



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIFTEENTH SUNDAY AFTER PENTECOST: PROPER 20C

September 18, 2022 ♦ 11:00 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, and whether you are joining in the nave or via the livestream, 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**.*

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

PRELUDE *Elegy*

George Thalben-Ball (1896–1987)

LAND ACKNOWLEDGMENT

INTROIT *Psalm 122, from Six Hymns to Doctor Watts*

WORDS: Isaac Watts, based on Ps. 122, vv. 7 & 8;
MUSIC: Alice Parker (born 1925)

Peace be within this sacred place,
And joy a constant guest!
With holy gifts and heav'nly grace,
Be these attendants blest.

My soul shall pray for Zion still,
While life or breath remains;
Here my best friends, my kindred dwell,
Here God, my Savior, reigns.

THE ENTRANCE RITE

All stand, as able.

HYMN 390 *Praise to the Lord, the almighty ♦ The Hymnal 1982*

TUNE: *Lobe den Herren*



1. Praise to the Lord, the Al - might - y, the King of cre - a - tion;
2. Praise to the Lord; o - ver all things he glor - ious - ly reign - eth;
3. Praise to the Lord, who doth pros - per thy way and de - fend thee;
4. Praise to the Lord! O let all that is in me a - dore him!

OPENING ACCLAMATION

The Book of Common Prayer, p. 355

Blessed be God: Father, Son, and Holy Spirit.

And blessed be God's kingdom, now and for ever. Amen.

COLLECT FOR PURITY

ALmighty 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. **Amen.**

SONG OF PRAISE *Benedictus es, Domine*

John Rutter (b. 1945)

The musical score is written for Organ and Everyone. It consists of six staves of music, each with a corresponding line of lyrics. The Organ part is written in treble clef with a key signature of one flat (B-flat). The Everyone part is written in a similar treble clef. The lyrics are as follows:

1. Glo-ry to you, Lord God of our fa-ters; you are worthy of praise; glo-ry to you.

2. Glo-ry to you for the rad-i-ance of your ho-ly Name; we will praise you and highly ex-alt you for ev-er.

3. Glory to you in the splendor of your temple; on the throne of your ma-jesty, glory to you.

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

COLLECT OF THE DAY *The fifteenth Sunday after Pentecost: Proper 20C*

The Book of Common Prayer, p. 234

The Lord be with you. **And also with you.** 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. **Amen.**

Please be seated for the readings.

THE LITURGY OF THE WORD

READING *Jeremiah 8:18-9:1*

MY JOY is gone, grief is upon me, my heart is sick. Hark, the cry of my poor people from far and wide in the land: "Is the Lord not in Zion? Is her King not in her?" ("Why have they provoked me to anger with their images, with their foreign idols?") "The harvest is past, the summer is ended, and we are not saved." For the hurt of my poor people I am hurt, I mourn, and dismay has taken hold of me. Is there no balm in Gilead? Is there no physician there? Why then has the health of my poor people not been

restored?

OTHAT my head were a spring of water, and my eyes a fountain of tears, so that I might weep day and night for the slain of my poor people!

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

Thanks be to God.

PSALM *Psalm 79:1-9 ♦ Deus, venerunt*

Plainsong, Tone VII.1

The cantor introduces the antiphon, all repeat it. The cantor sings the verses, all repeating the antiphon as indicated.



O GOD, the heathen have come into your inheritance; they have profaned your holy temple; they have made Jerusalem a heap of rubble. They have given the bodies of your servants as food for the birds of the air, and the flesh of your faithful ones to the beasts of the field. They have shed their blood like water on every side of Jerusalem, and there was no one to bury them. **ANTIPHON**

We have become a reproach to our neighbors, an object of scorn and derision to those around us. How long will you be angry, O Lord? will your fury blaze like fire for ever? Pour out your wrath upon the heathen who have not known you and upon the kingdoms that have not called upon your Name. For they have devoured Jacob and made his dwelling a ruin. **ANTIPHON**

Remember not our past sins; let your compassion be swift to meet us; for we have been brought very low. Help us, O God our Savior, for the glory of your Name; deliver us and forgive us our sins, for your Name's sake. **ANTIPHON**

READING *1 Timothy 2:1-7*

FIRST of all, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth. For

there is one God;
there is also one mediator between God and humankind,

Christ Jesus, himself human,
who gave himself a ransom for all

—this was attested at the right time. For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

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

Thanks be to God.

After a brief silence the Presider stands; all rise, as able, for the proclamation of the Gospel.

GOSPEL ACCLAMATION

Michael Kleinschmidt

The choir introduces the alleluia, all repeat. The choir sings the verse, all repeat the alleluia.



THE HOLY GOSPEL *Luke 16:1-13*

The Holy Gospel of our Lord Jesus Christ according to Luke. **Glory to you, Lord Christ.**

JESUS said to the disciples, “There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. So he summoned him and said to him, ‘What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.’ Then the manager said to himself, ‘What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.’ So, summoning his master’s debtors one by one, he asked the first, ‘How much do you owe my master?’ He answered, ‘A hundred jugs of olive oil.’ He said to him, ‘Take your bill, sit down quickly, and make it fifty.’ Then he asked another, ‘And how much do you owe?’ He replied, ‘A hundred containers of wheat.’ He said to him, ‘Take your bill and make it eighty.’ And his master commended the dis-

honest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

“Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches? And if you have not been faithful with what belongs to another, who will give you what is your own? No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.”

The Gospel of the Lord. **Praise to you, Lord Christ.**

HOMILY

The Reverend Doctor Mary Crist,
Indigenous Theological Education Coordinator for The Episcopal Church

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.

THE NICENE CREED

The Book of Common Prayer, p. 358

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: by the power of the Holy Spirit he became incarnate from the Virgin Mary; and was made man. 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 and the Son. With the Father and the Son he is worshiped and glorified. He 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.

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

The Book of Common Prayer, p. 360

Let us confess our sins against God and our neighbor.

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

Most merciful God, **we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.**

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

THE PEACE

The peace of the Lord be always with you. **And also with you.**

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



THE LITURGY OF THE TABLE

OFFERTORY

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.

*There is a Balm in Gilead, to make the wounded whole,
There is a Balm in Gilead, to heal the sin-sick soul.*

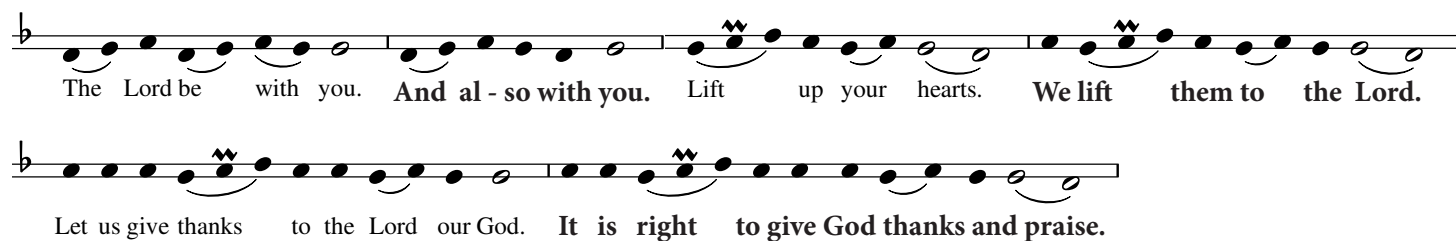
Some times I feel discouraged,
And think my work's in vain,
But then the Holy Spirit
revives my soul again. *Refrain*

If you cannot sing like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
And say "He died for all." *Refrain*

All stand, as able.

THE GREAT THANKSGIVING *Eucharistic Prayer A*

The Book of Common Prayer, p. 361



The Lord be with you. And al - so with you. Lift up your hearts. We lift them to the Lord.

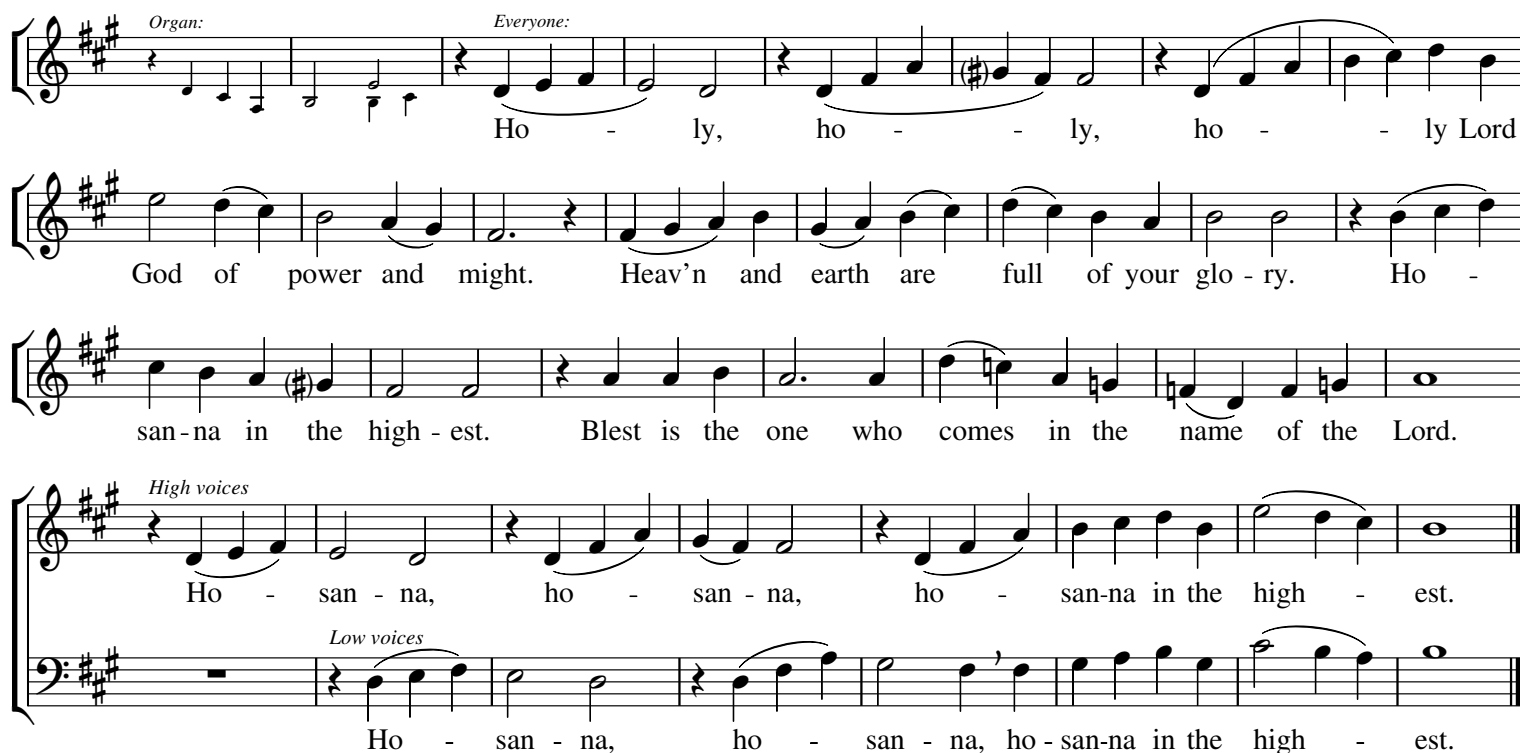
Let us give thanks to the Lord our God. It is right to give God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. Therefore we

praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS & BENEDICTUS *A Community Mass*

Richard R. Webster (b. 1952)



Organ: *Everyone:*

Ho - ly, ho - ly, ho - ly Lord

God of power and might. Heav'n and earth are full of your glo - ry. Ho -

san - na in the high - est. Blest is the one who comes in the name of the Lord.

High voices *Low voices*

Ho - san - na, ho - san - na, ho - san - na in the high - est.

Ho - san - na, ho - san - na, ho - san - na in the high - est.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

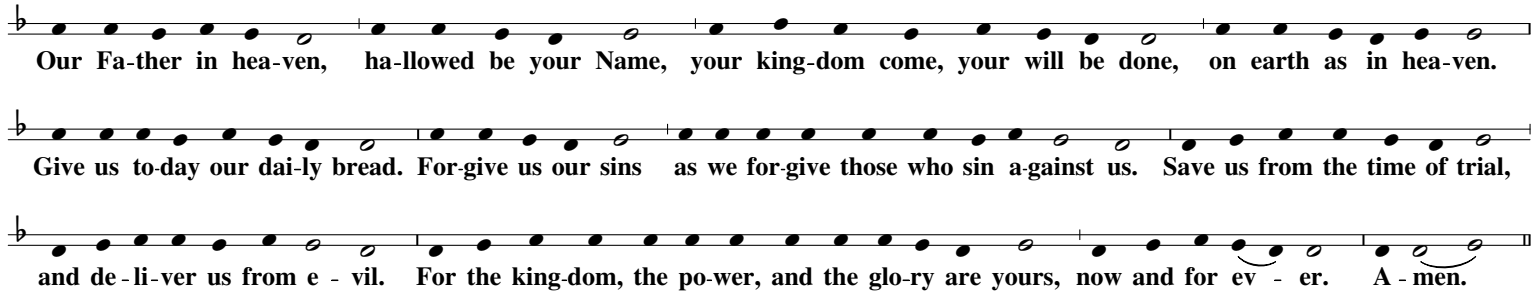
**Christ has died. Christ is risen.
Christ will come again.**

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.



THE LORD'S PRAYER

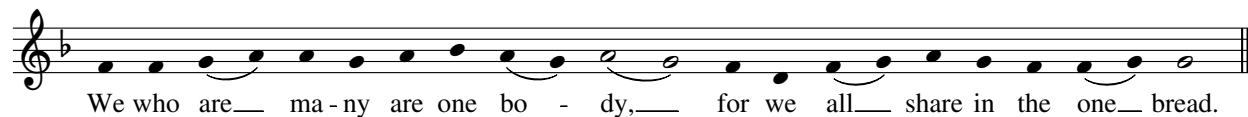


The Hymnal 1982 #S-148; ©1971 Mason Martens; choir harmony by Mark Howe

THE BREAKING OF THE BREAD *We who are many*

Plainsong Mode 6

The cantor introduces the antiphon, all repeat it. The cantor sings the verses; all repeat the antiphon as indicated.



Verse: We break this bread to share in the Body of Christ. **ANTIPHON**

Verse: Happy are they who come to the Supper of the Lamb. **ANTIPHON**

Enriching Our Music 2; based on Ubi caritas, adapt. David Hurd; © 2004 Church Publishing.

INVITATION TO COMMUNION

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 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.

Those worshiping at home are invited to pray:

PRAYER AT THE TIME OF COMMUNION

from Saint Augustine's Prayer Book (Forward Movement, 2014)

O Christ, I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. Amen.

VOLUNTARY *Organ improvisation*

HYMN 488 *Be thou my vision, O Lord of my heart ♦ The Hymnal 1982*

TUNE: *Slane*



1. Be thou my vi-sion, O Lord of my heart; all else be nought to me, save that thou art—
2. Be thou my wisdom, and thou my true word; I ev-er with thee and thou with me, Lord;
3. High King of hea-ven, when vic-tory is won, may I reach hea-ven's joys, bright heaven's Sun!



thou my best thought, by day or by night, wak-ing or sleep-ing, thy pre-sence my light.
thou my great Fa-ther; thine own may I be; thou in me dwell-ing, and I one with thee.
Heart of my heart, what-ev-er be-fall, still be my vis-ion, O Ru-ler of all.

*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.

One body are we. **For though many, we share one bread and one cup.**
Go in peace, bearing holy gifts for holy people.

POSTCOMMUNION PRAYER

The Book of Common Prayer, p. 365

Let us pray. **Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

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

1. God of grace and God of glo - ry, on thy peo - ple pour thy power; crown thine an - cient
 2. Lo! the hosts of e - vil round us scorn thy Christ, as - sail his ways! From the fears that
 3. Cure thy chil - dren's war - ring mad - ness, bend our pride to thy con - trol; shame our wan - ton,
 4. Save us from weak re - sig - na - tion to the e - vils we de - plore; let the gift of

Church's sto - ry; bring her bud to glo - rious flower. Grant us wis - dom, grant us cour - age,
 long have bound us free our hearts to faith and praise: grant us wis - dom, grant us cour - age
 self - ish glad - ness, rich in things and poor in soul. Grant us wis - dom, grant us cou - rage,
 thy sal - va - tion be our glo - ry ev - er - more. Grant us wis - dom, grant us cour - age,

for the fac - ing of this hour, (of this hour,) for the fac - ing of this hour.
 for the liv - ing of these days, (of these days,) for the liv - ing of these days.
 lest we miss thy king - dom's goal, (king - dom's goal,) lest we miss thy king - dom's goal.
 serv - ing thee whom we a - dore, (we a - dore,) serv - ing thee whom we a - dore.

DISMISSAL *The Deacon dismisses the Assembly. The Assembly responds: Thanks be to God.*

VOLUNTARY *Präludium in E minor, the "Little"*

Nicholas Bruhns (1665–1697)

MINISTERS OF THE LITURGY

PRESIDER The Very Reverend Steven L. Thomason; **PREACHER** The Reverend Doctor Mary Crist, *Indigenous Theological Education Coordinator for The Episcopal Church*; **DEACON** The Reverend Emily Austin; **ASSISTING LAY MINISTER** Emily Meeks; **EUCCHARISTIC MINISTERS** John Selberg, Lynne Markova, Kevin Johnson, TBD, The Reverend Canon Jennifer King Daugherty, The Reverend Canon Eliacín Rosario-Cruz, The Reverend Linzi Stahlecker; **VERGERS** Michael Seewer, Sharon Ferguson; **ALTAR GUILD** Morgan Bawcom-Randall, Rose Hazard; **ACOLYTES** Morgan Bawcom-Randall, Russ Campbell, Kevin Johnson, Alexandra Thompson, Ray Miller; **LECTORS** John Carroll, Vicky Greenbaum; **INTERCESSOR** TBD; **GREETERS** Vicky Greenbaum, Hisako Beasley; **USHERS** Chris Rigos | Wayne Duncan, Sarah McCord; **OBLATION BEARERS** TBD; **LAND ACKNOWLEDGMENT** Lynne Markova; **MUSICIANS** The Cathedral Choir; James Wilcox, *cantor*; Amanda Davis, *soloist*; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown

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