



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SEVENTEENTH SUNDAY AFTER PENTECOST

September 20, 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

Three Hymn Preludes

*Jesus calls us o'er the tumult
Morning has broken
Deck thyself, my soul, with gladness*

Emma Lou Diemer
David Schack
Guy Bovet

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 9

Not here for high and holy things (verses 4-6) ♦ The Hymnal 1982

Morning Song

OPENING ACCLAMATION

Presider This is the day that God has made.
Assembly We will rejoice and be glad in it.

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 *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 20*

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

Presider God be with you.

Assembly And also with you.

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 *Exodus 16:2-15*

THE WHOLE congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, “If only we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”

Then the LORD said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.” So Moses and Aaron said to all the Israelites, “In the evening you shall know that it was the Lord who brought you out of the land of Egypt, and in the morning you shall see the glory of the LORD, because he has heard your complaining against the LORD. For what are we, that you complain against us?” And Moses said, “When the LORD gives you meat to eat in the evening and your fill of bread in the morning, because the LORD has heard the complaining that you utter against him—what are we? Your complaining is not against us but against the LORD.”

Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the LORD, for he has heard your complaining.’” And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the LORD appeared in the cloud. The LORD spoke to Moses and said, “I have heard the complaining of the Israelites; say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the LORD your God.’”

In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, “What is it?” For they did not know what it was. Moses said to them, “It is the bread that the LORD has given you to eat.”

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

Assembly Thanks be to God.

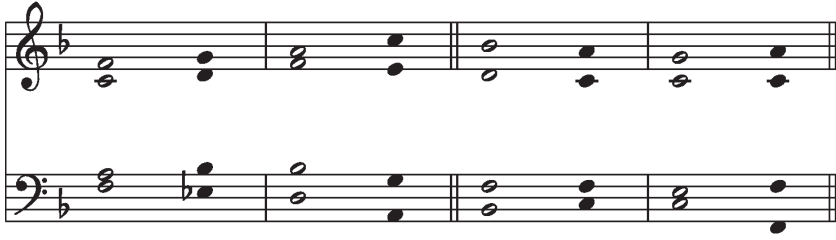
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 105:1-6, 37-45 ♦ St. Helena Psalter

Simplified Anglican Chant by Robert K. Kennedy

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



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 re-/ joice.
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.

You led out your people with silver and / gold; *
in all their tribes there was not one that / stumbled.
Egypt was glad of their / going, *
because they were a-/ fraid of them.

You spread out a cloud for a / covering *
and a fire to give light in the / night season.
They asked, and quails ap-/ peared, *
and you satisfied them with bread from / heaven.

[Repeat 2nd half of chant:]

You opened the rock, and water / flowed, *
so the river ran in the / dry places.

For you remembered your holy / word *
and Abraham your / servant.
So you led forth your people with / gladness, *
your chosen with shouts of / joy.

You gave your people the lands of the / nations, *
and they took the fruit of others' / toil,
That they might keep your / statutes *
and observe your laws. Alle-/ luia!

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

Acts 2:14-21, 32-33

PETER, standing with the eleven, raised his voice and addressed the crowd, “Fellow Jews and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning. No, this is what was spoken through the prophet Joel:

‘In the last days it will be, God declares,
that I will pour out my Spirit upon all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams.
Even upon my slaves, both men and women,
in those days I will pour out my Spirit,
and they shall prophesy.
And I will show portents in the heaven above
and signs on the earth below,
blood, and fire, and smoky mist.
The sun shall be turned to darkness
and the moon to blood,
before the coming of the Lord’s great and glorious day.
Then everyone who calls on the name of the Lord shall be saved.’

This Jesus God raised up, and of that all of us are witnesses. Being therefore exalted at the right hand of God and having received from the Father the promise of the Holy Spirit, he has poured out this that you see and hear.

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.

Verse: Open our hearts, O Lord, to listen to the words of your Son.

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 20:1-16*

Deacon The Holy Gospel of our Lord Jesus Christ according to Matthew.
Assembly **Glory to you, Lord Christ.**

JESUS said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

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. 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**.



Come, my Way, my Truth, my Life:
Such a Way, as gives us breath:
Such a Truth, as ends all strife:
Such a Life, as killeth death.

Come, my Light, my Feast, my Strength:
Such a Light, as shows a feast:
Such a Feast, as mends in length:
Such a Strength, as makes his guest.

Come, my Joy, my Love, my Heart:
Such a Joy, as none can move:
Such a Love, as none can part:
Such a Heart as joys in love.

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.**

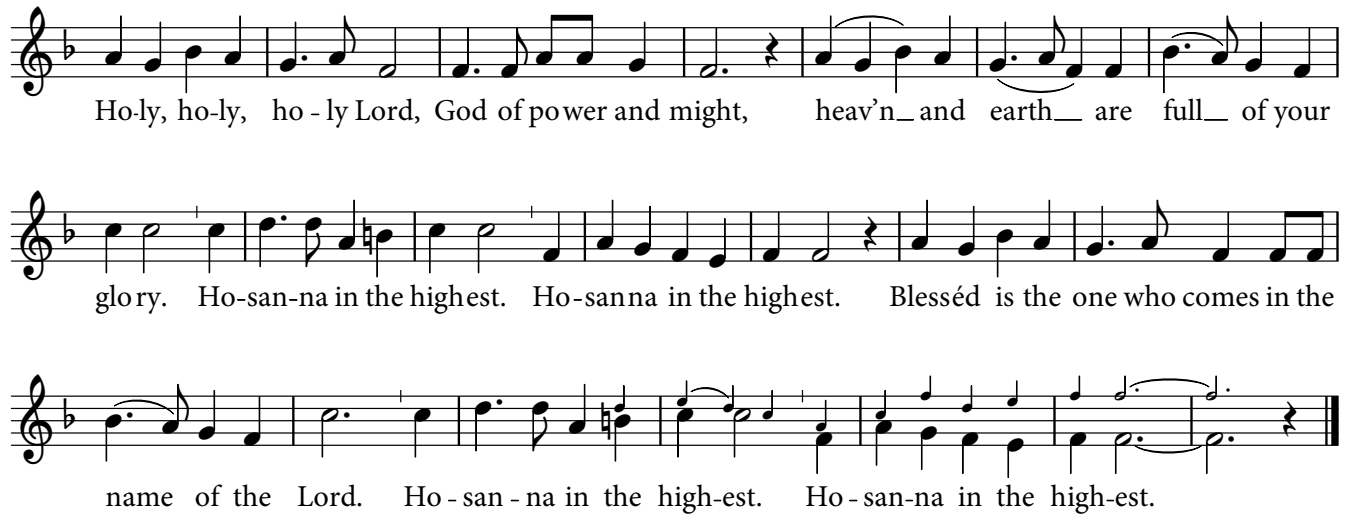
Presider It is right and a joy to give you praise, O God, for by the resurrection of your Beloved you make all things new. You have dwelt among us forever, your presence known in our fragile flesh. Because you love us, you restore our souls and bodies. In Christ, you are our God and we are your people.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

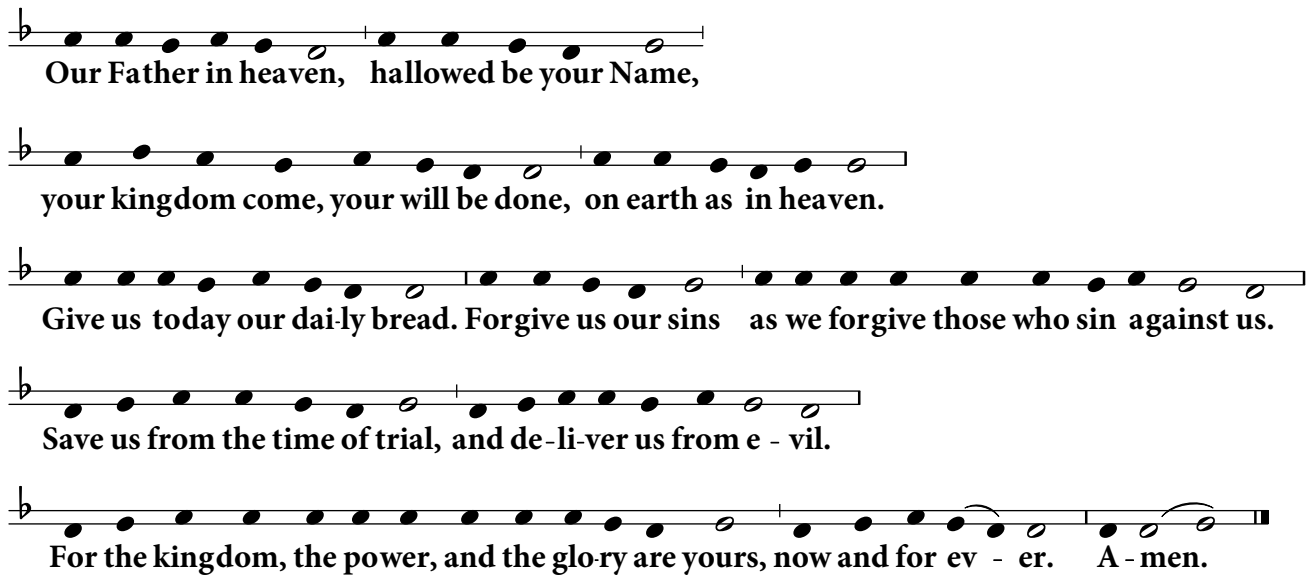
Send your Holy Spirit upon these gifts. Let them be for us the Body and Blood of your Son. And grant that we who eat this bread and drink this cup may be filled with your life and goodness.

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.

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.

I want Jesus to walk with me;
all along my pilgrim journey,
Lord, I want Jesus to walk with me.

In my trials, Lord, walk with me;
when the shades of life are falling,
Lord, I want Jesus to walk with me.

In my sorrows, Lord, walk with me;
when my heart within is aching,
Lord, I want Jesus to walk with me.

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.

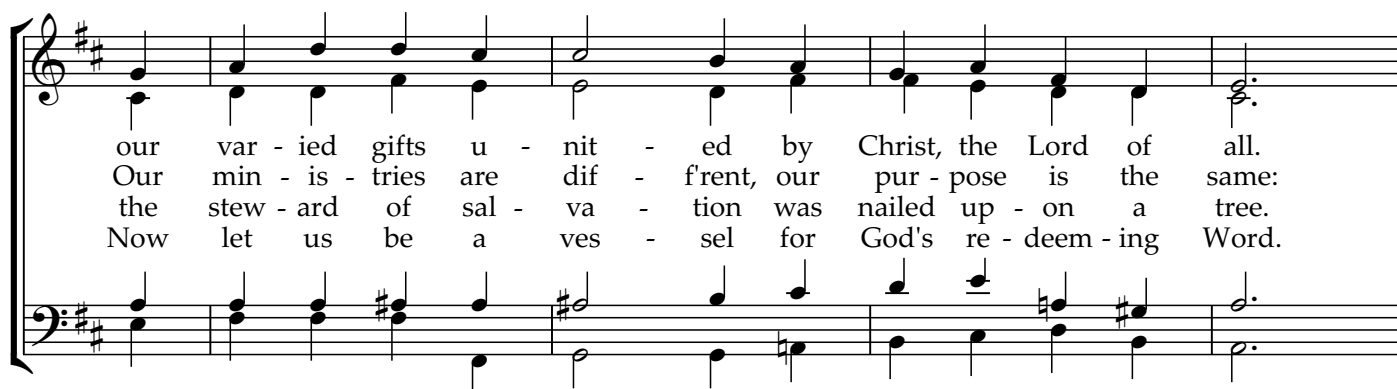
We thank you, O Spirit, for restoring our souls. Amen.

BLESSING

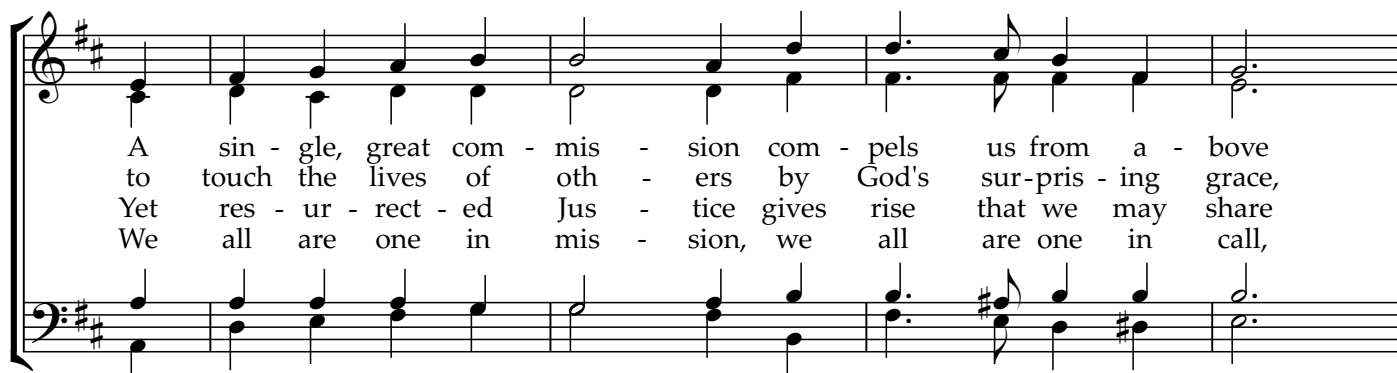
The Presider asks God's blessing on the assembly. All respond: Amen.



1. We all are one in mis - sion, we all are one in call,
 2. We all are called for ser - vice to wit - ness in God's name.
 3. We all be - hold one vi - sion, the truth that sets us free:
 4. Now let us be u - nit - ed and let our song be heard.



our var - ied gifts u - nit - ed by Christ, the Lord of all.
 Our min - is - tries are dif - f'rent, our pur - pose is the same:
 the stew - ard of sal - va - tion was nailed up - on a tree.
 Now let us be a ves - sel for God's re - deem - ing Word.



A sin - gle, great com - mis - sion com - pels us from a - bove
 to touch the lives of oth - ers by God's sur - pris - ing grace,
 Yet res - ur - rect - ed Jus - tice gives rise that we may share
 We all are one in mis - sion, we all are one in call,



to plan and work to - geth - er that all may know Christ's love.
 so peo - ple of all na - tions may feel God's warm em - brace.
 free re - con - cil - i - a - tion and hope a - mid de - spair.
 our var - ied gifts u - nit - ed by Christ, the Lord of all.

Words: Rusty Edwards (b. 1955)

Music: Aurelia, Samuel Sebastian Wesley

Hymn 778 in *Wonder, Love, and Praise*

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

VOLUNTARY *Tempo moderato from Sonata No. 4 in A minor, Op. 98*

Josef Rheinberger



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
The Rev. Canon Emily Griffin
Brad Kirschner
Maris Olsen

GREETER

Chad Blanchard

USHERS

Ralph Ermoian
David Thompson

OBLATION BEARERS

The Judd-Herzfeldt family

LAND ACKNOWLEDGMENT

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Claire Fox, Eliza Davidson

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Molly Bosch

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Michael Perera

FLOWER MINISTRY

Beatrix Roemheld-Hamm, Eliza Davidson, Kathryn Schipper

MUSICIANS

The Senior Choristers of Saint Mark's Cathedral Choir School
Rebekah Gilmore, *director*

Saint Mark's Singers

Canon Michael Kleinschmidt and John Stuntebeck, *organists*

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