



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE TWENTY-FIFTH SUNDAY AFTER PENTECOST:
PROPER 28A

November 19, 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 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 *Benedicam Domino* (an embellishment of a motet by Hieronymus Praetorius on Psalm 34:1-3: "I will bless the LORD at all times") Heinrich Scheidemann

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 680 *O God, our help in ages past* ♦ *The Hymnal 1982*

St. Anne

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-ters; 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 28*

The Book of Common Prayer 1979, p. 236

Presider God is here.

Assembly **God’s Spirit is with us.**

Presider Let us pray.

BLESSED Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; 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

Zephaniah 1:7,12-18

BE SILENT before the Lord GOD!
For the day of the LORD is at hand;

the LORD has prepared a sacrifice,
he has consecrated his guests.

At that time I will search Jerusalem with lamps,
and I will punish the people

who rest complacently on their dregs,
those who say in their hearts,

“The LORD will not do good,
nor will he do harm.”

Their wealth shall be plundered,
and their houses laid waste.

Though they build houses,
they shall not inhabit them;

though they plant vineyards,
they shall not drink wine from them.

The great day of the LORD is near,
near and hastening fast;

the sound of the day of the LORD is bitter,
the warrior cries aloud there.

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

Assembly **Thanks be to God.**

That day will be a day of wrath,
a day of distress and anguish,

a day of ruin and devastation,
a day of darkness and gloom,

a day of clouds and thick darkness,
a day of trumpet blast and battle cry

against the fortified cities
and against the lofty battlements.

I will bring such distress upon people
that they shall walk like the blind;
because they have sinned against the LORD,

their blood shall be poured out like dust,
and their flesh like dung.

Neither their silver nor their gold
will be able to save them
on the day of the LORD's wrath;

in the fire of his passion
the whole earth shall be consumed;

for a full, a terrible end
he will make of all the inhabitants of the earth.

tion through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him. Therefore encourage one another and build up each other, as indeed you are doing.

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: Abide in me as I abide in you; those who abide in me bear much fruit.

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 25:14-30*

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

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

JESUS said, “It is as if a man, going on a journey, summoned his slaves and entrusted his property to them; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. The one who had received the

five talents went off at once and traded with them, and made five more talents. In the same way, the one who had the two talents made two more talents. But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. After a long time the master of those slaves came and settled accounts with them. Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter? Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. So take the talent from him, and give it to the one with the ten talents. For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'"

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 Linzi Stahlecker

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



*Zion hört die Wächter singen,
das Herz tut ihr vor Freuden springen,
sie wachet und steht eilend auf.
Ihr Freund kommt von Himmel prächtig,
von Gnaden stark, von Wahrheit mächtig,
ihr Licht wird hell, ihr Stern geht auf.
Nun komm, du werthe Kron',
Herr Jesu, Gottes Sohn,
Hosianna!
Wir folgen all
zum Freudensaal
und halten mit das Abendmahl.*

Zion hears the watchman singing;
her heart with joyful hope is springing,
she wakes and hurries through the night.
Forth he comes, her Bridegroom glorious
in strength of grace, in truth victorious:
her star is risen, her light grows bright.
Now come, most worthy Lord,
God's Son, Incarnate Word,
Alleluia!
We follow all
and heed your call
to come into the banquet hall.

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.**

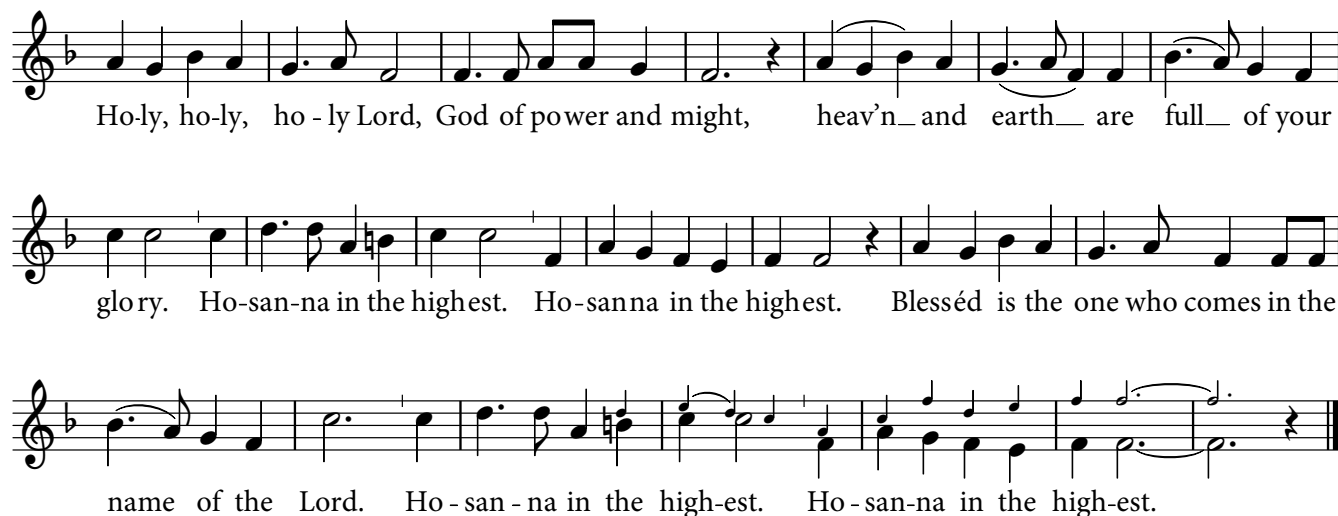
Presider It is right and a joy to give you praise, O God, for by the resurrection of your Beloved you make all things new. You have dwelt among us forever, your presence known in our fragile flesh. Because you love us, you restore our souls and bodies. In Christ, you are our God and we are your people.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



Holy, 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

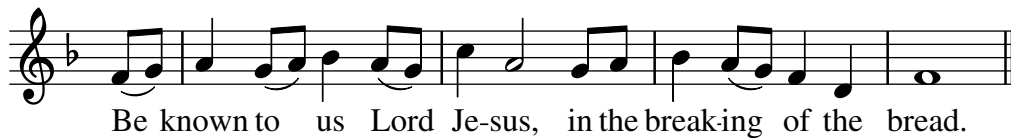
Lead us in ways that do not tempt us
or put us to the test.
Save us from faults or compromise
that would rob us of our best.
For you are the heart of the kingdom,
your power and glory extend
through time and space forever and ever,
and so shall it be. Amen.

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.*



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 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*Eternal Ruler of the ceaseless round*

Words: John W. Chadwick;

Music: *Song 1*, melody and bass Orlando Gibbons, harm. Ralph Vaughan Williams

Eternal Ruler of the ceaseless round
 of circling planets singing on their way,
 guide of the nations from the night profound
 into the glory of the perfect day;
 rule in our hearts, that we may ever be
 guided and strengthened and upheld by thee.

We would be one in hatred of all wrong,
 one in the love of all things sweet and fair,
 one with the joy that breaketh into song,
 one with the grief that trembleth into prayer;
 one in the power that makes thy children free
 to follow truth, and thus to follow thee.

Oh, clothe us in thy heavenly armor, Lord,
 thy trusty shield, thy sword of love divine;
 our inspiration be thy constant word,
 we ask no victories that are not thine;
 give or withhold, let pain or pleasure be;
 enough to know that we are serving thee.

VOLUNTARY *Organ improvisation*

*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 *Signs of ending all around us*

Ton-y-Botel



1. Signs of end-ings all a - round us: dark - ness, death, and win - ter days
2. Can it be that from our end - ings, new be - gin - nings you cre - ate?
3. Speak, O God, your Word a - mong us; bar - ren lives your pre - sence fill.



shroud our lives in fear and sad - ness, numb - ing mouths that long to praise.
Life from death, and from our rend - ings, realms of whole - ness ge - ne - rate?
Swell our hearts with songs of glad - ness, ter - rors calm, fore - bod - ings still.



Come, O Christ, and dwell a - mong us! Hear our cries, come set us free.
Take our fears, then, Lord, and turn them in - to hopes for life a - new:
Let your pro - mised realm of jus - tice blos - som now through - out the earth;



Give us hope and faith and glad - ness. Show us what there yet can be.
Fad - ing light and dy - ing sea - son sing their Glo - ri - as to you.
your do - min - ion bring now near us; we a - wait the sav - ing birth.

Words: Dean W. Nelson (b. 1944), copyright 1988 Dean W. Nelson

Music: *Ton-y-Botel*, Thomas John Williams (1869-1944)

DISMISSAL

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

VOLUNTARY *Präludium in E-Major*

Vincent Lübeck

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Edie Weller

PREACHER

The Rev. Linzi Stahlecker

ASSISTING LAY MINISTER

Hannah Hochkeppel

EUCCHARISTIC MINISTERS

Norm Harris, The Rev. Canon Jennifer King Daugherty, Re Knack, Nan Sullins

ACOLYTE

TBD

GREETER

Jaime Rubio

USHERS

Loy Dahl, Michael Dahl

OBLATION BEARER

The Crosbie Family

READING MINISTERS

Emily Meeks, Deborah Person

SOUND BOARD

Michael Seewer

MUSICIANS

Sr. Choristers of the Choir School and Saint Mark's Singers;
Canon Michael Kleinschmidt and Rebekah Gilmore, *conducting*;
Michael Kleinschmidt and John Stuntebeck, *organists*

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