



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE THIRD SUNDAY OF EASTER

April 14, 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 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 *Air for organ*

Gerre Hancock

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 182 *Christ is alive! let Christians sing* (sts. 1, 3, 5) ♦ *The Hymnal 1982*

Truro

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 *Third 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.

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.

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 3:12-19*

PETER addressed the people, “You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses. And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you.

“And now, friends, I know that you acted in ignorance, as did also your rulers. In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. Repent therefore, and turn to God so that your sins may be wiped out.”

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 4

Peter R. Hallock

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

Organ: *Everyone:*

God does won-ders for the faith-ful.

Cum invocarem

ANSWER me when I call, O God, defender of my cause; *
you set me free when I am hard-pressed;
have mercy on me and hear my prayer.

“You mortals, how long will you dishonor my glory; *
how long will you worship dumb idols
and run after false gods?” **ANTIPHON**

Know that God does wonders for the faithful;*
when I call, God will hear me.

Tremble, then, and do not sin; *
speak to your heart in silence upon your bed. **ANTIPHON**

Offer the appointed sacrifices *
and put your trust in the Holy One.

Many are saying, “Oh, that we might see better times!” *
Lift up the light of your countenance upon us, O God. **ANTIPHON**

You have put gladness in my heart, *
more than when grain and wine and oil increase.

I lie down in peace; at once I fall asleep; *
for only you, O God, make me dwell in safety. **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 3:1-7

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God’s children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

Everyone who commits sin is guilty of lawlessness; sin is lawlessness. You know that he was revealed to take away sins, and in him there is no sin. No one who abides in him sins; no one who sins has either seen him or known him. Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous.

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



Verse: Open our minds, O Lord, to understand the Scriptures;
make our hearts burn within us when you speak.

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 *Luke 24:36b-48*

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

JESUS himself stood among the disciples and said to them, "Peace be with you." They were startled and terrified, and thought that they were seeing a ghost. He said to them, "Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have." And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate in their presence.

Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things.

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 Reverend Canon Richard C. Weyls

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, 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

With a voice of singing

WORDS: Martin Shaw and Psalm 66:1; MUSIC: Martin Shaw

With a voice of singing declare ye this, and
let it be heard, Alleluia.
Utter it even unto the ends of the earth:
the Lord hath delivered his people, Alleluia.

O be joyful in God, all ye lands,
O sing praises to the honor of his name,
make his praise to be glorious.

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.

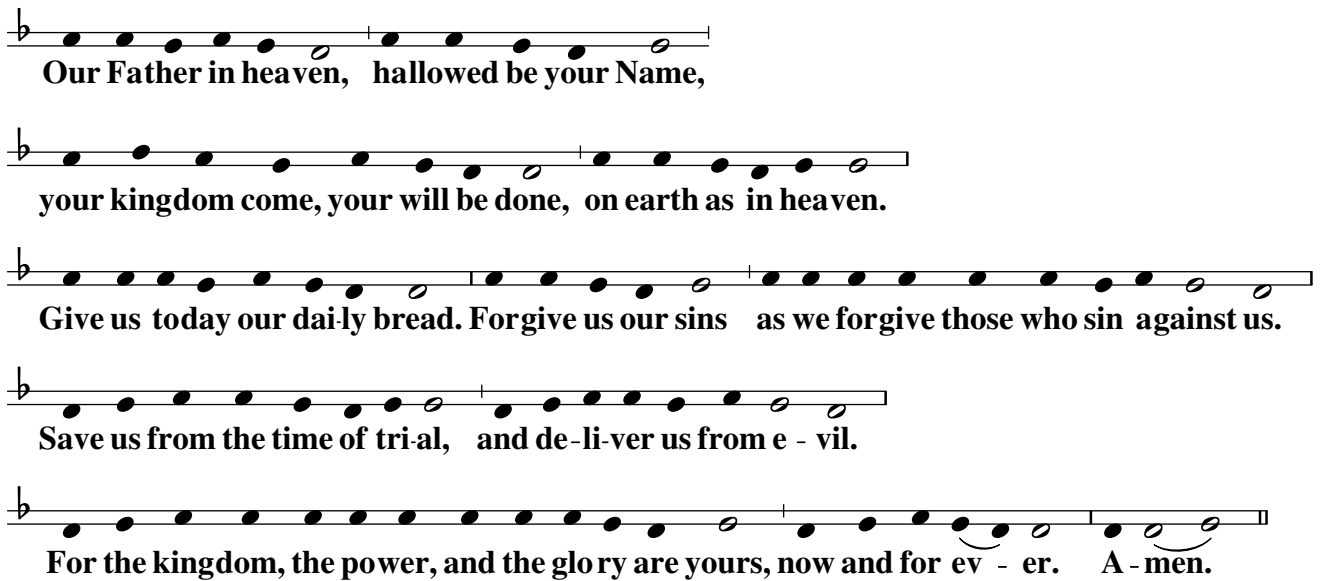
The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

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**

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.

VOLUNTARY *Organ improvisation*

HYMN 343 *Shepherd of souls, refresh and bless* ♦ *The Hymnal 1982*

St. Agnes

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 208 *Alleluia! The strife is o'er* (sts. 1 & 2) ♦ *The Hymnal 1982*

Victory

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

VOLUNTARY *Christ lag in Todesbanden* (Tune of Hymn 185, "Christ Jesus lay in death's strong bands"), BWV 625

J.S. Bach 15

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Linzi Stahlecker

PREACHER

The Rev. Canon Richard C. Weyls

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Marc Aubertin

EUCCHARISTIC MINISTERS

John Carroll, Hannah Hochkeppel, The Very Rev. Steven L. Thomason

ACOLYTE

Nicole Thompson

GREETER

Marjorie Ringness

USHERS

Randy Urmston, Eliza Davidson

OBLATION BEARERS

Alexander Thompson & Nicole Thompson

LAND ACKNOWLEDGMENT

Josh Judd-Herzfeldt

LECTORS

Dawn Thomas, Doug Thorpe

INTERCESSOR

Emily Meeks

SOUND BOARD

Michael Perera

FLOWER MINISTRY

Judy Andrews, Sandra Knafla

MUSICIANS

Saint Mark's Singers, Canon Michael Kleinschmidt, *conducting*;

Rebekah Gilmore, *cantor*;

Michael Kleinschmidt and John Stuntebeck, *organists*

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