



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE FOURTH SUNDAY AFTER PENTECOST:

PROPER 6B

June 16, 2024

9:00 AM





# SAINT MARK'S

## EPISCOPAL CATHEDRAL

### SEATTLE, WASHINGTON

#### 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** Improvisation on *Lucerna Laudoniæ*  
[tune of Hymn 538, “God of mercy, God of grace”]

## LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 538** *God of mercy, God of grace* ♦ *The Hymnal 1982*

TUNE: *Lucerna Laudoniæ*

## OPENING ACCLAMATION

*Enriching Our Worship 1, p. 50*

*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 power 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 6*

*The Book of Common Prayer* (1979), p. 230

*Presider* God be with you.

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

*Presider* Let us pray.

**K**EEP, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

*All* **Amen.**

*Please be seated for the readings.*

The first reading is usually drawn from the Hebrew Scriptures, inviting us to trace our heritage in God's historical covenant with the People of God.

**READING**     *Ezekiel 17:22-24*

**T**HUS says the Lord GOD:

I myself will take a sprig  
from the lofty top of a cedar;  
I will set it out.

I will break off a tender one  
from the topmost of its young twigs;

I myself will plant it  
on a high and lofty mountain.

On the mountain height of Israel  
I will plant it,

in order that it may produce boughs and bear fruit,  
and become a noble cedar.

Under it every kind of bird will live;  
in the shade of its branches will nest  
winged creatures of every kind.

All the trees of the field shall know  
that I am the LORD.

I bring low the high tree,  
I make high the low tree;

I dry up the green tree  
and make the dry tree flourish.

I the LORD have spoken;  
I will accomplish it.

*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 92:1-4,11-14 ♦ St. Helena Psalter*

Plainsong, Tone V.3

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



*Bonum est confiteri*

**I**T is a good thing to give thanks to God \*  
and to sing praises to your Name, O Most High;

To tell of your loving-kindness early in the morning \*  
and of your faithfulness in the night season;

On the psaltery, and on the lyre, \*  
and to the melody of the harp, **ANTIPHON**

For you have made me glad by your acts, O God, \*  
and I shout for joy because of the works of your hands.

The righteous shall flourish like a palm tree \*  
and shall spread abroad like a cedar of Lebanon. **ANTIPHON**

Those who are planted in the house of God \*  
shall flourish in the heavenly courts.

They shall still bear fruit in old age; \*  
they shall be green and succulent,

That they may show how upright God is, \*  
my Rock in whom there is no fault. **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 5:6-10, 14-17*

**W**E ARE always confident; even though we know that while we are at home in the body we are away from the Lord—for we walk by faith, not by sight. Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.

For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them. From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!

*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:* Welcome with meekness the implanted word that has the pow’r to save your souls.

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 4:26-34*

*Deacon* The Holy Gospel of our Lord Jesus Christ according to Mark.

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

**J**ESUS said, “The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.”

He also said, “With what can we compare the kingdom of God, or what parable will we use for it? It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade.”

With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.

*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 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 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 to 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.*



*Verse:* The bread which we break, alleluia, is the communion of the body of Christ. **ANTIPHON**

*Verse:* One body are we, alleluia, for though many we share one bread. **ANTIPHON**

## INVITATION TO COMMUNION

*Presider* The Gifts of God for the People of God.

*All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.*

*Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.*

*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.*

**VOLUNTARY** *Organ improvisation*

**HYMN 209** *We walk by faith and not by sight* ♦ *The Hymnal 1982*

TUNE: *St. Botolph*

*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 525** *The Church's one foundation (stanzas 1, 2, & 5) ♦ The Hymnal 1982*

TUNE: *Aurelia*

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

**VOLUNTARY** *Lobe den Herren*  
[tune of Hymn #390, "Praise to the Lord, the Almighty"]

Johann Walther

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Dr. Marda Steedman Sanborn

## **PREACHER**

The Very Rev. Steven L. Thomason

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Jon Achee

## **VERGER**

Olivier Santos

## **ALTAR GUILD**

TBD

## **EUCCHARISTIC MINISTERS**

Judy Andrews, John Carroll, Doug Thorpe, The Rev. Canon Richard C. Weyls

## **ACOLYTE**

Elli Howard

## **GREETER**

Jaime Rubio

## **USHERS**

Eliza Davidson, Randy Urmston

## **OBLATION BEARERS**

The Willis family

## **LAND ACKNOWLEDGMENT**

Re Knack

## **LECTORS**

Dawn Thomas, Josh Judd-Herzfeldt

## **INTERCESSOR**

Mark Lundquist

## **SOUND BOARD**

Chris Brown

## **FLOWER MINISTRY**

Eliza Davidson, Beatrix Roemheld-Hamm, Kathryn Shipper, Carlos Vargas

## **MUSICIANS**

Tyler Morse, cantor

Canon Michael Kleinschmidt, organist

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