



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE THIRD SUNDAY OF EASTER

May 1, 2022 ♦ 11:00 AM

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 the Duwamish Tribe.

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, and whether you are joining in the nave or via the livestream, you are welcome here!

Signs in the nave indicate the distanced and undistanced sections. To protect our young children and others with health concerns,

masks are required for everyone in the distanced sections. While seated in the undistanced sections, masking is optional.

Ushers are available during the liturgy should you have any questions or concerns, or if you need a hearing assist device.

If you are new to Saint Mark's and would like to learn more, please consider completing a newcomer form, visit saintmarks.org/newcomers or simply contact one of the clergy. Grace and peace to you!

*The Assembly speaks aloud the **text in boldface**.*

A brief organ voluntary offered a few minutes before the hour bids all to keep silence for prayer and preparation.

PRELUDE Improvisation on *St. Agnes*
(Tune of Hymn 343, "Shepherd of souls, refresh and bless")

LAND ACKNOWLEDGMENT

INTROIT *This joyful Eastertide*

WORDS: George R. Woodward (1848-1934);

MUSIC: *Vreuchten*, melody from *Psalmen*, 1685; harm. Charles Wood (1866-1926)

This joyful Easteride,
Away with sin and sorrow!
My Love, the Crucified,
Hath sprung to life this morrow!
Had Christ, that once was slain,
Ne'er burst his three-day prison,
Our faith had been in vain:
But now is Christ arisen!

THE ENTRANCE RITE

All stand, as able.

HYMN 182 Christ is alive! Let Christians sing ♦ The Hymnal 1982

TUNE: *Truro*

1. Christ is a-live! Let Chris-tians sing. His cross stands emp - ty to the sky.
2. Christ is a-live! No long - er bound to dis - tant years in Pa - les - tine,
3. Not throned a-bove, re - mote - ly high, un - touched, un - moved by hu - man pains,
4. In e - very in - sult, rift, and war where co - lor, scorn or wealth di - vide,
5. Christ is a-live! His Spi - rit burns through this and ev - ery fu - ture age,

1. Let streets and homes with prais - es ring. His love in death shall ne - ver die.
2. he comes to claim the here and now and con - quer e - very place and time.
3. but dai - ly, in the midst of life, our Sa - vior with the Fa - ther reigns.
4. he suf - fers still, yet loves the more, and lives, though ev - er cru - ci - fied.
5. till all cre - a - tion lives and learns his joy, his jus - tice, love, and praise.

OPENING ACCLAMATION

The Book of Common Prayer, p. 355

Alleluia. Christ is risen. **The Lord is risen indeed.** Alleluia.

COLLECT FOR PURITY

The Book of Common Prayer, p. 355

ALmighty 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. **Amen.**

SONG OF PRAISE *Gloria in excelsis*

William Mathias (1934-1992)

Glo-ry to God in the highest, 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 away 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 alone are the Ho-ly One, you alone are the Lord, you alone 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 Hymnal 1982 #8-278, by permission of Oxford University Press

COLLECT OF THE DAY *Third Sunday of Easter*

The Book of Common Prayer, p. 224

The Lord be with you. **And also with you.** Let us pray.

O GOD, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated for the readings.

THE LITURGY OF THE WORD

READING *Acts 9:1-6*

SAUL, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you

persecute me?" He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting. But get up and enter the city, and you will be told what you are to do."

Hear what the Spirit is saying to God's people.

Thanks be to God.

PSALM *Psalms 30 ♦ Exaltabo te, Domine*

Sung by the choir.

I WILL exalt you, O LORD,
because you have lifted me up *
and have not let my enemies triumph over me.
O LORD my God, I cried out to you, *
and you restored me to health.
You brought me up, O LORD, from the dead; *
you restored my life as I was going down to the grave.
Sing to the LORD, you servants of his; *
give thanks for the remembrance of his holiness.
For his wrath endures but the twinkling of an eye, *
his favor for a lifetime.
Weeping may spend the night, *
but joy comes in the morning.
While I felt secure, I said,
"I shall never be disturbed. *
You, LORD, with your favor, made me as strong as
the mountains."

Anglican Chant, Gerald Knight (1908-1979)

Then you hid your face, *
and I was filled with fear.
I cried to you, O LORD; *
I pleaded with the Lord, saying,
"What profit is there in my blood, if I go down to the Pit? *
will the dust praise you or declare your faithfulness?
Hear, O LORD, and have mercy upon me; *
O LORD, 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 LORD my God, I will give you thanks for ever.

READING *Revelation 5:11-14*

I LOOKED, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, singing with full voice,

"Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing!"

Then I heard every creature in heaven and on earth and under the

earth and in the sea, and all that is in them, singing,

"To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever!"

And the four living creatures said, "Amen!" And the elders fell down and worshiped.

Hear what the Spirit is saying to God's people.

Thanks be to God.

After a brief silence the Presider stands; all rise, as able, for the proclamation of the Gospel.

GOSPEL ACCLAMATION

Mel Butler

The choir introduces the refrain, all repeat it. The choir chants the verse and all respond with the refrain.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

Verse: Lord, Jesus Christ, be known to us in the breaking of the bread.

THE HOLY GOSPEL *John 21:1-19*

The Holy Gospel of our Lord Jesus Christ according to John. **Glory to you, Lord Christ.**

JESUS showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.

Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, "Children, you have no fish, have you?" They answered him, "No." He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.

When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, "Come

and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Feed my lambs." A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." Jesus said to him, "Tend my sheep." He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, "Follow me."

The Gospel of the Lord. **Praise to you, Lord Christ.**

HOMILY

The Reverend Canon Eliacín Rosario-Cruz

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 to introduce the Creed.

THE NICENE CREED

The Book of Common Prayer, 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.

PRAYERS OF THE PEOPLE

After each petition:

Risen Lord, **hear our prayer.**

The Presider concludes the prayers with a collect; all respond: Amen.

THE PEACE

The peace of the Lord be always with you. **And also with you.**

All exchange a sign of peace, respecting others' desires for distance to be maintained.

THE LITURGY OF THE TABLE

OFFERTORY

An offering of money is received. Everyone participating in Saint Mark's Cathedral's worship at this time in any way is invited to make an offering as an expression of gratitude for God's generosity. Together, our gifts make possible this community of welcome, reconciliation and service. All worshipping in person are invited to place their offering in baskets as they are passed through through the rows.

*Links to donate to Saint Mark's online are located on the livestream page. Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right), or visit this link on your mobile device: <https://venmo.com/saintmarkscathedralseattle>. If Venmo asks you for a four-digit code, enter **2076**.*



You may also mail your gift to the cathedral: 1245 10th Ave. E, Seattle, WA 98102.

MOTET *Exultate Deo*

*Exultate Deo, adjutori nostro,
jubilate Deo Jacob.
Sumite psalmum et date tympanum,
psalterium jucundum cum cithara,
Buccinate, in neomania, tuba
in signi die solemnitatis vestræ.*

WORDS: Psalm 81:1-3; MUSIC: Giovanni Pierluigi da Palestrina (1525-1594)

Sing with joy to God our strength
and raise a loud shout to the God of Jacob.
Raise a song and take up the timbrel,
the merry harp with the lyre.
Blow the trumpet at the new moon,
on the day of your solemn feast.

All stand, as able.

THE GREAT THANKSGIVING Eucharistic Prayer D

The Book of Common Prayer, p. 372

The Lord be with you. **And al - so with you.** Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God. **It is right to give God thanks and praise.**

It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

SANCTUS & BENEDICTUS sung by all

Mathias

Organ: Ho - ly, ho - ly, ho - ly Lord, God of po-wer and might,
Everyone: heav'n and earth are full of your glo-ry. Ho san na in the high-est.
 Bless-ed is the one who comes in the name of the Lord. Ho-san-na in the high-est.

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own

first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

The Hymnal 1982 #8-128 © Oxford University Press

We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its

unity, guard its faith, and preserve it in peace.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with Mark and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

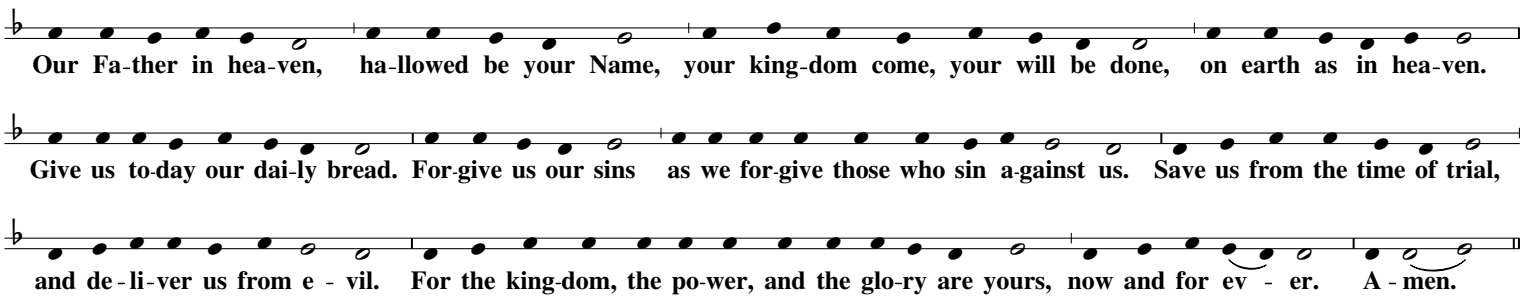
Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever.



A - MEN.

THE LORD'S PRAYER

Ambrosian chant



The Hymnal 1982 #s-148, adapt. Mason Martens (b. 1933) © 1971 by Mason Martens; choir harmonization by Mark Howe (1991).

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *This is the feast of victory for our God* Peter R. Hallock (1924-2014)
All sing the antiphon. The choir sings the verses, all repeating the antiphon as indicated.



The Hymnal 1982 #418, WORDS: after Revelation 5:12-13, ©1978 Augsburg Fortress; MUSIC: ©1984 Peter Hallock.

Verse: Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God. **ANTIPHON**

Verse: Power, riches, wisdom, and strength, and honor, blessing, and glory are his. **ANTIPHON**

INVITATION TO COMMUNION

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 taking care not to touch your hand. 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.

Those worshipping at home are invited to pray:

PRAYER AT THE TIME OF COMMUNION

from *Saint Augustine's Prayer Book* (Forward Movement, 2014)

O Christ, I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. Amen.

VOLUNTARY *Organ improvisation*

HYMN 306 *Come, risen Lord, and deign to be our guest* ♦ *The Hymnal 1982*

TUNE: *Sursum Corda*

1 Come, ris - en Lord, and deign to be our guest;
2 We meet, as in that up - per room they met;
3 One bo - dy we, one Bo - dy who par - take,
4 One with each o - ther, Lord, for one in thee,
nay, let us be thy guests; the feast is thine;
thou at the ta - ble, bless - ing, yet dost stand:
one Church u - ni - ted in com - mun - ion blest;
who art one Sa - vior and one liv - ing Head;
thy - self at thine own board make man - i - fest
"This is my Bo - dy"; so thou giv - est yet:
one Name we bear, one Bread of life we break,
then o - pen thou our eyes, that we may see;
in thine own Sac - ra - ment of Bread and Wine.
faith still re - ceives the cup as from thy hand.
with all thy saints on earth and saints at rest.
be known to us in break - ing of the Bread.

Words: George Wallace Briggs (1875-1959), alt. Copyright © by permission of Oxford University Press.
Music: *Sursum Corda*, Alfred Morton Smith (1879-1971) Copyright ©1941, Mrs. Alfred M. Smith. All rights reserved. Used with permission.

*The assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.
Please stand, as able, when the Presider stands and returns to the Altar.*

SENDING OF EUCHARISTIC VISITORS

On some Sundays, ministers take Holy Communion to sick or housebound members of the community.

One body are we. **For though many, we share one bread and one cup.**

Go in peace, bearing holy gifts for holy people.

POSTCOMMUNION PRAYER

The Book of Common Prayer, p. 365

Eternal God, heavenly Father, **you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

BLESSING *The Presider asks God's blessing on the Assembly. All respond: Amen.*

HYMN 492 *Sing, ye faithful, sing with gladness ♦ The Hymnal 1982*

TUNE: *Finnian*



1 Sing, ye faith - ful, sing with glad - ness, wake your no - blest,
2 Sing how he came forth from hea - ven, bowed him - self to
3 So, he tast - ed death for mor - tals, he, of hu - man -
4 Now on high, yet ev - er with us, from his Fa - ther's



sweet - est strain, with the prais - es of your Sa - vior
Beth - le - hem's cave, stooped to wear the ser - vant's ves - ture,
kind the head, sin - less one, a - mong the sin - ful,
throne the Son rules and guides the world he ran - somed,



let his house res - ound a - gain; him let all your
bore the pain, the cross, the grave, passed with - in the
Prince of life, a - mong the dead; thus he wrought the
till the ap - point - ed work be done, till he see, re -



mu - sic hon - or, and your songs ex - alt his reign.
gates of dark - ness, thence his ban - ished ones to save.
full re - demp - tion, and the cap - tor cap - tive led.
newed and per - fect, all things gath - ered in - to one.

Words: John Ellerton (1826-1893), alt.

Music: *Finnian*, Christopher Dearnley (b.1930) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

DISMISSAL *The Deacon dismisses the Assembly. The Assembly responds: Thanks be to God. Alleluia. Alleluia.*

VOLUNTARY Prelude and Toccata on *Victimae Paschali Laudes*
(Tune of Hymn 183, “Christians, to the Paschal victim”)

Denis Bédard (b. 1950)



MINISTERS OF THE LITURGY

PRESIDER The Very Reverend Steven L. Thomason; **PREACHER** The Reverend Canon Eliacín Rosario-Cruz; **DEACON** The Reverend Emily Austin; **EUCCHARISTIC MINISTERS** Shelley Mackaman, Kevin Johnson, John Selberg, Kathy Thomason, The Reverend Doctor Dennis Tierney, The Reverend Canon Doctor Marda Steedman Sanborn; **ASSISTING LAY MINISTER** Lynne Markova; **ALTAR GUILD** TBD, Morgan Bawcom-Randall; **VERGERS** Sharon Ferguson, Michael Seewer; **ACOLYTES** Erik Donner, Jenny Donner, Adam Oberstadt, Krista Olson, Rollin Salsbery; **LECTORS** Carrie Kahler, Rachel Baker; **INTERCESSOR** Vinh Do; **GREETER** Hisako Beasley, Norva Osborn; **USHERS** Kathy Sodergren | Janet Miller, Chris Rigos; **OBLATION BEARERS** Carrie Kahler; **LAND ACKNOWLEDGMENT** Barbara Erickson; **MUSICIANS** The Cathedral Choir; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown

Music and texts under copyright are reprinted by permission under OneLicense.net #A-706820