



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SIXTEENTH SUNDAY AFTER PENTECOST

September 13, 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.

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 *Andante*, from Sonata, Opus 65, No. 6

Felix Mendelssohn

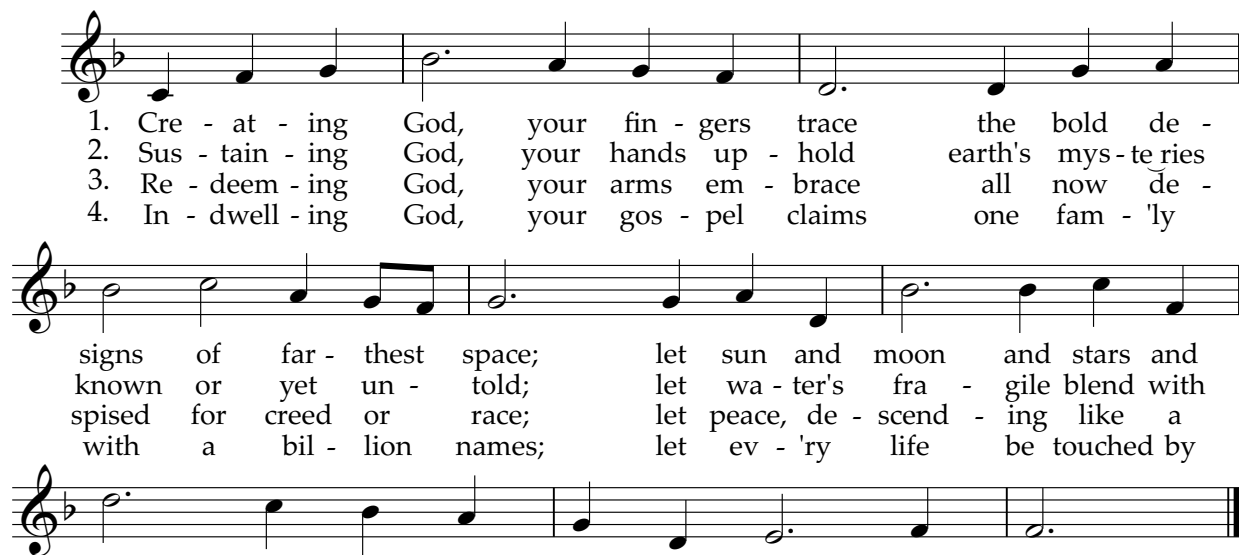
LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN *Creating God, your fingers trace*

Dunedin



1. Cre - at - ing God, your fin - gers trace the bold de -
2. Sus - tain - ing God, your hands up - hold earth's mys - te - ries
3. Re - deem - ing God, your arms em - brace all now de -
4. In - dwell - ing God, your gos - pel claims one fam - 'ly

signs of far - thest space; let sun and moon and stars and
known or yet un - told; let wa - ter's fra - gile blend with
spised for creed or race; let peace, de - scend - ing like a
with a bil - lion names; let ev - 'ry life be touched by

light and what lies hid - den praise your might.
air, en - a - bling life, pro - claim your care.
dove, make known on earth your heal - ing love.
grace un - til we praise you face to face.

Words: Jeffery Rowthorn (b. 1934), alt.

Music: *Dunedin*, Vernon Griffiths (1894-1985)

Hymn 394/395 in *The Hymnal* 1982

OPENING ACCLAMATION

Presider This is the day that God has made.

Assembly We will rejoice and be glad in it.

SONG OF PRAISE *Glory to you ♦ sung by all*

John Rutter

Organ Everyone

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 be with you.

Assembly **And also with you.**

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.

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 *Exodus 14:19-31*

THE ANGEL of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

Then Moses stretched out his hand over the sea. The LORD drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the LORD in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the LORD is fighting for them against Egypt."

Then the LORD said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the LORD tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

Thus the LORD saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the LORD did against the Egyptians. So the people feared the LORD and believed in the LORD and in his servant Moses.

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

Assembly **Thanks be to God.**

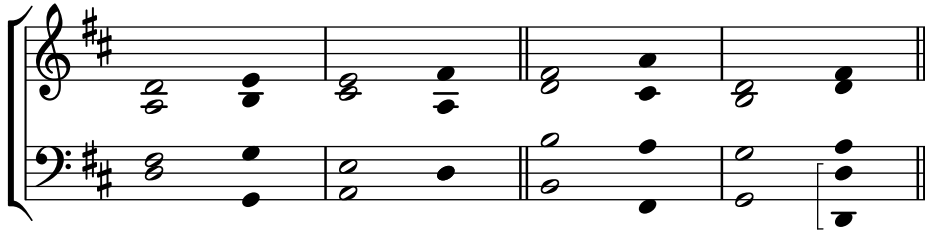
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 114

Simplified Anglican Chant by Jerome Meachen

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



In exitu Israel

HALLELUJAH!

When Israel came out of / Egypt, *
the house of Jacob from a people of strange / speech,
Judah became God's / sanctuary *
and Israel God's do- / minion.

The sea beheld it and / fled; *
Jordan turned and went / back.
The mountains skipped like / rams *
and the little hills like young / sheep.

What ailed you, O sea, that you / fled? *
O Jordan, that you turned / back?
You mountains, that you skipped like / rams? *
you little hills like young / sheep.

Tremble, O earth, at the presence of the / Lord, *
at the presence of the God of / Jacob,
Who turned the hard rock into a pool of / water *
and flint-stone into a flowing / spring.

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 14:1-12

WELCOME those who are weak in faith, but not for the purpose of quarreling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they

give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. For it is written,

“As I live, says the Lord, every knee shall bow to me,
and every tongue shall give praise to God.”

So then, each of us will be accountable to God.

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 as able.

The 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: I give you a new commandment, says the Lord; love one another as I have loved you.

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus's words and actions.

THE HOLY GOSPEL *Matthew 18:21-35*

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

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

PETER came and said to Jesus, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times.

"For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he began the reckoning, one who owed him ten thousand talents was brought to him; and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' And out of pity for him, the lord of that slave released him and forgave him the debt. But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.' Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' But he refused; then he went and threw him into prison until he would pay the debt. When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you?' And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

Deacon The Gospel of the Lord.

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

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

HOMILY

The Very Reverend Steven L. Thomason

*Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon.
Please stand, as able, when the Presider stands as the liturgy continues.*

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity. At this service during certain seasons 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 brought forth humankind,
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.

PRAYERS OF THE PEOPLE

After each petition:

Intercessor God of heaven and earth,
Assembly **in your mercy, hear us.**

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 wander.

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 Dear siblings in Christ,

God loves you dearly, has mercy on you, and forgives you your sins.

All 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 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 **2340**.



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.**

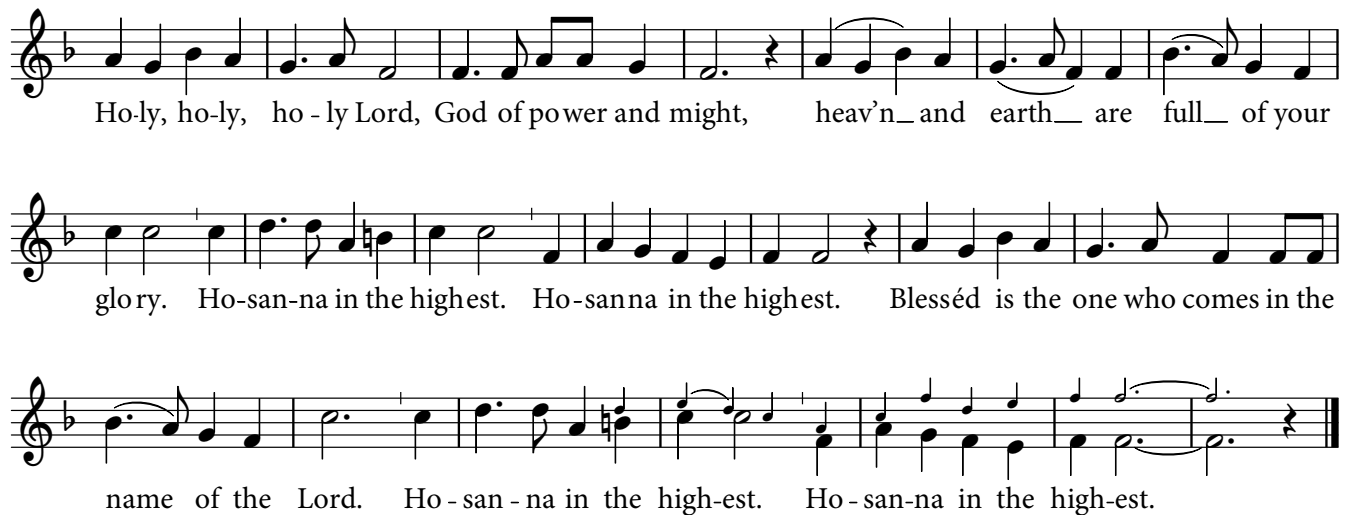
Presider It is right and a joy to give you praise, O God, for by the resurrection of your Beloved you make all things new. You have dwelt among us forever, your presence known in our fragile flesh. Because you love us, you restore our souls and bodies. In Christ, you are our God and we are your people.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

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.

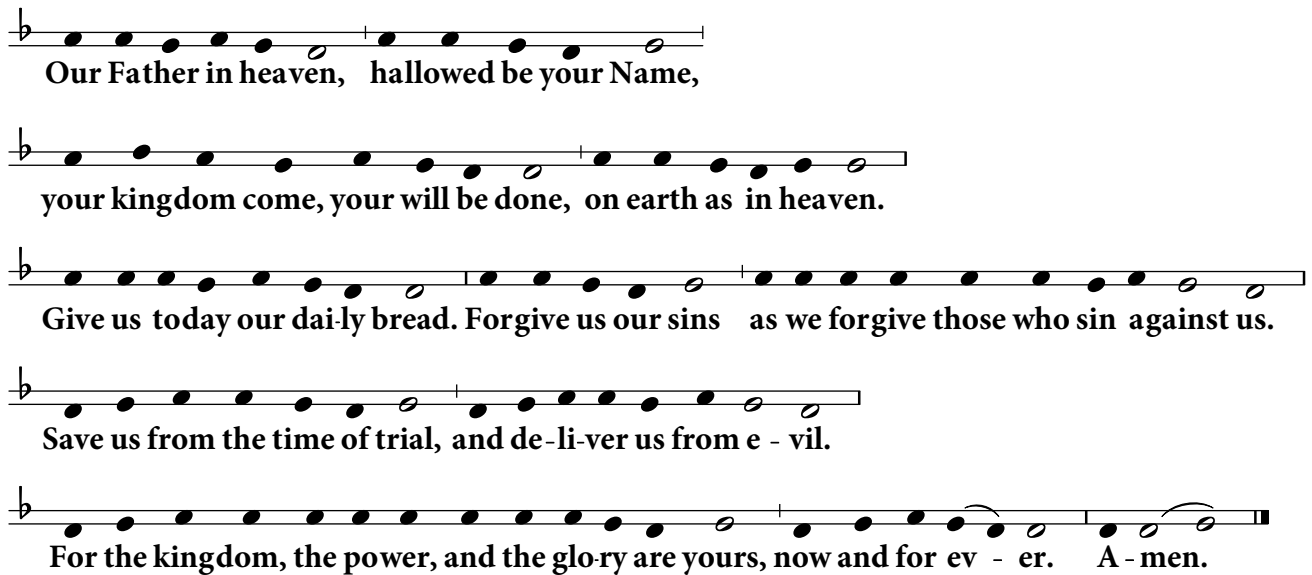
Through Christ, and with Christ, and in Christ, all honor and glory are yours, Eternal God, in the unity of the Holy Spirit, forever and forever.

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 introduces the Antiphon; all repeat it.

The choir sings the verses, all repeating 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.

It is not our practice to offer intinction (dipping the bread in the wine). 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 *Bless the Lord, O my soul*

Words: from Psalm 103
Music: Mikhail Ippolitov-Ivanov

Bless the Lord, O my soul, blessed art thou, O Lord.
Bless the Lord, O my soul, bless the Lord and forget not all his benefits.
Bless the Lord, O my soul, and all that is within me, bless his holy name.
Who redeemeth thy life from destruction; who crowneth thee with loving-kindness.
He will not always chide: neither will he keep his anger forever.

HYMN 516 *Come down, O Love divine ♦ The Hymnal 1982*

Down Ampney

*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 603 *When Christ was lifted from the earth ♦ The Hymnal 1982*

St. Botolph

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

VOLUNTARY *Praise to the Lord, the Almighty (Tune of Hymn 390)*

Paul Manz

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Richard C. Weyls

PREACHER

The Very Rev. Steven L. Thomason

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Judy Andrews

EUCCHARISTIC MINISTERS

The Rev. Adam Conley, The Rev. Canon Emily Griffin, Re Knack, Ann McCartney

GREETER

Chad Blanchard

USHERS

Don Sutkus, Karrie Sutkus

OBLATION BEARERS

Loy & Michael Dahl

LAND ACKNOWLEDGMENT

Re Knack

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Rebekah Gilmore, *director*

Saint Mark's Singers

Canon Michael Kleinschmidt and John Stuntebeck, *organists*