SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE LAST SUNDAY AFTER PENTECOST: CHRIST THE KING

November 22, 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 Pastorale — Domenico Zipoli

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 460 *Alleluia! sing to Jesus* (verses 1, 3, 4) ◆ *The Hymnal 1982* — *Hyfrydol*

OPENING ACCLAMATION

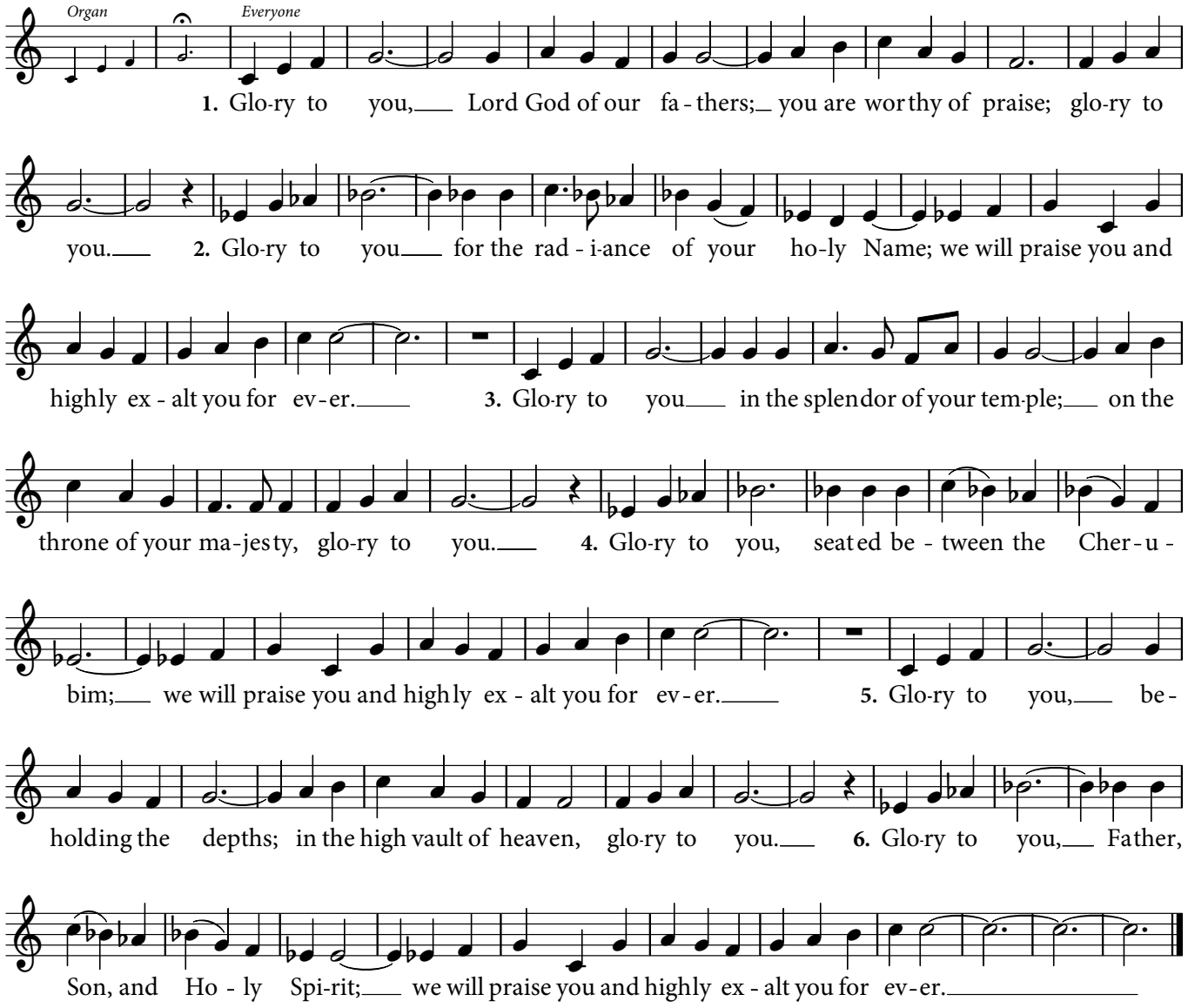
Presider This is the day that God has made.
Assembly **We will rejoice and be glad in it.**

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

Presider God 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.

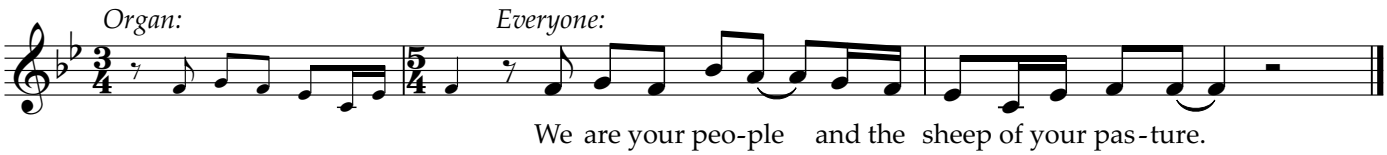
I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the LORD, will be their God, and my servant David shall be prince among them; I, the LORD, have spoken.

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.**

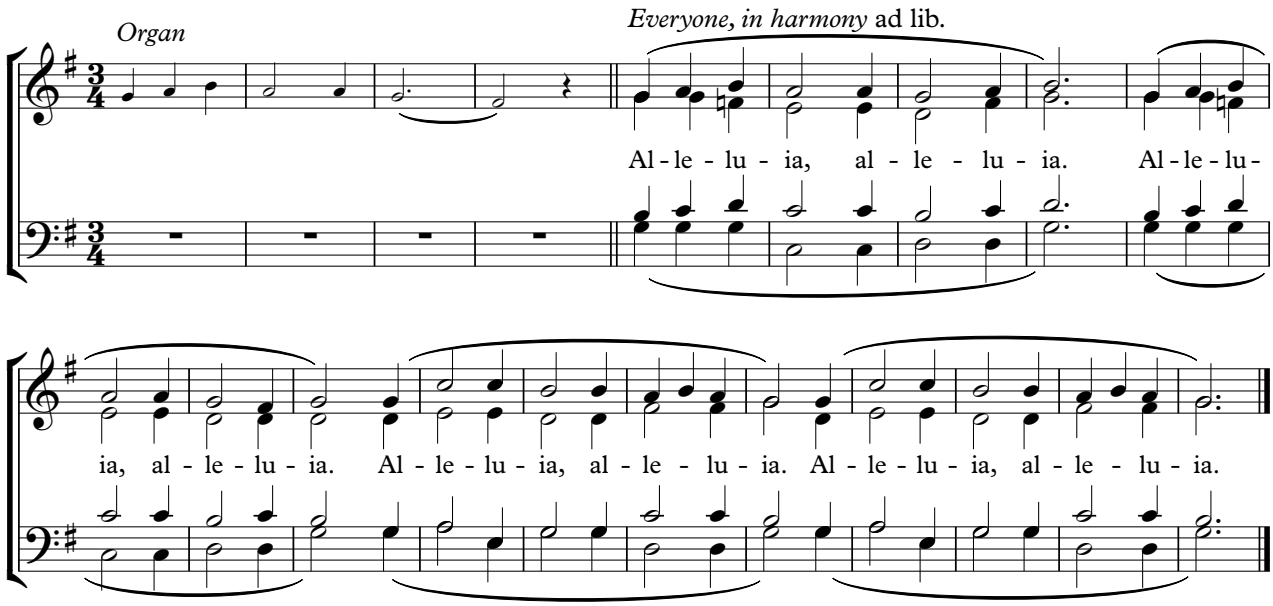
The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means "good news"—specifically the "good news of Jesus Christ."

All stand, as able.

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: Blessed is the one who comes in the name of the Lord.
Blessed is the coming kingdom of our ancestor David. Alleluia.

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. 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 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 *Heavenly Aeroplane*

Words: Anon. American, 20th century
Music: John Rutter

One of these nights about twelve o-clock
the old world's goin' to reel and rock,
the sinner's goin' to tremble and cry for pain
and the Lord will come in his aeroplane.

Oh ye thirsty of ev'ry tribe
get your ticket for an aeroplane ride,
Jesus our Savior is a-coming to reign
and take you up to glory in his aeroplane.

Talk about your joyrides in automobiles,
talk about your fast time on motor wheels,
we'll break all records as we upward fly
for an aeroplane joyride through the sky. *Refrain*

You will have to get ready if you take this ride,
quit all your sins and humble your pride,
you must furnish a lamp both bright and clean
and a vessel of oil to run the machine. *Refrain*

When our journey is over and we'll all sit down
at the marriage supper with a robe and crown;
we'll blend our voices with the heav'nly throng
and praise our Savior as the years roll on. *Refrain*

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.**

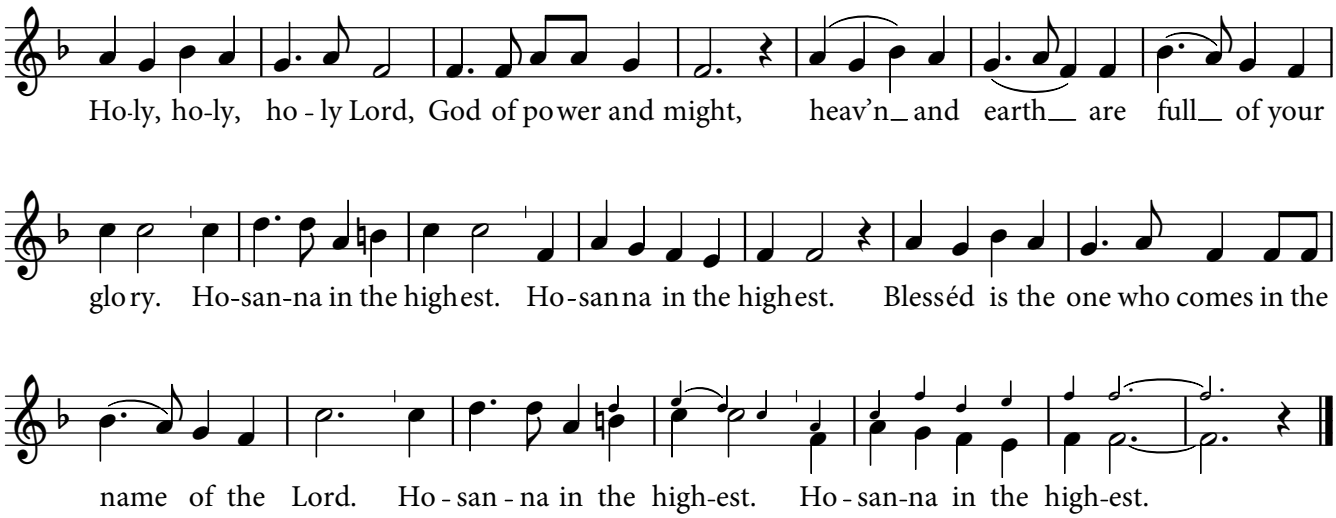
Presider Let us give thanks to the Lord our God.
Assembly **It is right to give God thanks and praise.**

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."

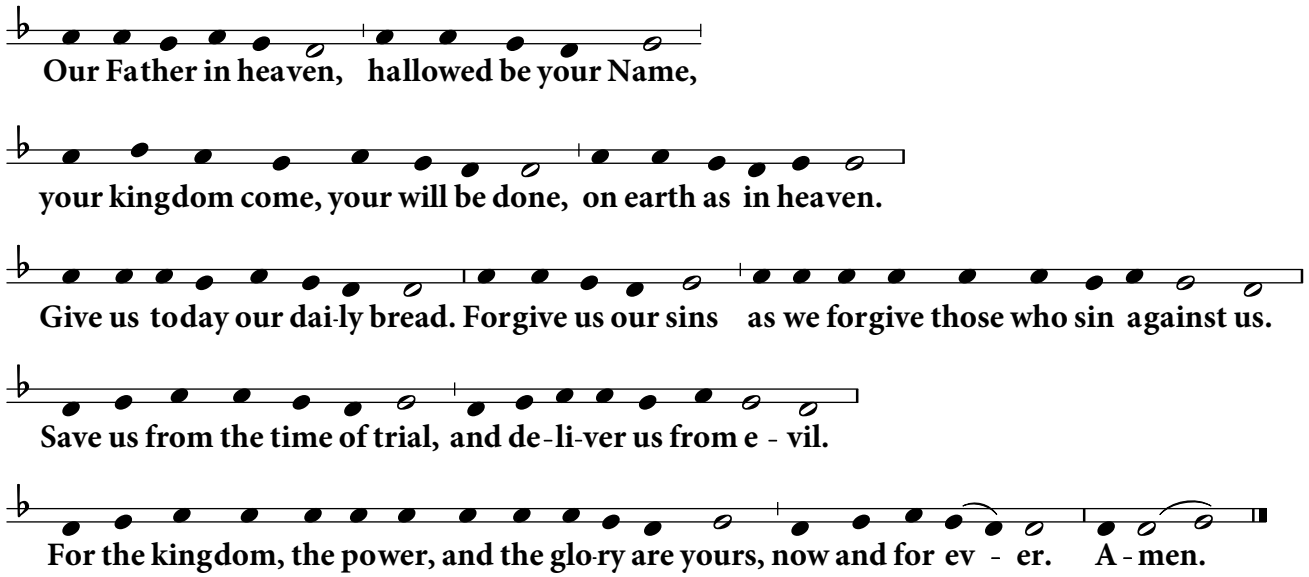
Send your Holy Spirit upon these gifts. Let them be for us the Body and Blood of your Son. And grant that we who eat this bread and drink this cup may be filled with your life and goodness.

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.

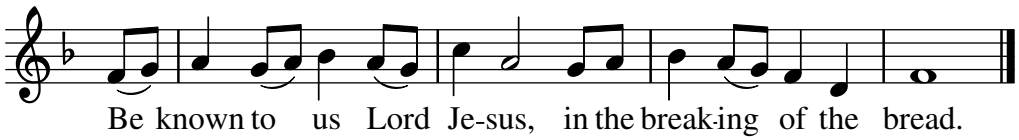
THE LORD'S PRAYER



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.

VOLUNTARY Organ improvisation

HYMN 645 *The King of love my shepherd is* ◆ *The Hymnal 1982* *St. Columba*

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

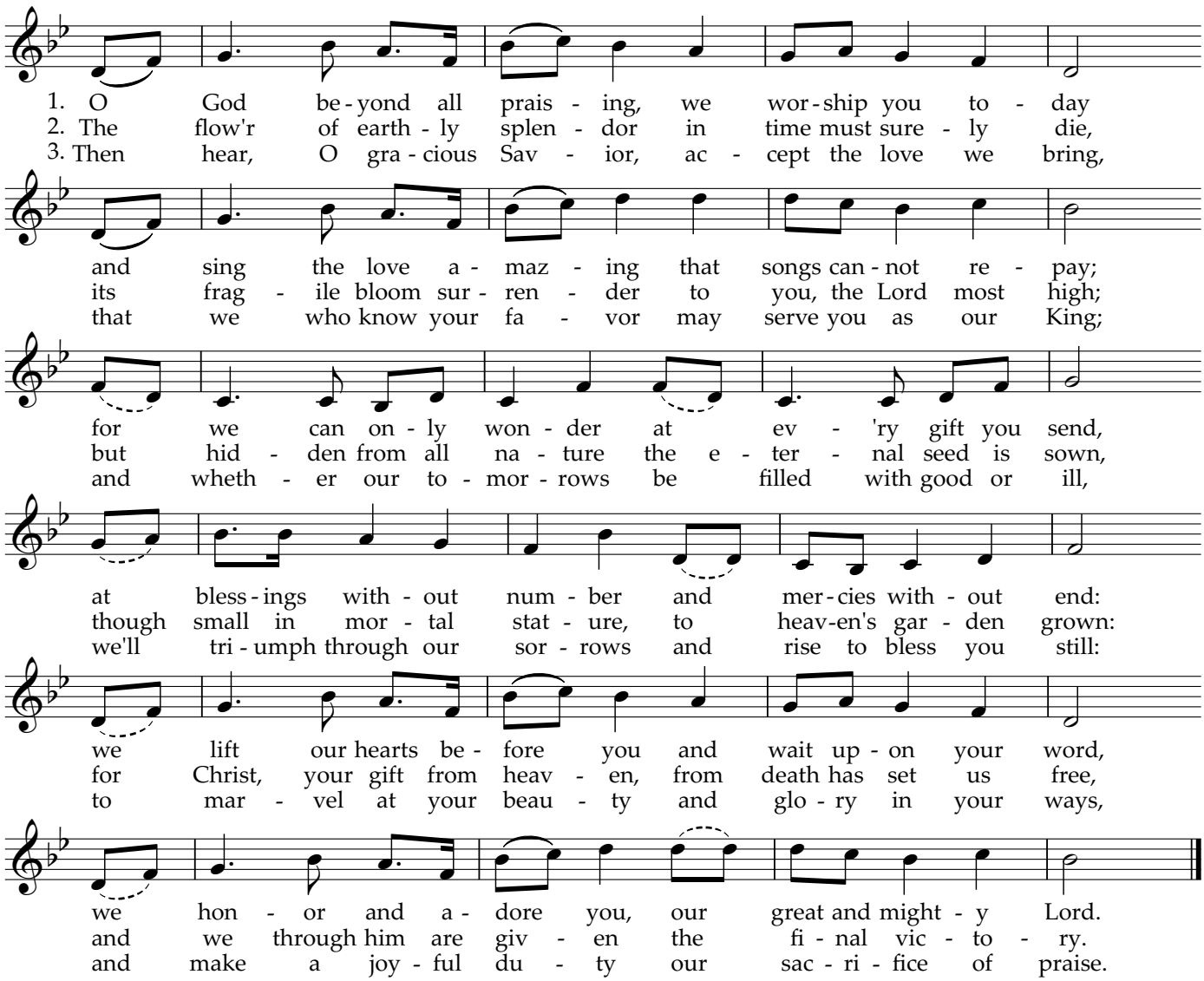
Presider One body are we.
Assembly **For, though many, we share one bread and one cup.**
Deacon Go in peace, bearing holy gifts for holy people.

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 *O God beyond all praising* *Thaxted*



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Music: *Thaxted,* Gustav Holst (1874-1934); Public Domain

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

VOLUNTARY Postlude: Introduction and Fugue Adela Douglas-Pennant

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
Cinda Madonna

EUCHARISTIC MINISTERS
The Rev. Adam Conley, The Rev. Canon Emily Griffin, Brad Kirschner,
The Rev. Canon Dr. Marda Steedman Sanborn, Nan Sullins

ACOLYTE
Sandy Nelson

OBLATION BEARERS
Loy & Michael Dahl

GREETER
Molly Bosch

USHERS
Liz Shea, Ralph Ermoian

LECTORS
Carys Coil, Sarah Elwood

INTERCESSOR
Kristen Austin

SOUND BOARD
Michael Perera

FLOWER MINISTRY
Kathy Sodergren, Ashley Hedeen, Elizabeth Ward

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

Canon Michael Kleinschmidt and John Stuntebeck, *organists*

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