



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE EIGHTEENTH SUNDAY AFTER PENTECOST:
PROPER 20B

September 22, 2024

11:00 AM



LAND ACKNOWLEDGMENT & WELCOME

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.

QUESTIONS?

Please ask. Ushers (wearing the purple welcome lanyards) can answer your questions or concerns, or provide a hearing assist device. All-gender restrooms are available in the northwest stairwell and on the 5th floor of Cathedral House, accessible by elevator or southwest stairwell.

NEW TO SAINT MARK'S?

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit saintmarks.org/newcomers or connect with one of the clergy.

ABOUT THE LITURGY

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.

THE LITURGY OF THE WORD

The service usually begins with an organ prelude or other music designed to call us into worshipful presence.

PRELUDE

Saraband and Interlude

Herbert Sumsion

LAND ACKNOWLEDGMENT

INTROIT

Hear my prayer

WORDS: Psalm 102:1
MUSIC: Henry Purcell

Hear my prayer, O Lord,
and let my crying come unto Thee.

As a gathered community, we join together in praising God in song.

All stand, as able.

HYMN 449

O love, how deep, how broad, how high ♦ The Hymnal 1982

TUNE: *Deo Gracias*

OPENING ACCLAMATION*The Book of Common Prayer (1979), p. 355*

Presider Blessed be God: Father, Son and Holy Spirit.

Assembly And blessed be God's kingdom, now and for ever. Amen.

COLLECT FOR PURITY

Presider **A**Lmighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

All Amen.

SONG OF PRAISE *Benedictus es, Domine ♦ sung by all*

John Rutter

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 highly ex - alt you for ev - er.

3. Glo-ry to you in the splendor of your tem - ple; on the throne of your ma - jesty, glo-ry to you.

4. Glo-ry to you, seated be - tween the Cher - u - bim; we will praise you and highly ex - alt you for ev - er.

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

6. Glo-ry to you, Father, Son, and Ho - ly Spi - rit; we will praise you and highly ex - alt you for ev - er.

The collect is the prayer designated for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

COLLECT OF THE DAY *Proper 20*

The Book of Common Prayer (1979), p. 234

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

GRANT US, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

Please be seated for the readings.



The first reading is usually drawn from the Hebrew Scriptures, inviting us to trace our heritage in God’s historical covenant with the People of God.

READING *Jeremiah 11:18–20*

IT WAS the LORD who made it known to me, and I knew;
then you showed me their evil deeds.

But I was like a gentle lamb
led to the slaughter.

And I did not know it was against me
that they devised schemes, saying,

“Let us destroy the tree with its fruit,
let us cut him off from the land of the living,
so that his name will no longer be remembered!”

But you, O LORD of hosts, who judge righteously,
who try the heart and the mind,

let me see your retribution upon them,
for to you I have committed my cause.

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

Assembly **Thanks be to God.**

The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 54

Peter R. Hallock

The choir introduces the Antiphon; all repeat.

The choir chants the verses; all repeat Antiphon as indicated.



God is my helper; the Lord sustains my life.

SAVE me, O God, by your Name; *
in your might, defend my cause.

Hear my prayer, O God; *
give ear to the words of my mouth. **ANTIPHON**

For the arrogant have risen up against me,
and the ruthless have sought my life, *
those who have no regard for God.

Render evil to those who spy on me; *
in your faithfulness, destroy them. **ANTIPHON**

I will offer you a freewill sacrifice *
and praise your Name, O LORD, for it is good.

For you have rescued me from every trouble, *
and my eye has seen the ruin of my foes. **ANTIPHON**

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

READING *James 3:13–4:3, 7–8a*

WHO is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. Such wisdom does not come down from above, but is earthly, unspiritual, devilish. For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. And a harvest of righteousness is sown in peace for those who make peace.

Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures.

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you.

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

Assembly **Thanks be to God.**

The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus Christ.”

All stand, as able.

GOSPEL ACCLAMATION *Alleluia #12*

Michael Kleinschmidt

The choir introduces the Alleluias, all repeat them. The choir sings the verse, then all repeat the Alleluias.



Verse: Whoever wants to be first must be last of all and servant of all.

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus's words and actions.

THE HOLY GOSPEL *Mark 9:30–37*

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

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

JESUS and his disciples passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, “The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again.” But they did not understand what he was saying and were afraid to ask him.

Then they came to Capernaum; and when he was in the house he asked them, “What were you arguing about on the way?” But they were silent, for on the way they had argued with one another who was the greatest. He sat down, called the twelve, and said to them, “Whoever wants to be first must be last of all and servant of all.” Then he took a little child and put it among them; and taking it in his arms, he said to them, “Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me.”

Deacon The Gospel of the Lord.

Assembly **Praise to you, Lord Christ.**

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

HOMILY

The Very Rev. 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 as the liturgy continues.

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

THE NICENE CREED

The Book of Common Prayer (1979), p. 358

We believe in one God,
the Father, the Almighty,
Maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary;
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

During the Season of Creation, we use prayers with special intention to address concern and care for creation.

PRAYERS OF THE PEOPLE *After each petition:*

Intercessor Creator God,
Assembly awaken us to your presence and love.

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

CONFESSION & ABSOLUTION

The Book of Common Prayer 1979, p. 360

Deacon Let us confess our sins against God and our neighbor.
You are invited to stand or kneel for the confession.

Deacon Most merciful God,
All we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

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

The exchange of peace within the gathered community is an ancient Christian practice. It is a sign of reconciliation, love, and renewed relationships prior to coming to God's table for Eucharist.

THE PEACE

Presider The peace of the Lord be always with you.
Assembly And also with you.

All greet one another in the name of the Lord.



THE LITURGY OF THE TABLE

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness, and shared in the peace, we are prepared for the mystery and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

OFFERTORY

An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshiping in person may to place their offering in baskets as they are passed through through the rows.

Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



ANTHEM

Salvator Mundi

WORDS: Antiphon for the Exaltation of the Holy Cross

MUSIC: Thomas Tallis

*Salvator mundi, salva nos,
qui per crucem et sanguinem
redemisti nos:
auxiliare nobis,
te deprecamur, Deus noster.*

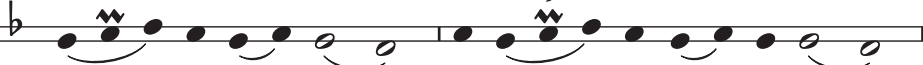
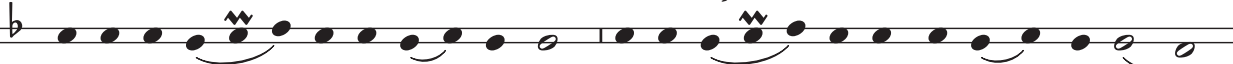
Savior of the world, save us,
who by your cross and blood
has redeemed us;
help us,
we beseech you, our God.

In the Great Thanksgiving, we do what Jesus himself asked us: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a lengthy prayer with several intentions. We recount the story of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the *Sursum corda*, meaning "Lift up your hearts."

All stand, as able.

THE GREAT THANKSGIVING *Eucharistic Prayer A (adapt.)*

The Book of Common Prayer (1979), p. 360

<i>Presider</i>	<i>Assembly</i>
	
The Lord be	And al-so with you.
with you.	
<i>Presider</i>	<i>Assembly</i>
	
Lift up your hearts.	We lift them to the Lord.
<i>Presider</i>	<i>Assembly</i>
	
Let us give thanks to the Lord our God.	It is right to give God thanks and praise.

Presider It is right, and a good and joyful thing, always and every where to give thanks to you, the Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

SANCTUS & BENEDICTUS *Mass in the Lydian Mode*

Richard R. Webster

Organ: *Everyone:*

Ho - ly, ho - ly, ho - ly Lord

God of power and might. Heav'n and earth are full of your glo - ry. Ho -

san-na in the high - est. Blest is the one who comes in the name of the Lord.

Ho - san - na, ho - san - na, ho - sanna in the high - est.

Ho - san - na, ho - san - na, ho - sanna in the high - est.



We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Presider O God, you are holy and gracious: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, our Rock and our Foundation.

Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, Jesus took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, we proclaim the mystery of faith:

All Christ has died.

Christ is risen.

Christ will come again.

Presider We celebrate the memorial of our redemption, Most Holy God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal Reign.

All this we ask through your Son Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory are yours, Most Blessed One, now and for ever.

The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

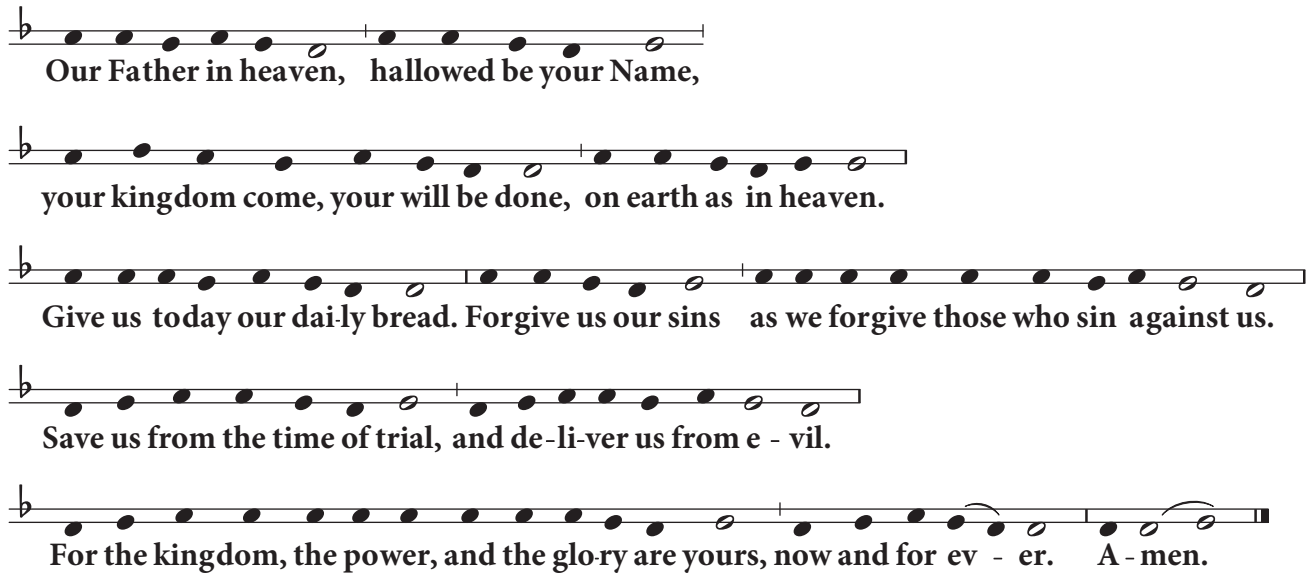


All A - MEN.

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

THE LORD'S PRAYER

Ambrosian chant (Choir Harmony by Mark Howe)



Our Father in heaven, hallowed be your Name,
your kingdom come, your will be done, on earth as in heaven.
Give us today our dai-ly bread. Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial, and de-li-ver us from e - vil.
For the kingdom, the power, and the glo-ry are yours, now and for ev - er. A - men.

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *We who are many*

Plainsong, Mode 6

The cantor introduces the Antiphon, all repeat it.

The cantor chants the verses, all repeat the Antiphon as indicated.



We who are__ ma - ny are one bo - dy,__ for we all__ share in the one__ bread.

Verse: We break this bread to share in the Body of Christ. **ANTIPHON**

Verse: Happy are they who come to the Supper of the Lamb. **ANTIPHON**

INVITATION TO COMMUNION

Presider The Gifts of God for the People 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. 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 659 O Master, let me walk with thee ♦ The Hymnal 1982

TUNE: *de Tar*

After singing the hymn, the assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.



From the earliest days of the Church, members of the congregation took bread to those who were ill or could not be present in person.

All stand, as able.

SENDING OF EUCHARISTIC VISITORS

Presider One body are we.

Assembly **For, though many, we share one bread and one cup.**

Deacon Go in peace, bearing holy gifts for holy people.

Before concluding the service, we give thanks to God for the gifts received, and the Presider pronounces a blessing in God's name upon the assembly. A closing hymn and the dismissal conclude the liturgy.

POSTCOMMUNION PRAYER

The Book of Common Prayer 1979, p. 365

Presider Eternal God, heavenly Father,

All **you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.**

**Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

BLESSING *The Presider asks God's blessing on the assembly. All respond: Amen.*

HYMN 492 *Sing ye faithful, sing with gladness ♦ The Hymnal 1982*

TUNE: *Finnian*

DISMISSAL

Deacon Let us go forth in the name of Christ.

Assembly **Thanks be to God.**

VOLUNTARY *Præludium in E minor (the "Little")*

Nicholas Bruhns

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Very Rev. Steven L. Thomason

ASSISTING LAY MINISTER

Rose Hazard

EUCCHARISTIC MINISTERS

Erin Beary Anderson, The Rev. Stephen Garratt, The Rev. Canon Dr. Marda Steedman Sanborn, John Selberg,
Justin Shelley, Debra Waddell

SACRISTAN

Hannah Hochkeppel

ALTAR GUILD

Hannah Hochkeppel

VERGERS

Nancy Cleminshaw, Sharon Ferguson

ACOLYTES

Todd Baker, Ray Miller, Krista Olson, Timothy Shore, Barbara Zito

GREETERS

Rachel Baker

USHERS

David Wild | Hilary McLeland-Wieser, Jeff Sackett

OBLATION BEARERS

Rachel Heath, Tyler McCormick

LAND ACKNOWLEDGMENT

Erik Donner

LECTORS

Scott Hulet, Lara Shibata

INTERCESSOR

Peter Snyder

SOUND BOARD

Michael Perera

LIVESTREAM

Christopher Brown

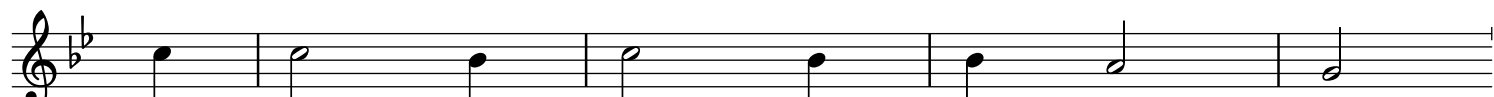
FLOWER MINISTRY

Ashley Hedeem, Kathy Sodergren, Elizabeth Ward

MUSICIANS

The Cathedral Choir, Canon Michael Kleinschmidt, *conducting*;
John Stuntebeck and Michael Kleinschmidt, *organists*

Music under copyright is reprinted by permission under OneLicense.net #A-706820



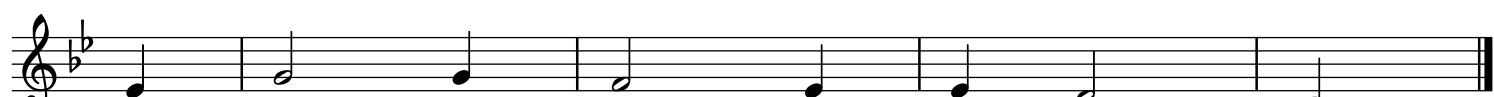
1 O love, how deep, how broad, how high,
2 For us bap - tized, for us he bore
3 For us he prayed; for us he taught;
4 For us to wick - ed men be - trayed,
5 For us he rose from death a - gain;
6 All glo - ry to our Lord and God



1 how pass - ing thought__ and fan - ta - sy,
2 his ho - - ly fast__ and hun - gered - sore;
3 for us__ his dai - ly works he wrought:
4 scourged, mocked,__ in pur - ple robe ar - rayed,
5 for us__ he went__ on high to reign;
6 for love__ so deep,__ so high, so broad;



1 that God, the Son__ of God, should take
2 for us temp - ta - tions sharp he knew;
3 by words and signs__ and ac - tions, thus
4 he bore the shame - ful cross and death;
5 for us he sent__ his Spi - rit here
6 the Tri - ni - ty__ whom we a - dore



1 our mor - tal form for mor - tals' sake.
2 for us the tempt - er ov - er - threw.
3 still seek - ing not him - self, but us.
4 for us gave up his dy - ing breath.
5 to guide, to strength - en, and to cheer.
6 for ev - er and for ev - er - more.



1 O Mas - ter, let me walk with thee in low - ly
2 (Help me the slow of heart to) move by some clear,
3 (Teach me thy pa - tience; still with) thee in clos - er,
4 (in hope that sends a shin - ing) ray far down the



paths of ser - vice free; tell me thy sec - ret; help me
win - ning word of love; teach me the way - ward feet to
dear - er com - pa - ny, in work that keeps faith sweet and
fu - ture's broad - ening way, in peace that on - ly thou canst



bear the strain of toil, the fret of
stay, and guide them in the home - ward
strong, in trust that tri - umphs o - ver
give, with thee, O Mas - ter, let me



care.
way.
wrong,
live.

2 Help me the slow of heart to
3 Teach me thy pa - tience; still with
4 in hope that sends a shin - ing

The Hymnal 1982 - #492 Sing, ye faithful, sing with gladness

1 Sing, ye faith - ful, sing with glad - ness, wake your no - blest,
 2 Sing how he came forth from hea - ven, bowed him - self to
 3 So, he tast - ed death for mor - tals, he, of hu - man -
 4 Now on high, yet ev - er with us, from his Fa - ther's

sweet - est strain, with the prais - es of your Sa - vior
 Beth - lehem's cave, stooped to wear the ser - vant's ves - ture,
 kind the head, sin - less one, a - mong the sin - ful,
 throne the Son rules and guides the world he ran - somed,

let his house res - ound a - gain; him let all your
 bore the pain, the cross, the grave, passed with - in the
 Prince of life, a - mong the dead; thus he wrought the
 till the ap - point - ed work be done, till he see, re -

mu - sic hon - or, and your songs ex - alt his reign.
 gates of dark - ness, thence his ban - ished ones to save.
 full re - demp - tion, and the cap - tor cap - tive led.
 newed and per - fect, all things gath - ered in - to one.

Words: John Ellerton (1826-1893), alt.

Music: *Finnian*, Christopher Dearnley (b.1930) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

- 1 Sing, ye faithful, sing with gladness,
 wake your noblest, sweetest strain,
 with the praises of your Savior
 let his house resound again;
 him let all your music honor,
 and your songs exalt his reign.
- 2 Sing how he came forth from heaven,
 bowed himself to Bethlehem's cave,
 stooped to wear the servant's vesture,
 bore the pain, the cross, the grave,
 passed within the gates of darkness,
 thence his banished ones to save.
- 3 So, he tasted death for mortals,