



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

AN ORDER FOR CELEBRATING
THE HOLY EUCHARIST
September 18, 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 *Elegy*

George Thalben-Ball (1896–1987)

LAND ACKNOWLEDGMENT

All stand, as able.

HYMN 390 *Praise to the Lord, the almighty ♦ The Hymnal 1982* TUNE: *Lobe den Herren*

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:

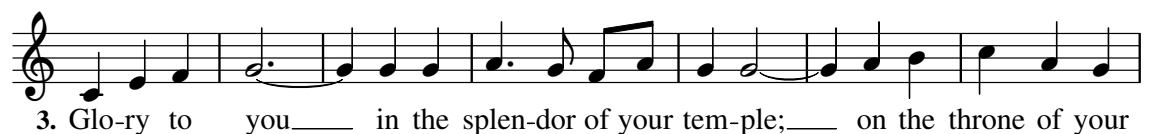
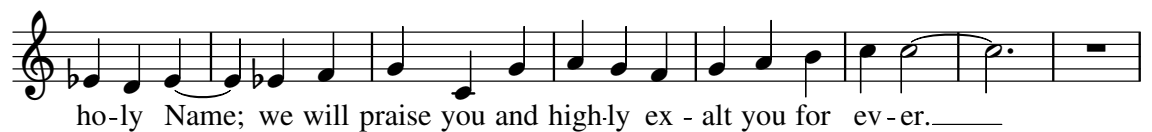
People **We praise you.**

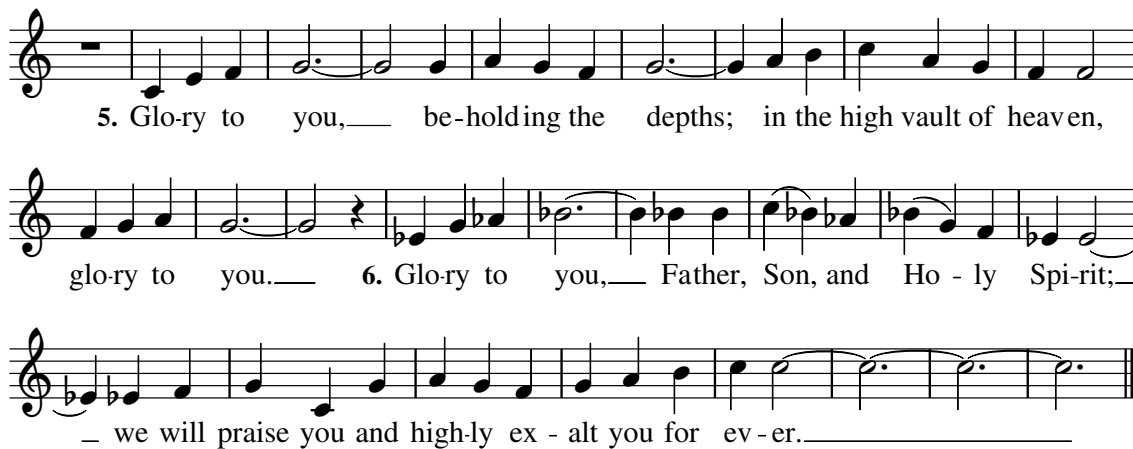
Presider Maker, Redeemer,
Companion, Friend,
Breath of Life,
God beyond all names:

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 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 *Psalms 79:1-9 ♦ Deus, venerunt*

Plainsong, Tone VII.1

The choir 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.

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. Al - le - lu - ia, al - le - lu - ia.

Verse: Live your life in a manner worthy of the gospel of Christ; strive side by side for the faith of the gospel.

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

THE HOLY GOSPEL *Luke 16:1-13*

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

People **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."

Deacon The Gospel of the Lord.

People **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.

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/saintmarkscathedalseattle>.

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

Jubilate Deo

WORDS: Psalm 100; MUSIC: Dale Wood (1934-2003)

O sing to the Lord with a jubilant voice;
Glory to God in the highest!
O serve him with gladness, before him rejoice;
Praise to the Lord in the highest!
The Lord is our God, our Creator, not we;
Glory to God in the highest!
The sheep of his pasture we ever shall be;
Praise to the Lord in the highest!

O enter his gates with thanksgiving and praise;
Glory to God in the highest!
To honor his Name thankful voices we raise;
Praise to the Lord in the highest!
For good is the Lord, and his mercy is sure;
Glory to God in the highest!
To all generations his truth shall endure;
Glory to God! Praise to the Lord in the highest!

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.

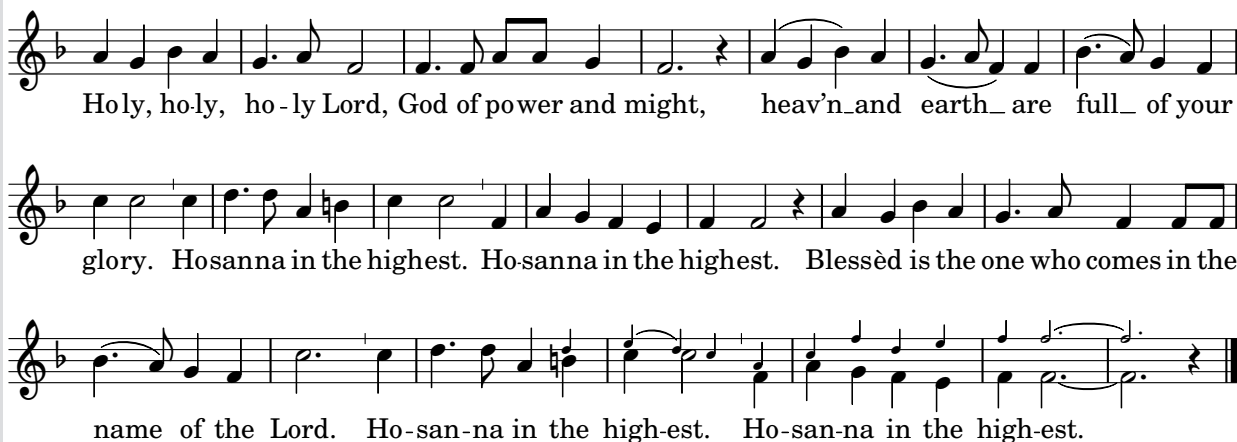
You abide with us waking or sleeping,
you hold every tear that we shed,
you hear every prayer we make,
you receive both our best and our worst
and you will not abandon us.

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)



Holy, ho-ly, ho-ly Lord, God of power and might, heav'n and earth are full of your
glory. Hosanna in the highest. Ho-sanna in the highest. Blessèd 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.

The Hymnal 1982 #8-125, © 1977 G. I. A. Publications, Inc.

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.

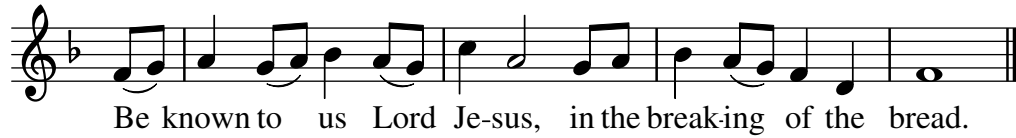
Celtic spirituality affirms the fundamental goodness of creation. What is deepest in us is the image of God. Sin has distorted and obscured it, but not erased it. Therefore, we pray that the divine grace of communion will not change our true selves but return us to them.

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 *Have thine own way, Lord!*

WORDS: Adelaide A. Pollard (1862–1934)

MUSIC: George C. Stebbins (1846–1945)

Have thine own way, Lord! Have thine own way!
Thou art the potter, I am the clay!
Mold me and make me after thy will,
while I am waiting, yielded and still.

Have thine own way, Lord! Have thine own way!
Wounded and weary, help me, I pray!
Power all power surely is thine!
Touch me and heal me, Savior divine!

Have thine own way, Lord! Have thine own way!
Search me and try me, Master, today!
Purer than snow, Lord, wash me just now,
as in thy presence humbly I bow.

Have thine own way, Lord! Have thine own way!
Hold o'er my being absolute sway!
Fill with thy Spirit 'til all shall see
Christ only, always, living in me!

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 594 *God of grace, and God of glory ♦ The Hymnal 1982* TUNE: *Cwm Rhondda*

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 *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** Lynne Markova; **EUCCHARISTIC MINISTERS** Pamela Bradburn, Rachel Crosbie, The Reverend Linzi Stahlecker, The Reverend Canon Eliacín Rosario-Cruz; **ALTAR GUILD** Emily Meeks; **CRUCIFER** Barbara Zito; **LECTORS** Karrie Sutkus, Eliza Davidson; **INTERCESSOR** Karrie Sutkus; **GREETER** Jaime Rubio; **USHERS** Loy Dahl, Michael Dahl; **OBLATION BEARERS** TBD; **FLOWER MINISTERS** Beatrix Roemheld-Hamm, *team captain*; **LAND ACKNOWLEDGMENT** Kristen Kelly; **MUSICIANS** The Senior Choristers of Saint Mark’s Choir School; Saint Mark’s Singers; Anneka Herring, *cantor*; **SOUND BOARD** Michael Perera

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