



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

AN ORDER FOR CELEBRATING
THE HOLY EUCHARIST
October 30, 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 *Fantasie in C minor, BWV 562*

J. S. Bach (1685–1750)

LAND ACKNOWLEDGMENT

All stand, as able.

HYMN 448 *O love, how deep, how broad, how high (sts. 1, 3 & 6) ♦ The Hymnal 1982*

TUNE: Deus tuorum militum

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 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



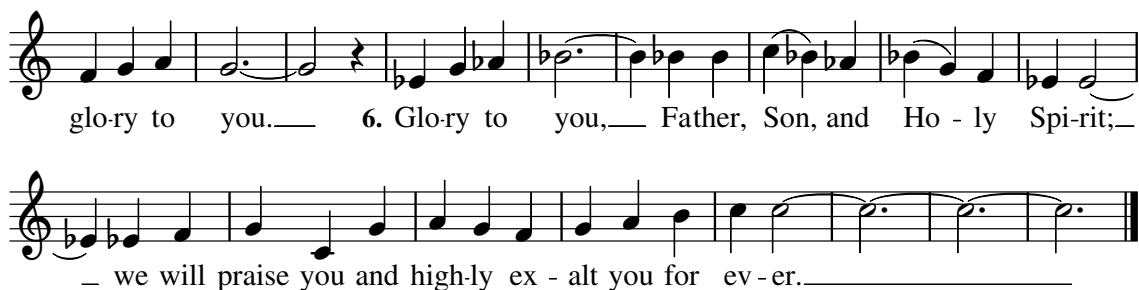
ma-jesty, glo-ry to you. 4. Glo-ry to you, seat-ed be - tween the



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 *Habakkuk 1:1-4; 2:1-4*

THE oracle that the prophet Habakkuk saw. O LORD, how long shall I cry for help, and you will not listen? Or cry to you “Violence!” and you will not save? Why do you make me see wrongdoing and look at trouble? Destruction and violence are before me; strife and contention arise. So the law becomes slack and justice never prevails. The wicked surround the righteous—therefore judgment comes forth perverted.

I WILL stand at my watchpost, and station myself on the rampart; I will keep watch to see what he will say to me, and what he will

answer concerning my complaint. Then the LORD answered me and said: Write the vision; make it plain on tablets, so that a runner may read it. For there is still a vision for the appointed time; it speaks of the end, and does not lie. If it seems to tarry, wait for it; it will surely come, it will not delay. Look at the proud! Their spirit is not right in them, but the righteous live by their faith.

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

Thanks be to God.

PSALM *Psalms 119:137-144 ♦ Justus es, Domine*

Plainchant

The cantor introduces the antiphon; all repeat. The cantor chants the verses, all repeating the antiphons as noted.



YOU are righteous, O Lord, and upright are your judgments. You have issued your decrees with justice and in perfect faithfulness. **ANTIPHON**

My indignation has consumed me, because my enemies forget your words. Your word has been tested to the uttermost, and your servant holds it dear. I am small and of little account, yet I do not forget your commandments. **ANTIPHON**

Your justice is an everlasting justice and your law is the truth. Trouble and distress have come upon me, yet your commandments are my delight. The righteousness of your decrees is everlasting; grant me understanding, that I may live. **ANTIPHON**

READING *2 Thessalonians 1:1-4, 11-12*

PAUL, Silvanus, and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ.

We must always give thanks to God for you, brothers and sisters, as is right, because your faith is growing abundantly, and the love of everyone of you for one another is increasing. Therefore we ourselves boast of you among the churches of God for your steadfastness and faith during all your persecutions and the afflictions that

you are enduring.

To this end we always pray for you, asking that our God will make you worthy of his call and will fulfill by his power every good resolve and work of faith, so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

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.

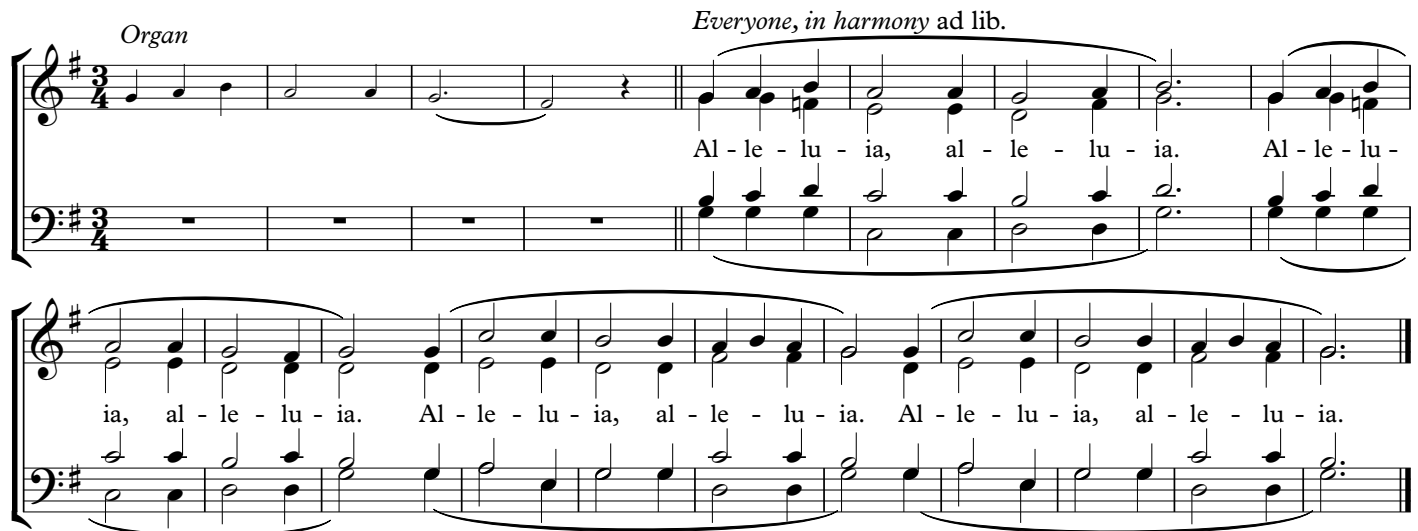
GOSPEL ACCLAMATION

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

All sing the alleluias, in four-part harmony ad lib. The cantor chants the verse below, then all repeat the alleluias.

Organ

Everyone, in harmony ad lib.



Verse: : Today salvation has come to this house, for the Son of Man came to seek out and to save the lost.

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

THE HOLY GOSPEL Luke 19:1-10

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

JESUS entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, "Zacchaeus, hurry and come down; for I must stay at your house today." So he hurried down and was happy to welcome him. All who saw it began to grumble and said, "He has gone to be the

guest of one who is a sinner." Zacchaeus stood there and said to the Lord, "Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much." Then Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost."

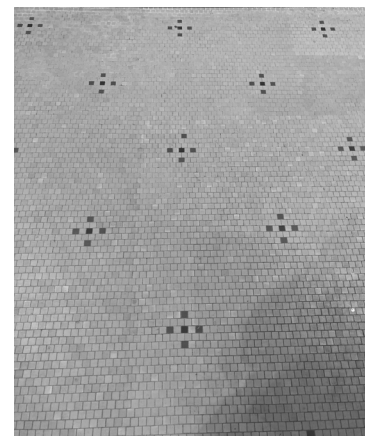
The Gospel of the Lord. **Praise to you, Lord Christ.**

HOMILY

The Very Reverend Steven L. Thomason

Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon.

Please stand, as able, when the Presider stands to introduce the Creed.



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

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

RESPONSE OF FAITH

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

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

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

PRAYERS OF THE PEOPLE

After each petition:
 God of love, **hear our prayer.**

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

CONFESSION & ABSOLUTION

Deacon Let us confess our sins to God.

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

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

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

THE PEACE

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

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

THE LITURGY OF THE TABLE

CALL TO THE MEAL

Presider It is not for our virtue that we are here.
It is not for who we are that we are called to this table.
It is only for one reason—that God wants us.
So come, leaving behind your baggage and burdens.
How you feel, who you are, what you have done,
at this moment does not matter.
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.



PREPARE THE TABLE

ANTHEM

My eyes for beauty pine

WORDS: Robert Bridges (1844–1930)

MUSIC: Herbert Howells (1892–1983).

My eyes for beauty pine,
My soul for Goddès grace;
No other care nor hope is mine,
To heaven I turn my face.

One splendour thence is shed
From all the stars above:
'Tis named when God's name is said,
'Tis Love, 'tis heav'nly Love.

And every gentle heart
That burns with true desire,
Is lit from eyes that mirror part
Of that celestial fire.

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)

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 cantor introduces the antiphon, all repeat it.

The cantor 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.

VOLUNTARY *Organ improvisation*

HYMN 382 *King of glory, King of peace* ♦ *The Hymnal 1982* TUNE: *General Seminary*

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 411 *O bless the Lord, my soul! (sts. 1-3 & 6) ♦ The Hymnal 1982*
TUNE: *St. Thomas (Williams)*

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 *Toccata in F, BuxWV 157* Dietrich Buxtehude (1637–1707)



MINISTERS OF THE LITURGY

PRESIDER The Reverend Linzi Stahlecker; **PREACHER** The Very Reverend Steven L. Thomason; **DEACON** The Reverend Earl Grout;
ASSISTING LAY MINISTER Marc Aubertin; **EUCCHARISTIC MINISTERS** Emily Meeks, Nan Sullins, The Reverend Edie Weller; **ALTAR GUILD** Walter Stuteville; **CRUCIFER** Krista Olson; **LECTORS** Maris Olsen, Kristen Austin; **INTERCESSOR** Maris Olsen; **GREETERS** Steve Bryant; **USHERS** Steve Quinn, Rick Wyckoff; **OBULATION BEARERS** TBD; **FLOWER MINISTERS** Beatrix Roemheld-Hamm, *team captain*;
LAND ACKNOWLEDGMENT Kristen Austin; **MUSICIANS** The Saint Mark’s Singers; Elora Coble, *cantor*; **SOUND BOARD** Michael Perera

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Portions of this liturgy are adapted from the Iona Community and other Celtic Christian resources;

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