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.

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.

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.

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.

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

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 Almighty 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

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.
Amos 5:18-24

Thus 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 70 ♦ The Book of Common Prayer (1979) Psalter

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

Happy are they—whose delight is in the law of the Lord.

Deus, in adjutorium

Be 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

We 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

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**

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**

- **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 place their offering in baskets as they are passed 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  
Verleih uns Frieden

Words: Martin Luther; Music: Felix Mendelssohn

Verleih uns Frieden gnädiglich,  
Herr Gott, zu unserm Zeiten!  
Es ist doch ja kein Andrer nicht,  
der für uns könnte streiten,  
denn du, unser Gott alleine.

Grant us thy peace mercifully,  
Lord God, in our time.  
There is certainly no other who can fight for us,  
except you alone, 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

The Book of Common Prayer 1979, adapt., p. 360
O God, you are holy and gracious: In your infinite love you made us for yourself; 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

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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 daily bread. Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial, and deliver us from evil.

For the kingdom, the power, and the glory are yours, now and for ever. 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 many are one body, 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 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.
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**  

_Eternal God, heavenly Father,
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._
Let streams of living justice

1. Let streams of living justice flow down upon the earth; for love that makes us lovers, God grant us grace to mend.
2. For healing of the nations, for peace that will not end, your harmony is language; we are the words you speak.
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.

The hungry's hands are pleading, the workers claim their rights, the mourners long for laughter, the blind seek for sight.
Our varied gifts together; knit our lives as they are spun; our love in hand of neighbor; our homeland brightly gleams.

Make liberty a beacon, strike down the iron pow'r; a b o l i s h ancient vengeance: proclaim your people's hour.
O great weaver of our fabric, bind church and world in one; d y e our texture with your radiance, light our colors with your sun.
Inscribe our hearts with justice; your way, the path untried; your truth, the heart of stranger; your life, the Crucified.

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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

Eucharistic 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 Zion hears the watch-men sing ing; her
3 Lamb of God, the heavens adore you; let

shout of rampart guards surrounds us: “A-
heart with joyful hope is spring ing, she
saints and angels sing before you, as

wake, Jerusalem, arise!” Midnight’s peace their
wakes and hurried through the night. Forth he comes, her
harps and cymbals swell the sound. Twelve great pearls, the

cry has broken, their urgent summons clearly spo-
Bride-groom glorious in strength of grace, in truth vic-
tocity’s portals: through them we stream to join the immor-
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, Incarnate
No eye has known the sight, no ear heard such de-
sight. Alleluia! Your lamps prepare and
Word, Alleluia! We follow all and
light: Alleluia! Therefore 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.

1. Let all mortal flesh keep silence and with fear and trembling stand;
2. King of kings, yet born of Mary, as of old on earth he stood,
3. Rank on rank the host of heaven spreads its van-guard on the way,
4. At his feet the six-wing’d seraph; cherubim with sleepless eye,

ponder nothing earthly-minded, for with blessing in his hand
Lord of lords, in human vesture, in the Body and the Blood:
as the Light of Light descends from the realms of endless day,
veil their faces to the Presence, as with ceaseless voice they cry:

Christ our God to earth descends, our full homage to demand.
he will give to all the faithful his own self for heavenly food.
that the pow’rs of hell may vanish as the darkness clears away.
“Al-le-lu-ia, al-le-lu-ia, Al-le-lu-ia, Lord Most High!”