

**WELCOME TO
ST. MARK'S EPISCOPAL CHURCH
✠
CAPITOL HILL**

ST. MARK'S MISSION STATEMENT

St. Mark's is an open community, welcoming people wherever they are on their faith journey. We celebrate the gifts of God that empower us to engage boldly in the struggles of life and to care for others with love, justice, and compassion.



**INDEPENDENCE DAY, TRANSFERRED:
LESSONS IN DEMOCRACY**

June 30, 2019

5:00 PM CONTEMPLATIVE EUCHARIST

Rector

The Reverend Michele H. Morgan

Assistant Rector

The Reverend Scott Lipscomb

Cell Phones – Please silence cell phones and other electronic devices any time you are in the Nave.
Hearing Assist – Set your hearing aid to the 'T' setting or see an usher if you would like a headset.

Welcome to St. Mark's Episcopal Church ✠ Capitol Hill



The Parish Calendar is Online at www.stmarks.net/connect/calendar

Restrooms and water fountains are available in the foyer and on the lower level.

Lost & Found is managed by our Parish Administrator. Please contact James (202-543-0053, ext. 306) to see if your item has been found or to turn in an item.

June 23, 2019

Attendance:	227
Pledge & Plate collection:	\$5,907

THE BUTTERFLY CROSS was created by the children of the Parish for Easter Season 2017. It is a representation of our donation of living plants to help pollinators have a more livable habitat.



SUNDAY WORSHIP SCHEDULE

9:00 am Holy Eucharist (*Family Eucharist is celebrated the second Sunday of most months*)

9:00 am Children's Chapel (*not offered when Family Eucharist is celebrated at 9:00 am*)

10:00 am Sermon Seminar

11:15 am Holy Eucharist

5:00 pm Contemplative Eucharist

We formally begin the worship service with the Prelude, a musical offering designed to bring us together for worship that allows for quiet reflection before the service begins. Please respect this time by refraining from conversations in the Nave as much as possible. While greeting each other is important, we ask that you do so outside the Nave or near the doors so that others can have quiet time.



Liturgical Leaders and Worship Participants

Verger

Martha Huizenga

Acknowledgements: Opening sentences, the Prayers of the People, the post-communion prayer: Scott Lipscomb. The Creed and the Blessing, *Iona Abbey Worship Book*. The Collect by Alden Solvey adapted by Michele Morgan, Eucharistic Prayer: *Enriching Our Worship*, volume 1. Peace and Dismissal: *The Book of Common Prayer*, 1979.

THE LITURGY OF THE WORD

OPENING SENTENCES

Today, the Spirit calls us!
Let us hear, and let us act.

A period of silence is observed.

THE BIDDING PRAYER

Gracious God, bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought here out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in your Name we entrust the authority of government, that there may be justice and peace at home and that, through obedience to your law, we may show for your praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in you to fail.

Amen.

THE FIRST READING from the Declaration of Independence

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed.

THE SECOND READING Howard Zinn, “Means and Ends”, 1976 (excerpted & edited)

The Declaration, adopted 199 years ago today, says (although those in high office don’t like to be reminded) that government is not sacred, that it is set up to give people an equal right to life, liberty, and the pursuit of happiness and that if it fails to do this, we have the right to “alter or abolish it.”

The Declaration of Independence became an embarrassment to the Founding Fathers almost immediately. Some of George Washington's soldiers resented the rich in New York, Boston, and Philadelphia, profiting from the war. When the Continental Congress in 1781 voted half pay for life to officers of the Revolution and nothing for enlisted men, there was mutiny in the New Jersey and Pennsylvania lines. Washington ordered two young mutineers shot "as an example." The shovelfuls of earth covering their bodies also smudged the words of the Declaration, five years old and already ignored, that "all men are created equal."

Enslaved blacks in Boston took those words seriously, too, and, during the Revolution, petitioned the Massachusetts General Court for their freedom. But the Revolution was not fought for them.

It did not seem to be fought for the poor white farmers either, who, after serving in the war, now faced high taxes, and seizure of homes and livestock for nonpayment . . . Both the Declaration and the Constitution were written by whites. Many of these were slaveholders. All were men. Women gathered in 1848 in Seneca Falls, New York, and adopted their own Declaration: "We hold these truths to be self-evident: that all men and women are created equal..."

The Constitution was written by the rich, who set up a government to protect their property . . . No wonder the spirit of rebellion is growing. No wonder that even police, paid to be keepers of law and order and laid-off when they have served their purpose, are catching a bit of that spirit.

It is fitting for this Fourth of July, this anniversary of the Declaration of Independence.

THE THIRD READING from Barack Obama's Keynote Speech at the 2004 Democratic National Convention

My father was a foreign student, born and raised in a small village in Kenya. He grew up herding goats, went to school in a tin-roof shack. His father, my grandfather, was a cook, a domestic servant.

But my grandfather had larger dreams for his son. Through hard work and perseverance my father got a scholarship to study in a magical place; America, which stood as a beacon of freedom and opportunity to so many who had come before.

While studying here, my father met my mother. She was born in a town on the other side of the world, in Kansas. Her father worked on oil rigs and farms through most of the Depression. The day after Pearl Harbor he signed up for duty, joined Patton's army and marched across Europe. Back home, my grandmother raised their baby and went to work on a bomber assembly line. After the war, they studied on the G.I. Bill, bought a house through FHA, and moved west in search of opportunity.

And they, too, had big dreams for their daughter, a common dream, born of two continents. My parents shared not only an improbable love; they shared an abiding faith in the possibilities of this nation. They would give me an African name, Barack, or "blessed," believing that in a tolerant America your name is no barrier to success. They imagined me going to the best schools in the land, even though they weren't rich, because in a generous America you don't have to be rich to achieve your potential. I owe a debt to all of those who came before me, and that, in no other country on earth, is my story even possible. Our pride is based on a very simple premise, summed up in a declaration made over two hundred years ago, "We hold these truths to be self-evident, that all men are created equal. That they are endowed by their Creator with certain inalienable rights. That among these are life, liberty and the pursuit of happiness."

THE FOURTH READING Elizabeth Rule, of the Chickasaw Nation

The importance of patriotism to Native Americans extends beyond mere pride in the United States—it represents unity, identity, and the reconnection of the circle. When attending a powwow, one notices that the tribal flags are carried in with the American flag, symbolizing a common bond between all Native Americans. Though various tribes have different traditions, customs, and beliefs, all American Indians, regardless of tribal affiliation, are, first and foremost, Americans.

When our land became dominated by settlers, people with vastly different ways of life, much of our identity as Native people was lost due to legal bans on our practices, the negative connotation of being Native American, and mandatory assimilation into European culture.

However, we were able to withstand these difficulties and overcome these obstacles. Native Americans are still alive and well, proudly expressing our heritage, and passing down our sacred ways through the generations. It is important to come together as Native and non-Native people in order to ensure that our rich and beautiful culture is not forgotten or lost in time. Through patriotism, we must continue in our efforts to reconnect the circle and work with our fellow Americans for the accomplishment of a common goal—a bright future.

THE FIFTH READING from *The Cross and the Lynching Tree* by Dr. James Cone

The claim that whites had the right to control the black population through lynching and other extralegal forms of mob violence was grounded in the religious belief that America is a white nation called by God to bear witness to the superiority of "white over black." Even prominent religious scholars in the North, like the highly regarded Swiss-born church historian Philip Schaff of Union Theological Seminary in New York. . . believed that "The Anglo-Saxon and Anglo-American, of all modern races, possess the strongest national character and the one best fitted for universal domination." Such

beliefs made lynching defensible and even necessary for many whites. Cole Blease, the two-time governor and U.S. senator from South Carolina, proclaimed that lynching is a “divine right of the Caucasian raced to dispose of the offending blackamoor without the benefit of jury.” Lynching was the white community’s way of forcibly reminding blacks of their inferiority and powerlessness. To be black meant that whites could do anything to you and your people, and that neither you nor anyone else could do anything about it.

The people stand as able.

THE GOSPEL Matthew 5:43-48

The Gospel of Jesus according to Matthew.

Glory to you, Lord Christ.

Jesus said, “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? Be perfect, therefore, as your heavenly Father is perfect.”

The Gospel of Jesus.

Praise to you, Lord Christ.

The people sit.

THE IMMIGRANTS’ APOSTLES’ CREED

I believe in Almighty God, who guided the people in exile and in exodus, the God of Joseph in Egypt and Daniel in Babylon, the God of foreigners and immigrants.

I believe in Jesus Christ, a displaced Galilean, who was born away from his people and his home, who fled his country with his parents when his life was in danger. When he returned to his own country he suffered under the oppression of Pontius Pilate, the servant of a foreign power.

Jesus was persecuted, beaten, tortured, and unjustly condemned to death. But on the third day Jesus rose from the dead, not as a scorned foreigner but to offer us citizenship in God’s kingdom.

I believe in the Holy Spirit, the eternal immigrant from God’s kingdom among us, who speaks all languages, lives in all countries, and reunites all races.

I believe that the Church is the secure home for foreigners and for all believers.

I believe that the communion of saints begins when we embrace all God's people in all their diversity.

I believe in forgiveness, which makes us all equal before God, and in reconciliation, which heals our brokenness.

I believe that in the Resurrection, God will unite us as one people in which all are distinct and all are alike at the same time.

I believe in life eternal, in which no one will be a foreigner but all will be citizens of the kingdom where God reigns forever and ever. Amen.

THE PEACE

May the peace of our God be always with you!

And also with you.

All, one with another, exchange a sign of peace.

ELECTRONIC OFFERING



Text "stmarks20003" to 73256 to give to St. Mark's using text messaging.

There may be a slight delay and then you will receive a reply text which will guide you through the initial set up.

THE LITURGY OF THE TABLE

EUCCHARISTIC PRAYER

The Spirit be with you.

And also with you.

Lift up your hearts.

We lift them to the Spirit in our midst.

Let us give thanks to God.

It is right to give our thanks and praise.

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Holy Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing.

You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we proclaim:

Holy, holy, holy Lord; God of power and might! Heaven and earth are full of your glory. Hosanna in the highest! Blessed is the one who comes in the name of the Lord; hosanna in the highest!

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your courageous servant, that she might conceive and bear a son, Jesus the holy child of God.

Living among us, Jesus loved us:

He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor.

He yearned to draw all the world to himself, yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said:

“Take, eat: This is my Body, which is given for you. Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said:

“Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice:

Holy God, speak in tongues of fire and inspire us to challenge and heal a broken world.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us with all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

AMEN.

Throughout June and July we will pray with the contemporary translation of the Lord's Prayer.

THE LORD'S PRAYER

And now, as Jesus taught us, let us pray:

**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, and the power, and the glory are yours, now and for ever. Amen.**

THE BREAKING OF THE BREAD

Alleluia! Christ our Passover is sacrificed for us.
Therefore let us keep the feast; Alleluia!

THE INVITATION TO COMMUNION

We recognize this as God's table set before us and for all and this bread and wine as God's food for us and for all. Therefore whoever we are, from wherever we have come, and whatever we believe,
All are welcome and invited to receive. Amen!

THE COMMUNION

Gluten-free wafers and grape juice are available; please make your needs known to the minister.

POST-COMMUNION PRAYER

Let us pray:

Jesus Christ, we have met you in a meal shared together; now, Holy Spirit, fill our hearts and minds with the fire of your truth, love, and justice, that we might go where you send us, working to heal the world you love without limit. Amen.

THE BLESSING

Now go in Peace, do what God wills, follow where Christ calls, pray for the gifts of the Spirit; and may the blessing of God: the Creator, Redeemer and Sustainer rest on and remain with you now and always. **Amen.**

DISMISSAL

Alleluia, Alleluia! Let us go forth in the power of the Spirit!
Thanks be to God; Alleluia, Alleluia!

St. Mark's Episcopal Church, Capitol Hill



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Office Directory

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The Reverend Cindy Dopp, Deacon	cindy@stmarks.net
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Patricia Braley, Finance Manager	patricia@stmarks.net
James Rostron, Parish Administrator	parishadmin@stmarks.net
Katherine Philipson, Bulletin Coordinator	bulletin@stmarks.net
The Reverend Patricia Catalano, Adjunct Priest	adjunct@stmarks.net

The Vestry

Senior Warden	Ryan Baugh	seniorwarden@stmarks.net
Junior Warden	Jim Pittman	juniorwarden@stmarks.net
Class of '20	Tracy Councill, Jim Brooks, Alix Pereira	
Class of '21	Christina Herman, Brandon Dunn Knight, Amber Macdonald	
Class of '22	Andrew Stafford, Shay Waye, Kit Arrington	
Officers	John Edwards, <i>Treasurer</i>	
	Michelle Strange, <i>Register</i>	
	Rosemary Harold, <i>Counsel</i>	

Diocesan Delegates

Cecilia Monahan Caitlin Frazier Peter Nye

Cycle of Prayer

In the Diocese of Washington

The Cathedral Church of St. Peter and St. Paul
Cathedral Chaplains and Cathedral Volunteers
Independence Day (July 4) Pray for justice, freedom and peace for all people.

Anglican Communion

Pray for the united Church of Pakistan
The Most Revd Humphrey Peters - Bishop of Peshawar & Moderator of the Church of Pakistan

Parish Prayer List

Jackie Boddie • Pamela Blumgart • Mickey Bolck • Joseph Boone
J. Richard Brown • Jon Coulter • Iris Cox • Joya Cox • Kristine Currie • Milan Das
Elizabeth Fowler • David Glaze • Susan Hadler
Patricia Horrell • Gale Johnson • Gideon Johnson • Lina Marks • Nat Marks
Taylor Emerson Marks • Rick Rutherford • Stephanie Sawaf
Toby Smith • Fred Taylor • Linda Wade

Parishioners and Family Members serving in the military

Clint Billings • P. J. Boehm • Preston Brooks • Todd Daniels
Gregory DuBow • Stephen Dannenmaier • Jason Earnest
Benjamin Keltz • Kurt Hansen • Joshua Russo



Welcome Guests!

We'd like to get to know you better!

We invite you to fill out this page, tear it off, and drop it into the offering plate or hand it to one of the greeters as you leave. Please take the rest of this service bulletin with you, so that you can refer to the service schedule, and office directory.

We hope you feel at home with us. If you have questions, please speak with the clergy or one of the greeters after the service. You can also call the office at any time and we will be happy to help you in any way we can.

Thank you for visiting St. Mark's today.

Go in peace and return often!

After completing, please remove this page and place in the offering plate or give to a greeter.

I attended: _____ 9 am Holy Eucharist
_____ 10 am Sermon Seminar
_____ 11:15 am Holy Eucharist
_____ 5 pm Contemplative Eucharist
_____ Special (wedding, funeral, etc.)

On June 30, 2019

Name _____

E-mail _____

Phone No. _____

Zip Code _____

I am interested in learning more about:

- _____ Volunteering during Worship (Usher, Lay Server, Altar Guild, etc.)
- _____ Baptism (child, adult)
- _____ Getting married at St. Mark's
- _____ Music (choir, lessons)
- _____ Children/youth classes & programs
- _____ Adult classes
- _____ Senior programs/activities
- _____ Outreach/community service
- _____ Environmental issues
- _____ Yoga classes
- _____ Dance classes
- _____ St. Mark's Players (theatrical productions)

Would you like to be contacted by a clergyperson? _____ Yes _____ No

You can stay up to date on St. Mark's news by signing up online for the weekly Gospel e-newsletter at www.stmarks.net/contact-us/. If you'd like to join the St. Mark's Yahoo group, please contact Raiford Gaffney at rgaffneydc@gmail.com and ask to be added.