



SAINt MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST
THE SEVENTH SUNDAY OF EASTER:
THE SUNDAY AFTER ASCENSION DAY

May 29, 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	<i>Prière du Christ montant vers son Père</i> [Prayer of Christ ascending towards his Father] from <i>L'Ascension</i> [The Ascension]	Olivier Messiaen (1908–1992)
	<i>Père,... Jai manifesté ton nom aux hommes... Voilà que je ne suis plus dans le monde; mais eux sont dans le monde, et moi je vais à toi.</i> [Father,... I have made your name known ... And now I am no longer in the world, but they are in the world, and I am coming to you.]	—John 17:6, 11 (Christ's "High Priestly Prayer")

LAND ACKNOWLEDGMENT

THE ENTRANCE RITE

All stand, as able.

HYMN 214 *Hail the day that sees him rise* (stanzas 1, 2 & 4) ♦ *The Hymnal 1982*

TUNE: *Llanfair*

OPENING ACCLAMATION

Alleluia. Christ is risen. **Christ is risen indeed. Alleluia.**

Enriching Our Worship 1, p. 50

COLLECT FOR PURITY

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.**

The Book of Common Prayer, p. 355

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 #s-278, by permission of Oxford University Press.***COLLECT OF THE DAY** *Seventh Sunday of Easter C**Prayers for an Inclusive Church, adapt.*God be with you. **And also with you.** Let us pray.

LIving God,
Mystery of love given and received eternally for all,
you soften our hearts, hardened by division and indifference:
deepen our yearning for unity
and enrich our love for diversity
that the whole creation might share in your communion;
through Jesus Christ, who makes known your love. **Amen.**

*Please be seated for the readings.***THE LITURGY OF THE WORD****READING** *Acts 16:16–34*

WITH Paul and Silas, we came to Philippi in Macedonia, a Roman colony, and, as we were going to the place of prayer, we met a slave girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. While she followed Paul and us, she would cry out, “These men are slaves of the Most High God, who proclaim to you a way of salvation.” She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, “I order you in the name of Jesus Christ to come out of her.” And it came out that very hour.

But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. When they had brought them before the magistrates, they said, “These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe.” The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer

to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks.

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened. When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. But Paul shouted in a loud voice, "Do not harm yourself, for we are all here." The jailer called for lights, and rushing in, he fell down

trembling before Paul and Silas. Then he brought them outside and said, "Sirs, what must I do to be saved?" They answered, "Believe on the Lord Jesus, and you will be saved, you and your household." They spoke the word of the Lord to him and to all who were in his house. At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. He brought them up into the house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

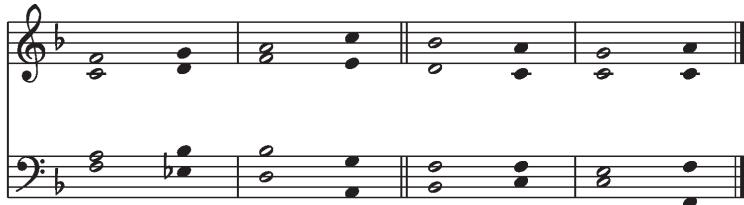
Hear what the Spirit is saying to God's people.

Thanks be to God.

PSALM

Psalm 97 ♦ Dominus regnavit

The organ will play the chant through once, then all chant the Psalm together.



THE LORD is King; let the earth re-/joice; *
let the multitude of the isles be / glad.
Clouds and darkness are round a- /bout him, *
righteousness and justice
are the foundations of his / throne.

A fire goes be- /fore him *
and burns up his enemies on every / side.
His lightnings light up the / world; *
the earth sees it and is a- /fraid.

The mountains melt like wax at the presence of the / LORD, *
at the presence of the Lord of the whole / earth.

The heavens declare his / righteousness, *
and all the peoples see his / glory.

Simplified Anglican Chant, R. K. Kennedy (b. 1945)

Confounded be all who worship carved images
and delight in false / gods! *

Bow down before him, all you / gods.
Zion hears and is glad, and the cities of Judah re- /joice, *
because of your judgments, O / LORD.

For you are the LORD,
most high over all the / earth; *
you are exalted far above all / gods.
The LORD loves those who hate / evil; *
he preserves the lives of his saints
and delivers them from the hand of the / wicked.

Light has sprung up for the / righteous, *
and joyful gladness for those who are true- /hearted.
Rejoice in the LORD, you / righteous, *
and give thanks to his holy / Name. ♦

The Hymnal 1982 #8-413; © 1979, Robert Knox Kennedy.

READING

Revelation 22:12–14, 16–17, 20–21

AT THE end of the visions I, John, heard these words: "See, I am coming soon; my reward is with me, to repay according to everyone's work. I am the Alpha and the Omega, the first and the last, the beginning and the end."

Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates.

"It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star."

The Spirit and the bride say, "Come."
And let everyone who hears say, "Come."

And let everyone who is thirsty come.

Let anyone who wishes take the water of life as a gift.

The one who testifies to these things says, "Surely I am coming soon."

Amen. Come, Lord Jesus!

The grace of the Lord Jesus be with all the saints. Amen.

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



A musical score in G major, common time. It consists of three measures of music followed by lyrics. The music features a melody line with quarter and eighth notes, primarily on the G and A strings of a guitar-like instrument. The lyrics are "Al - le - lu - ia," repeated three times.

Verse: The Lord said, I will not leave you desolate; I will come back to you, and your hearts will rejoice.

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

THE HOLY GOSPEL *John 17:20–26*

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

JESUS prayed for his disciples, and then he said. “I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you

have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

“Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them.”

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

HOMILY

The Very Reverend Steven L. Thomason

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

Hilariter!

WORDS: Friedrich von Spee (1591–1635), tr. Percy Dearmer (1867–1936);

MUSIC: Michael McCabe (b. 1941)

The whole bright world rejoices now,
*Hilariter, hilariter!**
The birds do sing on every bough,
Alleluia, alleluia!
Then shout beneath the racing skies,
*Hilariter, hilariter!**
To him who rose that we might rise,
Alleluia, alleluia!

And all you living things make praise,
*Hilariter, hilariter!**
He guideth you on all your ways,
Alleluia, alleluia!
To Father, Son, and Holy Ghost--
*Hilariter, hilariter!**
Our God most high, our joy and boast
Alleluia, alleluia!

* *Hilariter* = Latin for “Joyfully!”

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.

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.

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 wed 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-against us. Save us from the time of trial,
and de-li-ber 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 #s-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 cantor sings the verses, all repeating the antiphon as indicated.

This is the feast of victory for our God. Al-le -
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 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.

VOLUNTARY *Organ improvisation*

HYMN 178 *Alleluia, alleluia! give thanks to the risen Lord* ♦ *The Hymnal 1982*

TUNE: *Alleluia No. 1*

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 215 *See the Conqueror mounts in triumph* ♦ *The Hymnal 1982*

TUNE: *In Babilone*

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

VOLUNTARY *Trumpet Tune*

Craig Phillips (b. 1961)



MINISTERS OF THE LITURGY

PRESIDER The Reverend Canon Jennifer King Daugherty; **PREACHER** The Very Reverend Steven L. Thomason; **DEACON** The Reverend Earl Grout; **ASSISTING LAY MINISTER** Judy Andrews; **EUCHARISTIC MINISTERS** Nan Sullins, Doug Thorpe, The Reverend Canon Eliacín Rosario-Cruz; **ALTAR GUILD** Hannah Hochkeppel; **CRUCIFER** Ray Miller; **LECTORS** Pamela Bradburn, Maris Olsen; **INTERCESSOR** Christopher Brown; **GREETER** TBD; **USHERS** Rick Wyckoff, Steve Quinn; **OBLATION BEARERS** TBD; **FLOWER MINISTER** Esther Ross (from Church of the Ascension); **LAND ACKNOWLEDGMENT** Maris Olsen; **MUSICIANS** Rebekah Gilmore, *cantor*; Saint Mark's Singers; **SOUND BOARD** Kathy Wickward

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