SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE TWENTY-FOURTH SUNDAY AFTER PENTECOST

November 8, 2026

11:00 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.

THE LITURGY OF THE WORD

The service usually begins with an organ prelude or other music designed to call us into worshipful presence.

PRELUDE Passacaglia in D minor, BuxWV 161 — Dieterich Buxtehude

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *The Lord will come and not be slow*

Words: John Milton, alt.
Music: *York*, melody from a 17th-century Scottish Psalter, harm. John Milton Sr.

The Lord will come and not be slow,
his footsteps cannot err;
before him righteousness shall go,
his royal harbinger.

Truth from the earth, like to a flower,
shall bud and blossom show;
and justice, from her heavenly bower,
look down on us below.

The nations all whom thou hast made
shall come, and all shall frame
to bow them low before thee, Lord,
and glorify thy Name.

For great thou art, and wonders great
by thy strong hand are done:
thou in thy everlasting seat
remainest God alone.

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

HYMN 61 *"Sleepers, wake!" A voice astounds us* ◆ *The Hymnal 1982* — *Wachet auf*

OPENING ACCLAMATION *The Book of Common Prayer* (1979), p. 355

Presider Blessed be God: Father, Son and Holy Spirit.
Assembly **And blessed be God's kingdom, now and for ever. Amen.**

COLLECT FOR PURITY

Presider ALMIGHTY 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 *Benedictus es, Domine* ◆ *sung by all* John Rutter



The collect is the prayer designated for each Sunday that "collects" or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

COLLECT OF THE DAY *Proper 27* *The Book of Common Prayer* (1979), p. 236

Presider The Lord be with you.
Assembly **And also with you.**
Presider Let us pray.

O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

Please be seated for the readings.

The first reading is usually drawn from the Hebrew Scriptures, inviting us to trace our heritage in God's historical covenant with the People of God.

READING *Joshua 24:1-3a, 14-25*

Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. And Joshua said to all the people, "Thus says the Lord, the God of Israel: Long ago your ancestors—Terah and his sons Abraham and Nahor—lived beyond the Euphrates and served other gods. Then I took your father Abraham from beyond the River and led him through all the land of Canaan and made his offspring many.

"Now therefore revere the Lord, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the River and in Egypt, and serve the Lord. Now if you are unwilling to serve the Lord, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living; but as for me and my household, we will serve the Lord."

Then the people answered, "Far be it from us that we should forsake the Lord to serve other gods; for it is the Lord our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight. He protected us along all the way that we went, and among all the peoples through whom we passed; and the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for he is our God."

But Joshua said to the people, "You cannot serve the Lord, for he is a holy God. He is a jealous God; he will not forgive your transgressions or your sins. If you forsake the Lord and serve foreign gods, then he will turn and do you harm, and consume you, after having done you good." And the people said to Joshua, "No, we will serve the Lord!" Then Joshua said to the people, "You are witnesses against yourselves that you have chosen the Lord, to serve him." And they said, "We are witnesses." He said, "Then put away the foreign gods that are among you, and incline your hearts to the Lord, the God of Israel." The people said to Joshua, "The Lord our God we will serve, and him we will obey." So Joshua made a covenant with the people that day, and made statutes and ordinances for them at Shechem.

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 78:1-7 ◆ St. Helena Psalter* Plainsong, Tone 1.2

The choir introduces the Antiphon, all repeat it.
The choir chants the verses, all repeating the antiphon as indicated.



Attendite, populе

HEAR my teaching, O my people; *
incline your ears to the words of my mouth.

I will open my mouth in a parable; *
I will declare the mysteries of ancient times. **ANTIPHON**

That which we have heard and known,
and what our forebears have told us, *
we will not hide from their children.

We will recount to generations to come
your praiseworthy deeds and your power, O God, *
and the wonderful works you have done. **ANTIPHON**

You gave your decrees to Jacob
and established a law for Israel, *
which you commanded them to teach their children;

That the generations to come might know,
and the children yet unborn, *
that they in their turn might tell it to their children;

So that they might put their trust in you *
and not forget your deeds,
but keep your commandments. **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 *1 Thessalonians 4:13-18*

We do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. Therefore encourage one another with these words.

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.

GOSPEL ACCLAMATION Mel Butler

The choir introduces the Alleluias, all repeat them.
The choir sings the verse below, then all again repeat the Alleluias.



Verse: Stay awake, keep your lamps trimmed and burning, for you know neither the day nor the hour that I come.

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 25:1-13*

Gospeller The Holy Gospel of our Lord Jesus Christ according to Matthew.
Assembly **Glory to you, Lord Christ.**

Jesus said, "Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly I tell you, I do not know you.' Keep awake therefore, for you know neither the day nor the hour."

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.

THE NICENE CREED *The Book of Common Prayer* (1979), p. 358

We believe in one God, the Father, the Almighty, Maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary; and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. 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 *The Book of Common Prayer* (1979), p. 360

Presider Let us confess our sins against God and our neighbor.

You are invited to stand or kneel for the confession.

Presider Most merciful God,
All **we confess that we have sinned against you**
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Presider pronounces God's forgiveness of our sins. All respond: **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 the Lord 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 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***.

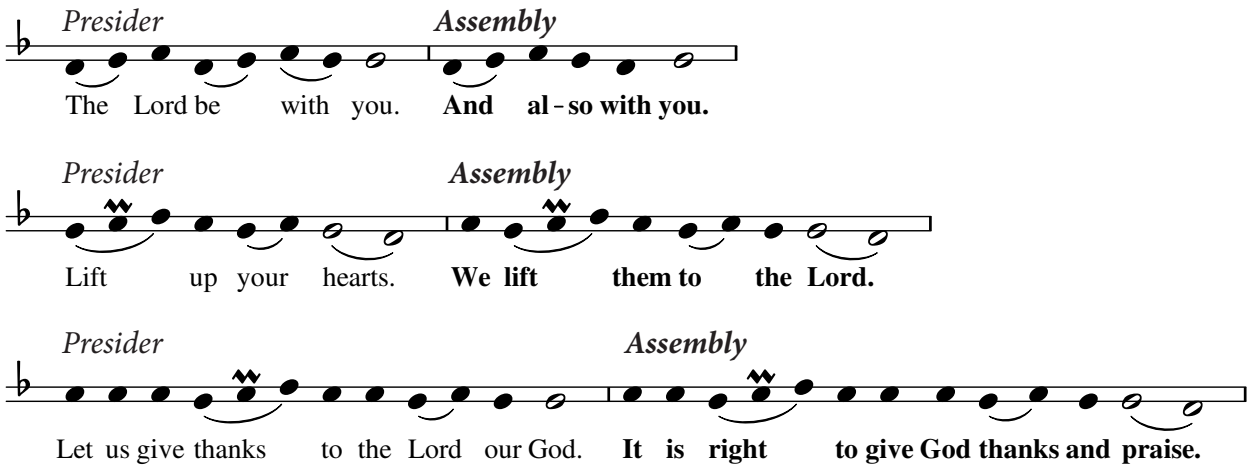
ANTHEM *Ain'-a that good news!* Negro Spiritual, arr. William L. Dawson

I got a crown up in-a the Kingdom,
Ain'-a that good news!
I'm a-goin' to lay down down this world,
Goin'-a shoulder up-a my cross,
Goin'-a take it home-a to my Jesus,
Ain'-a that good news!
I got a harp…
I got a robe…
I got a Savior…

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.

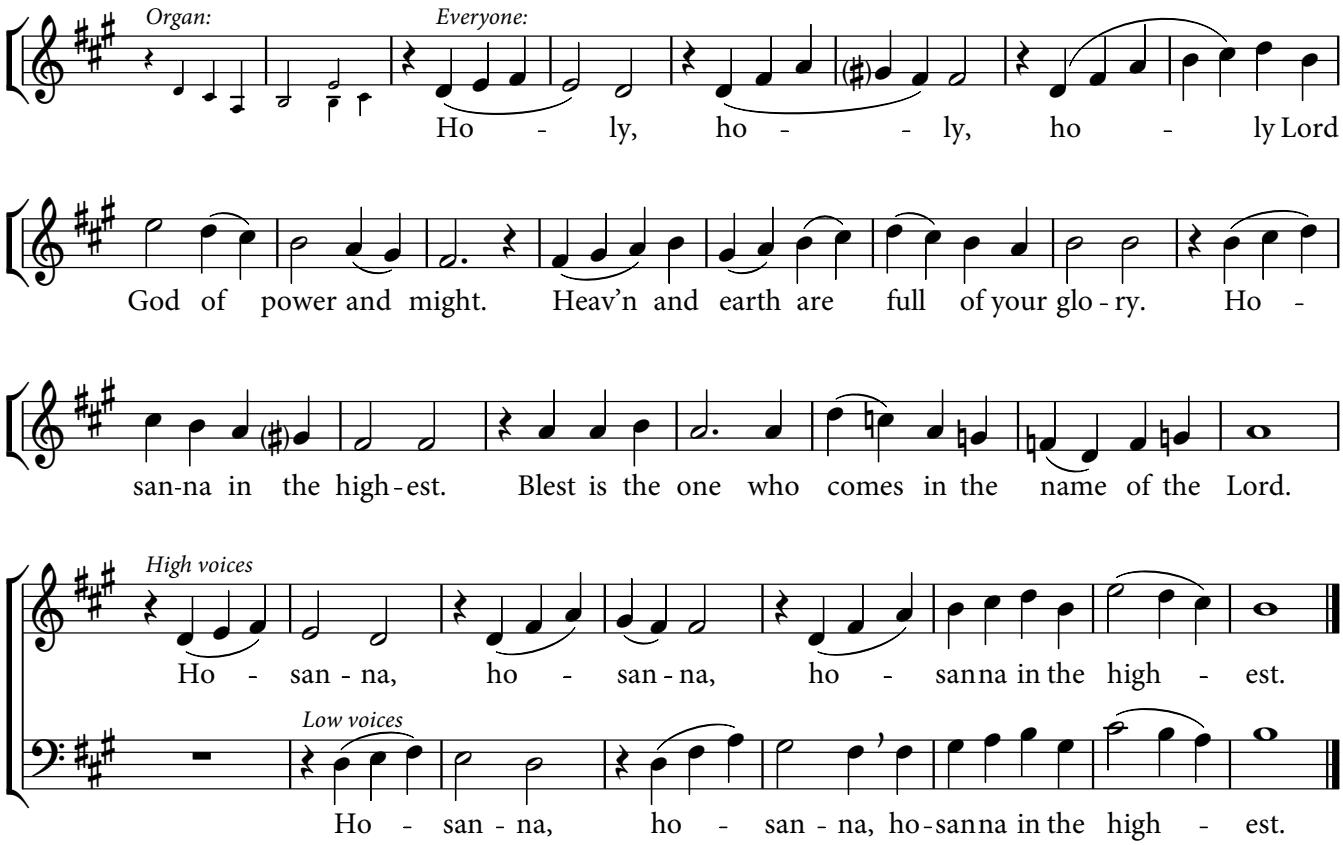
THE GREAT THANKSGIVING *Eucharistic Prayer A (adapt.)* *The Book of Common Prayer* (1979), p. 360



Presider It is right, and a good and joyful thing, always and every where to give thanks to you, the Creator of heaven and earth. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

SANCTUS & BENEDICTUS *Mass in the Lydian Mode* Richard R. Webster



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 O God, you are holy and gracious: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, our Rock and our Foundation.

Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, Jesus took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

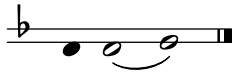
Therefore, we proclaim the mystery of faith:

All **Christ has died. Christ is risen. Christ will come again.**

Presider We celebrate the memorial of our redemption, Most Holy God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal Reign.

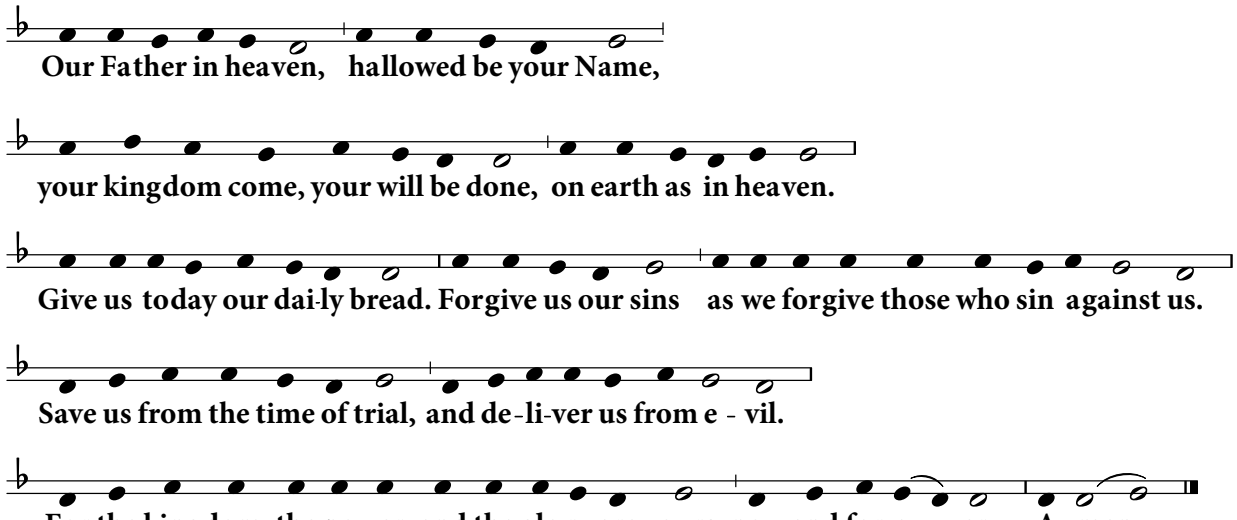
All this we ask through your Son Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory are yours, Most Blessed One, now and for ever.



All **A - MEN.**

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 (choir harmony by Mark Howe)



In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *We who are many* Plainsong, Mode 6

The cantor introduces the Antiphon, all repeat it.
The cantor chants the verses, all repeat the Antiphon as indicated.



Verse: We break this bread to share in the Body of Christ. **ANTIPHON**

Verse: Happy are they who come to the Supper of the Lamb. **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.

VOLUNTARY Improvisation on *Picardy* (tune of Hymn 324, "Let all mortal flesh keep silence")

HYMN 324 *Let all mortal flesh keep silence* ◆ *The Hymnal 1982* *Picardy*

After singing the hymn, 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 *The Book of Common Prayer* (1979), p. 365

Presider Eternal God, heavenly Father,
All **you have graciously accepted us as living members**
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

BLESSING *The Presider asks God's blessing on the assembly. All respond:* **Amen.**

HYMN 68 *Rejoice! rejoice, believers* ◆ *The Hymnal 1982* *Llangloffan*

DISMISSAL

Presider Let us go forth in the name of Christ.
Assembly **Thanks be to God.**

VOLUNTARY Fugue in C, BWV 547ii J. S. Bach

MINISTERS OF THE LITURGY

PRESIDER
The Very Rev. Steven L. Thomason

PREACHER
The Rev. Canon Emily Griffin

GOSPELLER
The Rev. Canon Richard C. Weyls

ASSISTING LAY MINISTER
Karen Petersen

EUCHARISTIC MINISTERS
Erin Beary Andersen, Sarah Childers, The Rev. Adam Conley, Casie Danielson, Kevin Johnson, Sarah McCord

ALTAR GUILD
Lana Johnson, Cinda Madonna

VERGERS
Erik Donner | Sharon Ferguson

ACOLYTES
Carrie Davis, Krista Olson, Nathan Way

OBLATION BEARER
Alexander Snow

GREETER
Barbara Selberg, John Selberg

USHERS
Hilary McLeland-Wieser, Else Trygstad-Burke

LAND ACKNOWLEDGMENT
Barbara Zito

LECTORS
Betsy Heimburger | Kathy Minsch

INTERCESSOR
Christopher Breunig

SOUND BOARD
Michael Perera

LIVESTREAM
Seth Thomsen

FLOWER MINISTRY
Courtney van Stolk, Carlos Vargas, Donna Way, Lisa Yost

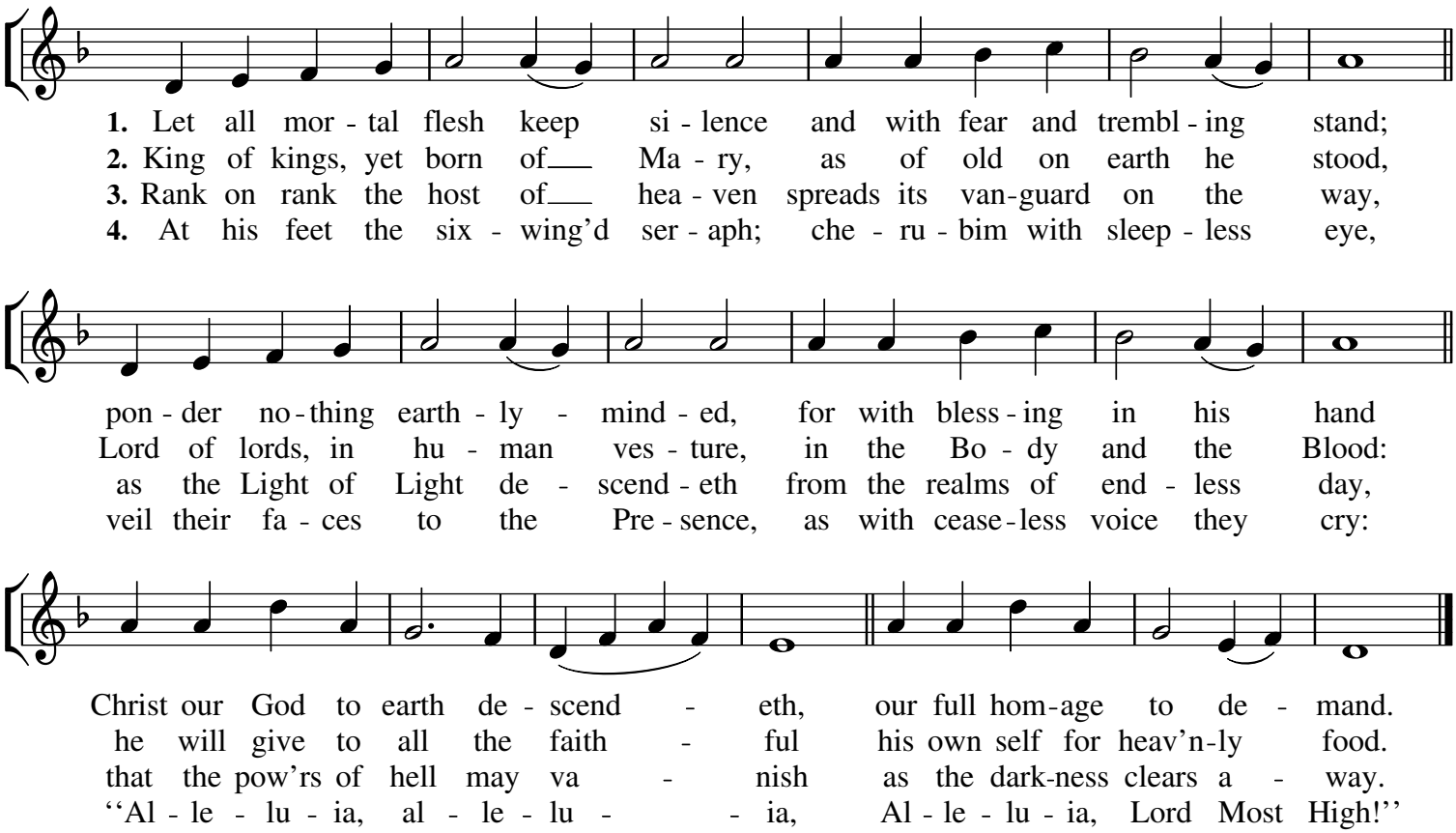
MUSICIANS
The Cathedral Choir
Canon Michael Kleinschmidt, *director*
John Stuntebeck and Michael Kleinschmidt, *organists*

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1 “Sleep - ers, wake!” A voice a - stounds us, the
shout of ram - part - guards sur - rounds us: “A -
wake, Je - ru - sa - lem, a - rise!” Mid - night’s peace their
cry has bro - ken, their ur - gent sum - mons clear - ly spo -
2 Zi - on hears the watch - men sing - ing; her
heart with joy - ful hope is spring - ing, she
wakes and hur - ries through the night. Forth he comes, her
Bride - groom glo - rious in strength of grace, in truth vic - to -
3 Lamb of God, the heavens a - dore you; let
saints and an - gels sing be - fore you, as
harps and cym - bals swell the sound. Twelve great pearls, the
ci - ty’s por - tals: through them we stream to join the im - mor -



Words: Philipp Nicolai (1556-1608); tr. Carl P. Daw, Jr. (b. 1944). Copyright © 1982, by Hope Publishing Company, Carol Stream, IL 60188. All Rights Reserved. Used by permission. Music: *Wachet auf*, melody Hans Sachs (1494-1576); adapt. Philipp Nicolai (1556-1608); arr. and harm. Johann Sebastian Bach (1685-1750).


1. Let all mor - tal flesh keep si - lence and with fear and trembl - ing stand;
pon - der no - thing earth - ly - mind - ed, for with bless - ing in his hand
Christ our God to earth de - scend - eth, our full hom - age to de - mand.
2. King of kings, yet born of Ma - ry, as of old on earth he stood,
Lord of lords, in hu - man ves - ture, in the Bo - dy and the Blood:
he will give to all the faith - ful his own self for heav'n - ly food.
3. Rank on rank the host of hea - ven spreads its van - guard on the way,
as the Light of Light de - scend - eth from the realms of end - less day,
that the pow'rs of hell may va - nish as the dark - ness clears a - way.
4. At his feet the six - wing'd ser - aph; che - ru - bim with sleep - less eye,
veil their fa - ces to the Pre - sence, as with cease - less voice they cry:
''Al - le - lu - ia, al - le - lu - ia, Al - le - lu - ia, Lord Most High!''


1. Re - joice! re - joice, be - liev - ers, and let your lights ap - pear!
2. See that your lamps are burn - ing, re - ple - nish them with oil;
3. Our hope and ex - pec - ta - tion, O Je - sus, now ap - pear;
The even - ing is ad - vanc - ing, and dark - er night is near.
look now for your sal - va - tion, the end of sin and toil.
a - rise, thou Sun so longed for, a - bove this dark - ened sphere!
The Bride - groom is a - ris - ing, and soon he will draw nigh;
The mar - riage - feast is wait - ing, the gates wide o - pen stand;
With hearts and hands up - lift - ed, we plead, O Lord, to see
up, watch with ex - pec - ta - tion! at mid - night comes the cry.
rise up, ye heirs of glo - ry, the Bride - groom is at hand!
the day of earth's re - demp - tion, and ev - er be with thee!