



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE THIRD SUNDAY AFTER PENTECOST: PROPER 8C

June 26, 2022 ♦ 11:00 AM

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 the Duwamish Tribe.

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, and whether you are joining in the nave or via the livestream, you are welcome here!

Signs in the nave indicate the distanced and undistanced sections. Please note that masks are currently required for all. Masks are

available if needed (please ask an usher).

Ushers are available during the liturgy should you have any questions or concerns, or if you need a hearing assist device.

If you are new to Saint Mark's and would like to learn more, please consider completing a newcomer form, visit saintmarks.org/newcomers or simply contact one of the clergy. Grace and peace to you!

*The Assembly speaks aloud the **text in boldface**.*

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

PRELUDE *Nun bitten wir den heiligen Geist, BuxWV 208*
(“We now implore the Holy Spirit”)

Dieterich Buxtehude (1637-1707)

LAND ACKNOWLEDGMENT

THE ENTRANCE RITE

All stand, as able.

HYMN 518 *Christ is made the sure foundation ♦ The Hymnal 1982*

TUNE: *Westminster Abbey*

1 Christ is made the sure foun - da - tion, Christ the head and cor - ner - stone,
2 All that de - di - cat - ed ci - ty, dear - ly loved of God on high,
3 To this tem - ple, where we call thee, come, O Lord of Hosts, to - day;
4 Here vouch - safe to all thy ser - vants what they ask of thee to gain;

chos - en of the Lord, and pre-cious, bind - ing all the Church in one;
 in ex - ul - tant ju - bi - la - tion pours per - pe - tual me - lo - dy;
 with thy wont - ed lov - ing-kind-ness hear thy ser - vants as they pray,
 what they gain from thee, for ev - er with the bless - èd to re - tain,

ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.
 God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.
 and thy full - est be - ne - dic - tion shed with - in its walls al - way.
 and here - af - ter in thy glo - ry ev - er - more with thee to reign.

OPENING ACCLAMATION

Enriching Our Worship 1, p. 50

Blessed be the one, holy, and living God. **Glory to God for ever and ever.**

COLLECT FOR PURITY

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. **Amen.**

Organ: *Everyone:*

Glory to God in the highest, and peace to God's people on earth. Lord

God, heav'nly King, al-might-y God and Fa-ther, we worship you, we give you thanks, we praise you for your

glo-ry. Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of God, you take a-

way the sin of the world: have mercy on us; you are seated at the right hand of the Fa-ther: re-ceive our

prayer. For you a-lone are the Ho-ly One, you a-lone are the Lord, you a-lone are the Most

High, Je-sus Christ, with the Ho-ly Spi-rit, in the glo-ry of God the Fa-ther. A-men.

COLLECT OF THE DAY *The third Sunday after Pentecost: Proper 8C*

The Book of Common Prayer, p. 230

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

ALMIGHTY GOD, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching, that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated for the readings.

THE LITURGY OF THE WORD

READING *2 Kings 2:1-2,6-14*

WHEN the LORD was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here; for the LORD has sent me as far as Bethel." But Elisha said, "As the LORD lives, and as you yourself live, I will not leave you." So they went down to Bethel.

Then Elijah said to him, "Stay here; for the LORD has sent me to the Jordan." But he said, "As the LORD lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water

was parted to the one side and to the other, until the two of them crossed on dry ground.

When they had crossed, Elijah said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not." As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him,

he grasped his own clothes and tore them in two pieces.

He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. He took the mantle of Elijah that had fallen from him, and struck the water, saying, "Where is the LORD, the God of Elijah?" When he had struck the

water, the water was parted to the one side and to the other, and Elisha went over.

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

Thanks be to God.

PSALM *Psalm 77:1-2,11-20 ♦ Voce mea ad Dominum*

Simplified Anglican Chant

The organist introduces the chant; all chant the Psalm as indicated.



I WILL cry aloud to / God; *
I will cry aloud, and he will / hear me.
In the day of my trouble I sought the / LORD; *
my hands were stretched out by night and did not tire;
I refused to be / comforted.

I will remember the works of the / LORD, *
and call to mind your wonders of / old time.
I will meditate on all your / acts *
and ponder your mighty / deeds.

Your way, O God, is / holy; *
who is so great a god as / our God?
You are the God who works / wonders *
and have declared your power among the / peoples.

By your strength you have redeemed your / people, *
the children of Jacob and / Joseph.
The waters saw you, O God;
the waters saw you and / trembled; *
the very depths were / shaken.

The clouds poured out water;
the skies / thundered; *
your arrows flashed to and / fro;
The sound of your thunder was in the whirlwind;
your lightnings lit up the / world; *
the earth trembled and / shook.

Your way was in the sea,
and your paths in the great / waters, *
yet your footsteps were not / seen.
You led your people like a / flock *
by the hand of Moses and / Aaron.

The Hymnal 1982 #8-411; © 1979, Robert Knox Kennedy.

READING *Galatians 5:1,13-25*

FOR freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself." If, however, you bite and devour one another, take care that you are not consumed by one another.

Live by the Spirit, I say, and do not gratify the desires of the flesh. For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. But if you are led by the Spirit, you are not subject to the law. Now the works of

the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit.

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

Thanks be to God.

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

HYMN 513 Like the murmur of the dove's song

TUNE: *Bridegroom*



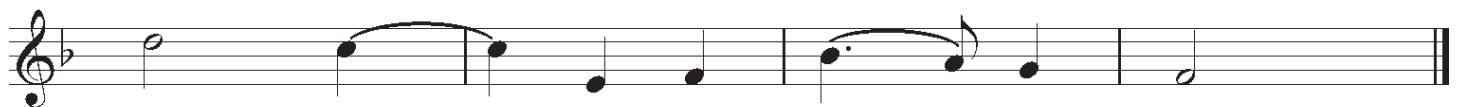
1 Like the mur - mur of the dove's song, like the
2 To the mem - bers of Christ's Bo - dy, to the
3 With the heal - ing of di - vi - sion, with the



chal - lenge of her flight, like the vig - or of the
branch - es of the Vine, to the Church in faith as -
cease - less voice of prayer, with the power to love and



wind's rush, like the new flame's ea - ger
sem - bled, to her midst as gift and
wit - ness, with the peace be - yond com -



might: come, — Ho - ly Spi - rit, come.
sign: come, — Ho - ly Spi - rit, come.
pare: come, — Ho - ly Spi - rit, come.

Phrase 1 of each stanza may be sung by one group, with a contrasted group singing phrase 2, and all joining for the final phrase.

Words: Carl P. Daw, Jr. (b. 1944) Copyright ©1982, Carl P. Daw, Jr. Music: *Bridegroom*, Peter Cutts (b. 1937) Copyright ©1969, Hope Publishing Company. All rights reserved. Used with permission.

THE HOLY GOSPEL Luke 9:51-62

The Holy Gospel of our Lord Jesus Christ according to Luke. **Glory to you, Lord Christ.**

WHEN the days drew near for Jesus to be taken up, he set his face to go to Jerusalem. And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him; but they did not receive him, because his face was set toward Jerusalem. When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?" But he turned and rebuked them. Then they went on to another village.

As they were going along the road, someone said to him, "I will fol-

low you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, first let me go and bury my father." But Jesus said to him, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God." Another said, "I will follow you, Lord; but let me first say farewell to those at my home." Jesus said to him, "No one who puts a hand to the plow and looks back is fit for the kingdom of God."

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

*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 to introduce the Creed.*

THE NICENE CREED

The Book of Common Prayer, p. 358

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

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 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

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 PEOPLE

After each petition:

Creator God, awaken us to your presence and love. *The Presider concludes the prayers with a collect; all respond: Amen.*

Let us confess our sins to God.

Silence is kept. You are invited to stand or kneel for the confession.

God of all mercy, **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

The peace of Christ be always with you. **And also with you.**

All exchange a sign of peace, respecting others' desires for distance to be maintained.

THE LITURGY OF THE TABLE

OFFERTORY

An offering of money is received. Everyone participating in Saint Mark's Cathedral's worship at this time in any way is invited to make an offering as an expression of gratitude for God's generosity. Together, our gifts make possible this community of welcome, reconciliation and service. All worshipping in person are invited to place their offering in baskets as they are passed through through the rows.

*Links to donate to Saint Mark's online are located on the livestream page. Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right), or visit this link on your mobile device: <https://venmo.com/saintmarkscathedralseattle>. If Venmo asks you for a four-digit code, enter **2076**.*



You may also mail your gift to the cathedral: 1245 10th Ave. E, Seattle, WA 98102.

VOLUNTARY *Organ improvisation*

All stand, as able.

THE GREAT THANKSGIVING *Eucharistic Prayer 1*

God be with you. **And al-so with you.** Lift up your hearts. **We lift them to the Lord.**

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

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy. You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body.

Through your Spirit you replenish us and call us to fullness of life. Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

Organ: *Everyone:*

Ho - ly, ho - ly, ho - ly Lord God of hosts.
 Hea - ven and earth are full of your glo - ry Ho - san - na in the high - est.
 Blest is the one who comes in the name of our God. Ho - san - na in the high - est.

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said: "Take, eat: This is my Body which is given for you. Do this for the remembrance of me."

As supper was ending, 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 poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

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

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with Mary, Mark, all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

A - MEN.

THE LORD'S PRAYER

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *The disciples knew the Lord Jesus* Mode 6 melody; adapt. Mason Martens (b. 1933)

The cantor sings the antiphon, all repeat. The cantor sings the verses, all repeating the antiphon as indicated.

The dis - ci - ples knew the Lord Je - sus in the break - ing of the bread.

The Hymnal 1982 #8-167, ©1971 by Mason Martens.

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

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 taking care not to touch your hand. 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.

Intinction (dipping the bread in the wine) is not available at this time. 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.

Those worshipping at home are invited to pray:

PRAYER AT THE TIME OF COMMUNION

from *Saint Augustine's Prayer Book* (Forward Movement, 2014)

O Christ, I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. Amen.

VOLUNTARY *Organ improvisation*

HYMN *Swing low, sweet chariot*

Refrain (all sing)



Swing low, sweet char - i - ot,___ com-ing for to car - ry me home.



Swing low, sweet char - i - ot,___ com-ing for to car - ry me home.

Verse (Cantor) *All sing*



1. I looked o - ver Jor - dan, and what did I see?_
2. If you get___ there be - fore___ I do,___ com-ing for to car-ry me home.
3. The bright - est day that___ ev - er I saw_
4. I'm some - times up and___ some - times down,

Cantor *All sing*



A band of an - gels com - ing af ter me,
Tell all my friends I'm com - ing too, com-ing for to car-ry me home. O, home.
When Je - sus wash'd my sins___ a - way,
But still my soul feels heav'n - ly___ bound,

Lift Every Voice & Sing II #18, MUSIC: African American Spiritual, arr. R. Nathaniel Dett (1882-1943), WORDS: traditional; © 1993 by The Church Pension Fund.

The assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.

Please stand, as able, when the Presider stands and returns to the Altar.

SENDING OF EUCHARISTIC VISITORS

On some Sundays, ministers take Holy Communion to sick or housebound members of the community.

One body are we. **For though many, we share one bread and one cup.**

Go in peace, bearing holy gifts for holy people.

POSTCOMMUNION PRAYER

Enriching Our Worship 1, p. 69

God of abundance, 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 550 *Jesus calls us; o'er the tumult ♦ The Hymnal 1982*

TUNE: *Restoration*

Unison or harmony

1 Je - sus calls us; o'er the tu - mult
2 as, of old, Saint An - drew heard it
3 Je - sus calls us from the wor - ship
4 In our joys and in our sor - rows,
5 Je - sus calls us! By thy mer - cies,

1 of our life's wild, rest - less sea, day by day his
2 by the Gal - i - le - an lake, turned from home and
3 of the vain world's gold - en store; from each i - dol
4 days of toil and hours of ease, still he calls, in
5 Sa - vior, make us hear thy call, give our hearts to

1 clear voice sound - eth, say - ing, "Chris - tian, fol - low me;"
 2 toil and kin - dred, leav - ing all for his dear sake.
 3 that would keep us, say - ing, "Chris - tian, love me more."
 4 cares and plea - sures, "Chris - tian, love me more than these."
 5 thine o - be - dience, serve and love thee best of all.

DISMISSAL *The Deacon dismisses the Assembly. The Assembly responds: Thanks be to God.*

VOLUNTARY *Dialogue for the Mixtures, from Suite Brève*

Jean Langlais (1907–1991)



MINISTERS OF THE LITURGY

PRESIDER The Very Reverend Steven L. Thomason; **PREACHER** The Reverend Canon Eliacín Rosario-Cruz; **DEACON** The Reverend Linzi Stahlecker; **ASSISTING LAY MINISTER** Walter Stuteville; **EUCCHARISTIC MINISTERS** Shelley Mackaman, Kevin Johnson, John Selberg, Erin Beary Andersen, TBD, The Reverend Doctor Dennis Tierney; **VERGERS** Erik Donner, Nancy Cleminshaw; **ALTAR GUILD** Lorelei Amato, Emily Meeks; **ACOLYTES** Russ Campbell, Kate Halamay, Kevin Johnson; **LECTORS** John Carroll, Ruth McRee; **INTERCESSOR** Colleen Boyns; **GREETERS** Hisako Beasley, Carolyn White; **USHERS** Ray Miller | Deborah Person, Chris Rigos; **OBLATION BEARERS** TBD; **FLOWER MINISTERS** Kathy Sodergren, *team captain*; **LAND ACKNOWLEDGMENT** Peter Snyder; **MUSICIANS** Amanda Davis, *cantor*; Canon Michael Kleinschmidt, *organist*; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown