



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

AN ORDER FOR CELEBRATING
THE HOLY EUCHARIST
October 2, 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 all the Coast Salish Tribes.

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 required only in the distanced sections on the south side of the nave. In all other areas, masks are optional.

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 *Arietta and Melody*

Samuel Coleridge-Taylor (1875–1912)

LAND ACKNOWLEDGMENT

All stand, as able.

HYMN 11 *Awake, my soul, and with the sun ♦ The Hymnal 1982* TUNE: Morning Hymn

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:

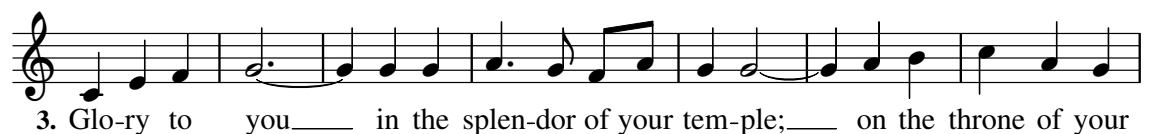
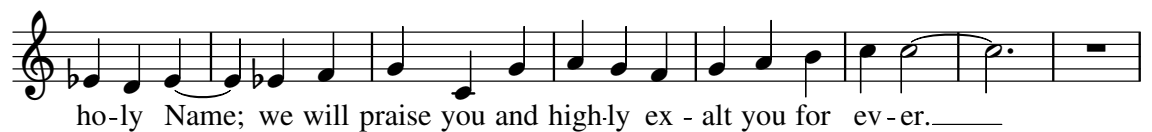
People **We praise you.**

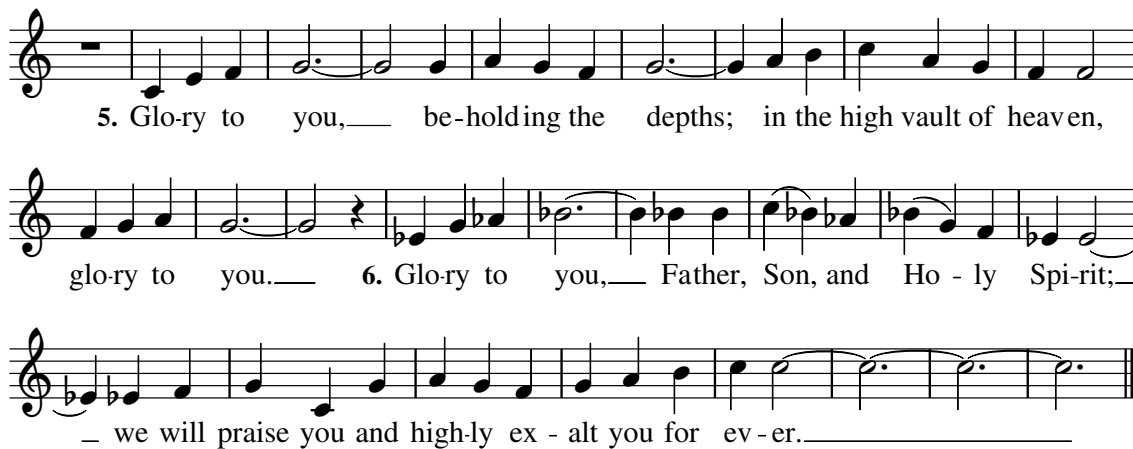
Presider Maker, Redeemer,
Companion, Friend,
Breath of Life,
God beyond all names:

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 *Lamentations 1:1-6*

How lonely sits the city that once was full of people! How like a widow she has become, she that was great among the nations! She that was a princess among the provinces has become a vassal. She weeps bitterly in the night, with tears on her cheeks; among all her lovers she has no one to comfort her; all her friends have dealt treacherously with her, they have become her enemies. Judah has gone into exile with suffering and hard servitude; she lives now among the nations, and finds no resting place; her pursuers have all overtaken her in the midst of her distress. The roads to Zion mourn, for no one comes to the festivals; all her gates are desolate,

her priests groan; her young girls grieve, and her lot is bitter. Her foes have become the masters, her enemies prosper, because the Lord has made her suffer for the multitude of her transgressions; her children have gone away, captives before the foe. From daughter Zion has departed all her majesty. Her princes have become like stags that find no pasture; they fled without strength before the pursuer.

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

Thanks be to God.

CANTICLE *Lamentations 3:19-26 ♦ Qui habitat*

Simplified Anglican chant



The Hymnal 1982 #S-408; © 1978, James Frazier.

THE thought of my affliction and my / homelessness
is wormwood and / gall!
My soul continually thinks of / it
and is bowed down with- / in me.

But this I call to / mind,
and therefore I have / hope:
The steadfast love of the Lord never / ceases,
his mercies never come to an / end;

they are new every / morning;
great is your / faithfulness.
“The Lord is my portion,” says my / soul,
“therefore I will hope in / him.”

The Lord is good to those who / wait for him,
to the soul that / seeks him.
It is good that one should wait / quietly
for the salvation of the / Lord.

READING *2 Timothy 1:1-14*

PAUL, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus,

To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

I am grateful to God—whom I worship with a clear conscience, as my ancestors did—when I remember you constantly in my prayers night and day. Recalling your tears, I long to see you so that I may be filled with joy. I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline.

Do not be ashamed, then, of the testimony about our Lord or of

me his prisoner, but join with me in suffering for the gospel, relying on the power of God, who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel. For this gospel I was appointed a herald and an apostle and a teacher, and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him. Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus. Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

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

Thanks be to God.

All stand, as able.

Children are invited to join the Gospel procession and gather around the Deacon for the proclamation of the Gospel, then follow the cross to Thomsen Chapel for Children's Chapel.

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: That word is the good news that was announced to you.

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

THE HOLY GOSPEL *Luke 17:5-10*

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

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

THE apostles said to the Lord, "Increase our faith!" The Lord replied, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

"Who among you would say to your slave who has just come in from plowing or tending sheep in the field, 'Come here at once

and take your place at the table'? Would you not rather say to him, 'Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink'? Do you thank the slave for doing what was commanded? So you also, when you have done all that you were ordered to do, say, 'We are worthless slaves; we have done only what we ought to have done!'"

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.

BIRTHDAY & ANNIVERSARY BLESSINGS

*Those celebrating birthdays and anniversaries this month are invited to come forward to receive a blessing.
The Assembly stands as able and joins the Presider in saying the prayers.*

Birthdays:

Watch over your children, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace, which passes understanding, abide all the days of their lives; through Jesus Christ our Savior. Amen.

Anniversaries:

Loving God, in the mystery of the Holy Trinity, you reveal yourself as a community of self-giving love. We thank you for bringing us together into families. Bless we pray these couples who celebrate the anniversaries of their commitments to one another, and grant that they may grow in grace, fidelity and mutual affection all the days of their lives, through Jesus Christ our Savior. Amen.

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.



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.

PREPARE THE TABLE

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.

ANTHEM

What a fellowship, what a joy divine

WORDS: Elisha Hoffman (1838–1929);

MUSIC: Anthony J. Showalter (1858–1924)

What a fellowship, what a joy divine, leaning on the
everlasting arms; what a blessedness, what a peace
is mine, leaning on the everlasting arms.

Refrain: Leaning, leaning, safe and secure from all
alarms; leaning, leaning, leaning on the everlasting
arms.

Oh, how sweet to walk in the this pilgrim way,
leaning on the everlasting arms; oh, how bright
the path grows from day to day, leaning on the
everlasting arms.

What have I to dread, what have I to fear, leaning on
the everlasting arms; I have blessed peace with my
Lord so near, leaning on the everlasting arms.

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.

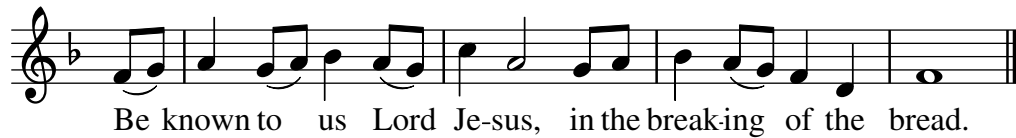
Celtic spirituality affirms the fundamental goodness of creation. What is deepest in us is the image of God. Sin has distorted and obscured it, but not erased it. Therefore, we pray that the divine grace of communion will not change our true selves but return us to them.

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.

VOLUNTARY *Organ improvisation*

HYMN 389 *Let us, with a gladsome mind ♦ The Hymnal 1982*

TUNE: *Monkland*

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 551 *Rise up, ye saints of God ♦ The Hymnal 1982*

TUNE: *Festal Song*

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 *Toccata in 7*

John Rutter (b. 1945)



MINISTERS OF THE LITURGY

PRESIDER The Reverend Linzi Stahlecker; **PREACHER** The Very Reverend Steven L. Thomason; **DEACON** The Reverend Emily Austin;
ASSISTING LAY MINISTER Rachel Crosbie; **EUCCHARISTIC MINISTERS** Nan Sullins, Norm Harris, The Reverend Canon Eliacín Rosario-Cruz; **ALTAR GUILD** Sue Tait; **CRUCIFER** Marina Barnes; **LECTORS** Kristen Austin, Ray Miller; **INTERCESSOR** Ray Miller; **GREETER** Steve Quinn; **USHERS** Don Sutkus, Karrie Sutkus; **OBLATION BEARERS** Loy & Michael Dahl; **FLOWER MINISTERS** Ray Miller, *team captain*; **LAND ACKNOWLEDGMENT** Kristen Austin; **MUSICIANS** The Junior and Senior Choristers of Saint Mark’s Choir School; Saint Mark’s Singers; **SOUND BOARD** Michael Perera

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