



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE NINETEENTH SUNDAY AFTER PENTECOST

October 4, 2026

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 level 5 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 *Cantilène from Suite Brève*

Jean Langlais

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 449 *O love, how deep, how broad, how high* (verses 1, 4, 5) ♦ *The Hymnal 1982*

Deo gracias

OPENING ACCLAMATION

Presider This is the day that God has made.

Assembly **We will rejoice and be glad in it.**

COLLECT FOR PURITY

Presider **A**Lmighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

All **Amen.**

SONG OF PRAISE *Glory to you ♦ sung by all*

John Rutter

Organ *Everyone*

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 22*

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

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

ALmighty and everlasting God, you are always more ready to hear than we to pray, and to give more than we either desire or deserve: Pour upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid, and giving us those good things for which we are not worthy to ask, except through the merits and mediation of Jesus Christ our Savior; 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 *Exodus 17:1-7*

THEN GOD spoke all these words:

I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.

You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.

Remember the sabbath day, and keep it holy. For six days you shall labour and do all your work.

Honor your father and your mother, so that your days may be long in the land that the LORD your God is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

When all the people witnessed the thunder and lightning, the sound of the trumpet, and the mountain smoking, they were afraid and trembled and stood at a distance, and said to Moses, “You speak to us, and we will listen; but do not let God speak to us, or we will die.” Moses said to the people, “Do not be afraid; for God has come only to test you and to put the fear of him upon you so that you do not sin.”

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 19

Simplified Anglican Chant by Jerome Meachen

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



Caeli enarrant

THE HEAVENS declare the glory of / God, *
and the firmament shows God's / handiwork.
One day tells its tale to an-/ other, *
and one night imparts knowledge to an-/ other.

Although they have no words or / language, *
and their voices are not / heard,
Their sound has gone out into all / lands, *
and their message to the ends of the / world.

In the deep God has set a pavilion for the / sun; *
it comes forth like a bridegroom out of his chamber;
it rejoices like a champion to run its / course.
It goes forth from the uttermost edge of the heavens
and runs about to the end of it a-/ gain; *
nothing is hidden from its burning / heat.

The law of God is perfect and revives the / soul; *
the testimony of God is sure and gives wisdom to the / innocent.
The statutes of God are just and rejoice the / heart; *
the commandment of God is clear and gives light to the / eyes.

Continued on next page.



The fear of God is clean and endures for / ever; *
the judgments of God are true and righteous alto-/ gether.
More to be desired are they than gold, more than much fine / gold, *
sweeter far than honey, than honey in the / comb.

By them also is your servant en-/ lightened, *
and in keeping them there is great re-/ ward.
Who can tell how often one of-/ fends?
Cleanse me from my secret / faults.

Above all, keep your servant from presumptuous sins;
let them not get dominion / over me; *
then shall I be whole and sound,
and innocent of a great of-/ fense.
Let the words of my mouth and the meditation of my heart
be acceptable in your / sight, *
O God, my strength and my re-/ deemer. ♦

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 Acts 4:5-12

THE RULERS, elders, and scribes assembled in Jerusalem, with Annas the high priest, Caiaphas, John, and Alexander, and all who were of the high-priestly family. When they had made the prisoners stand in their midst, they inquired, “By what power or by what name did you do this?” Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead. This Jesus is

‘the stone that was rejected by you, the builders;
it has become the cornerstone.’

There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved.”

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 as able.

The 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.

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 21:33-46*

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

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

JESUS said, "Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.' So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time."

Jesus said to them, "Have you never read in the scriptures:

'The stone that the builders rejected
has become the cornerstone;
this was the Lord's doing,
and it is amazing in our eyes'?

Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."

When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

Gospeller 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 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 during certain seasons 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 brought forth humankind, 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 of heaven and earth,
Assembly **in your mercy, hear us.**

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

CONFESSION & ABSOLUTION

Adapted from resources by the Uniting Church in Australia

Presider Let us confess our sins to God.

You are invited to stand or kneel for the confession.

Presider Loving God,

All we confess that despite our faith, we wander. 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 Dear siblings in Christ,
God loves you dearly, has mercy on you, and forgives you your sins.

All 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 place their offering in baskets as they are passed through the rows.

Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2340**.



ANTHEM*Jubilate Deo*

Words: Paraphrase of Psalm 100 by Ulrick Vilhelm Koren,
tr. Harriet Reynolds Spaeth;
Music: Dale Wood

O sing to the Lord with a jubilant voice;
Glory to God in the highest!
O serve him with gladness, before him rejoice;
Praise to the Lord in the highest!
The Lord is our God, our Creator, not we;
Glory to God in the highest!
The sheep of his pasture we ever shall be;
Praise to the Lord in the highest!
O enter his gates with thanksgiving and praise;
Glory to God in the highest!
To honor his Name thankful voices we raise;
Praise to the Lord in the highest!
For good is the Lord, and his mercy is sure;
Glory to God in the highest!
To all generations his truth shall endure;
Glory to God! Praise to the Lord in the highest!

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.**

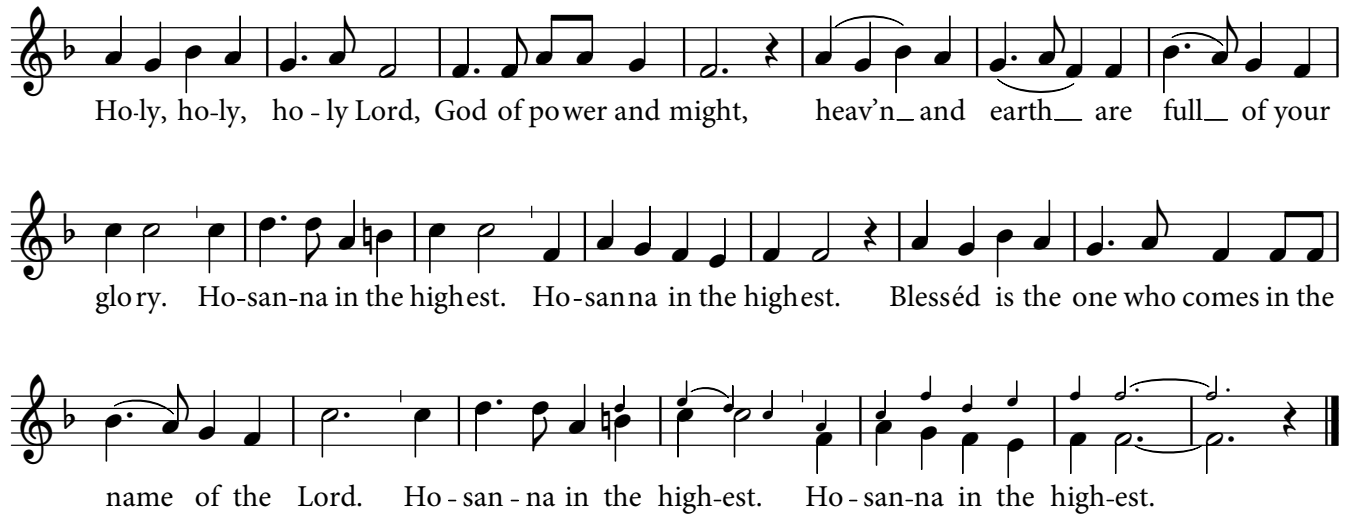
Presider It is right and a joy to give you praise, O God, for by the resurrection of your Beloved you make all things new. You have dwelt among us forever, your presence known in our fragile flesh. Because you love us, you restore our souls and bodies. In Christ, you are our God and we are your people.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

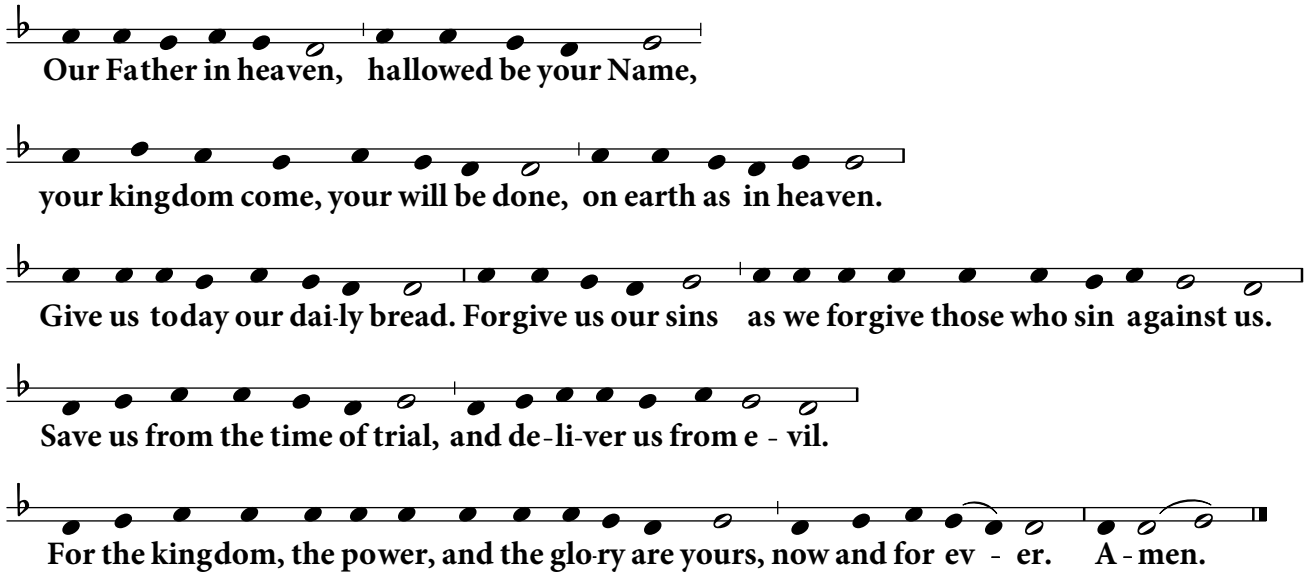
Send your Holy Spirit upon these gifts. Let them be for us the Body and Blood of your Son. And grant that we who eat this bread and drink this cup may be filled with your life and goodness.

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.

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 introduces the Antiphon; all repeat it.

The choir sings the verses, all repeating 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.

It is not our practice to offer intinction (dipping the bread in the wine). 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.

The waves of the ocean imitate the rolls
of the heavenly music that rolls in heaven.
O le ul lum ul la, O glory to God for this heavenly display.

The wheels of a time-piece imitate the flows
of the heavenly love, love that flows in heaven.
O le ul lum ul la, O glory to God for this heavenly display.

The wings of an eagle imitate the seraphim
that soar in the heavens of heavenly love.
O le ul lum ul la, O glory to God for this heavenly display.

*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.**
Presider 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 598 *Lord Christ, when first thou cam'st to earth (verses 1 & 4) ♦ The Hymnal 1982 Mit Freuden zart*

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

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Dr. Marda Steedman Sanborn

PREACHER

The Rev. Canon Emily Griffin

GOSPELLER

The Rev. Adam Conley

ASSISTING LAY MINISTER

Cinda Madonna

EUCCHARISTIC MINISTERS

Tessa Dul, Ann McCartney, Maris Olsen, The Rev. Canon Richard C. Weyls

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Shen Warner

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Liz Shea, David Thompson

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Canon Michael Kleinschmidt, *organist*