



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

THE HOLY EUCHARIST  
THE TWENTIETH SUNDAY AFTER PENTECOST:  
PROPER 23A

October 15, 2023

9:00 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](https://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.*

*This liturgy is developed from various resources and is designed for our use during the Fall with themes of creation, justice, and hope.*

# THE LITURGY OF THE WORD

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

**PRELUDE**     *Improvisation on Brother James' Air*

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

*Please stand, as able, as the hymn is introduced by the organist.*

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

*Laudes Domini*

## **GREETING**

*Presider* The grace of our Savior Jesus Christ, the love of God, and the friendship of the Holy Spirit be with you all.

*Assembly* **And also with you.**

*Presider* Let us pray.

## **OPENING PRAYER WITH LAND ACKNOWLEDGMENT**

*Presider* **L**OVING GOD, we honor your name above all names: Thank you for the land on which we live and move and have our being; for the fresh and salt-water places, the animal and plant life around us. Thank you for the first peoples of this land, the Coast Salish peoples, who have always cared for this place. We acknowledge with gratitude the Duwamish people, who are still here, on whose traditional land we gather now. Help us to work together in genuine friendships with grace and goodwill. Guide us to hear and to speak the truth with respect, compassion and commitment to peace and justice, for you call us into the ways of creation and community that are life-giving for all

*All* **Amen.**

*Presider* Give thanks to our God.

*Assembly* **Rejoice and praise God's name.**

The Gloria, or some other song of praise, centers the service on the Holy One we gather to praise in our worship.

**SONG OF PRAISE** *Glory to you*

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 23*

*The Book of Common Prayer 1979, p. 234*

*Presider* God is here.

*Assembly* **God’s Spirit is with us.**

*Presider* Let us pray.

**L**ORD, we pray that your grace may always precede and follow us, that we may continually be given to good works; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for 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** *Isaiah 25:1-9*

**L**ORD, you are my God;  
I will exalt you, I will praise your name;  
for you have done wonderful things,  
plans formed of old, faithful and sure.  
For you have made the city a heap,  
the fortified city a ruin;  
the palace of aliens is a city no more,  
it will never be rebuilt.  
Therefore strong peoples will glorify you;  
cities of ruthless nations will fear you.  
For you have been a refuge to the poor,  
a refuge to the needy in their distress,  
a shelter from the rainstorm  
and a shade from the heat.  
When the blast of the ruthless  
was like a winter rainstorm,  
the noise of aliens like heat in a dry place,  
you subdued the heat with the shade of clouds;  
the song of the ruthless was stilled.

On this mountain the LORD of hosts  
will make for all peoples  
a feast of rich food, a feast of well-aged wines,  
of rich food filled with marrow,  
of well-aged wines strained clear.  
And he will destroy on this mountain  
the shroud that is cast over all peoples,  
the sheet that is spread over all nations;  
he will swallow up death forever.  
Then the Lord GOD will wipe away  
the tears from all faces,  
and the disgrace of his people  
he will take away from all the earth,  
for the LORD has spoken.  
It will be said on that day,  
Lo, this is our God; we have waited for him,  
so that he might save us.  
This is the LORD for whom we have waited;  
let us be glad and rejoice in his salvation.

*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 23 ♦ The Book of Common Prayer (1979) Psalter*

Peter R. Hallock

*The choir introduces the Antiphon, all repeat it.*

*The choir chants the verses, all repeat the Antiphon as indicated.*



*Dominus regit me*

**T**HE LORD is my shepherd; \*  
I shall not be in want.

He makes me lie down in green pastures \*  
and leads me beside still waters.

He revives my soul \*  
and guides me along right pathways for his Name's sake.    **ANTIPHON**

Though I walk through the valley of the shadow of death,  
I shall fear no evil; \*  
for you are with me;  
your rod and your staff, they comfort me.    **ANTIPHON**

You spread a table before me in the presence of those who trouble me; \*  
you have anointed my head with oil,  
and my cup is running over.

Surely your goodness and mercy shall follow me all the days of my life, \*  
and I will dwell in the house of the LORD for ever.    **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**      *Philippians 4:1-9*

**M**Y BROTHERS and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life.

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with 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**

South African, arr. Gobingca Mxadana

*All sing the Alleluias in four-part harmony, ad libitum. The cantor or 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:* This is the Lord for whom we have waited; Let us be glad and rejoice in God's salvation.

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** *Matthew 22:1-14*

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

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

ONCE more Jesus spoke to the people in parables, saying: "The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, 'Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.' But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, mistreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, 'The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet.' Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.

"But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, 'Friend, how did you get in here without a wedding robe?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.' For many are called, but few are chosen."

*Deacon* The Gospel of the Lord.

*Assembly* **Praise to you, O 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 Reverend Canon Jennifer King Daugherty

*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 Principal Sunday service and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity. At this service we use other Trinitarian creedal forms as our Affirmation of Faith.

## **AFFIRMATION OF FAITH**

*Adapted from resources by the Uniting Church in Australia*

**We believe in God, who created the world in love,  
who led the First Peoples to this land,  
who rescued Israel from slavery in Egypt,  
who sent the ancestors and the prophets to judge and to bless,  
who returns the exiles to their home,  
whom Jesus called Abba.**

**We believe in Jesus Christ, born of Mary,  
Heir of David and God’s Own Child,  
proclaimer of God’s peace with justice,  
healer and teacher,  
sacrament of God’s love,  
Who was tortured and crucified,  
then rose again to reconcile all the world,  
and is coming again to make the world new.**

**We believe in the Holy Spirit,  
whose breath gave life to creation,  
who speaks through ancestors and prophets,  
who is the love between Parent and Child,  
who came upon Jesus at his baptism,  
who gives birth to the church,  
Christ’s body,  
who pours out gifts for the ministry of love,  
who works night and day to renew all that is alive.**

**We believe in God,  
Lover, Beloved and Spirit of Love.  
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.

**PRAYERS OF THE PEOPLE** *silence held between each intercession*

*Deacon* Gracious God, you call us to love you with our whole being, and to love our neighbors as ourselves: open our hearts to your Spirit of grace and wisdom, that we may be strengthened to do your will.

*Intercessor* In this time of continuing upheaval and distress for nations and people across our world, and in the Church, may your love hold us together. Make us instruments of your peace.

*Silence.*

*Intercessor* Christ Jesus our Shepherd, bring comfort and strength, healing and peace, to all who are in need or distress, loneliness or illness, fear or uncertainty. We pray especially for [...], and those we now name.

*Silence.*

*Intercessor* We give thanks, O Christ, for the blessings of this life, especially [...], and those blessings we now name.

*Silence.*

*Intercessor* We commend to your loving care all who have died, especially [...], and those we now name.

*Silence.*

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

**CONFESSION & ABSOLUTION**

*Adapted from resources by the Uniting Church in Australia*

*Deacon* Continuing in prayer, in these moments of stillness and silence, we reflect on the way we live our days.

*You are invited to stand or kneel for the confession.*

*Deacon* Loving God,

**All** We confess that despite our faith, we are prone to wandering and aimlessness,  
worry and anxiety, threat and difficulty.

**Despite our desire for goodness,**

**we cause harm to ourselves and others, and to your Creation.**

**Despite our yearning for you, we let fear overtake us,**

**forgetting the one who guards and comforts us and leads us out into the paths of life.**

**We are sorry and we seek forgiveness.**

**Help us to live with glad and generous hearts,**

**in your goodness and mercy that follow us, now and always. Amen.**

*Presider* Friends, we do not dwell on our wounds—for Christ has risen to heal us! We do not dwell on our fears and failings—for Christ has risen to restore our souls! God loves you dearly, has mercy on you, and forgives you your sins.

**Assembly** Thanks be to God. 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 Christ 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 place their offering in baskets as they are passed through the rows.*

Visit [saintmarks.org/give](https://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

*The Lord's my shepherd*

Words: Psalm 23, para. by Francis Rous (1579-1659);  
Music: *Brother James' Air*, arr. Malcolm Archer (b. 1952)

The Lord's my Shepherd, I'll not want,  
he makes me down to lie.  
In pastures green; he leadeth me  
the quiet waters by.

Yea, though I walk through death's dark vale  
yet will I fear no ill;  
for thou art with me, and thy rod  
and staff me comfort still;

My soul he doth restore again,  
and me to walk doth make  
within the paths of righteousness,  
e'en for his own name's sake.

My table thou hast furnished  
in presence of my foes;  
my head thou dost with oil anoint,  
and my cup overflows.

Goodness and mercy all my life  
shall surely follow me;  
and in God's house for evermore  
my dwelling place shall be.

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**

*adapted from resources by South Sydney Uniting Church, Australia, and by Garry Worete Deverell (Gondwana Theology)*

*Presider* The Lord be with you.

*Assembly* **And also with you.**

*Presider* Lift up your hearts.

*Assembly* **We lift them to the Lord.**

*Presider* Let us give thanks to the Lord our God.

*Assembly* **It is right to give God thanks and praise.**

*Presider* It is right and a joy to give you praise, O God, for by the resurrection of your Beloved you make all things new. You have dwelt among us forever, your presence known in our fragile flesh. Because you love us, you restore our souls and bodies. In Christ, you are our God and we are your people. Christ came singing a song of redemption. What you intended, he accomplished.

Now all who cry out in grief or pain may look in hope to a future when every tear will be wiped away and every broken heart comforted. Therefore, with angels and saints, and with all creation, we sing:

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

**SANCTUS & BENEDICTUS** *A Community Mass*

Richard Proulx

Ho-ly, ho-ly, ho - ly Lord, God of power and might, heav'n\_ and earth\_ are full\_ of your  
 glory. Ho-san-na in the highest. Ho-sanna in the highest. Blesséd 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.

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* Living God, we thank you for Jesus Christ, who enters homes and hearts, to eat and drink with all who seek to be healed.

We remember that on the night he was betrayed, Jesus sat at table with his friends. He took bread, and after he had given thanks, broke it and gave it to them, saying: "Take and eat. This is my body, which is given for you. Do this in remembrance of me."

In the same way after supper, he took the cup of wine, saying: "This is the cup of the New Covenant in my blood. Do this, as often as you drink it, in remembrance of me."

Send your Holy Spirit upon these gifts. Let them be for us the Body and Blood of your Son. And grant that we who eat this bread and drink this cup may be filled with your life and goodness.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Eternal God, in the unity of the Holy Spirit, forever and forever.

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 AMEN.**

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**

**All** Father and Mother of us all,  
May all proclaim your worth.  
Your kingdom come, your will be done  
in heaven and on Earth.  
Give us today the things we need,  
our shelter, our money, our food.  
Forgive us our debts as we agree  
to treat others as you would.

*adapted from South Sydney Uniting Church, Australia*

**Lead us in ways that do not tempt us  
or put us to the test.  
Save us from faults or compromise  
that would rob us of our best.  
For you are the heart of the kingdom,  
your power and glory extend  
through time and space forever and ever,  
and so shall it be. Amen.**

*In silence, the Presider breaks the consecrated bread.*

#### **THE BREAKING OF THE BREAD**

Gary James

*The choir introduces the Antiphon, all repeat it.*

*The choir chants the verses, all repeat the Antiphon as indicated.*



Be known to us Lord Je-sus, in the breaking of the bread.

*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**

#### **INVITATION TO COMMUNION**

*Presider* Friends, it is Christ who is the bread of life and cup of hope, Who satisfies our hunger and thirst and makes us one. Therefore, receive what you long for. Christ is given for you.

*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 645** *The King of love my shepherd is ♦ The Hymnal 1982*

*St. Columba*

*After all have communed, 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**

*Adapted from resources by Bathurst Uniting Church, Australia*

*Presider* We thank you, O God,

*All* **for all that we receive at your table.**

**We thank you, O Christ,**

**for the invitation which brought us here and makes us one—  
and which we now take with us into the world:**

**the invitation to all, to come to you and find abundant Life.**

**We thank you, O Spirit, for restoring our souls. Amen.**

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

**HYMN 345** *Savior, again to thy dear Name we raise (sts. 1, 3, 4) ♦ The Hymnal 1982*

*Ellers*

**DISMISSAL**

*Deacon* Let us go forth in the name of Christ.

*Assembly* **Thanks be to God.**

**VOLUNTARY** *Postlude in G*

Fanny Mendelssohn Hensel

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Linzi Stahlecker

## **PREACHER**

The Rev. Canon Jennifer King Daugherty

## **ASSISTING LAY MINISTER**

Rose Hazard

## **EUCCHARISTIC MINISTERS**

John Carroll, The Rev. Canon Dr. Marda Steedman Sanborn, Nan Sullins, Doug Thorpe

## **ACOLYTE**

TBD

## **GREETER**

Jaime Rubio

## **USHERS**

Don Sutkus, Liz Shea

## **OBLATION BEARER**

Russ Crosbie

## **LECTOR**

David Thompson

## **LECTOR & INTERCESSOR**

Pamela Bradburn

## **SOUND BOARD**

TBD

## **MUSICIANS**

The Sr. Choristers of Saint Mark's Choir School, Rebekah Gilmore, *Director*;  
Canon Michael Kleinschmidt, *Organist*

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