Canon Dr. Marda Steedman Sanborn

SACRISTAN

Cinda Madonna

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Peter Ermoian

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Michael Garrett & Alan Conrad

GREETER

Marjorie Ringness

USHERS

Loy Dahl, Michael Dahl

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Canon Michael Kleinschmidt, *organist*