



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIFTH SUNDAY AFTER PENTECOST:

PROPER 7B

June 23, 2024

11:00 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.

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 or connect with one of the clergy.

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.

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.

TODAY'S GUEST CHOIR

*We welcome **Choir of the Sound**, one of Seattle's finest community choruses, and one of Saint Mark's Artist-in-Residence Ensembles. Founded in 1977, Choir of the Sound today focuses on community outreach, particularly on engaging the next generation of choral singers, and will soon resume awarding two scholarships each year to local high school vocalists. The choir continues to grow and expand, cementing its reputation as one of the premier choral ensembles in the Puget Sound region. **Jeremy Matheis** (a longtime member of the Compline Choir) has been their conductor and artistic director since 2011. Their collaborative pianist is Avery Groenmann.*

THE LITURGY OF THE WORD

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

PRELUDE *Reverie*

William Grant Still (1895–1978)

LAND ACKNOWLEDGMENT

INTROIT *O, do not move*

WORDS: Georgios Sefiris (1900–1971)

MUSIC: John Tavener (1944–2013)

O, do not move.
Listen
to the gentle beginning.

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

All stand, as able.

HYMN 429 *I'll praise my maker while I've breath* ♦ *The Hymnal 1982*

TUNE: *Old 113th*

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**L MIGHTY 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 *Gloria in excelsis* ♦ *sung by all*

John Rutter

Organ: *Everyone:*
 Glo-ry to God in the high-est, and peace to God's
 peo-ple on earth. Lord God, heav'n-ly King, al-might-y God and Fa-ther,
 we wor-ship 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 mer-cy on us; you are seat-ed 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.

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 7*

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

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

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

All **Amen.**

Please be seated for the readings.

The 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 *Job 38:1–11*

THE LORD answered Job out of the whirlwind:

“Who is this that darkens counsel by words without knowledge?

Gird up your loins like a man,

I will question you, and you shall declare to me.

“Where were you when I laid the foundation of the earth?

Tell me, if you have understanding.

Who determined its measurements—surely you know!

Or who stretched the line upon it?

On what were its bases sunk,

or who laid its cornerstone

when the morning stars sang together

and all the heavenly beings shouted for joy?

“Or who shut in the sea with doors

when it burst out from the womb?—

when I made the clouds its garment,

and thick darkness its swaddling band,

and prescribed bounds for it,

and set bars and doors,

and said, ‘Thus far shall you come, and no farther,

and here shall your proud waves be stopped?’”

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 107: 1-3, 23-32 ♦ St. Helena Psalter*

Plainsong, Tone VIII.1

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



Confitemini Domino

WE GIVE you thanks, O God, for you are good; *
your mercy endures for ever.

Let all those whom you have redeemed proclaim *
that you redeemed them from the hand of the foe.
You gathered them out of the lands, *
from the east and from the west,
from the north and from the south. **ANTIPHON**

Some went down to the sea in ships *
and plied their trade in deep waters;
They beheld your works, O God, *
and your wonders in the deep.
Then you spoke, and a stormy wind arose, *
which tossed high the waves of the sea. **ANTIPHON**

They mounted up to the heavens and fell back to the depths; *
their hearts melted because of their peril.
They reeled and staggered like drunkards *
and were at their wits' end.
Then they cried to you in their trouble, *
and you delivered them from their distress. **ANTIPHON**

You stilled the storm to a whisper *
and quieted the waves of the sea.
Then were they glad because of the calm, *
and you brought them to the harbor they were bound for. **ANTIPHON**

Let them give thanks to you for your mercy *
and the wonders you do for your children.
Let them exalt you in the congregation of the people *
and praise you in the council of the elders. **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 6:1–13*

AS WE work together with Christ, we urge you also not to accept the grace of God in vain. For he says,

“At an acceptable time I have listened to you,
and on a day of salvation I have helped you.”

See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone’s way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

We have spoken frankly to you Corinthians; our heart is wide open to you. There is no restriction in our affections, but only in yours. In return—I speak as to children—open wide your hearts also.

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.

HYMN 493 *O for a thousand tongues to sing* ♦ *The Hymnal 1982*
[stanzas 1–3]

TUNE: *Azmon*

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 4:35-41*

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

WHEN evening had come, Jesus said to his disciples, "Let us go across to the other side." And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, "Teacher, do you not care that we are perishing?" He woke up and rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a dead calm. He said to them, "Why are you afraid? Have you still no faith?" And they were filled with great awe and said to one another, "Who then is this, that even the wind and the sea obey him?"

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

The Book of Common Prayer (1979), p. 358

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

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary;
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

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 Hear us, O God,
Assembly **and make us bearers of your peace.**

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 worshipping in person may to place their offering in baskets as they are passed through through the rows.



Visit 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.

ANTHEM

Where the Light Begins

WORDS: Jan Richardson, adapt.
MUSIC: Susan LaBarr

Perhaps it does not begin.
Perhaps it is always.

Perhaps it takes
a lifetime
to open our eyes,
to learn to see [...]

the luminous line
of the map
in the dark

the vigil flame
in the house
of the heart

the love
so searing
we can't keep
from singing,
from crying out. [...]

Perhaps this day
the light begins
in us.

We are where
the light begins.

Perhaps it does not begin.
Perhaps it is always.

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.

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 *O bone Jesu*

WORDS: Anonymous

MUSIC: attributed to Palestrina (1525–1694)

*O bone Jesu!
Miserere nobis,
quia tu creasti nos,
tu redemisti nos
sanguine tuo pretiosissimo.*

O good Jesus!
Have mercy on us,
for you created us,
and have redeemed us
by your most precious blood.

HYMN 699 *Jesus, lover of my soul* ♦ *The Hymnal 1982*

TUNE: *Aberystwyth*

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 608 *Eternal Father, strong to save ♦ The Hymnal 1982*

TUNE: *Melita*

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

VOLUNTARY *Toccato (Juba) from Suite No. 1 for Organ*

Florence Price (1888–1953)

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Rev. Canon Richard C. Weyls

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Rose Hazard

EUCCHARISTIC MINISTERS

Alison Leary Estep, The Rev. Stephen Garrett, Kevin Johnson,
The Rev. Canon Dr. Marda Steedman Sanborn, John Selberg, Debra Waddell

ALTAR GUILD

Sharon Ferguson, Ashley Hedeem

VERGERS

Alexandra Thompson, Paul Tonnes

ACOLYTES

Erik Donner, Rollin Salsbery, Alexander Snow

GREETER

Rachel Baker

USHERS

Rebecca Haley | Hilary McLeland-Wieser, Jeff Sackett

OBLATION BEARERS

Timothy Shore & Todd Baker

LAND ACKNOWLEDGMENT

Lynne Cobb

LECTORS

Barbara Zito, Peter Snyder

INTERCESSOR

Kathy Minsch

SOUND BOARD

John Garlid

LIVESTREAM

Christopher Brown

FLOWER MINISTRY

Ashley Hedeem, Kathy Sodergren, Elizabeth Ward

MUSICIANS

Nick Chrisman, cantor

The Choir of the Sound,
Jeremy Matheis, conductor
Avery Groenmann, collaborative pianist
Canon Michael Kleinschmidt, organist