



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FOURTH SUNDAY AFTER PENTECOST: PROPER 9C

July 3, 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 bids all to keep silence for prayer and preparation.

PRELUDE *The Peace may be exchanged from Rubrics*

Dan Locklair (b. 1949)

LAND ACKNOWLEDGMENT

THE ENTRANCE RITE

All stand, as able.

HYMN 390 *Praise to the Lord, the Almighty ♦ The Hymnal 1982*

TUNE: *Lobe den Herren*

1. Praise to the Lord, the Al - might - y, the King of cre - a - tion;
 2. Praise to the Lord; o - ver all things he glo - rious - ly reign - eth:
 3. Praise to the Lord, who doth pros - per thy way and de - fend thee;
 4. Praise to the Lord! O let all that is in me a - dore him!

O my soul, praise him, for he is thy health and sal - va - tion:
borne as on ea - gle - wings, safe - ly his saints he sus - tain - eth.
sure - ly his good - ness and mer - cy shall ev - er at - tend thee;
All that hath life and breath come now with prais - es be - fore him!

join the great throng, psal - ter - y, or - gan, and song,
Hast thou not seen how all thou need - est hath been
pon - der a - new what the Al - might - y can do,
Let the a - men sound from his peo - ple a - gain;

sound - ing in glad a - dor - a - tion.
grant - ed in what he or - dain - eth?
who with his love doth be - friend thee.
glad - ly for ev - er a - dore him.

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 fourth Sunday after Pentecost: Proper 9C*

The Book of Common Prayer, p. 230

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

O GOD, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; 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*

NAAMAN, commander of the army of the king of Aram, was a great man and in high favor with his master, because by him the LORD had given victory to Aram. The man, though a mighty warrior, suffered from leprosy. Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife. She said to her mistress, "If only my lord were with the prophet who is in Samaria! He would cure him of his leprosy." So Naaman went in and told his lord just what the girl from the land of Israel had said. And the king of Aram said, "Go then, and I will send along a letter to the king of Israel."

He went, taking with him ten talents of silver, six thousand shekels

of gold, and ten sets of garments. He brought the letter to the king of Israel, which read, "When this letter reaches you, know that I have sent to you my servant Naaman, that you may cure him of his leprosy." When the king of Israel read the letter, he tore his clothes and said, "Am I God, to give death or life, that this man sends word to me to cure a man of his leprosy? Just look and see how he is trying to pick a quarrel with me."

But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, "Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet in Israel." So Naaman came with his horses and

chariots, and halted at the entrance of Elisha's house. Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean." But Naaman became angry and went away, saying, "I thought that for me he would surely come out, and stand and call on the name of the LORD his God, and would wave his hand over the spot, and cure the leprosy! Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?" He turned and went away in a rage. But his servants ap-

proached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean?'" So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.

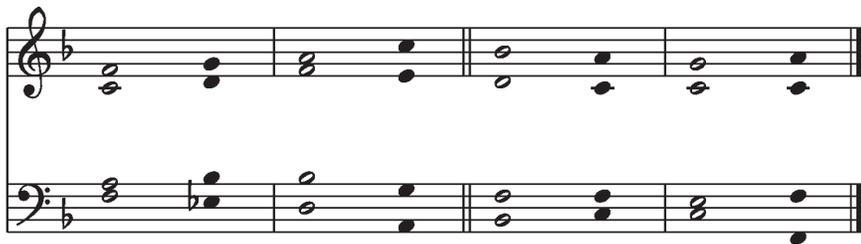
Hear what the Spirit is saying to God's people.

Thanks be to God.

PSALM *Psalm 30 ♦ Exaltabo te, Domine*

Simplified Anglican Chant

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



I WILL exalt you, O LORD,
because you have lifted me / up *
and have not let my enemies triumph / over me.
O LORD my God, I cried out to / you, *
and you restored me to / health.

You brought me up, O LORD, from the / dead; *
you restored my life as I was going down to the / grave.
Sing to the LORD, you servants of / his; *
give thanks for the remembrance of his / holiness.

For his wrath endures but the twinkling of an / eye, *
his favor for a / lifetime.
Weeping may spend the / night, *
but joy comes in the / morning.

I cried to you, O / LORD; *
I pleaded with the LORD, / saying,
"What profit is there in my blood, if I go down to the / Pit? *
will the dust praise you or declare your / faithfulness?"

Hear, O LORD, and have mercy u-/ pon me; *
O LORD, be my / helper."
You have turned my wailing into / dancing; *
you have put off my sack-cloth and clothed me with / joy.
Repeat 2nd half of chant:
Therefore my heart sings to you without / ceasing; *
O LORD my God, I will give you thanks for / ever.

The Hymnal 1982 #8-413; © 1979, Robert Knox Kennedy.

While I felt secure, I said,
"I shall never be dis-/ turbed. *
You, LORD, with your favor, made me as strong as
the / mountains."
Then you hid your / face, *
and I was filled with / fear.

READING *Galatians 6:7-16*

DO NOT be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest-time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.

scuted for the cross of Christ. Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God.

See what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be per-

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 539 O Zion, haste, thy mission high fulfilling (stanzas 1 & 2) ♦ The Hymnal 1982

TUNE: Tidings

O Zi - on, haste, thy mis - sion high ful - fill - ing,
Pro - claim to ev - ery peo - ple, tongue, and na - tion
Send her - alds forth to bear the mes - sage glo - rious;
He comes a - gain! O Zi - on, ere thou meet him,

to tell to all the world that God is Light;
that God, in whom they live and move, is Love:
give of thy wealth to speed them on their way;
make known to ev - ery heart his sav - ing grace;

that he who made all na - tions is not will - ing
tell how he stooped to save his lost cre - a - tion,
pour out thy soul for them in prayer vic - to - rious
let none whom he hath ran - somed fail to greet him,

one soul should fail to know his love and might.
and died on earth that all might live a - bove.
till God shall bring his king - dom's joy - ful day.
through thy ne - glect, un - fit to see his face.

THE HOLY GOSPEL *Luke 10:1-11,16-20*

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

THE LORD appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, ‘Peace to this house!’ And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’ But whenever you enter a town and they do not welcome you, go out

into its streets and say, ‘Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.’

“Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.”

The seventy returned with joy, saying, “Lord, in your name even the demons submit to us!” He said to them, “I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven.”

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

HOMILY

The Very Reverend Steven L. Thomason

*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.*

CONFESSION & ABSOLUTION

Enriching Our Worship 1, p. 56

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 Meditation on *Rockingham* (Tune of Hymn 321, “My God, thy table now is spread”) C. Hubert H. Parry (1848–1918)

All stand, as able.

THE GREAT THANKSGIVING *Eucharistic Prayer 1*

Enriching Our Worship 1, p. 57

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 worshiping 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.

HYMN 321 *My God, thy table now is spread*

TUNE: *Rockingham*

1 My God, thy ta - ble now is spread, thy cup with
2 O let thy ta - ble hon - ored be, and fur - nished
3 Drawn by thy quick - ening grace, O Lord, in coun - less
4 Nor let thy spread - ing Gos - pel rest till through the

love doth o - ver - flow; be all thy chil - dren
well with joy - ful guests; and may each soul sal -
num - bers let them come and gath - er from their
world thy truth has run, till with this Bread shall

thith - er led, and let them thy sweet mer - cies know.
 va - tion see, that here its sa - cred pledg - es tastes.
 Fa - ther's board the Bread that lives be - yond the tomb.
 all be blessed who see the light or feel the sun.

Words: Sts. 1-3, Philip Doddridge (1702-1751), alt.; st. 4, Isaac Watts (1674-1748), alt. Music: *Rockingham*, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1807); harm. Samuel Webbe (1740-1816)

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.*

1. How beau - ti - ful, our spa - cious skies, our am - ber waves of grain, our pur - ple moun - tains
 2. In - di - ge - nous and im - mi - grant, our daugh - ters and our sons: O may we nev - er
 3. How beau - ti - ful, sin - cere la - ment, the wis - dom born of tears, the cour - age called for

6
 as they rise a - bove the fruit - ful plain. A - mer - i - ca! A - mer - i - ca! God's
 rest con - tent till all are tru - ly one. A - mer - i - ca! A - mer - i - ca! God
 to re - pent the blood - shed through the years. A - mer - i - ca! A - mer - i - ca! God

11
 gra - cious gifts a - bound, and more and more we're grate - ful for life's boun - ty all a round.
 grant that we may be a sis - ter - hood and bro - ther - hood from sea to shin - ing sea.
 grant that we may be a na - tion blessed, with none op - pressed, true land of li - ber - ty.

WORDS: Miriam Therese Winter, © Medical Mission Sisters 1993, reprinted by permission; MUSIC: Samuel Augustus Ward, public domain.

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

VOLUNTARY Meditation on *Materna* (Tune of “How beautiful, our spacious skies”) Calvin Hampton (1938–1984)

MINISTERS OF THE LITURGY

PRESIDER The Reverend Linzi Stahlecker; **PREACHER** The Very Reverend Steven L. Thomason; **DEACON** The Reverend Emily Austin;
ASSISTING LAY MINISTER Lynne Markova; **EUCCHARISTIC MINISTERS** Kathy Thomason, Jeremy Crawford, John Selberg, Emily Meeks, The Reverend Canon Eliacián Rosario-Cruz, The Reverend Canon Jennifer King Daugherty; **VERGERS** Sharon Ferguson, Nancy Cleminshaw; **ALTAR GUILD** Deborah Person, Walter Stuteville; **ACOLYTES** Erik Donner, Jenny Donner, Adam Oberstadt, Krista Olson, Rollin Salsbery; **LECTORS** Vicky Greenbaum, Vinh Do; **INTERCESSOR** TBD; **GREETERS** Julia Logan, Norva Osborn; **USHERS** Kathy Sodergren | David Wild, Jay Quarterman; **OBLATION BEARERS** The Heath-McCormick Family; **LAND ACKNOWLEDGMENT** Vicky Greenbaum; **MUSICIANS** Gregory Bloch, *cantor*; Canon Michael Kleinschmidt, *organist*; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown

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