



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE SECOND SUNDAY OF EASTER

April 7, 2024

9:00 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](https://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 and Fugue on a Theme of Vittoria

Benjamin Britten

## LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 193** *That Easter day with joy was bright* (sts. 1, 2, 5) ♦ *The Hymnal 1982*

*Puer Nobis*

## OPENING ACCLAMATION

*Enriching Our Worship 1, p. 50*

*Presider* Alleluia. Christ is risen.

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


## 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

William Mathias



Glo-ry to God in the highest, and peace to God's peo-ple on earth.




Lord God, heav'nly 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 a-lone are the Ho - ly One, you a-lone 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 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** *Second Sunday of Easter*

*The Book of Common Prayer (1979), p. 224*

*Presider* God be with you.

*Assembly* **And also with you.**

*Presider* Let us pray.

**A**LMIGHTY and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ’s Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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** *Acts 4:32-35*

**N**ow the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles’ feet, and it was distributed to each as any had need.

*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 133*

Peter R. Hallock

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

How good and pleasant it is to live together in un - i - ty!

*Ecce, quam bonum!*

**O**H, HOW GOOD and pleasant it is, \*  
when kindred live together in unity!

It is like fine oil upon the head \*  
that runs down upon the beard,

Upon the beard of Aaron, \*  
and runs down upon the collar of his robe. **ANTIPHON**

It is like the dew of Hermon \*  
that falls upon the hills of Zion.

For there has God ordained the blessing: \*  
life for evermore. **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**

*1 John 1:1-2:2*

**W**E DECLARE to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life—this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us—we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete.

This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

*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.*

*Children are invited to join the Gospel Procession, and gather around as the Gospel is proclaimed. Children ages 3-8 are then invited to Children's Chapel in Thomsen Chapel. They will return at the Peace. Parents are welcome to join their children.*

**GOSPEL ACCLAMATION**

*The choir introduces the Alleluias, all repeat them. The choir sings the verse, then all repeat the Alleluias.*



*Verse:* You believe in me, Thomas, because you have seen me;  
Blessed are those who have not seen and yet believe.

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** *John 20:19-31*

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

**W**HEN it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe."

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

*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**

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 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**

*Authorized for use by the 1997 General Convention*

**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 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.**

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* Risen Lord,  
*Assembly* **hear our prayer.**

*The Presider concludes the prayers with a collect. 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.*

# THE LITURGY OF THE TABLE

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness, and shared in the peace, we are prepared for the mystery and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

## OFFERTORY

*An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshiping in person may place their offering in baskets as they are passed through through the rows.*

Visit [saintmarks.org/give](https://saintmarks.org/give), or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



## ANTHEM

*An Easter Carillon*

WORDS: Friedrich von Spee, tr. Oxford Book of Carols;  
MUSIC: W. Leonard Beck

The whole bright world rejoices now,  
The birds do sing on every bough,  
Then sing beneath the racing skies,  
To Him who rose that we might rise.  
Alleluia, Alleluia.

And all things living make praise,  
He guideth you on all your ways,  
He Father, Son and Holy Ghost,  
Our God most high, our joy and boast.  
Alleluia, Alleluia.

In the Great Thanksgiving, we do what Jesus himself asked us: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a lengthy prayer with several intentions. We recount the story of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

*All stand, as able.*

**THE GREAT THANKSGIVING**

*The Scottish Episcopal Church, adapt.*

*Presider* The Lord be with you.

*Assembly* **And also with you.**

*Presider* Lift up your hearts.

*Assembly* **We lift them to the Lord.**

*Presider* Let us give thanks to the Lord our God.

*Assembly* **It is right to give God thanks and praise.**

*Presider* Worship and praise belong to you, Author of all being. Your power sustains, your love restores our broken world. Christ, raised from the dead, proclaims the dawn of hope. He lives in us that we may walk in light. Your Spirit is fire in us, your breath is power to purge our sin and warm our hearts to love. As children of your redeeming purpose, freed by him who burst from the tomb and opened the gate of life, we offer you our praise, with angels and archangels and the whole company of heaven, singing the hymn of your unending glory,

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

**SANCTUS & BENEDICTUS**

Mathias

*Organ:*

*Everyone:*

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.  
 Bless-ed is the one who comes in the name of the Lord. Ho-san-na in the high-est.

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* Praise and thanksgiving be to you, God of all:

In the first light of Easter glory broke from the tomb and changed the women's sorrow into joy.  
From the Garden the mystery dawned that he whom they had loved and lost  
is with us now in every place for ever.  
Making himself known in the breaking of the bread,  
speaking peace to the fearful disciples,  
he renewed the promise of his presence  
and of new birth in the Spirit  
who sets the seal of freedom on your beloved children.

Before he was given up to suffering and death,  
at supper with his disciples he took bread and offered you thanks.  
He broke the bread, and gave it to them, saying:  
"Take, eat. This is my Body: it is broken for you."

After supper, he took the cup, he offered you thanks, and gave it to them saying:  
"Drink this, all of you. This is my Blood of the new covenant;  
it is poured out for you, and for all. Do this in remembrance of me."

We now obey your Son's command, saying together:

***All* We recall his blessed passion and death,  
his glorious resurrection and ascension;  
and we look for the coming of his Kingdom.**

*Presider* Made one with him, we offer you these gifts and with them ourselves a holy living sacrifice.  
Hear us, most Holy One,  
and send your Holy Spirit upon us and upon this bread and this wine,  
that they may be the Body and Blood of your Son,  
and we may be kindled with the fire of your love and renewed for the service of your Reign.

Help us, who are gathered into the fellowship of Christ's Body  
to live and work to your praise and glory;  
may we grow together in unity and love until at last, in your new creation,  
we enter into our heritage in the company of Mary, Mark and all the apostles and prophets,  
and of all our siblings living and departed.

Through Jesus Christ, with whom, and in whom, in the unity of the Holy Spirit,  
all honor and glory be to you, God of all creation, world without end.

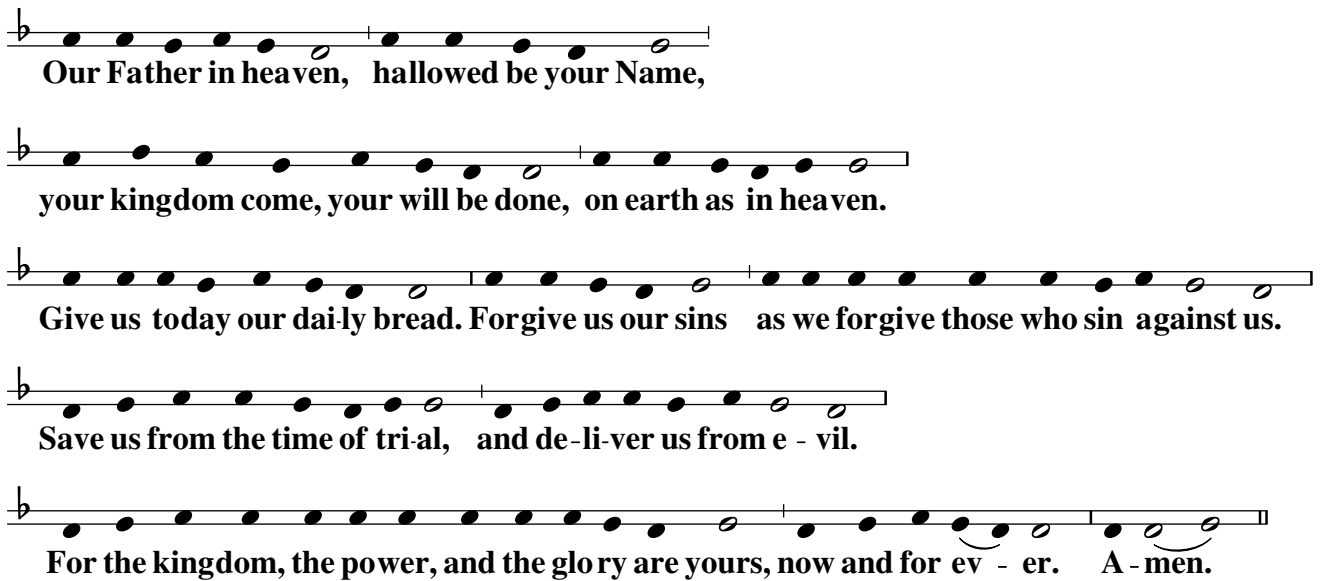
The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

***All* AMEN.**

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

Ambrosian chant



Our Father in heaven, hallowed be your Name,  
your kingdom come, your will be done, on earth as in heaven.  
Give us today our dai-ly bread. Forgive us our sins as we forgive those who sin against us.  
Save us from the time of tri-al, and de-li-ver us from e - vil.  
For the kingdom, the power, and the glory are yours, now and for ev - er. A - men.

*In silence, the Presider breaks the consecrated bread.*

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

Hallock

*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!

*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**

*Verse:* Sing with all the people of God and join in the hymn of all creation. **ANTIPHON**

*In silence, the Presider breaks the consecrated bread.*

## 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***Morning has broken*

WORDS: Eleanor Farjeon (1881-1965);

MUSIC: Gaelic melody, arr. Cat Stevens (b. 1948), choral arr. Harry Simeone (1911-2005)

Morning has broken like the first morning;  
 blackbird has spoken like the first bird.  
 Praise for the singing! Praise for the morning!  
 Praise for them, springing fresh from the Word!

Sweet the rain's new fall, sunlit from heaven,  
 like the first dewfall on the first grass.  
 Praise for the sweetness of the wet garden,  
 sprung in completeness where his feet pass.

Mine is the sunlight! Mine is the morning  
 born of the one light Eden saw play!  
 Praise with elation, praise every morning,  
 God's recreation, of the new day!

*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.

**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.

Before concluding the service, we give thanks to God for the gifts received, and  
 the Presider pronounces a blessing in God's name upon the assembly. A closing  
 hymn and the dismissal conclude the liturgy.

**POSTCOMMUNION PRAYER**

*Presider* Gracious God,

***All* 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 206**

*Alleluia! O sons and daughters, let us sing! (sts. 1, 2 & 6)*

*O filii et filiae*

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

**VOLUNTARY**    *Maestoso from Oster Sonate* (“Easter Sonata”), Op. 62, 4

Johann Georg Herzog

## MINISTERS OF THE LITURGY

**PRESIDER**

The Rev. Canon Richard C. Weyls

**PREACHER**

The Very Rev. Steven L. Thomason

**ASSISTING LAY MINISTER**

Hannah Hochkeppel

**EUCCHARISTIC MINISTERS**

Judy Andrews, Norm Harris, The Rev. Canon Linzi Stahlecker, TBD

**ACOLYTE**

Marina Barnes

**GREETERS**

TBD

**USHERS**

Dave Harms, Liz Shea

**OBLATION BEARERS**

TBD

**LAND ACKNOWLEDGMENT**

Sarah Elwood-Faustino

**LECTORS**

Pamela Bradburn, Sarah Elwood-Faustino

**INTERCESSOR**

Eliza Davidson

**SOUND BOARD**

Michael Perera

**FLOWER MINISTERS**

Christine Caputo, Ray Miller, Bobbi Nodell, Carolyn Shaw

**MUSICIANS**

Senior Choristers of Saint Mark's Choir School, Rebekah Gilmore, *director*;  
Saint Mark's Singers;

Canon Michael Kleinschmidt and John Stuntebeck, *organists*