SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE LAST SUNDAY AFTER PENTECOST: CHRIST THE KING

November 22, 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 Voluntary IV — Theophania Cecil

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Dominus regnavit* — Words: Psalm 99:1, 9; Music: Peter R. Hallock

Dominus regnavit, tremunt populi
The Lord is King; let the people tremble!
Sedet super cherubim, movetur terra.
He is enthroned upon the cherubim; let the earth quake.
Extollite Dominum Deum nostrum.
Proclaim the greatness of the Lord.
Sanctum est illud.
He is the Holy One.

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

HYMN 460 *Alleluia! sing to Jesus* (verses 1, 3–5) ◆ *The Hymnal 1982* — *Hyfrydol*

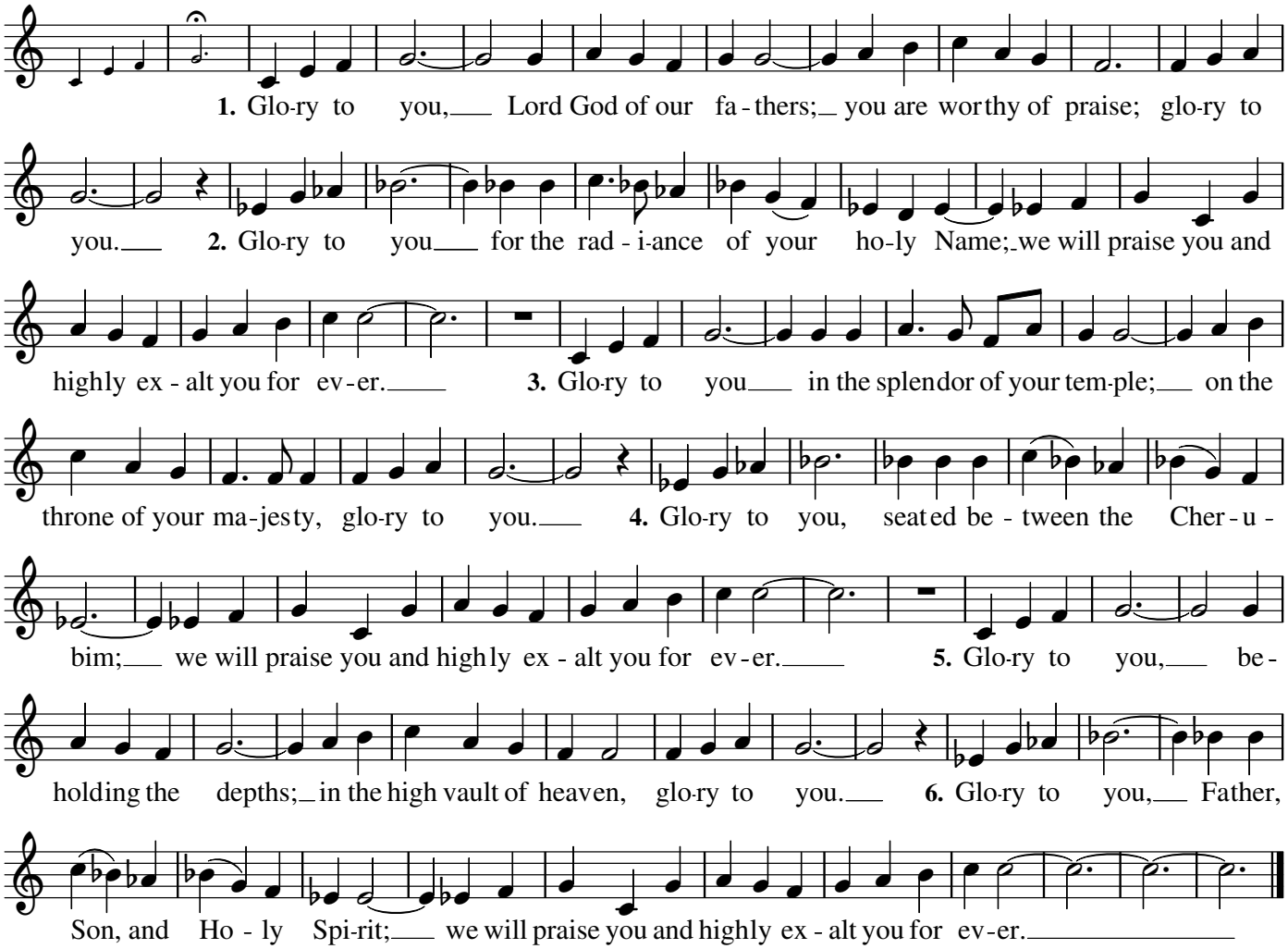
OPENING ACCLAMATION *The Book of Common Prayer* (1979), p. 355

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 29* *The Book of Common Prayer* (1979), p. 236

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

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

All **Amen.**

Please be seated for the readings.

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

READING *Ezekiel 34:11-16, 20-24*

Thus says the Lord God: I myself will search for my sheep, and will seek them out. As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness. I will bring them out from the peoples and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land. I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel. I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.

Therefore, thus says the Lord God to them: I myself will judge between the fat sheep and the lean sheep. Because you pushed with flank and shoulder, and butted at all the weak animals with your horns until you scattered them far and wide, I will save my flock, and they shall no longer be ravaged; and I will judge between sheep and sheep.

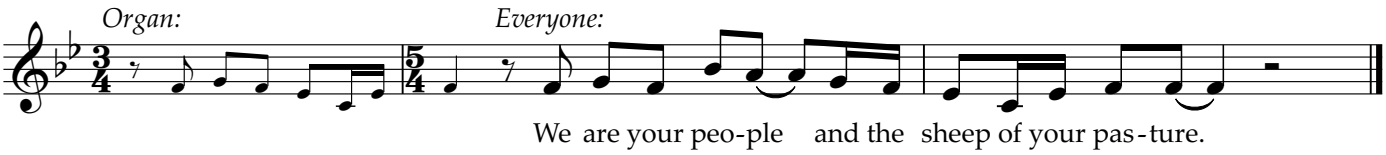
I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the Lord, will be their God, and my servant David shall be prince among them; I, the Lord, have spoken.

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 100 ◆ St. Helena Psalter* Peter R. Hallock

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



Jubilate Deo

MAY all lands be joyful before you, O God, *
serve you with gladness
and come before your presence with a song. **ANTIPHON**

For we know that you are God; *
you yourself have made us, and we are yours;
we are your people and the sheep of your pasture. **ANTIPHON**

We shall enter your gates with thanksgiving,
go into your courts with praise, *
give thanks to you and call upon your Name. **ANTIPHON**

For you are good;
your mercy is everlasting, *
and your faithfulness endures from age to age. **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 *Ephesians 1:15-23*

I HAVE heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

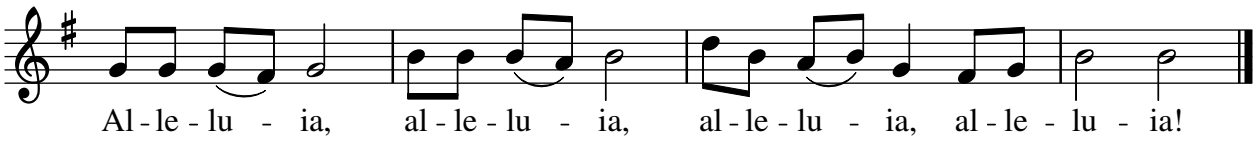
Reader Hear what the Spirit is saying to God's people.
Assembly **Thanks be to God.**

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: Come, you that are blessed by my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me something to drink.

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 25:31-46*

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

Jesus said, "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' And these will go away into eternal punishment, but the righteous into eternal life."

Deacon The Gospel of the Lord.
Assembly **Praise to you, Lord Christ.**

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

HOMILY The Reverend Canon Richard C. Weyls

Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon. Please stand, as able, when the Presider stands as the liturgy continues.

The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

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

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

You are invited to stand or kneel for the confession.

Deacon 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 *Brother James's Air* Words: Psalm 23 in *The Psalms of David in Meeter*, Edinburgh, 1650
Music: *Marosa*, James Leith Macbeth Bain, arr. Gordon Jacob

The Lord's my Shepherd, I'll not want,
he makes me down to lie
in pastures green, he leadeth me
the quiet waters by.

My soul he doth restore again
and me to walk doth make
within the paths of blessedness,
e'en for his own name's sake.

Yea, though I pass thro' shadowed vale,
yet will I fear no ill;
for thou art with me, and thy rod
and staff me comfort still.

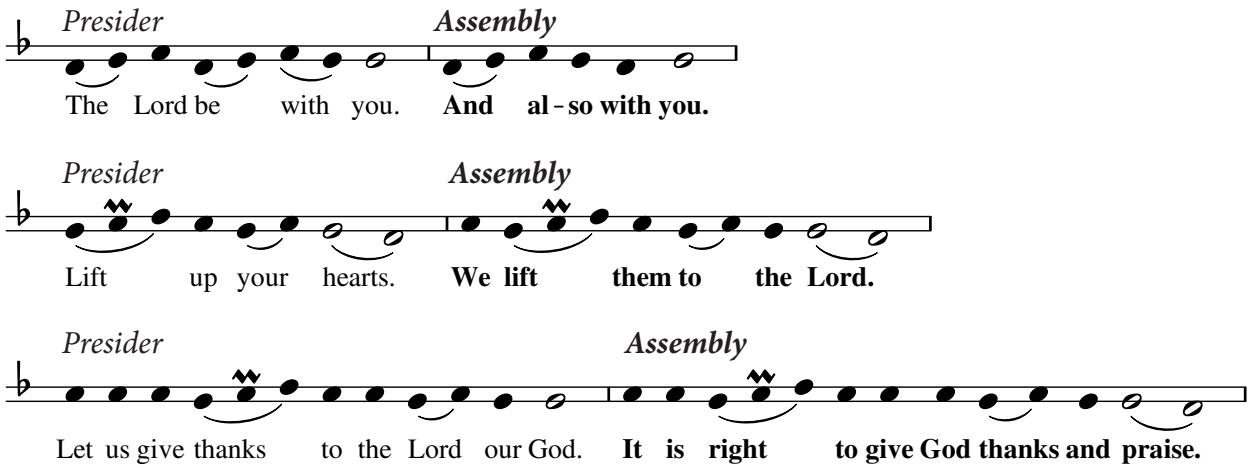
My table thou hast furnished
in presence of my foes;
my head with oil thou dost anoint,
and my cup overflows.

Goodness and mercy all my days
will surely follow me;
and in my Father's heart alway
my dwelling place shall be.

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.

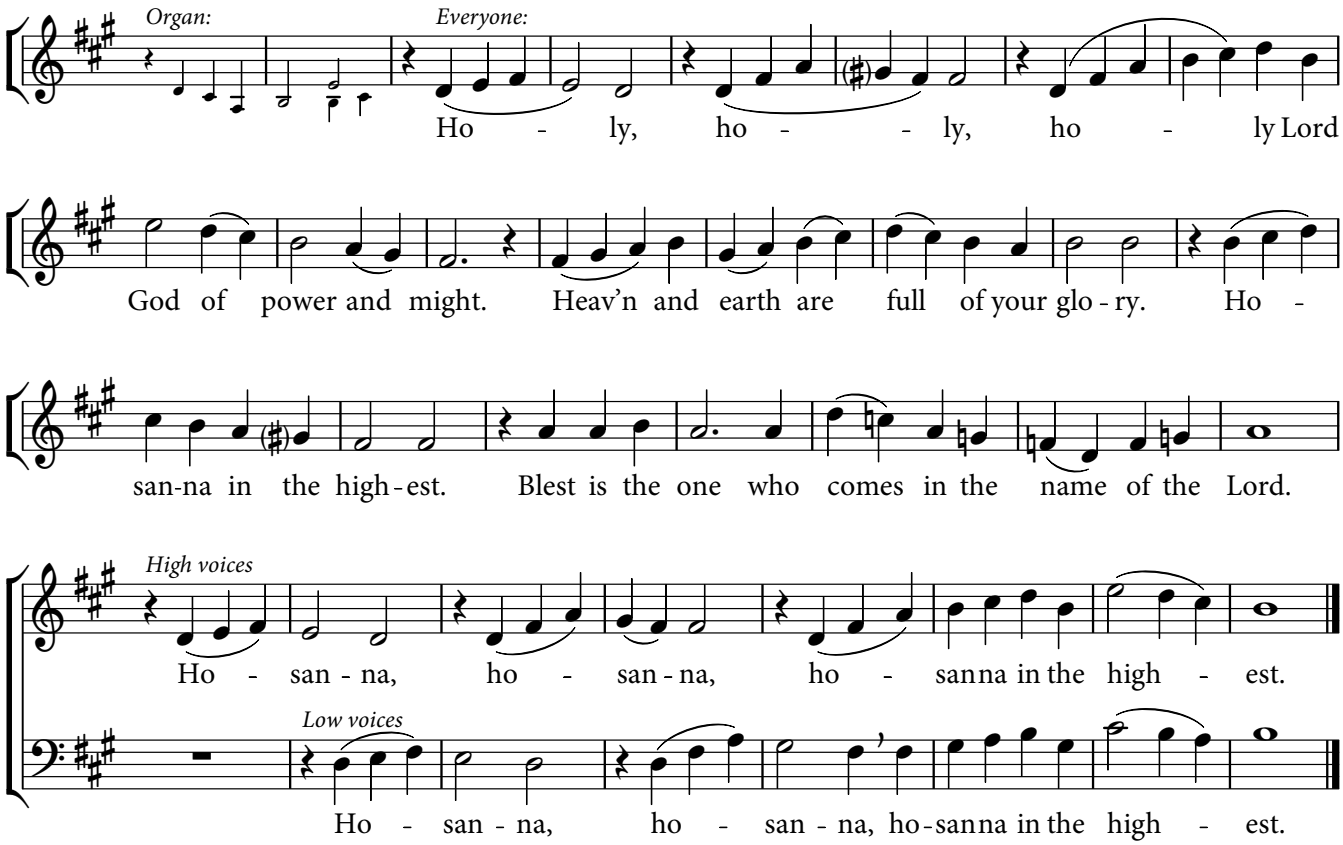
THE GREAT THANKSGIVING *Eucharistic Prayer A (adapt.)* *The Book of Common Prayer* (1979), p. 360



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."

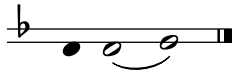
Therefore, we proclaim the mystery of faith:

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.

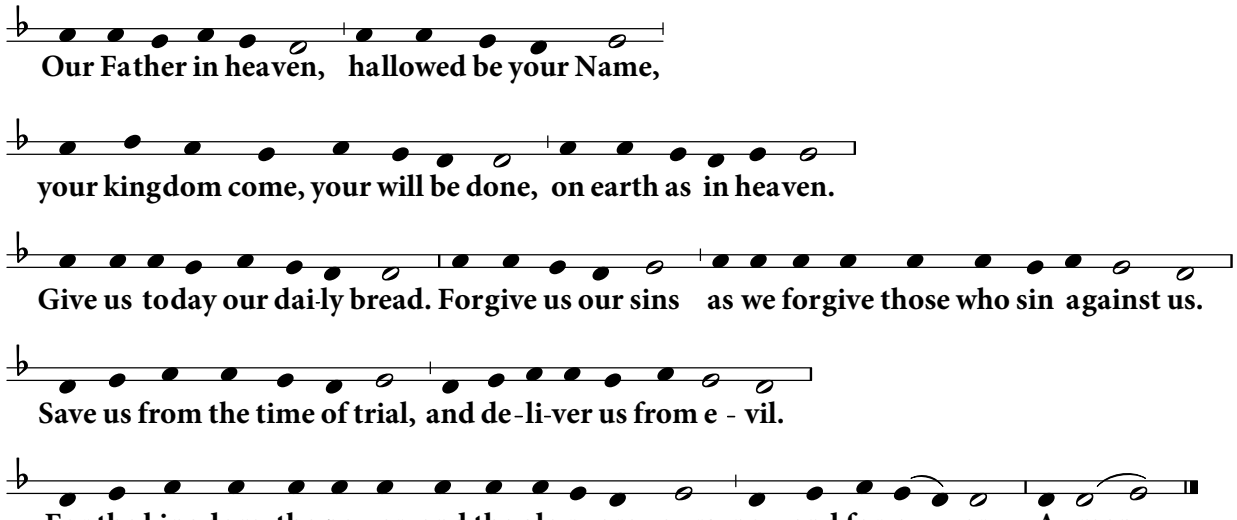
All this we ask through your Son Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory are yours, Most Blessed One, now and for ever.



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.

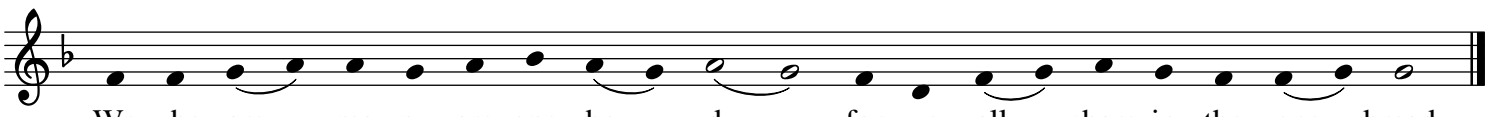
THE LORD'S PRAYER Ambrosian chant (choir harmony by Mark Howe)



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 Organ improvisation

HYMN 609 *Where cross the crowded ways of life* ◆ *The Hymnal 1982* *Gardiner*

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

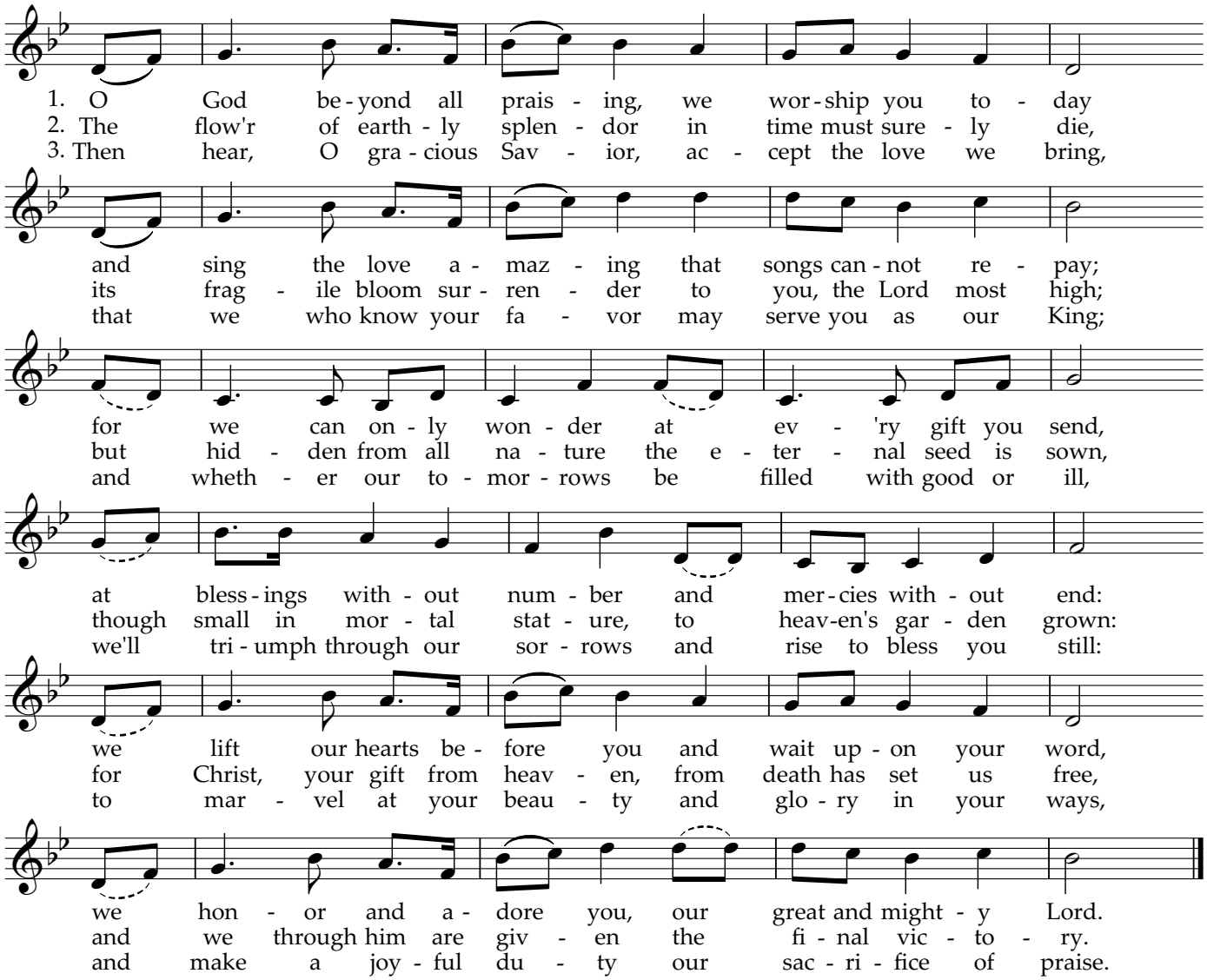
Presider One body are we.
Assembly **For, though many, we share one bread and one cup.**
Deacon Go in peace, bearing holy gifts for holy people.

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 *O God beyond all praising* *Thaxted*



Words: Michael Perry (1942-1996); Copyright 1982, 1987 Jubilate Hymns, admin. Hope Publishing Co.
Music: *Thaxted,* Gustav Holst (1874-1934); Public Domain

DISMISSAL

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

VOLUNTARY Prelude in G, BWV 541a J. S. Bach

MINISTERS OF THE LITURGY

PRESIDER
The Very Rev. Steven L. Thomason

PREACHER
The Rev. Canon Richard C. Weyls

DEACON
The Rev. Earl Grout

ASSISTING LAY MINISTER
Peter Snyder

EUCHARISTIC MINISTERS
Susan Bradley, The Rev. Adam Conley, James Davidson, The Rev. Canon Emily Griffin, Justin Shelley, Kathy Thomason, The Rev. Canon Edie Weller

ALTAR GUILD
Sharon Ferguson, Karen Petersen

VERGERS
Krista Olson | Hilary McLeland-Wieser

ACOLYTES
Russ Campbell, Maya Roark, Alexandra Thompson

GREETER
Barbara Erickson, Pat Hoffer

USHERS
Pat Hoffer, Jay Quarterman, Else Trygstad-Burke

LAND ACKNOWLEDGMENT
Lara Shibata

LECTORS
Christine Szabadi | Michael Scott

INTERCESSOR
Michael Romoser

SOUND BOARD
Michael Perera

LIVESTREAM
Seth Thomsen

FLOWER MINISTRY
Kathy Sodergren, Ashley Hedeen, Elizabeth Ward

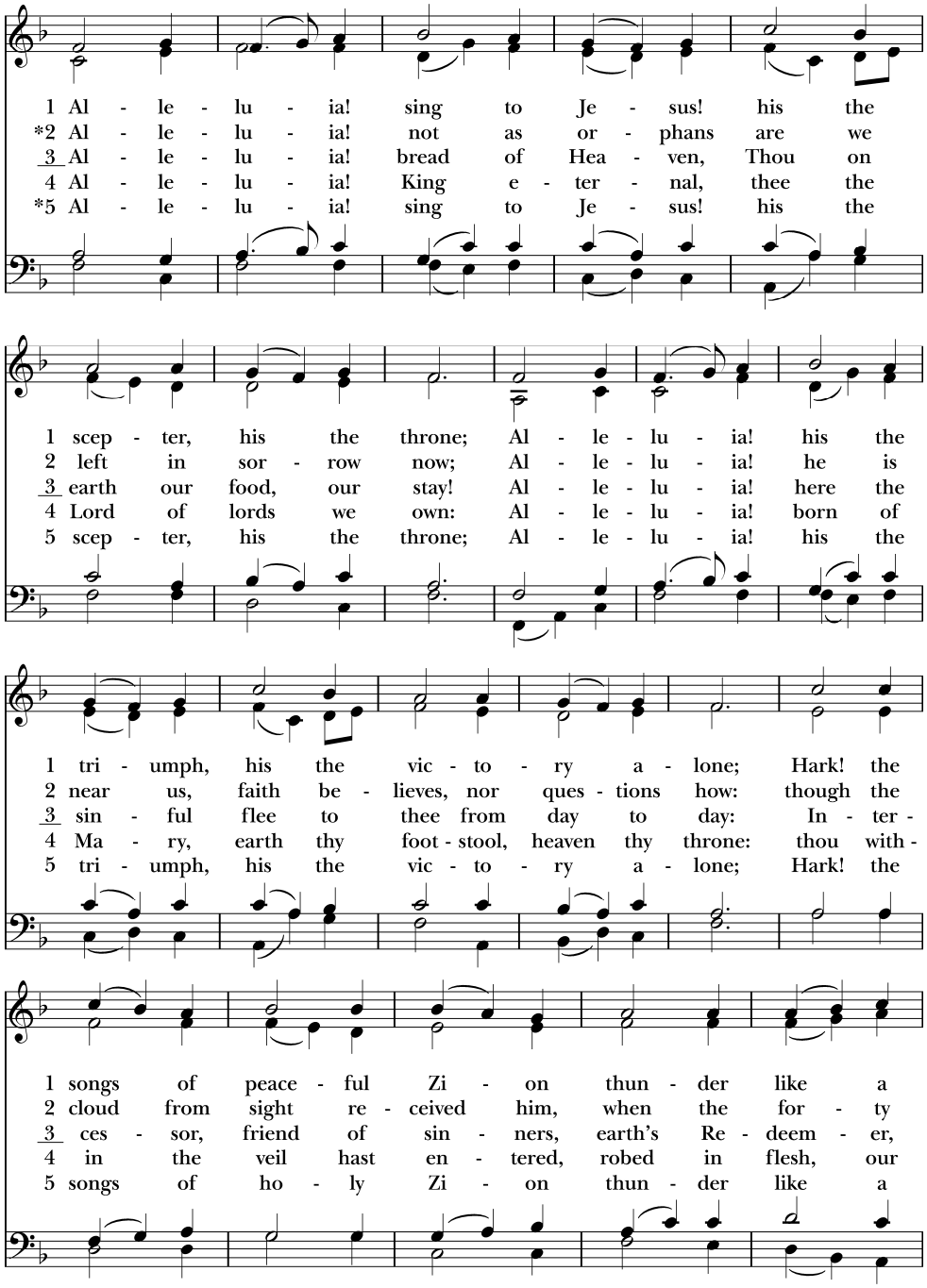
MUSICIANS
The Cathedral Choir
Canon Michael Kleinschmidt, *director*

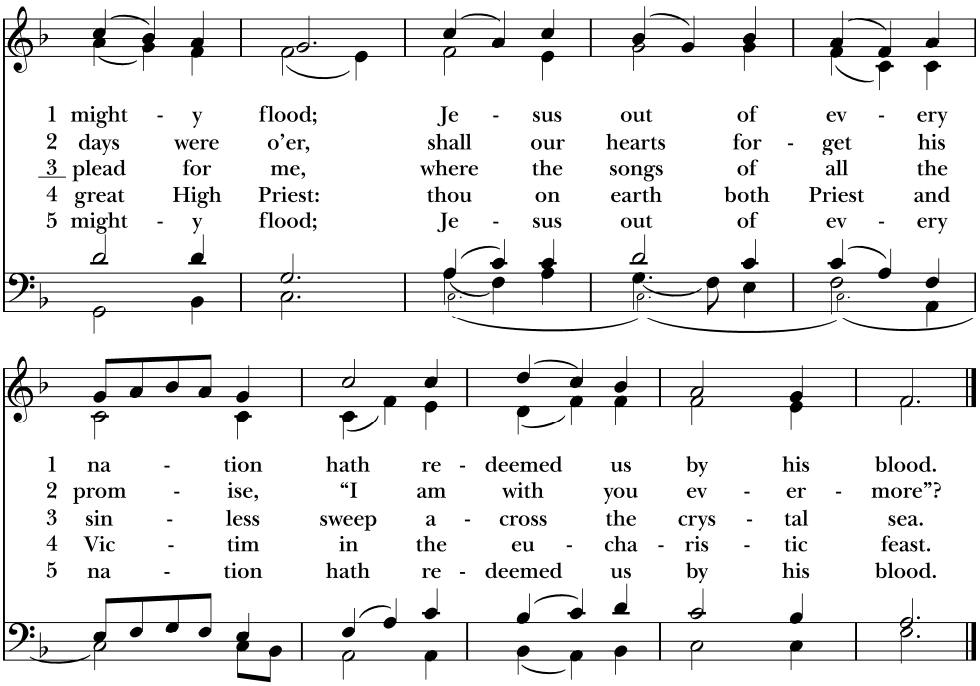
John Stuntebeck and Michael Kleinschmidt, *organists*

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Alleluia! sing to Jesus

The Hymnal 1982, #**460**





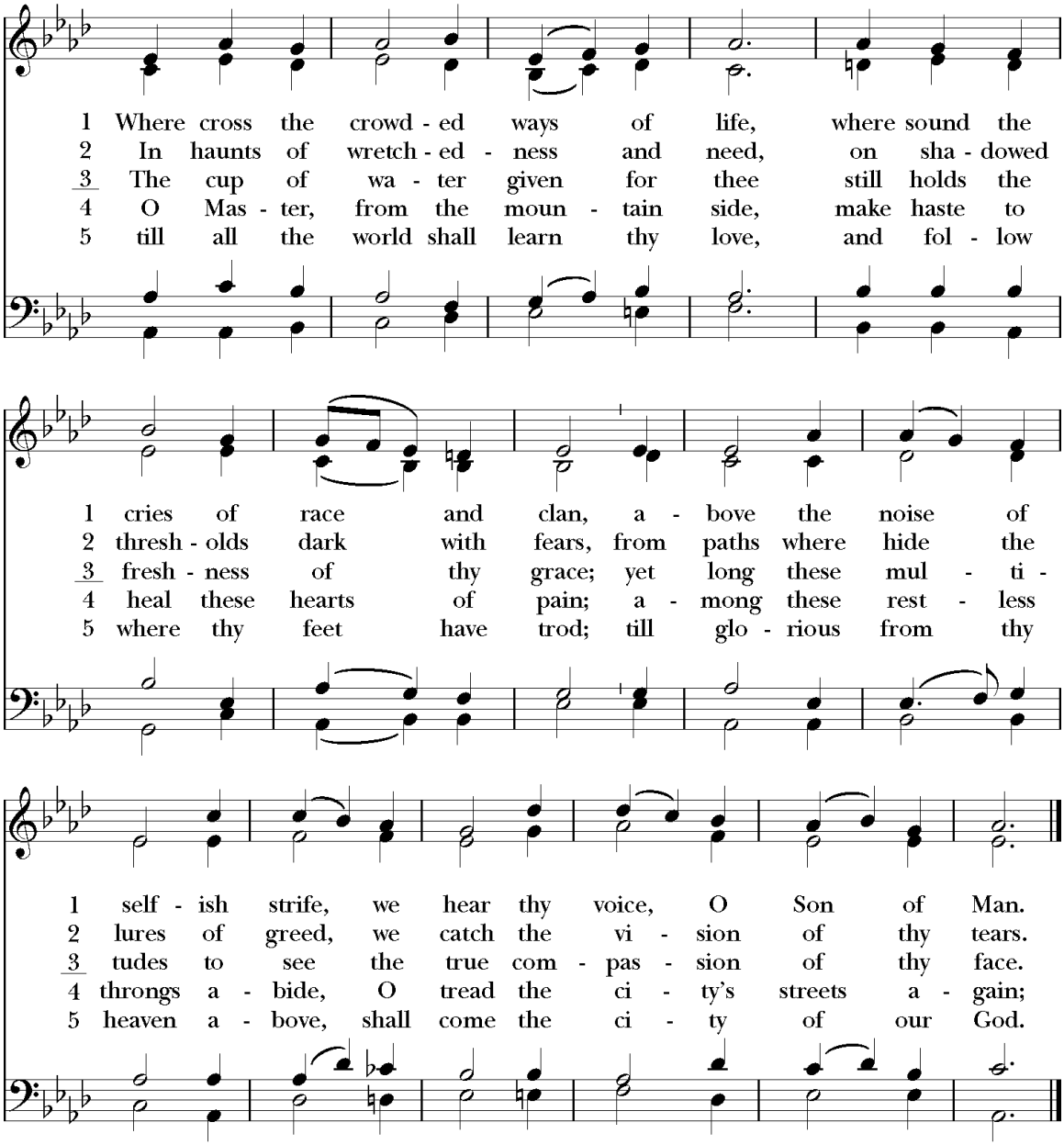
Words: William Chatterton Dix (1837-1898). Music: *Hyfrydol*, Rowland Hugh Prichard (1811-1887).

1 Alleluia! sing to Jesus!
his the scepter, his the throne;
Alleluia! his the triumph,
his the victory alone;
Hark! the songs of peaceful Zion
thunder like a mighty flood;
Jesus out of every nation
hath redeemed us by his blood.

2 Alleluia! not as orphans
are we left in sorrow now;
Alleluia! he is near us,
faith believes, nor questions how:
though the cloud from sight received him,
when the forty days were o'er,
shall our hearts forget his promise,
"I am with you evermore"?

3 Alleluia! bread of Heaven,
Thou on earth our food, our stay!
Alleluia! here the sinful
flee to thee from day to day:
Intercessor, friend of sinners,
earth's Redeemer, plead for me,
where the songs of all the sinless

The Hymnal 1982 - #609 Where cross the crowded ways of life



Words: Frank Mason North (1850-1935), alt. Music: *Gardiner,* from *Sacred Melodies,* 1815; arr. William Gardiner (1770-1853)

1 Where cross the crowded ways of life,
where sound the cries of race and clan,
above the noise of selfish strife,
we hear thy voice, O Son of Man.
2 In haunts of wretchedness and need,
on shadowed thresholds dark with fears,
from paths where hide the lures of greed,
we catch the vision of thy tears.