



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE TWENTY-FOURTH SUNDAY AFTER PENTECOST:

PROPER 27A

November 12, 2023

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](http://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** Prelude on *Llangloffan* (Tune of Hymn 68, “Rejoice! Rejoice, believers”) Aaron David Miller

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT** *The Lord will come and not be slow* Words: John Milton;  
Music: York, melody from a 17th century Psalter, harmonized by John Milton, Sr.

The Lord will come and not be slow,  
his footsteps cannot err;  
before him righteousness shall go,  
his royal harbinger.

The nations all whom thou hast made  
shall come, and all shall frame  
to bow them low before thee, Lord,  
and glorify thy Name.

Truth from the earth, like to a flower,  
shall bud and blossom show;  
and justice, from her heavenly bower,  
look down on us below.

For great thou art, and wonders great  
by thy strong hand are done:  
thou in thy everlasting seat  
remainest God alone.

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

**HYMN 61** “Sleepers, wake!” a voice astounds us ♦ *The Hymnal 1982* *Wachet auf*

## 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.**

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 27*

*The Book of Common Prayer 1979, p. 236*

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**O** GOD, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he 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**

*Amos 5:18-24*

**T**HUS says the Lord, the God of hosts, the Lord:

Alas for you who desire the day of the Lord! Why do you want the day of the Lord? It is darkness, not light; as if someone fled from a lion, and was met by a bear; or went into the house and rested a hand against the wall, and was bitten by a snake. Is not the day of the Lord darkness, not light, and gloom with no brightness in it?

I hate, I despise your festivals, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an everflowing stream.

*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 70 ♦ 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.*



Happy are they whose de - light is in the law of the LORD.

*Deus, in adiutorium*

**B**E pleased, O God, to deliver me; \*  
O LORD, make haste to help me.

Let those who seek my life be ashamed  
and altogether dismayed; \*

let those who take pleasure in my misfortune  
draw back and be disgraced. **ANTIPHON**

Let those who say to me "Aha!" and gloat over me turn back, \*  
because they are ashamed.

Let all who seek you rejoice and be glad in you; \*  
let those who love your salvation say for ever,  
"Great is the LORD!" **ANTIPHON**

But as for me, I am poor and needy; \*  
come to me speedily, O God.

You are my helper and my deliverer; \*  
O LORD, do not tarry. **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 4:13-18*

**W**E do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. Therefore encourage one another with these words.

*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 #2*

Mel Butler

*The choir introduce the alleluias, all repeat them. The choir sing the verse below, then all repeat the alleluias.*



*Verse:* Stay awake, keep your lamps trimmed and burning, for you know neither the day nor the hour that I come.

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 25:1-13*

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

JESUS said, "Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly I tell you, I do not know you.' Keep awake therefore, for you know neither the day nor the hour."

*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 Reverend Canon Doctor Marda Steedman Sanborn

*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.

**PRAYERS OF THE PEOPLE** *After each petition:*

*Intercessor* God of love,  
*Assembly* **hear our prayer.**

*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.*



*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.  
*High voices*  
Ho - san - na, ho - san - na, ho - sanna in the high - est.  
*Low voices*  
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."



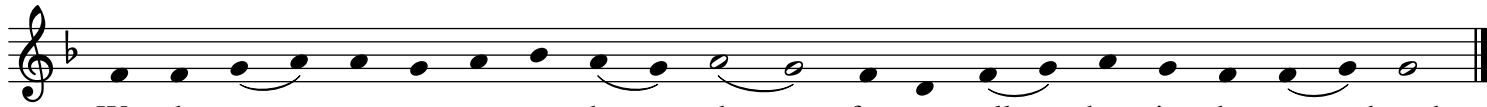
*In silence, the Presider breaks the consecrated bread.*

**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 324** *Let all mortal flesh keep silence ♦ The Hymnal 1982*

*Picardy*

*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

Let streams of living justice

1. Let streams of living justice flow down upon the earth;  
 2. For healing of the nations, for peace that will not end,  
 3. Your city's built to music; we are the stones you seek;  
 give freedom's light to captives, let all the poor have worth.  
 for love that makes us lovers, God grant us grace to mend.  
 your harmony is language; we are the words you speak.  
 The hungry's hands are pleading, the workers claim their rights,  
 Weave our varied gifts together; knit our lives as they are spun;  
 Our faith we find in service, our hope in others' dreams,  
 the mourners long for laughter, the blind seek for sight.  
 on your loom of time enroll us till our thread of life is run.  
 our love in hand of neighbor; our homeland brightly gleams.  
 Make liberty a beacon, strike down the iron pow'r;  
 O great weaver of our fabric, bind church and world in one;  
 Inscribe our hearts with justice; your way, the path untried;  
 a-bolish ancient vengeance: proclaim your people's hour.  
 dye our texture with your radiance, light our colors with your sun.  
 your truth, the heart of stranger; your life, the crucified.

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Music: *Thaxted*, Gustav Holst (1874-1934); Public Domain

DISMISSAL

*Deacon* Let us go forth in the name of Christ.  
*Assembly* Thanks be to God.

VOLUNTARY Prelude in C minor, Opus 37, No. 1a

Felix Mendelssohn

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Jennifer King Daugherty

## **PREACHER**

The Rev. Canon Dr. Marda Steedman Sanborn

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Emily Meeks

## **EUCCHARISTIC MINISTERS**

Jeremy Crawford, Amy Gardner, Hannah Hochkeppel, Kathy Minsch,  
The Rev. Linzi Stahlecker, The Rev. Edie Weller

## **ALTAR GUILD**

Jenny Donner, Sharon Ferguson

## **VERGERS**

Carrie Davis, Rose Hazard

## **ACOLYTES**

Erik Donner, Kate Halamay, Kevin Johnson, Autin LeSure, Alexander Snow

## **GREETERS**

Barbara Selberg, John Selberg

## **USHERS**

Jeff Sackett | Sarah McCord, Chris Rigos

## **OBLATION BEARERS**

Nancy George, TBD

## **LAND ACKNOWLEDGMENT**

Betsy Heimburger

## **LECTORS**

Mark Lundquist, Erik Donner

## **INTERCESSOR**

Ruth McRee

## **SOUND BOARD**

Michael Seewer

## **LIVESTREAM**

Christopher Brown

## **MUSICIANS**

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

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1 "Sleep - ers, wake!" A voice a - stounds us, the  
 2 Zi - on hears the watch - men sing - ing; her  
 3 Lamb of God, the heavens a - dore you; let

shout of ram - part - guards sur - rounds us: "A -  
 heart with joy - ful hope is spring - ing, she  
 saints and an - gels sing be - fore you, as

wake, Je - ru - sa - lem, a - rise!" Mid - night's peace their  
 wakes and hur - ries through the night. Forth he comes, her  
 harps and cym - bals swell the sound. Twelve great pearls, the

cry has bro - ken, their ur - gent sum - mons clear - ly spo -  
 Bride-groom glo - rious in strength of grace, in truth vic - to -  
 ci - ty's por - tals: through them we stream to join the im - mor -

ken: "The time has come, O maid - ens wise!  
 rious: her star is risen, her light grows bright.  
 tals as we with joy your throne sur - round.

Rise up, and give us light; the Bride - groom is in  
 Now come, most wor - thy Lord, God's Son, In - car - nate  
 No eye has known the sight, no ear heard such de -

sight. Al - le - lu - ia! Your lamps pre - pare and  
 Word, Al - le - lu - ia! We fol - low all and  
 light: Al - le - lu - ia! There - fore we sing to

has - ten there, that you the wed - ding feast may share."  
 heed your call to come in - to the ban - quet hall.  
 greet our King; for ev - er let our prais - es ring.

Words: Philipp Nicolai (1556-1608); tr. Carl P. Daw, Jr. (b. 1944). Copyright © 1982, by Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *Wachet auf*, melody Hans Sachs (1494-1576); adapt. Philipp Nicolai (1556-1608); arr. and harm. Johann Sebastian Bach (1685-1750).



1. Let all mor - tal flesh keep si - lence and with fear and trembl - ing stand;  
2. King of kings, yet born of Ma - ry, as of old on earth he stood,  
3. Rank on rank the host of hea - ven spreads its van-guard on the way,  
4. At his feet the six - wing'd ser - aph; che - ru - bim with sleep - less eye,



pon - der no - thing earth - ly - mind - ed, for with bless - ing in his hand  
Lord of lords, in hu - man ves - ture, in the Bo - dy and the Blood:  
as the Light of Light de - scend - eth from the realms of end - less day,  
veil their fa - ces to the Pre - sence, as with cease - less voice they cry:



Christ our God to earth de - scend - eth, our full hom-age to de - mand.  
he will give to all the faith - ful his own self for heav'n-ly food.  
that the pow'rs of hell may va - nish as the dark-ness clears a - way.  
"Al - le - lu - ia, al - le - lu - ia, Al - le - lu - ia, Lord Most High!"