



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE TWENTY-FIFTH SUNDAY AFTER PENTECOST:  
PROPER 27B

November 10, 2024

9:00 AM





# SAINT MARK'S

EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

## 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.*

*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** Trio on *Herr Jesu Christ, dich zu uns wend*, BWV 655  
[tune of Hymn 3, "Now that the daylight fills the sky"]

J.S. Bach

## LAND ACKNOWLEDGMENT

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

All stand, as able.

**HYMN 705** *As those of old their first fruits brought* ♦ *The Hymnal 1982*

TUNE: *Forest Green*

**GREETING**

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

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

*Presider* Give thanks to our God.

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

**SONG OF PRAISE** *Benedictus es, Domine* ♦ *sung by all*

John Rutter

Organ *Everyone*

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 27*

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

*Presider* God is here.

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

*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** *1 Kings 17:8–16*

**T**HE word of the Lord came to Elijah, saying, “Go now to Zarephath, which belongs to Sidon, and live there; for I have commanded a widow there to feed you.” So he set out and went to Zarephath. When he came to the gate of the town, a widow was there gathering sticks; he called to her and said, “Bring me a little water in a vessel, so that I may drink.” As she was going to bring it, he called to her and said, “Bring me a morsel of bread in your hand.” But she said, “As the Lord your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a jug; I am now gathering a couple of sticks, so that I may go home and prepare it for myself and my son, that we may eat it, and die.” Elijah said to her, “Do not be afraid; go and do as you have said; but first make me a little cake of it and bring it to me, and afterwards make something for yourself and your son. For thus says the Lord the God of Israel: The jar of meal will not be emptied and the jug of oil will not fail until the day that the Lord sends rain on the earth.” She went and did as Elijah said, so that she as well as he and her household ate for many days. The jar of meal was not emptied, neither did the jug of oil fail, according to the word of the Lord that he spoke by Elijah.

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

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



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** *Hebrews 9:24–28*

**C**HRISt did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself. And just as it is appointed for mortals to die once, and after that the judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

*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:* The Lord raises up the poor from the dust, to make them inherit a seat of honor.

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** *Mark 12:38-44*

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

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

**A**S JESUS taught he said, "Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honor at banquets! They devour widows' houses and for the sake of appearance say long prayers. They will receive the greater condemnation."

He sat down opposite the treasury, and watched the crowd putting money into the treasury. Many rich people put in large sums. A poor widow came and put in two small copper coins, which are worth a penny. Then he called his disciples and said to them, "Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on."

*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**

Debie Thomas

*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. 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 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**

*After each petition:*

*Intercessor* God, in your mercy,  
*Assembly* **hear our prayer.**

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

## CONFESSION & ABSOLUTION

*Adapted from resources by the Uniting Church in Australia*

*Deacon* Let us confess our sins to God.

*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.

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.

We are sorry and we seek forgiveness.

Help us to live with glad and generous hearts,

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

*Presider* Friends, we do not dwell on our fears and failings.

God loves you dearly, has mercy on you, and forgives you your sins.

**All** 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.*

## BIRTHDAY & ANNIVERSARY BLESSINGS

*Those celebrating birthdays and anniversaries this month are invited to come forward to receive a blessing. The Assembly stands as able and joins the Presider in saying the prayers.*

*Birthdays:*

Watch over your children, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace, which passes understanding, abide all the days of their lives; through Jesus Christ our Savior. Amen.

*Anniversaries:*

Loving God, in the mystery of the Holy Trinity, you reveal yourself as a community of self-giving love. We thank you for bringing us together into families. Bless we pray these couples who celebrate the anniversaries of their commitments to one another, and grant that they may grow in grace, fidelity and mutual affection all the days of their lives, through Jesus Christ our Savior. Amen.

# 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 worshipping in person may to 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

*The Pure in Heart from Beatitudes*

WORDS: Matthew 5:8  
MUSIC: Patrick Hawes

Blessed are the pure in heart,  
for they shall see 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**

*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, based on Isaiah 6:3.

**SANCTUS & BENEDICTUS**

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.

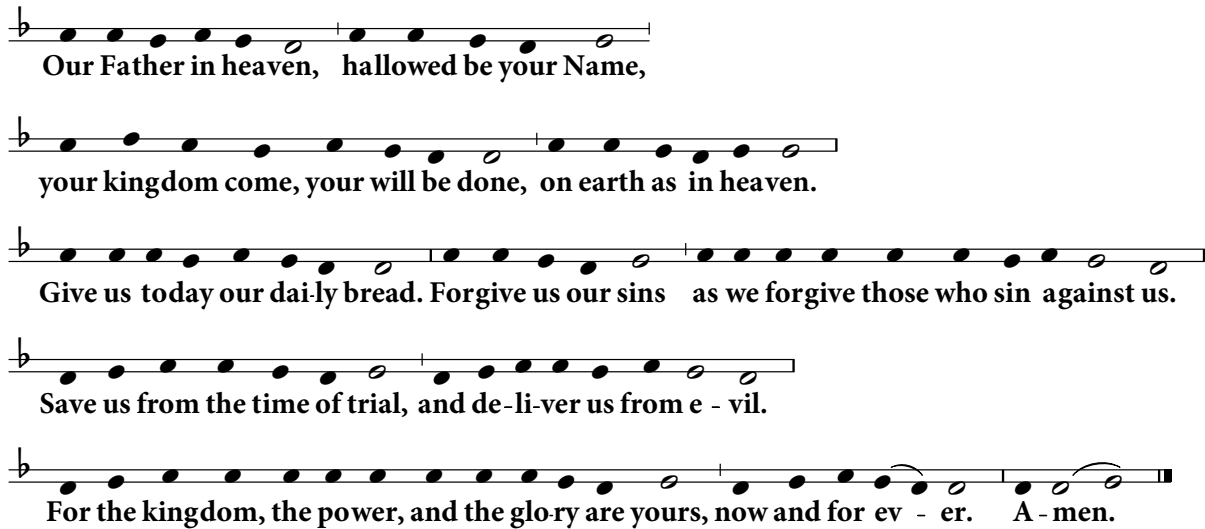
***All* AMEN.**



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

Ambrosian Chant



Our Father in heaven, hallowed be your Name,  
your kingdom come, your will be done, on earth as in heaven.  
Give us today our dai-ly bread. Forgive us our sins as we forgive those who sin against us.  
Save us from the time of trial, and de-li-ver us from e - vil.  
For the kingdom, the power, and the glo-ry are yours, now and for ev - er. A - men.

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

## THE BREAKING OF THE BREAD

Gary James

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

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



Be known to us Lord Je-sus, in the break-ing 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* 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.*

*Non nobis Domine, non nobis,  
sed nomini tuo da gloriam.*

Not to us, O Lord, not to us,  
but to your Name give glory.

HYMN

*Take my life that I may be consecrated*

Take my life, that I may be con - se - crat - ed, Lord, to thee;  
Take my voice and let me sing al - ways, on - ly, for my King;  
Take my will and make it thine; it shall be no long - er mine.

take my mo - ments and my days, let them flow in cease - less praise.  
take my lips and let them be filled with mes - sag - es from thee.  
Take my heart, it is thine own; it shall be thy roy - al throne.

Take my hands and let them move at the im - pulse of thy love;  
Take my sil - ver and my gold, not a mite would I with - hold;  
Take my love; my Lord, I pour at thy feet its trea - sure store;

take my feet and let them be swift and beau - ti - ful for thee.  
take my in - tel - lect, and use ev - ery pow'r as thou shalt choose.  
take my - self, and I will be ev - er, on - ly, all for thee.

Words: Frances Ridley Havergal (1836-1879), alt.  
Music: *Hillongside*, John Bacchus Dykes (1823-1876)

*After communion, 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.

#### **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 594** *God of grace, and God of glory* ♦ *The Hymnal 1982*  
stanzas 1, 3, & 4

TUNE: *Cwm Rhondda*

**DISMISSAL** *The Deacon dismisses the assembly; all respond: Thanks be to God.*

**VOLUNTARY** *Allegro*

Thomas Arne



# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

Debie Thomas

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Marc Aubertin

## **EUCCHARISTIC MINISTERS**

Judy Andrews, Nan Sullins, The Rev. Canon Emily Griffin, The Rev. Canon Rich Weyls

## **SACRISTAN**

Hannah Hochkeppel

## **VERGER**

Alexandra Thompson

## **ACOLYTE**

Sandy Nelson

## **GREETER**

Marjorie Ringness

## **USHERS**

Karrie Sutkus, Don Sutkus

## **OBLATION BEARERS**

Michael Garrett

## **LAND ACKNOWLEDGMENT**

Kristen Austin

## **LECTORS**

Patrick Sullivan, Mark Lundquist

## **INTERCESSOR**

Patrick Sullivan

## **SOUND BOARD**

TBD

## **FLOWER MINISTRY**

Judy Andrews, Sandra Knafla, Courtney van Stolck

## **MUSICIANS**

The Schola of the Cathedral Choir School, Rebekah Gilmore, *director*

Saint Mark's Singers

Annika Herring, *cantor*

Canon Michael Kleinschmidt & John Stuntebeck, *organists*