



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE TWENTY-FIRST SUNDAY AFTER PENTECOST

October 18, 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 *Psalm Prelude, Opus 32, No. 2*

Herbert Howells

But the meek-spirited shall possess the earth, and shall be refreshed in the multitude of peace.
—Psalm 37:11 (The Coverdale Psalter)

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN *All my hope on God is founded* (verses 1, 2, 4)

Michael



1. All my hope on God is found - ed who will all my trust re - new,
2. Mor - tal pride and earth - ly glo - ry, sword and crown be - tray our trust;
3. Great thy good-ness, e'er en - dur - ing; deep thy wis-dom, pass - ing thought;
4. Still from earth to God e - ter - nal sac - ri - fice of praise be done,

who through change and chance will guide me, on - ly good and on - ly true.
what with care and toil we fash - ion, tow'r and tem - ple, fall to dust.
splen - dor, light, and life at - tend thee, beau - ty spring - ing out of naught.
high a - bove all prais - es prais - ing for the gift of God's own Son.

God un - known, God a - lone, call my heart to be thine own.
But thy pow'r, hour by hour, is my tem - ple and my tow'r.
Ev - er - more from thy store new-born worlds rise and a - dore.
Christ doth call one and all: ye who fol - low shall not fall.

Words: Joachim Neander, 1650-1680; para. Robert Bridges, 1844-1930, alt.

Music: *Michael*, Herbert Howells, 1892-1983

Hymn 757 in *Evangelical Lutheran Worship*,

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 24*

The Book of Common Prayer (1979), p. 235

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

ALmighty and everlasting God, in Christ you have revealed your glory among the nations: Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your Name; through Jesus Christ our Lord, 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 33:12-23*

Moses said to the LORD, “See, you have said to me, ‘Bring up this people’; but you have not let me know whom you will send with me. Yet you have said, ‘I know you by name, and you have also found favor in my sight.’ Now if I have found favor in your sight, show me your ways, so that I may know you and find favor in your sight. Consider too that this nation is your people.” He said, “My presence will go with you, and I will give you rest.” And he said to him, “If your presence will not go, do not carry us up from here. For how shall it be known that I have found favor in your sight, I and your people, unless you go with us? In this way, we shall be distinct, I and your people, from every people on the face of the earth.”

The LORD said to Moses, “I will do the very thing that you have asked; for you have found favor in my sight, and I know you by name.” Moses said, “Show me your glory, I pray.” And he said, “I will make all my goodness pass before you, and will proclaim before you the name, ‘The LORD’; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But,” he said, “you cannot see my face; for no one shall see me and live.” And the LORD continued, “See, there is a place by me where you shall stand on the rock; and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; then I will take away my hand, and you shall see my back; but my face shall not be seen.”

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 99 ♦ St. Helena Psalter

Plainsong, Tone VII.1

The cantor will introduce the Antiphon, all repeat it.

The cantor will chant the verses, all repeating the Antiphon as indicated.



Dominus regnavit

GOD reigns; let the people tremble; *
God is enthroned upon the cherubim; let the earth shake.

God is great in Zion *
and is high above all peoples. **ANTIPHON**

Let them confess God's Name, which is great and awesome; *
God is the Holy One.

"O mighty Ruler, lover of justice, you have established equity; *
you have executed justice and righteousness in Jacob."

We proclaim your greatness, O God, and fall down before your footstool; *
you are the Holy One. **ANTIPHON**

Moses and Aaron among your priests,
and Samuel among those who call upon your Name, *
they called upon you, and you answered them.

You spoke to them out of the pillar of cloud; *
they kept your testimonies and the decree that you gave them. **ANTIPHON**

"O Holy God, you answered them indeed; *
you were a God who forgave them, yet punished them for their evil deeds."

Proclaim the greatness of our God, and worship on God's holy hill, *
for our God is the Holy One. **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

Acts 10:34-43

PETER began to speak to Cornelius and the other Gentiles: “I truly understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

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.

Verse: Shine like lights in the world, as you hold on to the Word of Life.

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 22:15-22*

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

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

THE PHARISEES went and plotted to entrap Jesus in what he said. So they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? Show me the coin used for the tax." And they brought him a denarius. Then he said to them, "Whose head is this, and whose title?" They answered, "The emperor's." Then he said to them, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's." When they heard this, they were amazed; and they left him and went away.

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 Adam Conley

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

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 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.

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*Zion's Walls* (revivalist song)

Words: John G. McCurry

Music: credited to John G. McCurry, compiler of *The Social Harp* 1855,
arr. Aaron Copland

Come fathers and mothers,
come sisters and brothers,
come join us in singing the praises of Zion.
O fathers, don't you feel determined
To meet within the walls of Zion?
We'll shout and go round
The walls of Zion.

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.**

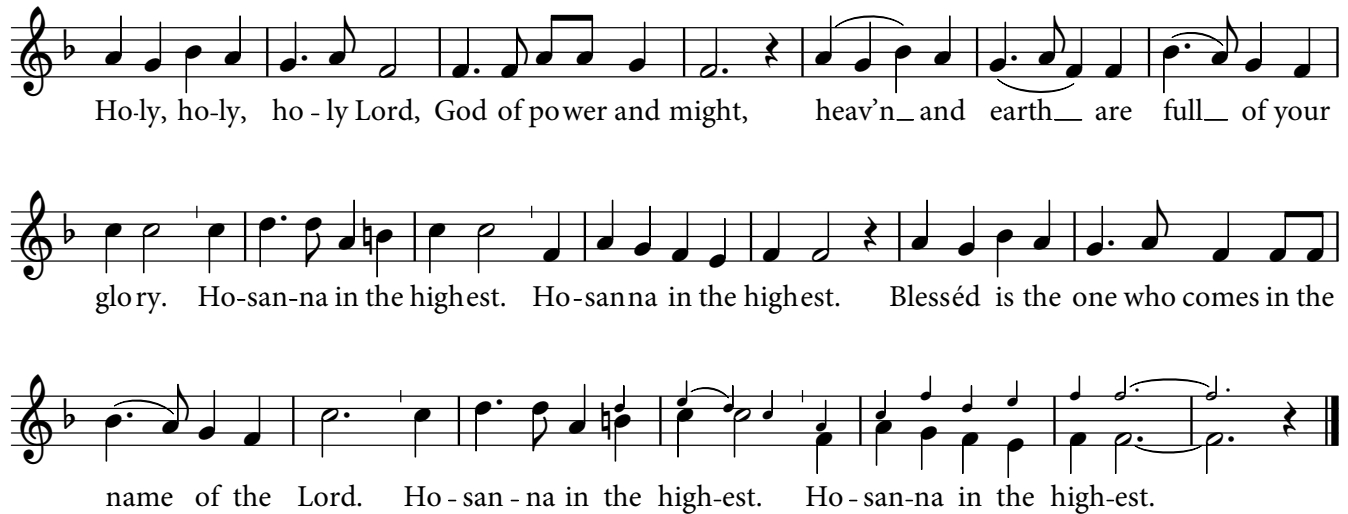
Presider It is right and a joy to give you praise, O God, for by the resurrection of your Beloved you make all things new. You have dwelt among us forever, your presence known in our fragile flesh. Because you love us, you restore our souls and bodies. In Christ, you are our God and we are your people.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

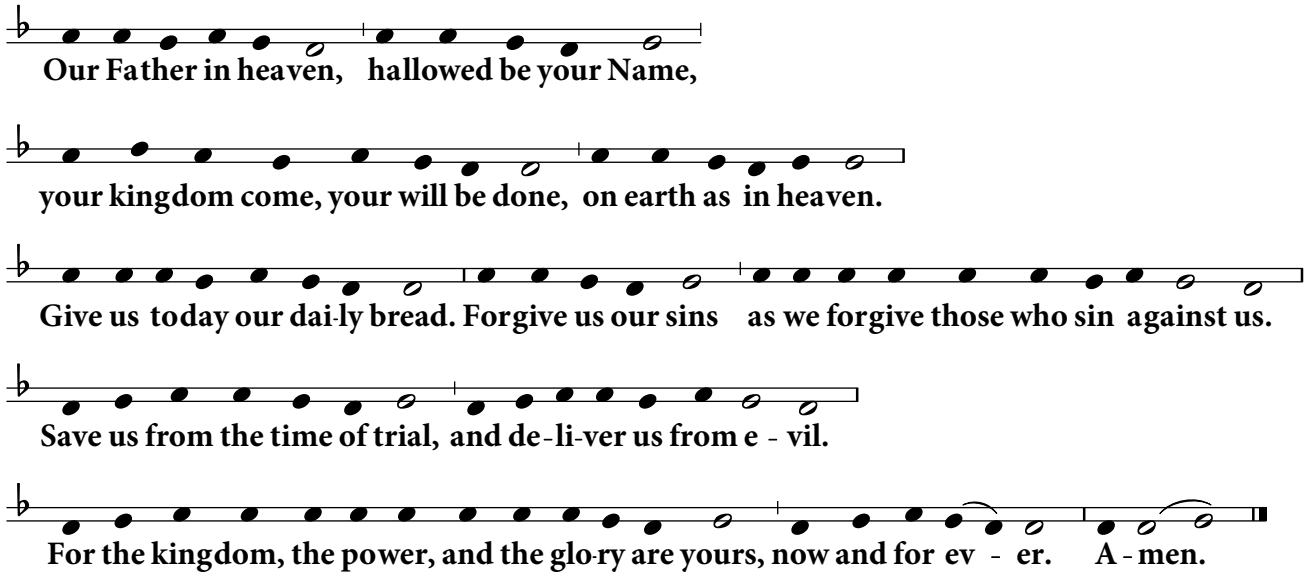
Send your Holy Spirit upon these gifts. Let them be for us the Body and Blood of your Son. And grant that we who eat this bread and drink this cup may be filled with your life and goodness.

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 stand-ing 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.

ANTHEM*Peace*

Words & Music: from the Shaker song *Peace to Zion*,
 Enfield, New Hampshire, ca. 1851,
 arr. Kevin Siegfried

Peace unto Zion.
 Peace, peace to the faithful, and a crown of rejoicing from your Heavenly Father.
 When Zion shall be cleansed she shall flourish as a rose.
 I will walk in her midst and will bless all those with a tenfold blessing.
 And their sorrows shall cease, for I'll cry upon her walls.
 Peace, peace, sweet peace.

VOLUNTARY Organ improvisation

*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 591 *O God of earth and altar ♦ The Hymnal 1982*

King's Lynn

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

VOLUNTARY *Introduktion from 2020-Suite*

Sigurd Knopp 15

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Emily Griffin

PREACHER

The Rev. Adam Conley

DEACON

The Rev. Earl Grout

EUCCHARISTIC MINISTERS

Tessa Dul, Mariam Ermoian, The Rev. Canon Dr. Marda Steedman Sanborn, The Rev. Canon Richard C. Weyls

USHERS

Eliza Davidson, Randy Urmston

LAND ACKNOWLEDGMENT

David Thompson

LECTORS

Kari Nasby, Claire Fox

INTERCESSOR

Eliza Davidson

SOUND BOARD

Michael Perera

FLOWER MINISTRY

Beatrix Roemheld-Hamm, Eliza Davidson, Kathryn Schipper

MUSICIANS

The Senior Choristers of Saint Mark's Cathedral Choir School

Rebekah Gilmore, *director and cantor*

Saint Mark's Singers

Canon Michael Kleinschmidt and John Stuntebeck, *organists*