



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

AN ORDER FOR CELEBRATING
THE HOLY EUCHARIST
October 23, 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.

All-gender restrooms are available on the 5th floor of Cathedral House, accessible via the elevator or southwest stairwell. Ushers can direct you. Ushers are available during the liturgy should you have any questions or concerns, or if you need a hearing assist device. Enlarged leaflets are now available for easier reading; please ask an usher.

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 *Prelude in B-flat Major*

Johann Ludwig Krebs (1713–1780)

LAND ACKNOWLEDGMENT

All stand, as able.

HYMN 427 *When morning gilds the skies (sts. 1, 2 & 5) ♦ The Hymnal 1982*

TUNE: *Laudes Domini*

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.

THE OPENING RITE: CALL TO PRAYER

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 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)



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



praise; glo-ry to you. 2. Glo-ry to you for the rad - i-ance of your



ho-ly Name; we will praise you and high-ly ex - alt you for ev - er.



3. Glo-ry to you in the splen-dor of your tem-ple; on the throne of your



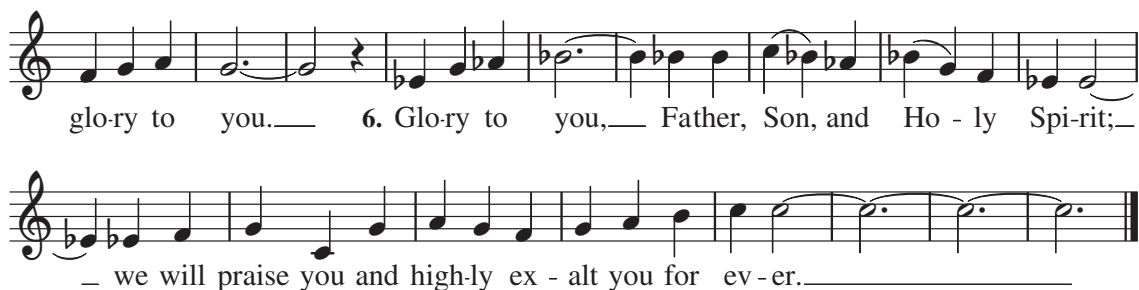
ma-jesty, glo-ry to you. 4. Glo-ry to you, seat-ed be - tween the



Cher - u - bim; we will praise you and high-ly ex - alt you for ev - er.



5. Glo-ry to you, be-holding the depths; in the high vault of heaven,



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 31:27-34*

OCHILDREN of Zion, be glad and rejoice in the LORD your God; for he has given the early rain for your vindication, he has poured down for you abundant rain, the early and the later rain, as before. The threshing floors shall be full of grain, the vats shall overflow with wine and oil. I will repay you for the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent against you. You shall eat in plenty and be satisfied, and praise the name of the LORD your God, who has dealt wondrously with you.

And my people shall never again be put to shame.

You shall know that I am in the midst of Israel, and that I, the LORD, am your God and there is no other. And my people shall never again be put to shame.

Then afterward I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female slaves, in those days, I will pour out my spirit.

I will show portents in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the LORD comes. Then everyone who calls on the name of the LORD shall be saved; for in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

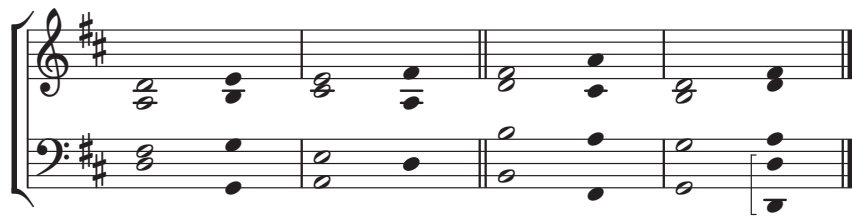
Hear what the Spirit is saying to God's people.

Thanks be to God.

PSALM *Psalms 65 ♦ Te decet hymnus*

Simplified Anglican Chant by Jerome Meachen (1930-2015)

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



You are to be praised, O God, in / Zion;
to you shall vows be performed in Je- / rusalem.
To you that hear prayer shall all flesh / come, *
because of their trans- / gressions.

Our sins are stronger than / we are,
but you will blot them / out.
Happy are they whom you choose
and draw to your courts to / dwell there!
they will be satisfied by the beauty of your house,
by the holiness of your / temple.

Awesome things will you show us in your righteousness,
O God of our sal- / vation, *
O Hope of all the ends of the earth
and of the seas that are far a- / way.
You make fast the mountains by your / power; *
they are girded about with / might.

You still the roaring of the / seas, *
the roaring of their waves, and the clamor of the / peoples.
Those who dwell at the ends of the earth
will tremble at your marvelous / signs; *
you make the dawn and the dusk to sing for / joy.

You visit the earth and water it abundantly;
you make it very / plenteous; *
the river of God is full of / water.
You prepare the / grain, *
for so you provide for the / earth.

You drench the furrows and smooth out the / ridges; *
with heavy rain you soften the ground
and bless its / increase.
You crown the year with your / goodness, *
and your paths overflow with / plenty.

May the fields of the wilderness be rich for / grazing, *
and the hills be clothed with / joy.
May the meadows cover themselves with flocks,
and the valleys cloak themselves with / grain; *
let them shout for joy and / sing.

READING 2 Timothy 4:6–8, 16–18

I AM already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.

At my first defense no one came to my support, but all deserted me. May it not be counted against them! But the Lord stood by me and

gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory forever and ever. Amen.

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 PROCESSION

Children are invited to join the Gospel Procession, and gather around as the Gospel is proclaimed. Children ages 3-8 are then invited to Children's Chapel in Thomsen Chapel. They will return at the Peace. Parents are welcome to join their children.

GOSPEL ACCLAMATION

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

All sing the alleluias, in four-part harmony ad lib. 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: All who exalt themselves will be humbled, but all who humble themselves will be exalted.

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

THE HOLY GOSPEL Luke 18:1–8

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

JESUS told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, was praying thus, 'God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. I fast twice a week; I give a

tenth of all my income.' But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, 'God, be merciful to me, a sinner!' I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted."

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

HOMILY

The Reverend Canon Eliacín Rosario-Cruz

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.
In bread and wine, Jesus 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

ANTHEM *The Pharisee and the Publican*

WORDS: Adapted from Luke 18:9–14

MUSIC: Heinrich Schütz (1585–1672),
edited by John Finley Williamson (1887–1964)

There were two men that went up to pray in the temple:
One of them was a Pharisee, the other a Publican.
The Pharisee, he stood and prayed within himself.
And the Publican, standing afar off,
would not lift up so much as his eye to heaven,
but he smote upon his breast and they spake thus:

[Pharisee:] I give thanks to thee, God
that I am not as other men are,
unjust, extortioners, or even as this publican.
In every week I fast on two days,
and of all that I possess I give the tenth part.

[Publican:] God be merciful to me a sinner!
God, I am sinful, be thou merciful to me.
God, have mercy on me!
Have mercy on me a sinner.

I say to you: This man went from thence,
went down justified to his house, rather than the other.
He that himself exalteth, he shall abased be.
And he that humbleth himself, he shall exalted be.

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)

Ho-ly, ho-ly, ho - ly Lord, God of po-wer and might, heav'n_ and
earth_ are full_ of your glo-ry. Ho-san-na in the high-est. Ho -
san na in the high est. Blessed 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.

Presider Yes, blessed is the One who was born among us,
who grew up without privilege or status,
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,
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*The Pure in Heart*

WORDS: Matthew 5:8

MUSIC: Patrick Hawes (b. 1958)

Blessed are the pure in heart,
for they shall see God.

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 637 *How firm a foundation, ye saints of the Lord* (sts. 1, 2, & 5) ♦ *The Hymnal 1982*
TUNE: *Lyons*

DISMISSAL

Deacon Go now, having feasted on the living bread;
Go now, having been blessed.
God knows your name and calls you forth in Christ’s own peace,
to love and serve the world.

People **Thanks be to God.**

VOLUNTARY *Postlude in C* Henry Smart (1813–1879)



MINISTERS OF THE LITURGY

PRESIDER The Rev. Edie Weller; **PREACHER** The Reverend Canon Eliacín Rosario-Cruz; **DEACON** The Reverend Earl Grout; **ASSISTING LAY MINISTER** Marc Aubertin; **EUCCHARISTIC MINISTERS** Nan Sullins, Norm Harris, The Very Reverend Steven L. Thomason; **ALTAR GUILD** Walter Stuteville; **VERGER** TBD; **CRUCIFER** Marina Barnes; **LECTORS** John Carroll, Christopher Brown; **INTERCESSOR** John Carroll; **GREETERS** TBD; **USHERS** Loy Dahl, Michael Dahl; **OBLATION BEARERS** TBD; **FLOWER MINISTERS** Kathy Sodergren, *team captain*; **LAND ACKNOWLEDGMENT** Re Knack; **MUSICIANS** The Senior Choristers and Schola of Saint Mark’s Choir School; **SOUND BOARD** Michael Perera

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