



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE NINTH SUNDAY AFTER PENTECOST:

PROPER 11B

July 21, 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.

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 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 *Prelude in G, Opus 37, No. 2a* Felix Mendelssohn

LAND ACKNOWLEDGMENT

INTROIT *Guide my feet, Lord* *Negro Spiritual*

*Guide my feet while I run this race for I don't want to run this race in vain.
Hold my hand...
I'm your child...*

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

All stand, as able.

HYMN 427 *When morning gilds the skies* ♦ *The Hymnal 1982* *Laudes Domini*

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 *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 11*

The Book of Common Prayer (1979), p. 231

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

ALmighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, 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 *Jeremiah 23:1–6*

WOE to the shepherds who destroy and scatter the sheep of my pasture! says the LORD. Therefore thus says the LORD, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the LORD. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the LORD.

The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: “The LORD is our righteousness.”

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 23 ♦ St. Helena Psalter

Plainsong, Tone VIII.1

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



O God, we are the sheep of your pas - ture.

O God, you are my shepherd; *

I shall not be in want.

You make me lie down in green pastures *

and lead me beside still waters. **ANTIPHON**

You revive my soul *

and guide me along right pathways for the sake of your Name.

Though I walk through the valley of the shadow of death,

I shall fear no evil; *

for you are with me;

your rod and your staff, they comfort me. **ANTIPHON**

You spread a table before me in the presence of those who trouble me; *

you have anointed my head with oil,

and my cup is running over.

Surely your goodness and mercy shall follow me all the days of my life, *

and I will dwell in the house of God 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

Ephesians 2:11–22

REMEMBER that at one time you Gentiles by birth, called “the uncircumcision” by those who are called “the circumcision”—a physical circumcision made in the flesh by human hands—remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God.

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 656 *Blest are the pure in heart* ♦ *The Hymnal 1982*

Franconia

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 6:30–34, 53–56*

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

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

THE apostles gathered around Jesus, and told him all that they had done and taught. He said to them, “Come away to a deserted place all by yourselves and rest a while.” For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a deserted place by themselves. Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.

When they had crossed over, they came to land at Gennesaret and moored the boat. When they got out of the boat, people at once recognized him, and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

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

Adam Conley

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 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.

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, 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.”

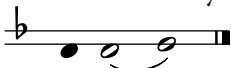
And so, remembering all that was done for us:
the cross, the tomb, the resurrection and ascension,
longing for Christ’s coming in glory,
and presenting to you these gifts
your earth has formed and human hands have made,
we acclaim you, O Christ:

**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 A - MEN.

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

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.

ANTHEM*How can I keep from singing?*Words: Quaker Hymn, Robert Lowry, Psalm 121:1;
Music: Robert Lowry, arranged by Michael Burkhardt

My life flows on in endless song,
 above earth's lamentation,
 I hear the real though far-off hymn
 that hails a new creation.
 Through all the tumult and the strife,
 I hear the music ringing,
 It sounds an echo in my soul;
 How can I keep from singing?

What if my joys and comforts die,
 I know that truth is living.
 What though the darkness 'round me close?
 Still truth its light is giving.
 No storm can shake my inmost calm,
 while to that rock I'm clinging.
 Since Love is Lord of heav'n and earth,
 how can I keep from singing?

I lift my eyes, the cloud grows thin,
 I see the blue above it.
 And day by day this pathway smooths,
 since first I learned to love it.
 The peace from Love makes fresh my heart,
 a song of hope is springing.
 All things are mine since truth I've found.
 How can I keep from singing?

HYMN*We come to you for healing, Lord*

We come to you for heal-ing, Lord, of bod-y, mind, and soul,
 As once you walked through an-cient streets and reached toward those in pain,
 You touch us through phy-si-cians' skills, through nur-ses' gifts of care,
 Through nights of pain and wake-ful-ness, through days when strength runs low,
 We come to you, O lov-ing Lord, in our dis-tress and pain,

and pray that by your Spir-it's touch we may a-gain be whole.
 we know you come a-mong us still with power to heal a-again.
 and through the love of faith-ful friends who lift our lives in prayer.
 grant us your gift of pa-tience, Lord, your calm-ing peace to know.
 in trust that through our nights and days your grace will heal, sus-tain.

Words: Herman G. Stuempfle, Jr., Copyright GIA Publications, Inc.

Music: *Caithness*, from *The Psalmes of David in Prose and Meeter*, 1635; harm. *The English Hymnal*, 1906.

*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 345 *Savior, again to thy dear Name we raise ♦ The Hymnal 1982*

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

VOLUNTARY *Prelude in C minor, Opus 37, No. 1a*

Felix Mendelssohn

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Richard C. Weyls

PREACHER

Adam Conley

ASSISTING LAY MINISTER

Jon Achee

EUCCHARISTIC MINISTERS

Amy Gardner, The Rev. Stephen Garratt, Adrienne Hubbard, Kathy Minsch,
The Rev. Canon Dr. Marda Steedman Sanborn, Peter Snyder, TBD

ALTAR GUILD

Sharon Ferguson, TBD

VERGERS

Kate Halamay, Rollin Salsbery

ACOLYTES

Hilary McLeland-Wieser, Timothy Shore, Barbara Zito

GREETERS

Mary Frederick, Carolyn White

USHERS

Sarah McCord | Jay Quaterman, TBD

OBLATION BEARERS

Todd Baker, Nancy George

LAND ACKNOWLEDGMENT

Greg Hamm

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Betsy Heimburger, Colleen Boyns

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Christine Szabadi

SOUND BOARD

Michael Perera

LIVESTREAM

Christopher Brown

FLOWER MINISTRY

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

MUSICIANS

TBD, *cantor*;

The Choristers of Saint Mark's Choir Camp 2024, Rebekah Gilmore, *director*;
Canon Michael Kleinschmidt, *organist*

1. When morn-ing gilds the skies, my heart, a - wak-ing, cries, may Je-sus Christ be praised!
 2. When mirth for mu - sic longs, this is my song of songs: may Je-sus Christ be praised!
 3. No love-lier an - ti - phon in all high heaven is known than, Je-sus Christ be praised!
 4. Ye na-tions of man - kind, in this your con-cord find: may Je-sus Christ be praised!
 5. Sing, suns and stars of space, sing, ye that see his face, sing, Je-sus Christ be praised!

When eve-ning shadows fall, this rings my cur-few call, may Je - sus Christ be praised!
 God's ho - ly house of prayer hath none that can com-pare with: Je - sus Christ be praised!
 There to the e-ter - nal Word the e-ter - nal psalm is heard: may Je - sus Christ be praised!
 Let all the earth a-round ring joy-ous with the sound: may Je - sus Christ be praised!
 God's whole cre - a - tion o'er, both now and ev - er - more shall Je - sus Christ be praised!

The Hymnal 1982 - #656 Blest are the pure in heart

The musical score is presented in two systems. Each system consists of a treble clef staff and a bass clef staff, both in the key of D major (two sharps). The first system contains the first four stanzas of the hymn. The second system contains the final two stanzas. The lyrics are printed below the treble clef staff, with line numbers 1 through 4 corresponding to the stanzas. The music is a simple, homophonic setting with a steady rhythm.

Words: Sts. 1 and 3, John Keble (1792-1866), alt.; sts. 2 and 4, William John Hall (1793-1861), alt.
Music: *Franconia*, melody Johann Balthasar König (1691-1758); adapt. and harm. William Henry Havergal (1793-1870)

- 1 Blest are the pure in heart,
for they shall see our God;
the secret of the Lord is theirs,
their soul is Christ's abode.
- 2 The Lord, who left the heavens
our life and peace to bring,
to dwell in lowliness with us,
our pattern and our King;
- 3 he to the lowly soul
will still himself impart
and for his dwelling and his throne
will choose the pure in heart.
- 4 Lord, we thy presence seek;
may ours this blessing be;
give us a pure and lowly heart,
a temple fit for thee.

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1 Sa - vior, a - gain to thy dear Name we raise
 *2 Grant us thy peace up - on our home - ward way;
 3 Grant us thy peace through - out our earth - ly life;
 4 thy peace in life, the balm of ev - ery pain;

with one ac - cord our part - ing hymn of praise;
 with thee be - gan, with thee shall end the day;
 peace to thy Church from er - ror and from strife;
 thy peace in death, the hope to rise a - gain;

guard thou the lips from sin, the hearts from shame,
 from harm and dan - ger keep thy chil - dren free,
 peace to our land, the fruit of truth and love;
 then, when thy voice shall bid our con - flict cease,

that in this house have called up - on thy Name.
 for dark and light are both a - like to thee.
 peace in each heart, thy Spi - rit from a - bove:
 call us, O Lord, to thine e - ter - nal peace.