



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE LAST SUNDAY AFTER PENTECOST:
CHRIST THE KING

November 24, 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 *Prelude in C, BWV 547a*

J. S. Bach

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 477 All praise to thee, for thou, O King divine ♦ The Hymnal 1982

Engelberg

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 29*

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

Presider God is here.

Assembly **God’s Spirit is with us.**

Presider Let us pray.

ALMIGHTY and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for 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 7:9-10,13-14*

AS I WATCHED,
thrones were set in place,
and an Ancient One took his throne,
his clothing was white as snow,
and the hair of his head like pure wool;
his throne was fiery flames,
and its wheels were burning fire.
A stream of fire issued
and flowed out from his presence.
A thousand thousands served him,
and ten thousand times ten thousand stood attending him.
The court sat in judgment,
and the books were opened.
As I watched in the night visions,
I saw one like a human being
coming with the clouds of heaven.
And he came to the Ancient One
and was presented before him.
To him was given dominion
and glory and kingship,

that all peoples, nations, and languages
should serve him.

His dominion is an everlasting dominion
that shall not pass away,

and his kingship is one
that shall never be destroyed.

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 93 ♦ St. Helena Psalter*

Simplified Anglican Chant (Kennedy)

The organist will play through the chant once, then all chant the Psalm together.



GOD IS Sovereign, clothed in splendid ap-/ parel;*
God is robed in majesty and is girded with / strength.
God has made the whole world so / sure *
that it cannot be / moved;

Ever since the world began, your throne has been e-/stablished;*
you are from ever-/lasting.
The waters have lifted up, O God,
the waters have lifted up their / voice; *
the waters have lifted up their pounding / waves.

Mightier than the sound of many waters,
mightier than the breakers of the / sea, *
mightier is the Holy One who dwells on / high.
Your testimonies are very / sure, *
and holiness adorns your house, O God,
for ever and for ever-/ more.

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 *Revelation 1:4b-8*

GRACE to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen.

Look! He is coming with the clouds;
every eye will see him,
even those who pierced him;
and on his account all the tribes of the earth will wail.

So it is to be. Amen.

“I am the Alpha and the Omega,” says the Lord God, who is and who was and who is to come, the Almighty.

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

Assembly **Thanks be to God.**

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.

Verse: Blessed is the one who comes in the name of the Lord.
Blessed is the coming kingdom of our ancestor David. Alleluia.

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 *John 18:33-37*

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

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

PILATE entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."

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 Richard C. Weyls

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 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**.



ANTHEM

First Song of Isaiah

Words: Isaiah 12:2-6; Music: Richard Proulx

*Cry aloud, ring out your joy, ye citizens of Zion,
For the great one in the midst of you is the Holy One of Israel.*

Surely it is God who saves me;
I will trust in him and not be afraid.
For the Lord is my stronghold, my sure defense,
And he will be my Savior.
Therefore, you shall draw water with rejoicing
From the springs of salvation.

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.**

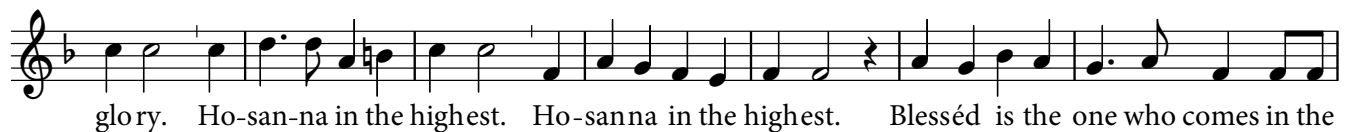
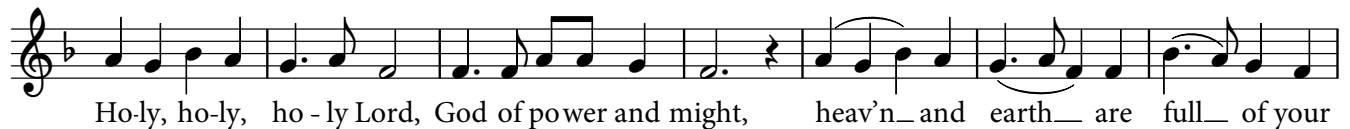
Presider It is right and a joy to give you praise, O God, for by the resurrection of your Beloved you make all things new. You have dwelt among us forever, your presence known in our fragile flesh. Because you love us, you restore our souls and bodies. In Christ, you are our God and we are your people.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



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.

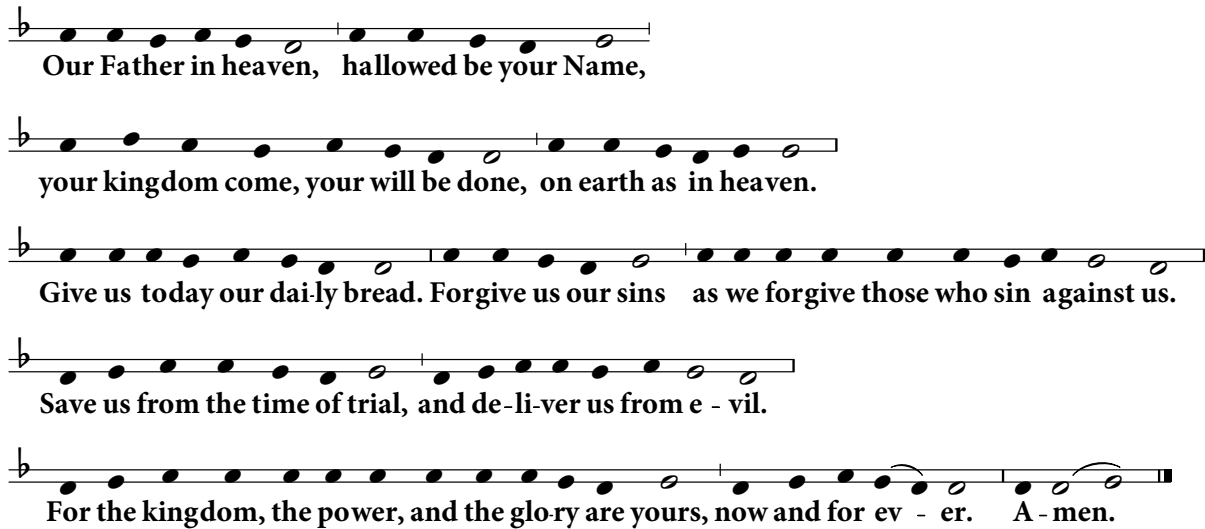
The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

***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.

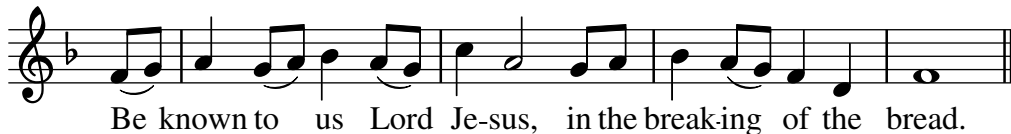
In silence, the Presider breaks the consecrated bread.

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 breaking 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

Total Praise

Words & Music: Richard Smallwood, based on Psalm 121,
arr. Patrick Barrett & Doreen Rao

Lord, I will lift mine eyes to the hills, knowing my help is coming from You.
Your peace you give me in time of the storm.
You are the source of my strength, you are the strength of my life.
I lift my hands in total praise to You. Amen.

HYMN 645

The King of love my shepherd is

St. Columba

*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 494 *Crown him with many crowns (verses 1, 3) ♦ The Hymnal 1982*

Diademata

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

VOLUNTARY *King of Kings*

Ralph Simpson

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Emily Griffin

PREACHER

The Rev. Canon Richard C. Weyls

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Judy Andrews

EUCCHARISTIC MINISTERS

The Rev. Stephen Garratt, Maris Olsen, Doug Thorpe

VERGER

Theresa Barker

ACOLYTE

Sandy Nelson

GREETER

Carolyn Blount

USHERS

Liz Shea, Randy Urmston

OBLATION BEARERS

The Judd-Herzfeldt family

LAND ACKNOWLEDGMENT

David Thompson

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Sarah Elwood-Faustino, David Thompson

INTERCESSOR

Sarah Elwood-Faustino

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TBD

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Rebekah Gilmore, *director*;

Saint Mark's Singers;

Canon Michael Kleinschmidt and John Stuntebeck, *organists*