SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE TWENTY-FOURTH SUNDAY AFTER PENTECOST

November 8, 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 Improvisation on *Picardy* (tune of Hymn 324, "Let all mortal flesh keep silence")

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 436 *Lift up your heads, ye mighty gates* (verses 1–3, 5) ◆ *The Hymnal 1982* *Truro*

OPENING ACCLAMATION

Presider This is the day that God has made.
Assembly **We will rejoice and be glad in it.**

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 *Glory to you ◆ 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 God 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 cantor will introduce the Antiphon, all repeat it.
The cantor will chant the verses, all repeating the Antiphon as indicated.



Attendite, popule

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.**

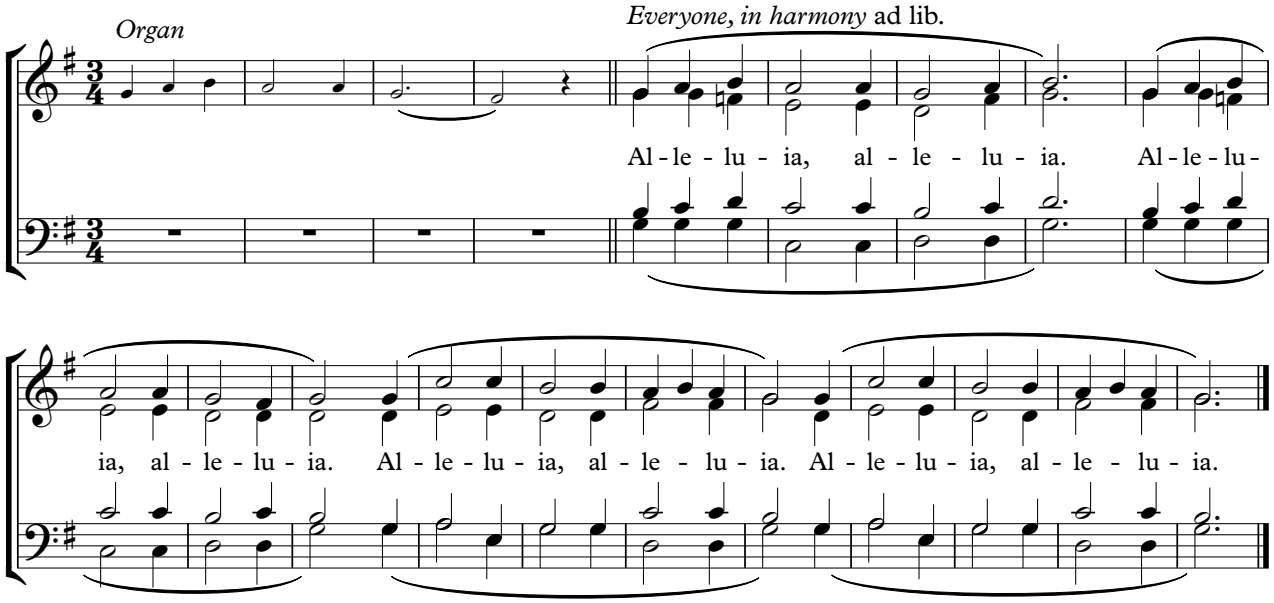
The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means "good news"—specifically the "good news of Jesus Christ."

All stand, as able.

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.



Verse: Stay awake and be ready! For you do not know on what day your Lord will 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. 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 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 *Keep your lamps* Negro Spiritual, arr. André Thomas

Keep your lamps trimmed and burning, the time is drawing nigh.
Children, don't get weary 'til your work is done.
Christian, journey soon be over, the time is drawing nigh.

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.**

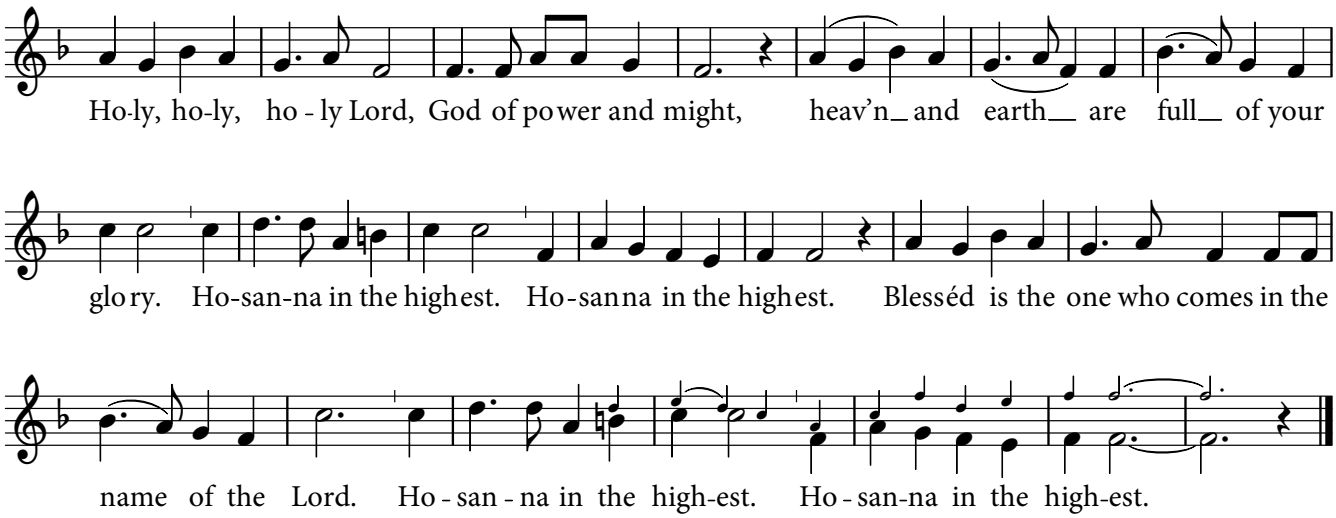
Presider Let us give thanks to the Lord our God.
Assembly **It is right to give God thanks and praise.**

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."

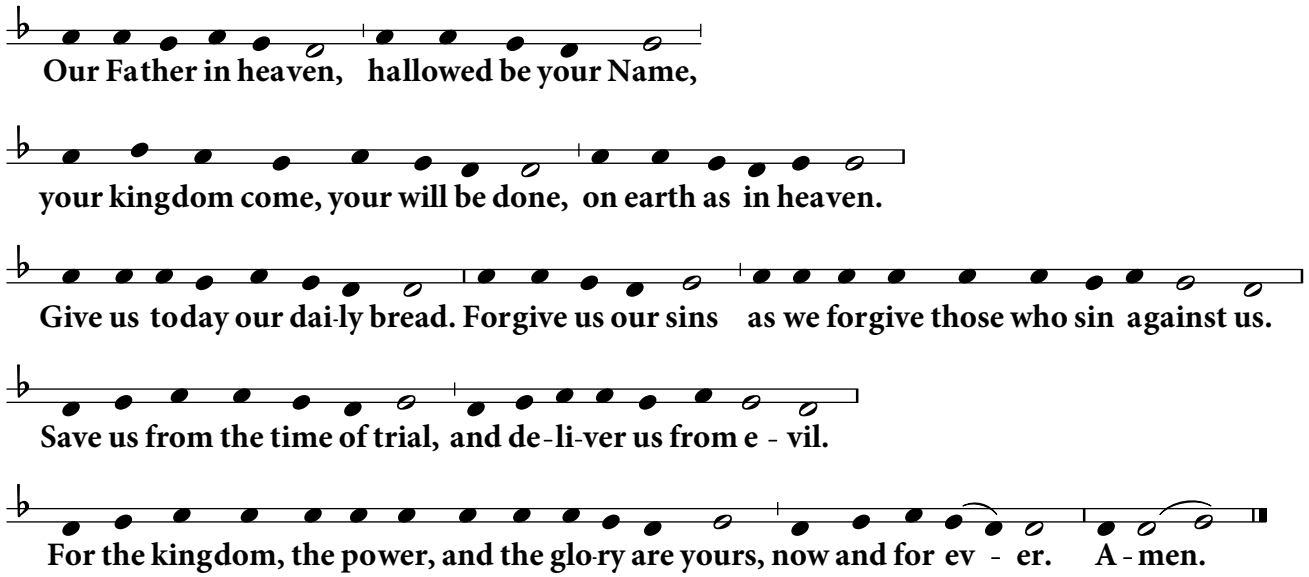
Send your Holy Spirit upon these gifts. Let them be for us the Body and Blood of your Son. And grant that we who eat this bread and drink this cup may be filled with your life and goodness.

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.

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



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.



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.

ANTHEM *Verleih uns Frieden*

Words: 6th-cen. Latin, trans. Martin Luthe
Music: Felix Mendelssohn

Verleih uns Frieden gnädiglich,	Grant us thy peace mercifully,
Herr Gott, zu unserm Zeiten!	Lord God, in our time.
Es ist doch ja kein Andrer nicht,	There is certainly no other
der für uns könnte streiten,	who can fight for us,
denn du, unser Gott alleine.	except you alone, our God.

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

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

VOLUNTARY Canzonetta in A minor, BuxWV 225 Dieterich Buxtehude

MINISTERS OF THE LITURGY

PRESIDER
The Rev. Adam Conley

PREACHER
The Rev. Canon Emily Griffin

GOSPELLER
The Rev. Canon Richard C. Weyls

EUCHARISTIC MINISTERS
Brad Kirschner, Ann McCartney, Deborah Person, The Very Rev. Steven L. Thomason

OBLATION BEARER
Amy Hembrow

USHERS
Loy Dahl, Michael Dahl

LAND ACKNOWLEDGMENT
Doug Thorpe

LECTORS
Sam Herring, Sarah Elwood

INTERCESSOR
Eliza Davidson

SOUND BOARD
Michael Perera

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

MUSICIANS
The Schola of the Saint Mark's Choir School
Rebekah Gilmore, *director*

Nick Chrisman, *cantor*

Saint Mark's Singers

Greg Campbell, *percussion*

Canon Michael Kleinschmidt and John Stuntebeck, *organists*

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