



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SIXTH SUNDAY OF EASTER

May 22, 2022 ♦ 9:00 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, you are welcome here!

Signs in the nave indicate the distanced and undistanced sections. Please note that masks are currently required for all. Masks are available if needed (please ask an usher).

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 *Variations on Noël nouvelet* Marcel Dupré (1886–1971)
(Tune of Hymn #204, “Now the green blade riseth”)

LAND ACKNOWLEDGMENT

THE ENTRANCE RITE

All stand, as able.

HYMN 292 *O Jesus, crowned with all renown ♦ The Hymnal 1982* TUNE: *Kingsfold*

OPENING ACCLAMATION *Enriching Our Worship 1, p. 50*

Alleluia. Christ is risen. **Christ 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 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 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 *Sixth Sunday of Easter C*

Prayers for an Inclusive Church, adapt.

God be with you. **And also with you.** Let us pray.

HOLY ONE,
you breathe the word of love and the promise of new creation
into the depths of the soul, opening heart to heart:
in the wildness of your Spirit,
teach us the costly way of fearless love and priceless peace;
through Jesus Christ, in whom God dwells with us. **Amen.**

Please be seated for the readings.



THE LITURGY OF THE WORD

READING *Acts 16:9–15*

DURING the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, “Come over to Macedonia and help us.” When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them.

We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city for some days. On the sabbath day we went outside the gate by the river, where we supposed there was

a place of prayer; and we sat down and spoke to the women who had gathered there. A certain woman named Lydia, a worshiper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. When she and her household were baptized, she urged us, saying, “If you have judged me to be faithful to the Lord, come and stay at my home.” And she prevailed upon us.

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

Thanks be to God.

PSALM *Psalm 67 ♦ Deus misereatur*

Peter R. Hallock (1924–2014)

The choir sings the antiphon, all repeat. The choir chants the Psalm, all repeat the antiphon where indicated.



Let the peoples praise you, O God, let all the peoples praise you.

MAY God be merciful to us and bless us, show us the light of his countenance and come to us. Let your ways be known upon earth, your saving health among all nations. **ANTIPHON**

Let the peoples praise you, O God; let all the peoples praise you. Let the nations be glad and sing for joy, for you judge the peoples with equity and guide all the nations upon earth. **ANTIPHON**

Let the peoples praise you, O God; let all the peoples praise you. The earth has brought forth her increase; may God, our own God, give us his blessing. May God give us his blessing, and may all the ends of the earth stand in awe of him. **ANTIPHON**

READING *Revelation 21:10, 22–22:5*

IN THE SPIRIT the angel carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God.

I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day—and there will be no night there. People will bring into it the glory and the honor of the nations. But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb’s book of life.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

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

music by Melchoir Vulpius (1560?-1616)

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



Verse: If anyone loves me, he will keep my word; and my Father will love him and we will come to him.

Wonder, Love, & Praise #848; refrain after *Gelobt sei Gott*, © 1996 John L. Hooker.

THE HOLY GOSPEL *John 5:1-9*

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

AFTER Jesus healed the son of the official in Capernaum, there was a festival of the Jews, and Jesus went up to Jerusalem.

Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. In these lay many invalids—blind, lame, and paralyzed. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been there a long time, he said to him, “Do you

want to be made well?” The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me.” Jesus said to him, “Stand up, take your mat and walk.” At once the man was made well, and he took up his mat and began to walk. Now that day was a sabbath.

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

HOMILY

Rabbi Daniel A. Weiner, *Senior Rabbi, Temple De Hirsch Sinai*

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

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, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in

Authorized for use by the 1997 General Convention

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, who with the Father and the Son is worshiped and glorified, who 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 Christ 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.

ANTHEM *Thy perfect love*

WORDS: 15th century
MUSIC: John Rutter (b. 1945)

Jesu, my love, my joy, my rest,
Thy perfect love close in my breast
That I thee love and never rest;
And make me love thee of all things best,
And wounde my heart in thy love free,
That I may reign in joy evermore with thee

All stand, as able.

THE GREAT THANKSGIVING

Prayers for an Inclusive Church, adapt.

God be with you. **And also with you.**

Lift up your hearts. **We lift them to God.**

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

Eternal God, in the abundance of your love you have caused all things to be; from dust and spirit you have woven our humanity; in all our wanderings you never cease to call us to fullness of life.

You gave us Jesus, son of Mary, the bread of life broken for the world; he fed us and feasted with us, he healed us and suffered for

us; his dying and rising have set us free from the poverty of sin and the famine of death.

Therefore, with all whom you have made, with all who hunger for your kingdom, with the saints and all the choirs of angels, we take up the song of your praise.

SANCTUS & BENEDICTUS *A Community Mass*

Richard Proulx (b. 1937)

Ho-ly, ho-ly, ho - ly Lord, God of po-wer and might, heav'n__ and earth__ are full__ of your
glo-ry. Ho - san - na in the high-est. Ho - san-na in the high-est. Blessed is the one who comes in the
name of the Lord. Ho - san - na in the high-est. Ho - san-na in the high-est.

The Hymnal 1982 #S-125, © 1977 G.I.A. Publications, Inc.

We ask that your Holy Spirit fall upon us and upon these gifts, that these fragile, earthly things may be to us the body and blood of our Lord and brother, Jesus Christ.

On the night he was betrayed, Jesus gathered with his faltering friends. He took bread, gave thanks, broke it and said: "This is my body, which is given for you. Do this in remembrance of me."

In the same way after supper, he took the cup of wine, saying, "This cup is the new covenant in my blood. Do this, whenever you drink it, in remembrance of me."

As on that night, so here and now he offers himself in touch and taste beyond all that words can hold. And so we proclaim the great mystery of faith, saying:

**Christ has died. Christ is risen.
Christ will come again.**

Therefore, we come in memory and hope, responding to your call and the promise that echoes from the dawn of time.

May mind and heart be held by your self-giving love as we stand before the cross, approach the empty tomb, and praise the one whose name is lifted high above all earthly power.

Receive our broken offering through Christ's grace and bind us in communion with all who share your gifts; through Jesus Christ, in whom all ages and all worlds are drawn into the undying love of God, our Mother, Lover, and Friend, now and forever. **AMEN.**

THE LORD'S PRAYER

Ambrosian chant

Our Fa-ther in hea-ven, ha-llo-ved be your Name, your king-dom come, your will be done, on earth as in hea-ven.

Give us to-day our dai-ly bread. For-give us our sins as we for-give those who sin a-gainst us. Save us from the time of trial, and de-li-ver us from e - vil. For the king-dom, the po-wer, and the glo-ry are yours, now and for ev - er. A - men.

The Hymnal 1982 #8-148, adapt. Mason Martens (b. 1933) © 1971 by Mason Martens.

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *This is the feast of victory for our God*

TUNE: *Festival Canticle*

All sing the antiphon. The choir sings the verses, all repeating the antiphon as indicated.

This is the feast of vic - to-ry for our God. Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

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

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**

The Hymnal 1982 #417, ©1978 by permission of Augsburg Publishing House.

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.

COMMUNION ANTHEM *The Song of the Tree of Life*

WORDS: adapted from Revelation 2
MUSIC: Ralph Vaughan Williams (1872–1958)

Unto him that overcometh shall be given of the tree of life
which is in the midst of the paradise of God.
On either side of the river groweth the tree of life,
the leaves of tree are for thy healing.
In the midst of that fair city flows the river of water of life, clear as crystal.
Who so will, let him take of the water of life freely.
Who so drinketh of this water shall never thirst.
Take thou the leaves of the tree of life.
So shalt thou enter in through the gates of the city.

HYMN

Shall we gather at the river ♦ *Lift Every Voice and Sing II, #141*

TUNE: *Hanson Place*

1. Shall we ga - ther at the riv - er, where bright an - gel feet have trod, —
2. On the mar - gin of the riv - er, wash - ing up its sil - ver spray, —
3. Ere we reach the shin - ing riv - er, lay we ev - 'ry bur - den down; —
4. Soon we'll reach the shin - ing riv - er, soon our pil - grim age will cease; —

with its crys - tal tide for - ev - er flow - ing by the throne of God?
we will walk and wor - ship ev - er, all the hap - py gol - den day.
grace our spir - its will de - liv - er, and pro - vide a robe and crown.
soon our hap - py hearts will quiv - er with the mel - o - dy of peace.

Refrain

Yes, we'll ga - ther at the riv - er, the beau - ti - ful, the beau - ti - ful riv - er,

ga - ther with the saints at the riv - er that flows by the throne of God.

*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

Prayers for an Inclusive Church, adapt.

Gracious God, **we have broken the bread which is Christ's body; we have tasted the wine of his new life. We thank you for these gifts by which we are made one in him and drawn into that new creation which is your will for all humanity; through Christ our Savior. Amen.**

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

HYMN 204 *Now the green blade riseth ♦ The Hymnal 1982*

TUNE: Noël nouvelet

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

VOLUNTARY *Präludium in G Major, BUXWV 147*

Dieterich Buxtehude (1637–1707)



MINISTERS OF THE LITURGY

PRESIDER The Very Reverend Steven L. Thomason; **PREACHER** Rabbi Daniel A. Weiner, *Senior Rabbi, Temple De Hirsch Sinai*; **DEACON** The Reverend Emily Austin; **EUCHARISTIC MINISTERS** Pamela Bradburn, Doug Thorpe, The Reverend Canon Jennifer King Daugherty, The Reverend Canon Eliacín Rosario-Cruz; **ASSISTING LAY MINISTER** Marc Aubertin; **ALTAR GUILD** Deborah Person; **CRUCIFER** Nathan Clark; **LECTORS** Pamela Bradburn, Mark Uyeda; **INTERCESSOR** Ray Miller; **GREETER** Julia Reid; **USHERS** Loy Dahl, Michael Dahl; **OBLATION BEARERS** TBD; **FLOWER MINISTERS** Kathy Sodergren, *team captain*; **LAND ACKNOWLEDGMENT** TBD; **MUSICIANS** The Senior Choristers and Schola of Saint Mark's Choir School; **SOUND BOARD** Michael Perera

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