



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST
THE TWENTY-SIXTH SUNDAY AFTER PENTECOST:
PROPER 28B

November 17, 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 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 *Master Tallis' Testament*

Herbert Howells

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 598 *Lord Christ, when first thou cam'st to earth* ♦ *The Hymnal 1982*
[stanzas 1, 2, & 3]

TUNE: *Mit Freuden zart*

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

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 28*

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

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 *Daniel 12:1–3*

THE Lord spoke to Daniel in a vision and said, “At that time Michael, the great prince, the protector of your people, shall arise. There shall be a time of anguish, such as has never occurred since nations first came into existence. But at that time your people shall be delivered, everyone who is found written in the book. Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever.”

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 16* [St. Helena Psalter translation]

Plainsong, Tone VIII.1

The Cantor introduces the Antiphon; all repeat. The Cantor chants the verses; all repeat Antiphon as indicated.

Organ: Everyone:

You will show me the path of life, hal - le - lu - jah!

PROTECT me, O God, for I take refuge in you; *
I have said to the Holy One, "You are my God,
my good above all other."

All my delight is upon the godly that are in the land, *
upon those who are noble among the people. **ANTIPHON**

But those who run after other gods *
shall have their troubles multiplied.

Their libations of blood I will not offer, *
nor take the names of their gods upon my lips. **ANTIPHON**

O God, you are my portion and my cup; *
it is you who uphold my lot.

My boundaries enclose a pleasant land; *
indeed, I have a goodly heritage. **ANTIPHON**

I will bless you, O God who gives me counsel; *
my heart teaches me, night after night.

I have set you always before me; *
because you are at my right hand I shall not fall. **ANTIPHON**

My heart, therefore, is glad and my spirit rejoices; *
my body also shall rest in hope.

For you will not abandon me to the grave, *
nor let your holy one see the Pit.

You will show me the path of life; *
in your presence there is fullness of joy,
and in your right hand are pleasures for evermore. **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 *Hebrews 10:11–25*

EVERY priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. But when Christ had offered for all time a single sacrifice for sins, “he sat down at the right hand of God,” and since then has been waiting “until his enemies would be made a footstool for his feet.” For by a single offering he has perfected for all time those who are sanctified. And the Holy Spirit also testifies to us, for after saying,

“This is the covenant that I will make with them
after those days, says the Lord:
I will put my laws in their hearts,
and I will write them on their minds,”

he also adds,

“I will remember their sins and their lawless deeds no more.”

Where there is forgiveness of these, there is no longer any offering for sin.

Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

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: Be alert at all times, praying that you may have the strength to stand before the Son of Man.

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 13:1-8**Deacon* The Holy Gospel of our Lord Jesus Christ according to Mark.**Assembly** **Glory to you, Lord Christ.**

AS JESUS came out of the temple, one of his disciples said to him, "Look, Teacher, what large stones and what large buildings!" Then Jesus asked him, "Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down."

When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, "Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?" Then Jesus began to say to them, "Beware that no one leads you astray. Many will come in my name and say, 'I am he!' and they will lead many astray. When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birthpangs."

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 Rev. Canon Emily Griffin

*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.

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 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**.



ANTHEM

Lamb of God, pure and holy

WORDS: Nicolaus Decius

composite translation, vers. *The Lutheran Hymnal* (1941)

MUSIC: *O Lamm Gottes, unschuldig* by Nicolaus Decius
arranged Healey Willan

Lamb of God, pure and holy,
Who on the cross didst suffer,
Ever patient and lowly,
Thyself to scorn didst offer.
All sins thou borest for us,
Else had despair reigned o'er us:
Have mercy on us, O Jesus!

Lamb of God, pure and holy,
Who on the cross didst suffer,
Ever patient and lowly,
Thyself to scorn didst offer.
All sins thou borest for us,
Else had despair reigned o'er us:
Thy peace be with us, O Jesus!

Amen.

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.

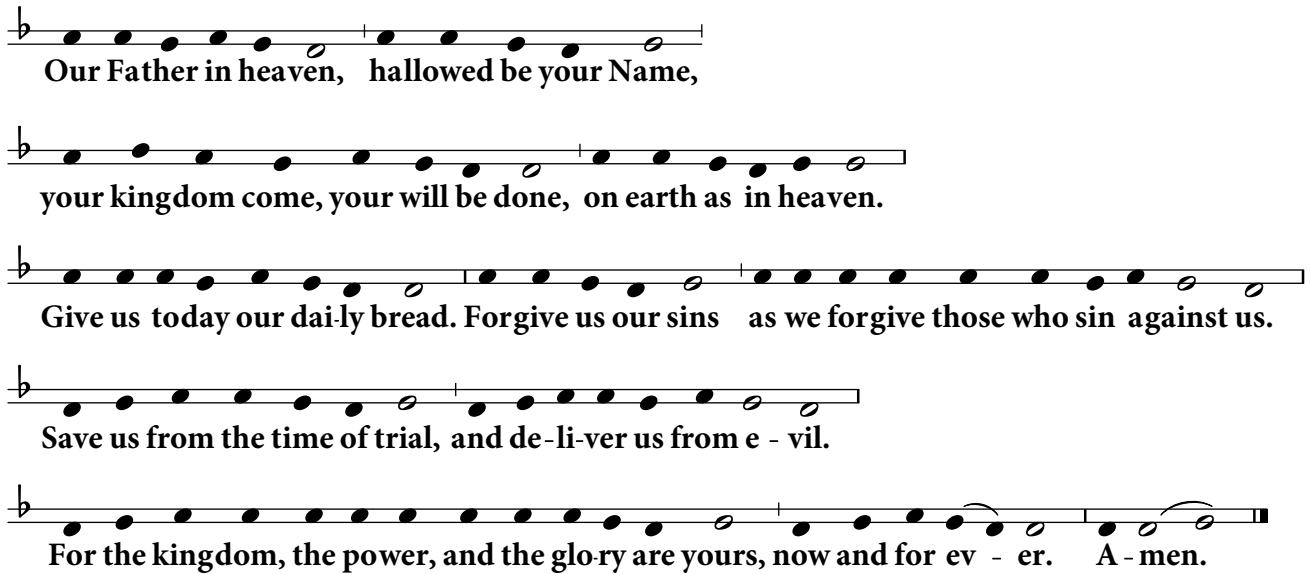
The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

***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



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 be placed into your outstretched palm. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.

Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.

ANTHEM*Steal Away*WORDS & MUSIC: Negro spiritual*
arr. Carl Haywood

*Steal away, steal away, steal away to Jesus!
Steal away, steal away home,
I ain't got long to stay here.*

My Lord he calls me,
he calls me by the thunder.
The trumpet sounds within-a my soul.
I ain't got long to stay here.

Refrain

Green trees are bending,
poor sinner stands a-trembling.
The trumpet sounds...

Refrain

Tomb stones are bursting,
poor sinner stands a-trembling.
The trumpet sounds...

Refrain

**A Note on Terminology—*The term “Negro spiritual” refers to the enormous body of folk songs created collectively by enslaved Africans in America. Guided by present-day Black musicians, we respectfully use the term “Negro spiritual” to give credit to those unnamed slaves who composed these songs that speak truth to our souls, and we are invited to let the discomfort of the term “Negro” serve as a reminder of the work of justice still to be done.

HYMN 686*Come, thou fount of every blessing* ♦ *The Hymnal 1982*TUNE: *Nettleton*

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 607 *O God of every nation* ♦ *The Hymnal 1982*
[stanzas 1, 2, & 4]

TUNE: *Llangloffan*

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

VOLUNTARY *Dialogue sur les grand jeux* from *Mass for the Convents*
[a dialogue between the trebles and basses of loudest stops of the organ]

François Couperin

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Rich Weyls

PREACHER

The Rev. Canon Emily Griffin

ASSISTING LAY MINISTER

Alison Leary Estep

EUCCHARISTIC MINISTERS

John Achee, Nan Sullins, TBD, The Rev. Canon Dr. Marda Steedman-Sanborn

SACRISTAN

Michael Seewer

VERGER

Rose Hazard

ACOLYTE

Allen Barnes

GREETER

Carolyn Blount

USHERS

Loy Dahl, Michael Dahl

OBLATION BEARERS

Natalie Willis

LAND ACKNOWLEDGMENT

Carys Coil

LECTORS

Josh Judd-Herzfeldt, Eliza Davidson

INTERCESSOR

Theresa Barker

SOUND BOARD

Michael Perera

FLOWER MINISTRY

Eliza Davidson, Beatrix Roemheld-Hamm, Kathryn Schipper, Carlos Vargas

MUSICIANS

The Sr. Choristers of the Cathedral Choir School, Rebekah Gilmore, *director*

Saint Mark's Singers

Rebekah Gilmore, *cantor*

Canon Michael Kleinschmidt and John Stuntebeck, *organists*