



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE TWENTY-SECOND SUNDAY AFTER PENTECOST:  
PROPER 25A

October 29, 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**     *Lied* (Song), Opus 31, No. 17

Louis Vierne

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 423**     *Immortal, invisible, God only wise* (sts. 1-3) ♦ *The Hymnal 1982*

*St. Denio*

## **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 25*

*The Book of Common Prayer 1979, p. 235*

*Presider* God is here.

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

*Presider* Let us pray.

**A**Lmighty and everlasting God, increase in us the gifts of faith, hope, and charity; and, that we may obtain what you promise, make us love what you command; 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**

*Leviticus 19:1-2,15-18*

**T**HE LORD spoke to Moses, saying:

Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the LORD your God am holy.

You shall not render an unjust judgment; you shall not be partial to the poor or defer to the great: with justice you shall judge your neighbor. You shall not go around as a slanderer among your people, and you shall not profit by the blood of your neighbor: I am the LORD.

You shall not hate in your heart anyone of your kin; you shall reprove your neighbor, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the LORD.

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

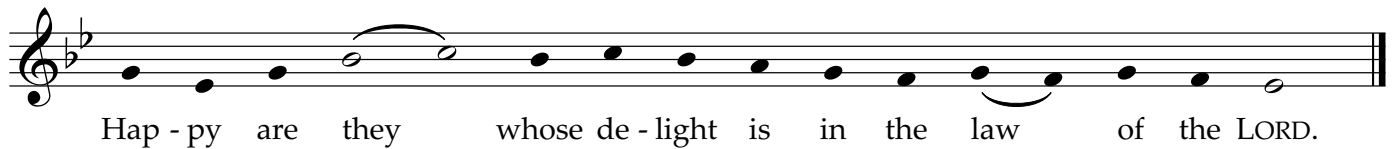
*Assembly* **Thanks be to God.**

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

Plainsong, Tone V.1

*The Cantor introduces the Antiphon, all repeat it. The Cantor chants the verses, all repeat the Antiphon as indicated.*



*Beatus vir qui non abiit*

**H**APPY are they who have not walked in the counsel of the wicked, \*  
nor lingered in the way of sinners,  
nor sat in the seats of the scornful!

Their delight is in the law of the Lord, \*  
and they meditate on his law day and night.

They are like trees planted by streams of water,  
bearing fruit in due season, with leaves that do not wither; \*  
everything they do shall prosper.    **ANTIPHON**

It is not so with the wicked; \*  
they are like chaff which the wind blows away.

Therefore the wicked shall not stand upright when judgment comes, \*  
nor the sinner in the council of the righteous.

For the Lord knows the way of the righteous, \*  
but the way of the wicked is doomed.    **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** *1 Thessalonians 2:1-8*

**Y**OU yourselves know, brothers and sisters, that our coming to you was not in vain, but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. For our appeal does not spring from deceit or impure motives or trickery, but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; nor did we seek praise from mortals, whether from you or from others, though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

*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.*

*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 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:* Beloved, since God loved us so much, we also ought to love one another.

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 22:34-46*

*Deacon* The Holy Gospel of our Lord Jesus Christ according to Matthew.  
*Assembly* **Glory to you, O Christ.**

**W**HEN the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. "Teacher, which commandment in the law is the greatest?" He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets."

Now while the Pharisees were gathered together, Jesus asked them this question: "What do you think of the Messiah? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David by the Spirit calls him Lord, saying,

'The Lord said to my Lord,  
'Sit at my right hand,  
until I put your enemies under your feet'?"

If David thus calls him Lord, how can he be his son?" No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

*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 Lisa Graumlich

*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 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

*Sing now to God!*

Words and Music: Gilbert M. Martin

Sing now to God, sing a song of adoration,  
sing now to God, sing a song with one voice!  
Sing now to God, sing a song of jubilation;  
Sing to our God of creation, sing to our God and rejoice!

All praise to God, praise the ruler of creation,  
all praise to God for God's glory and love!  
All praise to God, praise the rock of our salvation;  
praise to our God of creation, praise to our God up above!

Fill the air with anthems sweet,  
let the joy resound;  
carols of love, responses repeat,  
music of life all around!  
Let our singing soar,  
let our singing rise;  
Psalms and anthems fill the skies!

Sing now to God, sing a song of adoration,  
sing now to God, sing God's wonderful praise!  
Sing now to God, sing a song of jubilation;  
Sing to our God of creation, sing to our God all our days!

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.*

**ANTHEM** *He has done marvelous things, praise the Lord!*

Traditional Gospel Chorus,  
realized by Geoffrey O'Hara and Dennis Slaughter

*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 605** *What does the Lord require (sts. 1, 2, & 4) ♦ The Hymnal 1982*

*Sharpthorne*

**DISMISSAL**

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

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

**VOLUNTARY** *Präludium in G minor*

Nicholas Bruhns

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

The Rev. Lisa Graumlich

## **ASSISTING LAY MINISTER**

Emily Meeks

## **ACOLYTE**

Allen Barnes

## **GREETER**

Carolyn Blount

## **USHERS**

Loy & Michael Dahl

## **OBLATION BEARER**

The Willis Family

## **LECTORS**

Josh Judd-Herzfeldt, John Carroll

## **SOUND BOARD**

TBD

## **MUSICIANS**

Saint Mark's Singers;  
Rick Hodsdon and Rebekah Gilmore, *cantors*;  
Canon Michael Kleinschmidt and John Stuntebeck, *organists*

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