



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

AN ORDER FOR CELEBRATING
THE HOLY EUCHARIST
November 13, 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 on Wer nur den lieben Gott lässt walten, BWV 642 J. S. Bach (1685–1750)
(Tune of Hymn 635, If thou but trust in God to guide thee)*

LAND ACKNOWLEDGMENT

All stand, as able.

HYMN 598 *Lord Christ, when first thou cam'st to earth (sts. 1 & 3) ♦ The Hymnal 1982*

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



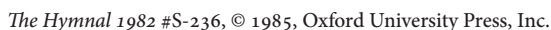
ma-jesty, glo-ry to you. 4. Glo-ry to you, seat-ed be - tween the



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,



PROCLAIM & RESPOND TO THE WORD OF GOD

READING *Isaiah 65:17-25*

FOR I am about to create new heavens and a new earth; the former things shall not be remembered or come to mind. But be glad and rejoice forever in what I am creating; for I am about to create Jerusalem as a joy, and its people as a delight. I will rejoice in Jerusalem, and delight in my people; no more shall the sound of weeping be heard in it, or the cry of distress. No more shall there be in it an infant that lives but a few days, or an old person who does not live out a lifetime; for one who dies at a hundred years will be considered a youth, and one who falls short of a hundred will be considered accursed. They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not

build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. They shall not labor in vain, or bear children for calamity; for they shall be offspring blessed by the LORD— and their descendants as well. Before they call I will answer, while they are yet speaking I will hear. The wolf and the lamb shall feed together, the lion shall eat straw like the ox; but the serpent—its food shall be dust! They shall not hurt or destroy on all my holy mountain, says the LORD.

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

Thanks be to God.

CANTICLE *The First Song of Isaiah* (Isaiah 12:2-6) ♦ *Ecce Deus*

Plainchant

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

Organ: Everyone:

Ring out your joy, in-hab - i-tants of

Zi-on; the Ho - ly One of Is - ra-el is in the midst of you.

SURELY, it is God who saves me; I will trust in him and not be afraid. For the LORD is my stronghold and my sure defense, and he will be my Savior. **ANTIPHON**

Therefore you shall draw water with rejoicing from the springs of salvation. And on that day you shall say, Give thanks to the LORD and call upon his Name; **ANTIPHON**

Make his deeds known among the peoples; see that they remember that his Name is exalted. Sing the praises of the LORD, for he has done great things, and this is known in all the world. **ANTIPHON**

Cry aloud, inhabitants of Zion, ring out your joy, for the great one in the midst of you is the Holy One of Israel. **ANTIPHON**

READING *2 Thessalonians 3:6-13*

NOW we command you, beloved, in the name of our Lord Jesus Christ, to keep away from believers who are living in idleness and not according to the tradition that they received from us. For you yourselves know how you ought to imitate us; we were not idle when we were with you, and we did not eat anyone's bread without paying for it; but with toil and labor we worked night and day, so that we might not burden any of you. This was not because we do not have that right, but in order to give you an example to imitate. For even when we were with you, we gave you this command: Any-

one unwilling to work should not eat. For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work quietly and to earn their own living. Brothers and sisters, do not be weary in doing what is right.

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.

Verse: Stand up and raise your heads, because your redemption is drawing near.

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

THE HOLY GOSPEL Luke 21:5-19

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

WHEN some were speaking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, Jesus said, "As for these things that you see, the days will come when not one stone will be left upon another; all will be thrown down."

They asked him, "Teacher, when will this be, and what will be the sign that this is about to take place?" And he said, "Beware that you are not led astray; for many will come in my name and say, 'I am he!' and, 'The time is near!' Do not go after them.

"When you hear of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately." Then he said to them, "Nation will rise against nation, and kingdom against kingdom; there will be great earthquakes, and in various places famines and plagues; and there will be dreadful

portents and great signs from heaven.

"But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name. This will give you an opportunity to testify. So make up your minds not to prepare your defense in advance; for I will give you words and a wisdom that none of your opponents will be able to withstand or contradict. You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death. You will be hated by all because of my name. But not a hair of your head will perish. By your endurance you will gain your souls."

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

HOMILY

The Reverend Doctor Hillary Raining, *Saint Mark's Theologian-in-Residence*

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 *Zion's Walls* WORDS: John G. McCurry in *Social Harp* (1855)
MUSIC: John G. McCurry (1821-1886), arr. Aaron Copland (1900-1990), choral arr. Glenn Koponen)

Come fathers and mothers,
come sisters and brothers,
come join us in singing the praises of Zion.
O fathers, don't you feel determined
To meet within the walls of Zion?
We'll shout and go round
The walls of Zion.

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 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 Time for Turning*

WORDS: Pamela Martin;

MUSIC: Craig Courtney (b. 1954), based on the tune, *Salley Gardens*

To everything a season,
to everything a time;
a moment to move forward
and leave the past behind.
As summer turns to autumn
and bids farewell to spring,
there comes a time for turning
to every living thing.

The breezes change direction,
the geese turn homeward bound.
The leaf turns from its clinging
and falls upon the ground.
The flower turns from blooming
to slumber in the snow,
and so to all a season,
a time for letting go.

Now is the time for turning
and this the place to start;
for yielding to the yearning,
for changing of the heart;
a moment to surrender
the things we should release,
forgive and find forgiveness,
and in forgiveness, peace.

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 607 *O God of every nation ♦ The Hymnal 1982*

TUNE: *Llangloffan*

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 *Fugue in G minor, BWV 578*

J. S. Bach



MINISTERS OF THE LITURGY

PRESIDER The Very Reverend Steven L. Thomason; **PREACHER** The Reverend Doctor Hillary Raining, *Saint Mark’s Theologian-in-Residence*; **DEACON** The Reverend Emily Austin; **ASSISTING LAY MINISTER** Hannah Hochkeppel; **EUCCHARISTIC MINISTERS** Re Knack, Norm Harris, The Reverend Edie Weller, The Reverend Canon Eliacín Rosario-Cruz; **ALTAR GUILD** Sue Tait; **CRUCIFER** TBD; **LECTORS** Ray Miller, Wendy Claire Barrie; **INTERCESSOR** Ray Miller; **GREETERS** Steve Bryant; **USHERS** Don Sutkus, Karrie Sutkus; **OBLATION BEARERS** The Mills Family; **FLOWER MINISTERS** Judy Andrews, *team captain*; **LAND ACKNOWLEDGMENT** Re Knack; **MUSICIANS** The Schola of Saint Mark’s Choir School; Saint Mark’s Singers; **SOUND BOARD** Michael Perera

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