



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FOURTH SUNDAY OF EASTER

April 21, 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 *Nun lob, mein' Seel', den Herren* (“My soul, now praise thy Maker”) Michael Praetorius

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 192 *This joyful Eastertide* (sts. 1 & 3) ♦ *The Hymnal 1982* *Vruechten*

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 *Fourth Sunday of Easter*

The Book of Common Prayer (1979), p. 225

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

O GOD, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, 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 4:5-12*

THE rulers, elders, and scribes assembled in Jerusalem, with Annas the high priest, Caiaphas, John, and Alexander, and all who were of the high-priestly family. When they had made the prisoners stand in their midst, they inquired, “By what power or by what name did you do this?” Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead. This Jesus is

‘the stone that was rejected by you, the builders;
it has become the cornerstone.’

There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved.”

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 23 ♦ St. Helena Psalter

Simplified Anglican Chant (Kennedy)

The choristers alone chant the first two verses, then all join in chanting the rest of the Psalm.



Dominus regit me

O GOD, you are my / shepherd; *
I shall not be in / want.
You make me lie down in green / pastures *
and lead me beside still / waters.

You revive my / soul *
and guide me along right pathways for the sake of your / Name.
Though I walk through the valley of the shadow of death,
I shall fear no / evil; *
for you are with me;
your rod and your staff, they / comfort me.

You spread a table before me in the presence of those who / trouble me; *
you have anointed my head with oil,
and my cup is running / over.
Surely your goodness and mercy shall follow me all the days of my / life, *
and I will dwell in the house of God for / ever.

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 3:16-24*

WE KNOW love by this, that he laid down his life for us-- and we ought to lay down our lives for one another. How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?

Little children, let us love, not in word or speech, but in truth and action. And by this we will know that we are from the truth and will reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. Beloved, if our hearts do not condemn us, we have boldness before God; and we receive from him whatever we ask, because we obey his commandments and do what pleases him.

And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.

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.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Verse: I am the good shepherd, says the Lord; I know my sheep, and my sheep know me.

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 10:11-18*

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

JESUS said, "I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father."

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, 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

The Lord's my shepherd

WORDS: Psalm 23, paraphrased by Francis Rous;
MUSIC: Brother James' Air, arr. Malcolm Archer

The Lord's my Shepherd, I'll not want,
he makes me down to lie.
In pastures green; he leadeth me
the quiet waters by.

My soul he doth restore again,
and me to walk doth make
within the paths of righteousness,
e'en for his own name's sake.

Yea, though I walk through death's dark vale
yet will I fear no ill;
for thou art with me, and thy rod
and staff me comfort still;

My table thou hast furnished
in presence of my foes;
my head thou dost with oil anoint,
and my cup overflows.

Goodness and mercy all my life
shall surely follow me;
and in God's house for evermore
my dwelling place shall be.

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.

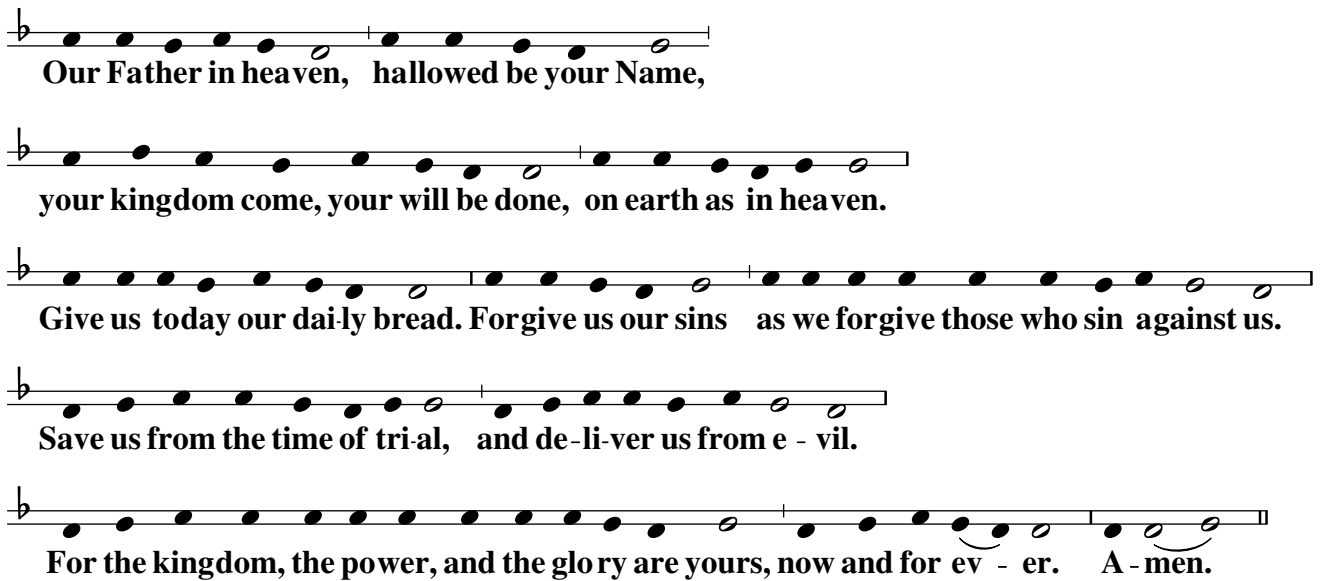
The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

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 *Loving shepherd of thy sheep*

WORDS: Jane Leeson; MUSIC: Philip Ledger

Loving shepherd of thy sheep,
keep thy lamb, in safely keep;
Nothing can thy power withstand,
none can pluck me from thy hand.

I would bless thee every day,
gladly all thy will obey,
like thy blessed ones above,
happy in thy precious love.

Loving shepherd, ever near,
teach thy lamb thy voice to hear;
suffer not my steps to stray
from the straight and narrow way.

Where thou leadest I would go,
walking in thy steps below,
till before my Father's throne
I shall know as I am known.

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 708 *Savior, like a shepherd lead us* ♦ *The Hymnal 1982*

Sicilian Mariners

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

VOLUNTARY *Präludium in G, Bux 147*

Dieterich Buxtehude 15

MINISTERS OF THE LITURGY

presider

The Rev. Canon Dr. Marda Steedman Sanborn

preacher

The Very Rev. Steven L. Thomason

assisting lay minister

Jon Achee

eucharistic ministers

Norm Harris, Maris Olsen, The Rev. Canon Richard C. Weyls, TBD

acolyte

Elli Howard

greeter

Jaime Rubio

ushers

Don Sutkus, Karrie Sutkus

oblation bearers

Michael Garrett

land acknowledgment

Sam Herring

lectors

Hannah Hochkeppel, TBD

intercessor

Kirstin Austin

sound board

Michael Perera

flower ministry

Eliza Davidson, Beatrix Roemheld-Hamm, Kathryn Schipper, Carlos Vargas

musicians

The Senior Choristers of the Cathedral Choir School, Rebekah Gilmore, director; Saint Mark's Singers, Canon

Michael Kleinschmidt, conducting;

Michael Kleinschmidt and John Stuntebeck, organists

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