



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE THIRD SUNDAY AFTER PENTECOST:

PROPER 5B

June 9, 2024

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 the 5th floor 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](http://saintmarks.org/newcomers) or connect with one of the clergy.*

## ABOUT THE LITURGY

*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.*



# THE LITURGY OF THE WORD

The service usually begins with an organ prelude or other music designed to call us into worshipful presence.

**PRELUDE**     *Cantilena in G, Op. 71, No. 1*

Arthur Foote

## LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 533**     *How wondrous and great thy works* ♦ *The Hymnal 1982*

Lyons

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

COLLECT FOR PURITY

*Presider* **A**Lmighty 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 *I sing the almighty pow'r of God ♦ sung by all*

1 I sing the al-might - y pow'r of God, that made the moun-tains rise,  
 2 There's not a plant or flow'r be - low, but makes thy glo - ries known;

that spread the flow - ing seas a - broad and built the loft - y skies.  
 and clouds a - rise, and tem-pests blow, by or - der from thy throne;

I sing the wis - dom that or - dained the sun to rule the day;  
 while all that bor - rows life from thee is ev - er in thy care,

the moon shines full at God's com-mand, and all the stars o - bey.  
 and ev - ery - where that I could be, thou, God, art pre - sent there.

Words: Isaac Watts (1674-1748)

Music: *Ellacombe*, 18th-century German hymn melody, harm. William H. Monk (1823-1889)

Hymn 398 in *The Hymnal 1982*

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 5*

*The Book of Common Prayer* (1979), p. 229

*Presider* God be with you.

*Assembly* **And also with you.**

*Presider* Let us pray.

**O** GOD, from whom all good proceeds: Grant that by your inspiration we may think those things that are right, and by your merciful guiding may do them; 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 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** *Genesis 3:8–15*

**T**HE man and his wife heard the sound of the LORD God walking in the garden at the time of the evening breeze, and they hid themselves from the presence of the LORD God among the trees of the garden. But the LORD God called to the man, and said to him, “Where are you?” He said, “I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.” He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” The man said, “The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.” Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent tricked me, and I ate.” The LORD God said to the serpent,

“Because you have done this,  
cursed are you among all animals  
and among all wild creatures;

upon your belly you shall go,  
and dust you shall eat  
all the days of your life.

I will put enmity between you and the woman,  
and between your offspring and hers;

he will strike your head,  
and you will strike his heel.”

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

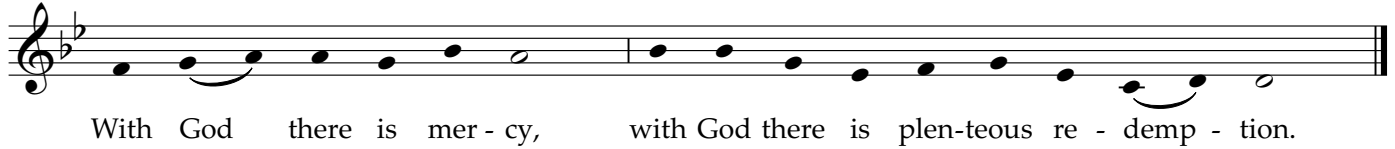
*Assembly* **Thanks be to God.**

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 130 ♦ St. Helena Psalter*

Plainsong, Tone III.5

*The Cantor introduces the Antiphon, all repeat. The Cantor chants the verses, all repeat the Antiphon as indicated.*



*De profundis*

**O**UT of the depths have I called to you;  
O God, hear my voice; \*  
let your ears consider well the voice of my supplication.  
If you were to note what is done amiss; \*  
O God, who could stand?  
For there is forgiveness with you; \*  
therefore you shall be feared. **ANTIPHON**

I wait for you, O God; my soul waits for you; \*  
in your word is my hope.  
My soul waits for you,  
more than sentries for the morning, \*  
more than sentries for the morning. **ANTIPHON**

O Israel, wait upon God, \*  
for with God there is mercy.  
With God there is plenteous redemption; \*  
God shall redeem Israel from all their sins. **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**     *2 Corinthians 4:13–5:1*

**J**UST as we have the same spirit of faith that is in accordance with scripture—“I believed, and so I spoke” —we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

*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 for the baptisms. Parents are welcome to join their children.*

**GOSPEL ACCLAMATION**

*The cantor introduces the Alleluias, all repeat them. The cantor chants the verse, then all repeat the Alleluias.*



*Verse:* The ruler of this world will be driven out.  
And when I am lifted up from the earth, I will draw all people to myself.

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** *Mark 3:20–35*

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

**T**HE crowd came together again, so that Jesus and his disciples could not even eat. When his family heard it, they went out to restrain him, for people were saying, “He has gone out of his mind.” And the scribes who came down from Jerusalem said, “He has Beelzebul, and by the ruler of the demons he casts out demons.” And he called them to him, and spoke to them in parables, “How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

“Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin” — for they had said, “He has an unclean spirit.”

Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, “Your mother and your brothers and sisters are outside, asking for you.” And he replied, “Who are my mother and my brothers?” And looking at those who sat around him, he said, “Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.”

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

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

**HOMILY**

The Reverend Canon Richard C. Weyls

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

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

## **THE NICENE CREED**

*Authorized for use by the 1997 General Convention*

**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,  
was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.  
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,  
who with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

**PRAYERS OF THE PEOPLE** *After each petition:*

*Intercessor* God, in your mercy,  
*Assembly* **hear our prayer.**

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

**CONFESSION & ABSOLUTION**

*Enriching Our Worship 1, p. 56*

*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 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 through the rows.*

*Visit [saintmarks.org/give](https://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 **2076**.*



**VOLUNTARY**    *Organ improvisation*

In the Great Thanksgiving, we do what Jesus himself asked us: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a lengthy prayer with several intentions. We recount the story of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the *Sursum corda*, meaning “Lift up your hearts.”

*All stand, as able.*

**THE GREAT THANKSGIVING** *Eucharistic Prayer 3*

*Enriching Our Worship 1, p. 60*

*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* 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:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God  
and is based on Isaiah 6:3.

**SANCTUS & BENEDICTUS**

Peter R. Hallock

*Organ* *Everyone*

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might,  
heav-en 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 the Lord. Ho - san - na in the high - est.

A Simple Missa brevis, Copyright 1992, 2021 The Peter R. Hallock Institute, Seattle, Washington.

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* 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.

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 for ever,

**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

**All 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

Mode 6 melody; adapt. Mason Martens (b. 1933)

*The cantor introduces the Antiphon, all repeat it.*

*The cantor chants the verses, all repeat the Antiphon as indicated.*



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

*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**

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

#### **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.*

*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.*

**ANTHEM**      *Organ improvisation*

**HYMN 321**      *My God, thy table now is spread (1, 2, 4) ♦ The Hymnal 1982*

*Rockingham*

*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**

*Enriching Our Worship 1, p. 69*

*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,**

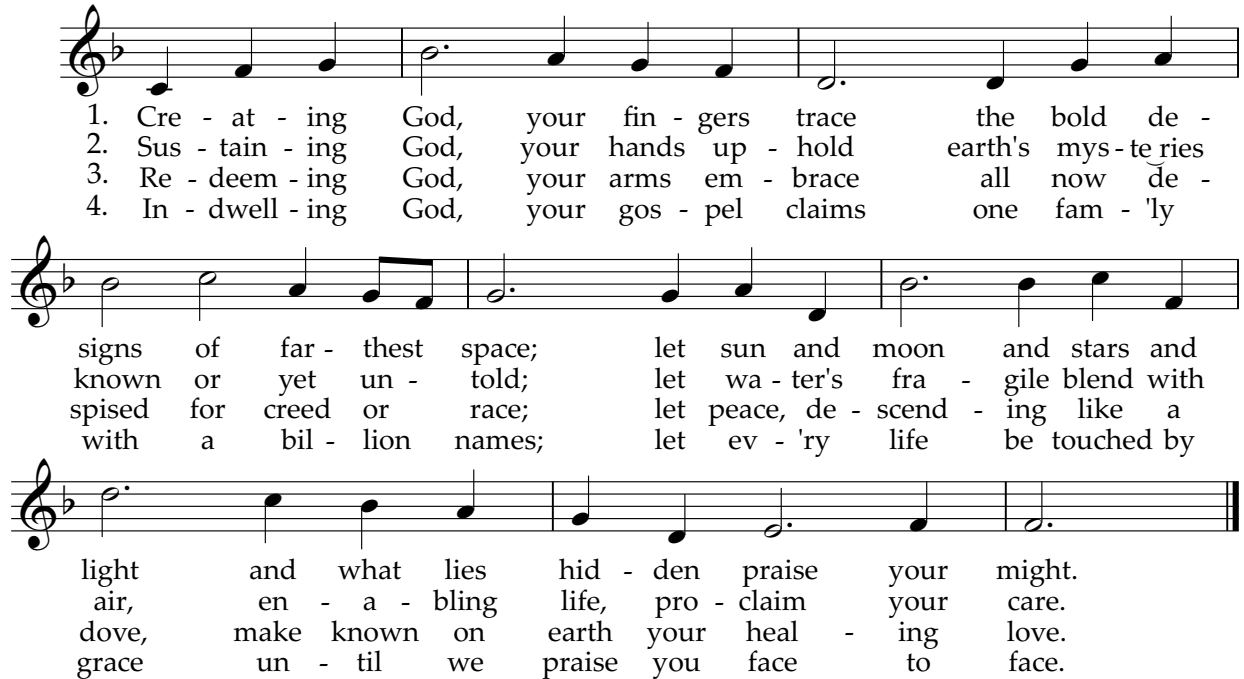
**that we may proclaim your redeeming love to the world**

**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**     *Creating God, your fingers trace*



1. Cre - at - ing God, your fin - gers trace the bold de -  
2. Sus - tain - ing God, your hands up - hold earth's mys - te - ries  
3. Re - deem - ing God, your arms em - brace all now de -  
4. In - dwell - ing God, your gos - pel claims one fam - 'ly

signs of far - thest space; let sun and moon and stars and  
known or yet un - told; let wa - ter's fra - gile blend with  
spised for creed or race; let peace, de - scend - ing like a  
with a bil - lion names; let ev - 'ry life be touched by

light and what lies hid - den praise your might.  
air, en - a - bling life, pro - claim your care.  
dove, make known on earth your heal - ing love.  
grace un - til we praise you face to face.

Words: Jeffery Rowthorn (b. 1934), alt.  
Music: *Dunedin*, Vernon Griffiths (1894-1985)  
Hymn 394/395 in *The Hymnal 1982*

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

**VOLUNTARY**     *Trumpet Tune*

Craig Phillips

# MINISTERS OF THE LITURGY

presider

The Rev. Edie Weller

preacher

The Rev. Canon Richard C. Weyls

deacon

The Rev. Earl Grout

assisting lay minister

Alison Leary Estep

eucharistic ministers

Re Knack, Nan Sullins, TBD

acolyte

Peter Ermoian

greeter

Marjorie Ringness

ushers

Don Sutkus, Karrie Sutkus

oblation bearers

Nicolette & Justin Mills

land acknowledgment

Fish Harrison

lectors

David Thompson, Pamela Bradburn

intercessor

John Carroll

sound board

John Garlid

flower ministry

Judy Andrews, Sandra Knafla, Courtney van Stolck

musicians

Gabriella Lutz, Cantor

John Stuntebeck, Organist

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