



SAINT MARK'S  
EPISCOPAL CATHEDRAL

# THE HOLY EUCHARIST

THE SECOND SUNDAY AFTER PENTECOST

June 23, 2019

11:00 AM



Newcomers and visitors, the community of Saint Mark's welcomes you. We hope that you will feel at home in this place and in this liturgy. Ushers are available during the liturgy as well as greeters and clergy following, should you have any questions or concerns. Mothers are most welcome to breastfeed their infants during the service. Children of any age are always welcome at Saint Mark's liturgies. In addition, child care during services is available in the Child Care Center, located in the west end of the cathedral building. You may reach the Child Care Center by taking the elevator to the 5<sup>th</sup> floor. Ushers will guide you.

As part of our effort to serve those who cannot attend worship, this service will be livestreamed on the internet. The 8 AM, 9 AM, 7 PM, and 9:30 PM services are not livestreamed. We are grateful for your presence and participation in this community.

During the summer, both the 9 and 11 a.m. liturgies will employ a Eucharistic Prayer and other liturgical elements from *Enriching Our Worship 1*, a collection of supplementary liturgical texts approved by the General Convention of the Episcopal Church in 1997, as well as additional texts approved in 2018. These texts employ more inclusive/expansive language, moving away from exclusively masculine terminology for the Divine, while remaining grounded in Holy Scripture and liturgical tradition. The Eucharistic Prayer which we will use (EOW Prayer 3) is notable for its invocation of Christ as the personification of Divine Wisdom, referencing passages from the Book of Job and the Wisdom of Solomon, as well as early Christian writers such as Origen and Augustine of Hippo.

Today is the last Sunday with musical offerings from the Cathedral Choir until September 15. To finish their singing season in high style, the choir is pleased to offer a choral setting of the Gloria, Sanctus, Benedictus, and Agnus Dei in this celebration of the Eucharist. The settings are from *Messe solennelle*, Op. 67 by Jean Langlais (1907–1991). Blind from the age of two, Langlais served as Head Organist of the church of Sainte-Clothilde, Paris, from 1945 to 1987. At celebrations of Solemn Mass at Sainte-Clothilde, the choir sang from a position near the high altar with gentle accompaniment by the Petit Orgue du Chœur, and the Head Organist improvised on the Grand Orgue in the rear gallery. In his *Messe solennelle*, Langlais weaves these forces into a taut dialogue between choir and organ. Even though Saint Mark's Cathedral Choir and the Flentrop organ share the same rear gallery, the dialogue between them in Langlais' music remains very dramatic! The Mass was written in 1949, just a few years after the end of WWII, and some commentators have heard in it the pent-up rage and anguish of the years of German occupation. The music is bold and unsentimental—a striking blend of medieval chant modes, strict counterpoint, and colorful, twentieth-century harmonies.

Even when our prayer and praise are sung by the choir, we are all active participants and we indicate that by standing. However, please feel free to sit if you need to during the longer movements.

Out of respect for the liturgy we are about to celebrate, please turn off all cell phones and audible devices. Please, no photography during the liturgy.

The Reverend Canon Nancy Ross, Canon for Cathedral Relations, *Presider*

The Very Reverend Steven L. Thomason, Dean and Rector of Saint Mark's Cathedral, *Preacher*

## THE GATHERING

*A brief organ voluntary offered a few minutes before the hour invites all into quiet prayer and preparation.*

**PRELUDE**      *Cantilène from Suite Brève*      Jean Langlais (1907–1991)

*A bell bids all to rise as able.*

**INTROIT**      *From thee all skill and science flow*      WORDS: Charles Kingsley (1819–1875)  
MUSIC: *The Sacred Harp* (1844)

From thee all skill and science flow,  
all pity, care, and love,  
all calm and courage, faith and hope:  
O pour them from above!  
Impart them, Lord, to each and all,  
as each and all shall need,  
to rise, like incense, each to thee,  
in noble thought and deed.

And hasten, Lord, that perfect day  
when pain and death shall cease,  
and thy just rule shall fill the earth  
with health and light and peace;  
when ever-blue the sky shall gleam,  
and ever-green the sod,  
and our rude work deface no more  
the handiwork of God.

**OPENING ACCLAMATION**

*Presider* Blessed be God: most holy, glorious, and undivided Trinity.  
*Assembly* **And blessed be God's reign, now and forever. 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.**

**GLORIA IN EXCELSIS** *Messe solennelle, Op. 67 (1949)*

Langlais

*Gloria in excelsis Deo  
 et in terra pax  
 hominibus bonæ voluntatis.*

Glory be to God on high,  
 and on earth peace  
 to people of good will.

*Laudamus te, benedicimus te,  
 adoramus te,  
 glorificamus te,  
 gratias agimus tibi propter magnam gloriam tuam,  
 Domine Deus, Rex cælestis, Deus Pater omnipotens.*

We praise thee, we bless thee,  
 we worship thee,  
 we glorify thee,  
 we give thanks to thee for thy great glory,  
 O Lord God, heavenly King, God the Father Almighty.

*Domine Fili unigenite, Jesu Christe,  
 Domine Deus, Agnus Dei, Filius Patris,  
 qui tollis peccata mundi:  
 miserere nobis.  
 qui tollis peccata mundi:  
 suscipe deprecationem nostram.  
 qui sedes ad dexteram Patris:  
 miserere nobis.*

O Lord, the only-begotten Son, Jesus Christ;  
 O Lord God, Lamb of God, Son of the Father,  
 that takest away the sins of the world:  
 have mercy upon us.  
 Thou that takest away the sins of the world:  
 receive our prayer.  
 Thou that sittest at the right hand of God the Father:  
 have mercy upon us.

*Quoniam tu solus Sanctus,  
 tu solus Dominus,  
 tu solus Altissimus, Jesu Christe,  
 cum Sancto Spiritu:  
 in gloria Dei Patris. Amen.*

For thou only art Holy;  
 thou only art the Lord;  
 thou only art Most High, Jesus Christ,  
 with the Holy Spirit,  
 in the glory of God the Father. Amen.

**COLLECT OF THE DAY**

Proper 7

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

**O** LORD, make us have perpetual love and reverence for your holy Name, for you never fail to help and govern those whom you have set upon the sure foundation of your lovingkindness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

**All Amen.**

*Please be seated for the readings.*

# THE LITURGY OF THE WORD

## READING

*Isaiah 65:1-9*

**I** WAS ready to be sought out by those who did not ask,  
to be found by those who did not seek me.  
I said, "Here I am, here I am,"  
to a nation that did not call on my name.  
I held out my hands all day long to a rebellious people,  
who walk in a way that is not good,  
following their own devices;  
a people who provoke me  
to my face continually,  
sacrificing in gardens  
and offering incense on bricks;  
who sit inside tombs,  
and spend the night in secret places;  
who eat swine's flesh,  
with broth of abominable things in their vessels;  
who say, "Keep to yourself,  
do not come near me, for I am too holy for you."  
These are a smoke in my nostrils,  
a fire that burns all day long.  
See, it is written before me:  
I will not keep silent, but I will repay;  
I will indeed repay into their laps  
their iniquities and their ancestors' iniquities together,  
says the LORD;  
because they offered incense on the mountains  
and reviled me on the hills,  
I will measure into their laps  
full payment for their actions.  
Thus says the LORD:  
As the wine is found in the cluster,  
and they say, "Do not destroy it,  
for there is a blessing in it,"  
so I will do for my servants' sake,  
and not destroy them all.  
I will bring forth descendants from Jacob,  
and from Judah inheritors of my mountains;  
my chosen shall inherit it,  
and my servants shall settle there.

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

The Cantor introduces the antiphon, all repeat it.

The Cantor chants the psalm verses, all repeating the antiphon as indicated.

In the midst of the con-gre - ga-tion I will praise you.

*Deus, Deus meus*

**B**E NOT far away, O LORD; \*  
you are my strength; hasten to help me.

- 19 Save me from the sword, \*  
my life from the power of the dog. **ANTIPHON**
- 20 Save me from the lion's mouth, \*  
my wretched body from the horns of wild bulls.
- 21 I will declare your Name to my brethren; \*  
in the midst of the congregation I will praise you. **ANTIPHON**
- 22 Praise the LORD, you that fear him; \*  
stand in awe of him, O offspring of Israel;  
all you of Jacob's line, give glory.
- 23 For he does not despise nor abhor the poor in their poverty;  
neither does he hide his face from them; \*  
but when they cry to him he hears them. **ANTIPHON**
- 24 My praise is of him in the great assembly; \*  
I will perform my vows in the presence of those who worship him.
- 25 The poor shall eat and be satisfied,  
and those who seek the LORD shall praise him: \*  
"May your heart live for ever!" **ANTIPHON**
- 26 All the ends of the earth shall remember and turn to the LORD, \*  
and all the families of the nations shall bow before him.
- 27 For kingship belongs to the LORD; \*  
he rules over the nations. **ANTIPHON**

**READING**

*Galatians 3:23–29*

**N**ow before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

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

*Assembly* **Thanks be to God.**

*After a brief silence the Presider stands; all rise as able for the proclamation of the Gospel.*

**HYMN 529**    *In Christ there is no East or West* ♦ *The Hymnal 1982 #529*

TUNE: *McKee*

**THE HOLY GOSPEL**    *Luke 8:26–39*

*Deacon*    The Holy Gospel of our Savior Jesus Christ according to Luke.

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

**J**ESUS and his disciples arrived at the country of the Gerasenes, which is opposite Galilee. As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. When he saw Jesus, he fell down before him and shouted at the top of his voice, “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me”—for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) Jesus then asked him, “What is your name?” He said, “Legion”; for many demons had entered him. They begged him not to order them to go back into the abyss. Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

When the swineherds saw what had happened, they ran off and told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. Those who had seen it told them how the one who had been possessed by demons had been healed. Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, “Return to your home, and declare how much God has done for you.” So he went away, proclaiming throughout the city how much Jesus had done for him.

*Deacon*    The Gospel of the Lord.

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

**SERMON**

The Very Reverend Steven L. Thomason



*All rise as able.*

## THE NICENE CREED

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.

## PRAYERS OF THE ASSEMBLY

*After each petition:*

*Intercessor* Lord, in your mercy  
*Assembly* Hear our prayer.

*The Presider concludes the prayers with a collect. All respond: Amen.*

## CONFESSION

*Deacon* Let us confess our sins to God.  
*You are invited to stand or kneel for the confession.*

*Deacon* God of all mercy,  
**All we confess that we have sinned against you  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.  
Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. Amen.**

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

## 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

## OFFERTORY

An offering of money is received. Everyone worshipping this morning is invited to make an offering as an expression of gratitude for God's generosity. Many support Saint Mark's through pledged offerings and other gifts made by credit card, via mail, or using the Venmo app (@SaintMarksCathedralSeattle). Together our gifts make possible this community of welcome, reconciliation and service.

**VOLUNTARY** *Chant de Paix* [Song of Peace] from *Nine Pieces*, Op. 40

Langlais

All rise as able as the bread, wine, and money we offer to God are brought forward and presented at the altar table.

## THE GREAT THANKSGIVING

*Eucharistic Prayer 3, Enriching Our Worship*

Presider                      Assembly  
God be with you. And al-so with you.

Presider                      Assembly  
Lift up your hearts. We lift them to the Lord.

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

Presider All thanks and praise  
are yours at all times and in all places,  
our true and loving God;  
through Jesus Christ, your eternal Word,  
the Wisdom from on high by whom you created all things.  
You laid the foundations of the world  
and enclosed the sea when it burst out from the womb;  
You brought forth all creatures of the earth  
and gave breath to humankind.  
Wondrous are you, Holy One of Blessing,  
all you create is a sign of hope for our journey;  
And so as the morning stars sing your praises  
we join the heavenly beings and all creation  
as we shout with joy:

**SANCTUS** *Messe solennelle*

Langlais

*Sanctus, Sanctus, Sanctus,  
Dominus Deus Sabaoth.  
Pleni sunt caeli et terra gloria tua.  
Hosanna in excelsis.*

Holy, holy, holy,  
Lord God of hosts  
Heaven and earth are full of your glory.  
Hosanna in the highest.

*Presider* Glory and honor are yours, Creator of all,  
your Word has never been silent;  
you called a people to yourself, as a light to the nations,  
you delivered them from bondage  
and led them to a land of promise.

Of your grace, you gave Jesus  
to be human,  
to share our life,  
to proclaim the coming of your holy reign  
and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer,  
you have freed us from sin,  
brought us into your life,  
reconciled us to you,  
and restored us to the glory you intend for us.

We thank you that on the night before he died for us  
Jesus took bread,  
and when he had given thanks to you, he broke it,  
gave it to his friends and said:

“Take, eat, this is my Body,  
broken for you.  
Do this for the remembrance of me.”

After supper Jesus took the cup of wine,  
said the blessing, gave it to his friends and said:

“Drink this, all of you:  
this cup is the new Covenant in my Blood,  
poured out for you and for all  
for the forgiveness of sin.  
Do this for the remembrance of me.”

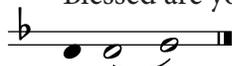
And so, remembering all that was done for us:  
the cross, the tomb, the resurrection and ascension,  
longing for Christ’s coming in glory,  
and presenting to you these gifts  
your earth has formed and human hands have made,  
we acclaim you, O Christ:

**All Dying, you destroyed our death.  
Rising, you restored our life.  
Christ Jesus, come in glory!**

*Presider* Send your Holy Spirit upon us  
and upon these gifts of bread and wine  
that they may be to us  
the Body and Blood of your Christ.  
Grant that we, burning with your Spirit’s power,  
may be a people of hope, justice, and love.  
Giver of Life, draw us together in the Body of Christ,  
and in the fullness of time gather us  
with blessed Mary, Mark, and all your people  
into the joy of our true eternal home.

*Presider* Through Christ and with Christ and in Christ,  
 by the inspiration of your Holy Spirit,  
 we worship you our God and Creator  
 in voices of unending praise.

Blessed are you now and forever.



All A - MEN.

**THE LORD'S PRAYER**

Nikolai Rimsky-Korsakov (1844-1908), adapt. George Black

The first system of musical notation for 'The Lord's Prayer'. It features a grand staff with a treble and bass clef. The melody is in G major. The lyrics are: "Our Fa - ther in heav'n, hal - lowed be your Name, your king - dom come, your will be done,"

The second system of musical notation. The lyrics are: "on earth as in heav'n. Give us to-day our dai-ly bread. For-give us our sins as we for-give those"

The third system of musical notation. The lyrics are: "who sin a - gainst us. Save us from the time of trial, and de-li-ver us from e - vil."

 The fourth system of musical notation. The lyrics are: "For the king - dom, the pow'r, and the glo - ry are yours, now and for ev-er. A-men." The system concludes with a *rit.* (ritardando) marking.

*In silence, the Presider breaks the consecrated bread.*

**FRACTION ANTHEM** *Benedictus qui venit from Messe solennelle*

Langlais

*Benedictus qui venit  
in nomine Domini.  
Hosanna in excelsis.*

Blessed is the one who comes  
in the name of the Lord.  
Hosanna in the highest.

**INVITATION TO COMMUNION**

*Presider* The gifts of God for the people of God.

*All seeking God are welcome at Christ's Table.*

*The Assembly gathers around all sides of the altar platform, guided by the ushers. If you need communion brought to your seat, please let an usher know. Rice wafers for those who do not eat wheat are available at the Presider's communion station at the front left.*

- ◆ *You are welcome to stand or kneel to receive communion.*
- ◆ *Hold out your hand to receive the bread and then eat. Guide the chalice of wine to your mouth and then drink.*
- ◆ *Or you may leave the bread in your hand for the chalice bearer to dip it in the wine and feed you.*
- ◆ *To receive a blessing instead of communion, simply cross your arms over your chest.*

**COMMUNION ANTHEM** *Agnus Dei from Messe solennelle*

Langlais

*Agnus Dei, qui tollis peccata mundi,  
miserere nobis.*

Lamb of God, who takes away the sins of the world,  
have mercy on us

*Agnus Dei, qui tollis peccata mundi,  
miserere nobis.*

Lamb of God, who takes away the sins of the world,  
have mercy on us

*Agnus Dei, qui tollis peccata mundi,  
dona nobis pacem.*

Lamb of God, who takes away the sins of the world,  
grant us peace

**HYMN 567** *Thine arm, O Lord, in days of old* ◆ *The Hymnal 1982 #567*

TUNE: *St. Matthew*



*All rise 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.

**PRAYER AFTER COMMUNION**

*Presider* God of abundance,

**All you have fed us**

**with the bread of life and cup of salvation;**

**you have united us**

**with Christ and one another;**

**and you have made us one**

**with all your people in heaven and on earth.**

**Now send us forth**

**in the power of your Spirit,**

**that we may proclaim your redeeming love to the world**

**and continue for ever**

**in the risen life of Christ our Savior. Amen.**

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

**HYMN 493** *O for a thousand tongues to sing ♦ The Hymnal 1982 #493*

TUNE: *Azmon*

**DISMISSAL**

*Deacon* Let us go forth in the name of Christ.

*Assembly* **Thanks be to God.**

**VOLUNTARY** *Final from Symphony No. 6*

Charles-Marie Widor (1844–1937)

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**PRESIDER**

The Reverend Canon Nancy Ross

**ASSISTING LAY MINISTER**

Steven Jones

**EUCHARISTIC MINISTERS**

Matthew Briggs, The Reverend

Cristi Chapman, The Reverend Canon

Jennifer King Daugherty, Lynne Markova,

Tim O'Sullivan, John Selberg,

Robert Stevens, Kathy Thomason

**ALTAR GUILD**

Walter Stuteville

David Wagner

**PREACHER**

The Very Reverend Steven L. Thomason

**VERGERS**

Olivier Santos

Nancy Cleminshaw

**ACOLYTES**

Carrie Davis, Kate Halamay, K.O. LeSure,

Krista Olson, Morgan Randall,

Alexandra Thompson, Barbara Zito

**LECTORS**

Gloria Stickel

Elliott Jacksch

**INTERCESSOR**

George Pro

**DEACON**

The Reverend Earl Grout

**USHERS**

Joe Kasper, Wendy Carpine,

Mary Segall, Barbara Selberg,

Tom Weaver

**GREETERS**

Cate Callahan

Pam O'Sullivan

**MUSICIANS**

The Cathedral Choir,

Michael Kleinschmidt, *Director*

John Stuntebeck &

Michael Kleinschmidt, *Organists*