



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

AN ORDER FOR CELEBRATING
THE HOLY EUCHARIST

September 11, 2022 ♦ 9:00 AM

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 the Duwamish Tribe.

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here!

Signs in the nave indicate the distanced and undistanced sections. Please note that masks are currently required for all. Masks are available if needed (please ask an usher).

Ushers are available during the liturgy should you have any questions or concerns, or if you need a hearing assist device. All-gender restrooms are available on the 5th floor of Cathedral House, accessible via the elevator or southwest stairwell. Ushers can direct you.

If you are new to Saint Mark's and would like to learn more, please consider completing a newcomer form, visit saintmarks.org/newcomers or simply contact one of the clergy. Grace and peace to you!

The Assembly speaks aloud the **text in boldface**.

ABOUT THIS LITURGY: This communion liturgy is adapted from the Iona Community, an ecumenical Christian community based on the beautiful, rugged Isle of Iona in Scotland. Since the sixth century, Iona has been a wellspring of Celtic Christian spirituality and remains a consistent source of renewal to the Christian liturgical tradition. Because liturgy shapes what we believe and because the context of worship—the joys, griefs, and realities of a particular time and place—changes over time, Saint Mark's has a long-standing practice of incorporating new liturgies into the 9 a.m. Sunday service. The 11 a.m. Eucharist remains the principal cathedral service using traditional rites. We “experiment” not because the traditional Episcopal and Anglican liturgies are inadequate, but because the Holy One is continually inspiring us to stretch our vocabulary and imagery for the story of God's healing presence in creation. While the flow of this liturgy mirrors what might be familiar, it has a rhythm all its own. May it be a blessing to you.

A brief organ voluntary offered a few minutes before the hour bids all to keep silence for prayer and preparation.

PRELUDE *Allegro (mvt. 1) from Concerto in A minor* J. S. Bach (1685–1750)
after Vivaldi, BWV 593

LAND ACKNOWLEDGMENT

INTROIT *The Lord is my light* WORDS: from Psalms 27, 139 & 63
MUSIC: Peter R. Hallock (1924–2014)

The Lord is my light, the refuge of my life and my salvation; of whom then shall I be afraid?
If I take the wings of the morning or go up into heaven, your right hand will hold me.
In the shadow of your wings will I rejoice and bless your holy Name;
and I will sing of your Glory, O Lord my strength, as long as I live.

All stand, as able.

HYMN 410 *Praise, my soul, the King of Heaven* ♦ The Hymnal 1982 TUNE: *Lauda anima*

THE OPENING RITE: CALL TO PRAYER

This liturgy, and the
Celtic Christian
tradition in general,
honors the myriad ways
we experience and
seek to name God in
daily life.
Each name is necessary,
but not sufficient to
encompass God's
ineffable, infinite grace.

Presider Way beyond all journeying,
Truth behind all mystery,
Life within all living:

People **We praise you.**

Presider Salve for every soreness,
Mender of every brokenness,
Midwife of a better future:

People **We praise you.**

Presider Ground of all being,
Judge of all nations,
Conscience of the universe:

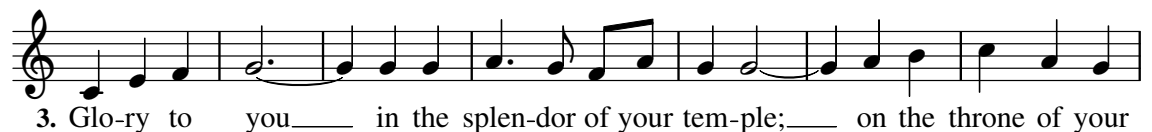
People **We praise you.**

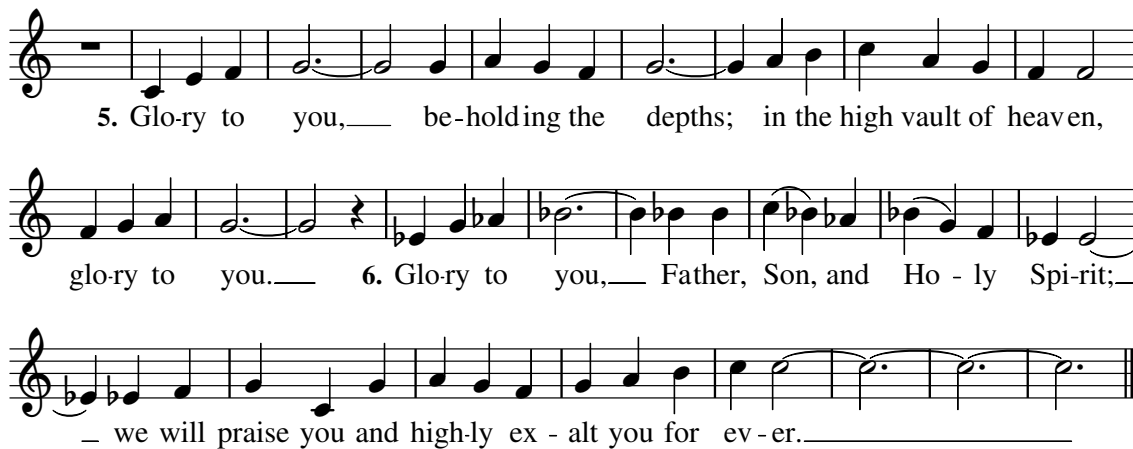
Presider Maker, Redeemer,
Companion, Friend,
Breath of Life,
God beyond all names:

People **We praise you.**

SONG OF PRAISE *Benedictus es, Domine*

John Rutter (b. 1945)





The Hymnal 1982 #S-236, © 1985, Oxford University Press, Inc.

COLLECT

Presider Let us pray.

HOLY ONE, you are the Word behind all words,
 the energy that sustains creation.
 You are present in the pain behind the tears,
 the laughter in the eyes,
 the yearning in the heart.

Open us up, Lord:
 Open us up to depths we have not explored,
 to the truths we have avoided,
 to the paths we have not followed,
 to the beauty we have yet to admire.

And open us up to Jesus,
 in whom all things are held together for God and for our good.

All Amen.

Presider Let us hear the Living Word.

Please be seated for the readings.

A “Collect” gathers the needs and desires of all assembled into an opening prayer.

This Ionian prayer acknowledges God’s near presence in the world around us and in the particularities of our own lives. As we begin our worship, we ask God to open us to what the Spirit might reveal this day.



PROCLAIM & RESPOND TO THE WORD OF GOD

READING *Jeremiah 4:11-12, 22-28*

AT THAT TIME it will be said to this people and to Jerusalem: A hot wind comes from me out of the bare heights in the desert toward my poor people, not to winnow or cleanse—a wind too strong for that. Now it is I who speak in judgment against them. “For my people are foolish, they do not know me; they are stupid children, they have no understanding. They are skilled in doing evil, but do not know how to do good.” I looked on the earth, and lo, it was waste and void; and to the heavens, and they had no light. I looked on the mountains, and lo, they were quaking, and all the hills moved to and fro. I looked, and lo, there was no one at all,

and all the birds of the air had fled. I looked, and lo, the fruitful land was a desert, and all its cities were laid in ruins before the LORD, before his fierce anger. For thus says the LORD: The whole land shall be a desolation; yet I will not make a full end. Because of this the earth shall mourn, and the heavens above grow black; for I have spoken, I have purposed; I have not relented nor will I turn back.

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

Thanks be to God.

PSALM *Psalms 14 ♦ Coverdale Psalter*

Chanted by the choir.

THE fool hath said in his heart *
There is no God.

They are corrupt, and become abominable in their doings *
there is none that doeth good, no not one.

The Lord looked down from heaven upon the children of men *
to see if there were any that would understand, and seek after God.

But they are all gone out of the way, they are altogether become abominable *
there is none that doeth good, no not one.

Have they no knowledge, that they are all such workers of mischief *
eating up my people as it were bread, and call not upon the Lord?

There were they brought in great fear, even where no fear was *
for God is in the generation of the righteous.

As for you, ye have made a mock at the counsel of the poor *
because he putteth his trust in the Lord.

Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people *
then shall Jacob rejoice, and Israel shall be glad.

Anglican Chant, C. Villiers Stanford (1852–1924)

READING *1 Timothy 1:12-17*

IAM grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost. But for that very reason I

received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

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

Thanks be to God.

All stand, as able.

GOSPEL ACCLAMATION

South African, arr. Gobingca George Mxadana (b. 1948)

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: I am the good shepherd, says the Lord; I know my sheep, and my sheep know me.

With One Voice, a Lutheran resource for worship, © 1995 Augsburg Fortress.

THE HOLY GOSPEL Luke 15:1-10

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

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

ALL THE tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them."

So he told them this parable: "Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was

lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

"Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

Deacon The Gospel of the Lord.

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

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 to introduce the Creed.

Like the Nicene Creed, which follows the sermon in Eucharistic liturgies from *The Book of Common Prayer*, this Response to the scripture readings and homily is a fundamental statement of trinitarian faith. It has a different shape than the Nicene Creed but affirms the same gifts of God's incarnation (in Christ and in us) and the Spirit's ongoing work in the world. We will use it for a season at this service before returning to the Nicene Creed in Advent.

This prayer of confession is founded on God's unconditional love and abundant grace. We acknowledge both our mistakes and our blind spots, relying on the Spirit's intimate presence in our lives (Romans 8:26) and committing ourselves to a life of faith (Micah 6:8).

RESPONSE OF FAITH

Presider With the whole church,
All we affirm
**that we are made in God's image,
 befriended by Christ,
 empowered by the Spirit.**

Presider With people everywhere,
All we affirm
**God's goodness at the heart of humanity
 planted more deeply than all that is wrong.**

Presider With all creation,
All we celebrate
**the miracle and wonder of life,
 the unfolding purposes of God
 for ever at work in ourselves and the world. Amen.**

PRAYERS OF THE PEOPLE

After each petition:

God of love, **hear our prayer.**

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

CONFESSION & ABSOLUTION

Deacon Let us confess our sins to God.

Silence is kept. You are invited to stand or kneel for the confession.

Deacon God of all mercy,
All you know our hearts and all they hold, for good and ill:
**Where we have fallen short of your will, heal us;
 for the pain we have caused others, we seek forgiveness;
 For injustices ignored, open our eyes to see as you see.
 And, for those things which we do not know how to express,
 we rely on the Spirit to give voice to them
 with prayers too deep for sighing.
 Help us see your goodness in ourselves,
 in others, and in the world around us.
 In your steadfast mercy inspire us to live fully,
 that we may do justly, love mercy,
 and walk humbly with you, our God. Amen.**

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

THE PEACE

Presider The peace of Christ be always with you.
People And also with you.

All exchange a sign of peace, respecting others' desires for distance to be maintained.

THE LITURGY OF THE TABLE

CALL TO THE MEAL

Presider It is not for our virtue that we are here.
It is not for who we are that we are called to this table.
It is only for one reason—that God wants us.

So come, leaving behind your baggage and burdens.
How you feel, who you are, what you have done,
at this moment does not matter.

There is a greater cause, there is a stronger voice.
It belongs to Jesus who, in bread and wine, says,
“I am here...for you.”

OFFERTORY SENTENCE

An offering of money is received. Everyone participating in Saint Mark's Cathedral's worship at this time in any way is invited to make an offering as an expression of gratitude for God's generosity. Together, our gifts make possible this community of welcome, reconciliation and service. All worshipping in person are invited to place their offering in baskets as they are passed through through the rows.

Links to donate to Saint Mark's online are located on the livestream page.

Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right), or visit this link on your mobile device:

<https://venmo.com/saintmarkscathedralseattle>.

If Venmo asks you for a four-digit code, enter 2076.

You may also mail your gift to the cathedral: 1245 10th Ave. E, Seattle, WA 98102.



PREPARE THE TABLE

ANTHEM

*Magnificat,
from The Belfast Canticles*

Philip W. J. Stopford (b. 1977)

My soul doth magnify the Lord, *
and my spirit hath rejoiced in God my Savior.
For he hath regarded *
the lowliness of his handmaiden.
For behold from henceforth *
all generations shall call me blessed.
For he that is mighty hath magnified me, *
and holy is his Name.
And his mercy is on them that fear him *
throughout all generations.
He hath showed strength with his arm; *
he hath scattered the proud in the
imagination of their hearts.

He hath put down the mighty from their seat, *
and hath exalted the humble and meek.
He hath filled the hungry with good things, *
and the rich he hath sent empty away.
He remembering his mercy hath holpen his
servant Israel, *
as he promised to our forefathers,
Abraham and his seed for ever.
Glory be to the Father and to the Son
and to the Holy Ghost.
As it was in the beginning, is now,
and ever shall be, world without end. Amen

The Iona invitation to
God's table reflects
a community familiar
with the burdens and
brokenness of human
life and affirms that
God bids each of us
come exactly as we are.
All are welcome.

Celtic spirituality
reveres the sacred
essence of all creation,
in which God is
revealed through the
power and beauty of
elemental forces that
sustain life.
In the Celtic tradition,
there is no division
between the spiritual
and material worlds,
and the divine
presence is always
active and close at
hand.

This prayer comes from
the earliest days of the
church, acknowledging
that when we lift our
hearts to God, we
share in the worship
of heaven alongside
saints, angels, and our
own beloved dead—all
part of the great cloud
of witnesses.

MAKE EUCHARIST

All stand, as able.

THE GREAT PRAYER

Presider God be with you.

People And also with you.

Presider Lift up your hearts.

People We lift them to the Lord.

Presider Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

Presider It is right to praise you,
for you are the One from whom we came
and the One to whom we will return.

You conceived the universe,
wove the world together
and hold all life in your hand.

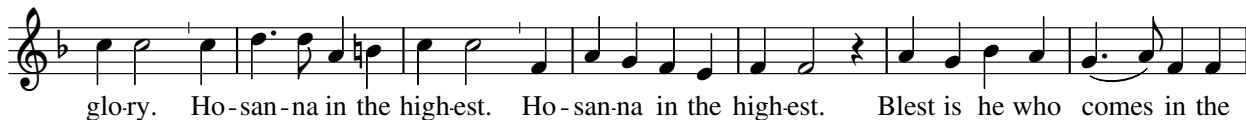
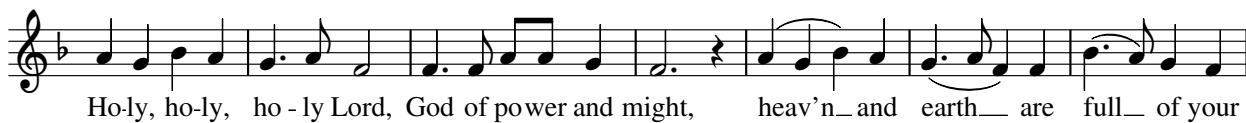
You abide with us waking or sleeping,
you hold every tear that we shed,
you hear every prayer we make,
you receive both our best and our worst
and you will not abandon us.

So, with rain, wind and sunshine,
with all that moves in time with its Maker,
we praise you.

With angels and archangels,
with the saints from long ago,
with our loved ones
who are gathered round your heavenly table,
we praise you,
singing the hymn of your everlasting glory:

SANCTUS & BENEDICTUS *A Community Mass*

Richard Proulx (1937–2010)



Presider Yes, blessed is the One who was born among us,
who grew up without privilege or status,
who walked the way to heaven through the back streets of this world,
who told the deepest truths in ordinary language,
who touched and healed, blessed and disturbed without fear or favor,
who showed inclusive love in all its unconditional glory;
who, for all this, was crucified, died and was buried,
who, for all this and for all of us, rose again;
who, though high in heaven, is present with us here and now.

Among friends, gathered round a table, Jesus took bread;
and when he had blessed it, he broke it and said, "Take this and eat it.
It is my body. It is given for you. Do this to remember me."

Then later, during the meal, he took a cup of wine, and when he had given thanks,
he said, "In this cup is the new relationship with God made possible because of
my death. Take this, all of you, to remember me."

God beyond holiness, as we do what Jesus once did,
let your Spirit move among us to settle on this bread and this wine
that they may become for us the body and blood of Christ.

And let that same Spirit stir our souls so that as we share this sacrament,
we may recognize our Lord and receive him that he may be in us and we in him
forever.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time
gather us with blessed Mary, Mark, and all your people into the joy of our true
eternal home. Through Christ and with Christ and in Christ, by the inspiration
of your Holy Spirit, we worship you our God and Creator in voices of unending
praise.

Blessed are you now and forever.

All AMEN.

THE LORD'S PRAYER

All Heavenly Father, heavenly Mother,
holy and blessed is your name.
We pray for your reign of peace to come,
we pray that your will be done,
on earth as it is in heaven.
Give us this day the bread we need,
give it to those who have not enough.
Let forgiveness flow between us.
Deliver us from evil.
For yours is the power and the glory
and the mercy now and forever.
Amen.

BREAK THE BREAD

Jesus' incarnation
is core to Christian
faith. Because he
lived and died as one
of us, he knows the
joys, challenges, and
suffering of human
life. Therefore, Christ's
presence can be found
in the daily, messy,
details of our lives and
we are empowered to
live as Jesus did.

The story of the Last
Supper in this prayer
emphasizes Jesus'
relationship with his
disciples that gives new
life to their relationship
with God.

The consecration of
bread and wine weaves
the movement of God,
Christ and the Spirit
together. This points
to the mystery of
perichoresis, the mutual
indwelling and love of
the three members of
the Trinity, in which all
human love originates
and is bound together.

This version of the
Lord's Prayer was
adapted from a prayer
by Parker Palmer
for use at the 7pm
Sunday Contemplative
Eucharist. The sense
of unbounded divine
identity and unending
flow of love and
forgiveness reflect
Celtic spirituality.

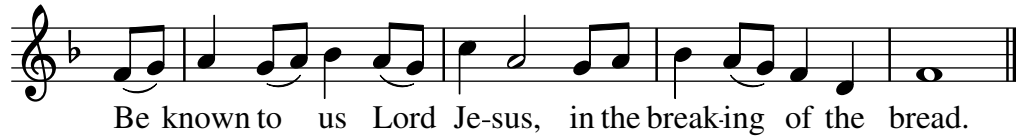
Celtic spirituality affirms the fundamental goodness of creation. What is deepest in us is the image of God. Sin has distorted and obscured it, but not erased it. Therefore, we pray that the divine grace of communion will not change our true selves but return us to them.

FRACTION ANTHEM *Be known to us*

Gary James (b. 1957)

The Choir introduces the antiphon, all repeat it.

The Choir sings the verses, all repeating 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**

Wonder, Love, & Praise, #875, ©1992 MorningStar Music Publishers.

INVITATION

Presider All you who hunger and thirst for a better life,
for a deeper faith,
for a better world,
here is the bread of life:
feed on it with gratitude;
here is the cup of salvation:
drink from it and believe.
These are the gifts of God for the people of God.

SHARE THE GIFTS 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 taking care not to touch your hand. 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

Come Sunday WORDS & MUSIC: Edward Kennedy “Duke” Ellington (1899–1974),
arr. Alice Parker (b. 1925)

Oh, come Sunday, that’s the day!
I believe that God put sun and moon up in the sky.
I don’t mind the gray skies ’cause they’re just clouds passing by.
*Lord, dear Lord above, God Almighty, God of Love,
please look down and see my people through.*
I believe God is now, was then, and always will be.
With God’s blessing, we can make it through eternity.
Refrain

HYMN 645

The King of love my shepherd is ♦ *The Hymnal* 1982

TUNE: *St. Columba*

The assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.

Please stand, as able, when the Presider stands and returns to the Altar.

SENDING OF EUCHARISTIC VISITORS

*On some Sundays, ministers take Holy Communion to
sick or housebound members of the community.*

Presider One body are we.

***People* For though many, we share one bread and one cup.**

Deacon Go in peace, bearing holy gifts for holy people.

POSTCOMMUNION PRAYER

Prayers for an Inclusive Church, adapt.

Presider Eternal God,

***All* we thank you that in Christ you have fed us with the bread of life:
may we who have tasted your bounteous gifts
proclaim this good news to the ends of the earth,
that all people might come to know that you dwell in our midst,
eager to greet your creation with abounding love and mercy;
we ask this in the name of Christ. Amen.**

The circularity and poetic repetition in Celtic prayer is meant to enliven our minds and embed the words in our hearts so that we remember some of them throughout the week. This is part of what it means to “pray without ceasing.” As we leave the church, we are reminded to live and act in love.

BLESSING *The Presider asks God’s blessing on the Assembly. All respond: Amen.*

HYMN 684 *O for a closer walk with God ♦ The Hymnal 1982*

TUNE: *Caithness*

DISMISSAL

Deacon Go now, you have been fed,
you have shared the living bread;
you have been grafted to the vine,
you have tasted heaven’s new wine.

Go now, you have been blessed.
Jesus called you each his guest.
God knows your name and says you’re wanted
and in your lives God’s seed is planted.

Go now, and go in Christ’s own peace
and in your going do not cease
to love yourself—you are God’s treasure,
and love the world—it is God’s pleasure,
and love the Lord in greatest measure.

People **Thanks be to God.**

VOLUNTARY *Carillon-Toccata*
from Sonata No. 1 for Organ, Op. 91

Rachel Laurin (b. 1961)



MINISTERS OF THE LITURGY

PRESIDER The Reverend Canon Jennifer King Daugherty; **PREACHER** The Very Reverend Steven L. Thomason; **DEACON** The Reverend Emily Austin; **ASSISTING LAY MINISTER** Lynne Markova; **EUCCHARISTIC MINISTERS** Norm Harris, Re Knack, The Reverend Linzi Stahlecker; **ALTAR GUILD** Deborah Person; **CRUCIFER** Marina Barnes; **LECTORS** Christopher Brown, Kristen Austin; **INTERCESSOR** Christopher Brown; **GREETER** Steve Bryant; **USHERS** Randy Urmston, Eliza Davidson; **OBLATION BEARERS** The Mills Family; **LAND ACKNOWLEDGMENT** Steve Thomason; **MUSICIANS** The Evensong Choir, Canon Michael Kleinschmidt, *conducting*; Rebekah Gilmore, *cantor*; John Stuntebeck, *organist*; **SOUND BOARD** Michael Perera

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