

SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE SIXTH SUNDAY AFTER PENTECOST:

PROPER 8B

June 30, 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](http://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 Artistic Director since 2011. This morning the choir will be conducted by Associate Director **Anjali Chudasama**. 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** Three pieces from *Messe pour les Couvents* [Mass for the Convents] François Couperin  
I. *Recit de Chromhorne* [Soprano aria for the Krummhorn stop of the organ]  
II. *Basse de Trompette* [Flourish for the lower range of the Trumpet stop]  
III. *Tierce en Taille* [Tenor aria for the Tierce stop combination]

## LAND ACKNOWLEDGMENT

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

*All stand, as able.*

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

TUNE: *Westminster Abbey*

OPENING ACCLAMATION

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 *Gloria in excelsis* ♦ sung by all

John Rutter

One-in-a-bar; firmly *f*

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.

*p* 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 8*

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

*Presider* God be with you.

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

*Presider* Let us pray.

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

**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** *Wisdom of Solomon 1:13–15; 2:23–24*

**G**OD did not make death,  
and he does not delight in the death of the living.

For he created all things so that they might exist;  
the generative forces of the world are wholesome,  
and there is no destructive poison in them,  
and the dominion of Hades is not on earth.  
For righteousness is immortal.

God created us for incorruption,  
and made us in the image of his own eternity,  
but through the devil’s envy death entered the world,  
and those who belong to his company experience it.

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

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

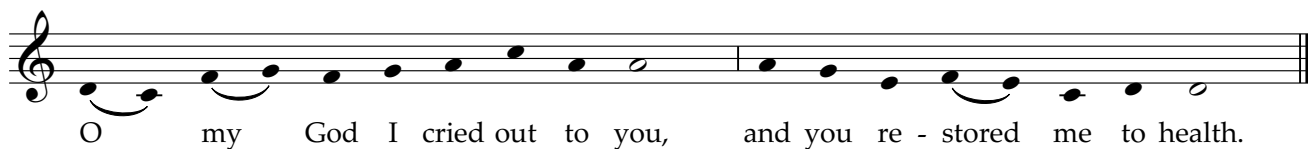
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 30 ♦ St. Helena Psalter

Plainsong, Tone I.2

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



*Exaltabo te, Domine*

**I**WILL exalt you, O God,  
because you have lifted me up \*  
and have not let my enemies triumph over me.

O my God, I cried out to you, \*  
and you restored me to health.

You brought me up, O God, from the dead; \*  
you restored my life as I was going down to the grave. **ANTIPHON**

Sing to God, you servants of God, \*  
and give thanks for the remembrance of God's holiness.

For divine wrath endures but the twinkling of an eye, \*  
divine favor for a lifetime.

Weeping may spend the night, \*  
but joy comes in the morning. **ANTIPHON**

While I felt secure, I said,  
"I shall never be disturbed." \*  
You, O God, with your favor, made me as strong as the mountains."

Then you hid your face, \*  
and I was filled with fear.

I cried to you, O God; \*  
I pleaded with you, saying,

"What profit is there in my blood, if I go down to the Pit; \*  
will the dust praise you or declare your faithfulness? **ANTIPHON**

Hear, O God, and have mercy upon me; \*  
O God, be my helper."

You have turned my wailing into dancing; \*  
you have put off my sack-cloth and clothed me with joy.

Therefore my heart sings to you without ceasing; \*  
O God, my God, I will give you thanks for ever. **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 8:7–15*

**A**S YOU excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to excel also in this generous undertaking.

I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something—now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written,

“The one who had much did not have too much,  
and the one who had little did not have too little.”

*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.*

**SEQUENCE HYMN** *In boldness look to God*

TUNE: *Brother James' Air*

In bold-ness, look to God for help, like wo-men folk who dared:  
 In bold-ness, lean on God for strength, and heal-ing from dis - ease,  
 In bold-ness, learn of God the truth of Ma-ry's bet - ter part:  
 In bold-ness, love, nor count the cost. Con - front the world's harsh stare:

to ask that Je - sus heal a child, that crumbs of grace be shared,  
 of mind and bod - y, heart and will, whose bond-age Je - sus frees.  
 by fear and cen - sure un - de-tered, de - ter-mined in her heart  
 like one who washed the feet of Christ, and wiped them with her hair,

that out - cast ones be wel - come to the feast God has pre - pared.  
 Reach out and touch the hem of Christ, and gath - er spi - rit's ease.  
 to kneel at Je - sus' feet and learn the wis - dom he im - parts.  
 poured per-fume to a - noint her Lord, and left love's fra - grance there.

Hymn 94 in *Voices Found*, Copyright 2004 by Church Publishing Inc.

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Music: *Brother James' Air*, J. L. Macbeth Bain; in the Public Domain.

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 5:21-43*

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

**W**HEN Jesus had crossed again in the boat to the other side, a great crowd gathered around him; and he was by the sea. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live." So he went with him.

And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from hemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, "If I but touch his clothes, I will be made well." Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, "Who touched my clothes?" And his disciples said to him, "You see the crowd pressing in on you; how can you say, 'Who touched me?'" He looked all around to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

While he was still speaking, some people came from the leader's house to say, "Your daughter is dead. Why trouble the teacher any further?" But overhearing what they said, Jesus said to the leader of the synagogue, "Do not fear, only believe." He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, "Why do you make a commotion and weep? The child is not dead but sleeping." And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, "*Talitha cum,*" which means, "Little girl, get up!" And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.

*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**

Lynne Markova

*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* Gracious God,  
*Assembly* hear us.

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

*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](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.*





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

## SANCTUS & BENEDICTUS

Peter R. Hallock

The musical score is written on three staves. The first staff is labeled 'Organ' and 'Everyone'. It begins with a treble clef, a key signature of one flat (B-flat), and a 6/8 time signature. The melody consists of quarter and eighth notes. The lyrics are: '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.' The second and third staves continue the melody with similar notation and lyrics.

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."



## 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

*Ave verum corpus*

WORDS: attributed to Pope Innocent VI (14<sup>th</sup> century)

MUSIC: Edward Elgar

*Ave verum corpus,  
natum de Maria Virgine,  
vere passum, immolatum  
in cruce pro homine,  
cuius latus perforatum  
unda fluxit et sanguine:  
esto nobis prægustatum  
mortis in examine.*

*O clemens, O pie,  
O dulcis Jesu, fili Mariæ!*

Hail, true Body,  
born of the Virgin Mary,  
having truly suffered, sacrificed  
on the cross for mankind,  
and from whose pierced side  
water and blood flowed forth:  
Be for us a foretaste [of the Heavenly banquet]  
in the trial of death.

O merciful, dear,  
sweet Jesus, son of Mary!

## HYMN 567

*Thine arm, O Lord, in days of old* ♦ *The Hymnal 1982*

TUNE: *St. Matthew*

*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 707** *Take my life and let it be consecrated ♦ The Hymnal 1982*

TUNE: *Hollingside*

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

**VOLUNTARY** *Grand dialogue in C*

Louis Marchand

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

Lynne Markova

## **ASSISTING LAY MINISTER**

Hannah Hochkeppel

## **EUCCHARISTIC MINISTERS**

Erin Beary Andersen, James Davidson, Shelley Mackaman, The Rev. Canon Dr. Marda Steedman Sanborn, Peter Snyder, Kathy Thomason, The Rev. Canon Edie Weller, The Rev. Canon Richard C. Weyls

## **ALTAR GUILD**

James Davidson

## **VERGERS**

Nancy Cleminshaw, Rollin Salsbery

## **ACOLYTES**

Carrie Davis, Kate Halamay, Hilary McLeland-Wieser, Ray Miller

## **GREETERS**

Patricia de la Fuente, Kathy Minsch

## **USHERS**

Wayne Duncan, Chris Rigos

## **OBLATION BEARERS**

Timothy Shore & Todd Baker

## **LAND ACKNOWLEDGMENT**

Wayne Duncan

## **LECTORS**

Erik Donner, Vicky Greenbaum

## **INTERCESSOR**

Ruth McRee

## **SOUND BOARD**

Gregory Bloch

## **LIVESTREAM**

Christopher Brown

## **FLOWER MINISTRY**

Ashley Hedeem, Kathy Sodergran, Elizabeth Ward

## **MUSICIANS**

Amanda Davis, *cantor*

The Choir of the Sound

Anjali Chudasama, *conductor*

Avery Groenmann, *collaborative pianist*

Canon Michael Kleinschmidt, *organist*

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