

THE HOLY EUCHARIST

April 28, 2024

11:00 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 <u>saintmarks.org/</u><u>newcomers</u> 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 Variations: *Noël nouvelet* (Tune of Hymn 204, "Now the green blade riseth") Philip Moore

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT	Where true charity and love dwell	words: Traditional Maundy Thursday Antiphon; мusic: <i>Ubi caritas</i> , plainsong, Mode 6			
	Where true charity and love dwell, God is there.				
Since the love of Christ has joined us in one body,					
	let us all rejoice and be glad now and always. And as we hear and love our Lord, the living God, So let us in sincerity love all people.				
	Where true charity and love	dwell, God is there.			

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

HYMN 379 God is love, let heaven adore him • The Hymnal 1982

OPENING ACCLAMATION

The Book of Common Prayer (1979), p. 355

Abbot's Leigh

PresiderAlleluia. Christ is risen.AssemblyThe Lord is risen indeed. Alleluia.

COLLECT FOR PURITY

- Presider 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.
 - All Amen.



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 *Fifth Sunday of Easter*

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

PresiderThe Lord be with you.AssemblyAnd also with you.PresiderLet us pray.

ALMIGHTY GOD, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

All Amen.

4 Please be seated for the readings.

READING Acts 8:26-40

A NANGEL of the Lord said to Philip, "Get up and go toward the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and join it." So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this:

> "Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth.

In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth."

The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

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* 22:24-30 • *St. Helena Psalter*

Anglican Chant (Howells)

Sung by the choir.

Dominus regit me-

y praise is of you in the great assembly; * M I will perform my vows in the presence of those who worship you. The poor shall eat and be satisfied, and those who seek you shall praise you: * "May your heart live for ever!" All the ends of the earth shall remember and turn to you, * and all the families of the nations shall bow before you. For yours is the royal power, O God; * you rule over the nations. To you alone all who sleep in the earth bow down in worship; * all who go down to the dust fall before you. My soul shall live for you; my descendants shall serve you; * they shall be known as yours for ever. They shall come and make known to a people yet unborn * the saving deeds that you have done.

READING 1 John 4:7-21

B^{ELOVED}, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Savior of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

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.

GOSPEL ACCLAMATION Alleluia #14

Brian Fairbanks

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



Verse: I am the vine, you are the branches. Those who abide in me and I in them bear much fruit. My Father is glorified by this, that you bear much fruit and become my disciples.

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 15:1-8

DeaconThe Holy Gospel of our Lord Jesus Christ according to John.AssemblyGlory to you, Lord Christ.

JESUS said to his disciples, "I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples."

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

We believe in one God,

The Book of Common Prayer (1979), p. 358

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: by the power of the Holy Spirit he became incarnate from the Virgin Mary; and was made man. 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 and the Son. With the Father and the Son he is worshiped and glorified. He 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. The Prayers of the People are informed each week by the concerns of our world, our parish and Cathedral community, 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 PEACE

Presider The peace of the Lord 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 <u>saintmarks.org/give</u>, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



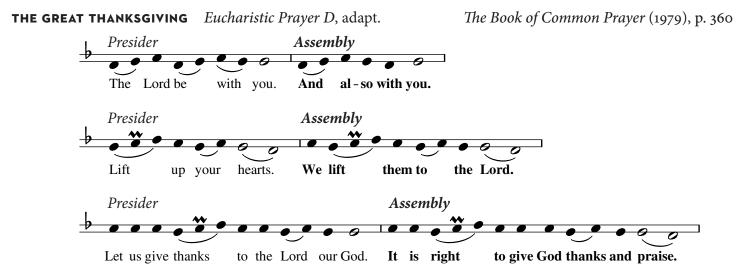
ANTHEM Ubi caritas et amor

WORDS: Traditional Maundy Thursday Antiphon; MUSIC: Maurice Duruflé

Ubi caritas et amor, Deus ibi est. Congregavit nos in unum Christi amor. Exultemus, et in ipso jucundemur. Timeamus, et amemus Deum vivum. Et ex corde diligamus nos sincero. Amen. Where there is charity and love, God is there. The love of Christ has gathered us together. Let us rejoice and be glad in it. Let us revere and love the living God. And from a sincere heart let us love one another. Amen.

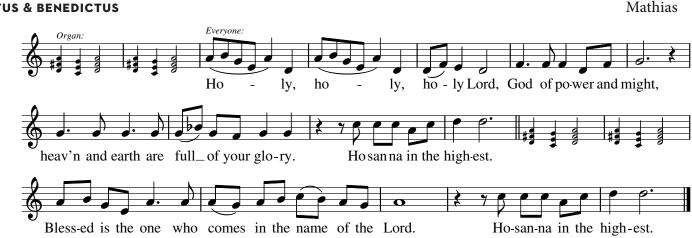
In the Great Thanksgiving, we do what Jesus himself asked us: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a lengthy prayer with several intentions. We recount the story of Jesus at the Last Supper, 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.



It is truly right to glorify you, O God, our Refuge and Strength, and to give you Presider thanks, for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

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



SANCTUS & BENEDICTUS

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 We acclaim you, Holy God, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might dwell as faithful companions with all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Gracious God, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, Jesus lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom, to the sorrowful, joy. To fulfill your purpose, Jesus gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for the One who died and rose for us, Jesus sent the Holy Spirit, the first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for Jesus to be glorified by you, his heavenly Father, having loved his own who were in the world, Jesus loved them to the end; at supper with them Jesus took bread, broke it, and gave it to them, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine; offered thanks and gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Most Blessed One, we now celebrate this memorial of our redemption. Recalling Christ's death and descent among the dead, proclaiming Christ's resurrection and ascension to your right hand, awaiting Christ's coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

All We praise you, we bless you, we give thanks to you, and we pray to you, the Rock of our Salvation.

- *Presider* We pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.
- *Presider* Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name. Remember, O God, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. And grant that we may find our inheritance with the Blessed Virgin Mary, with matriarchs, patriarchs, prophets, apostles and martyrs, with Mark and all the saints who have found favor with you

in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Redeemer.

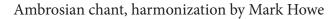
Through Christ, and with Christ, and in Christ, all honor and glory are yours, Eternal God, in the unity of the Holy Spirit, forever and for ever.

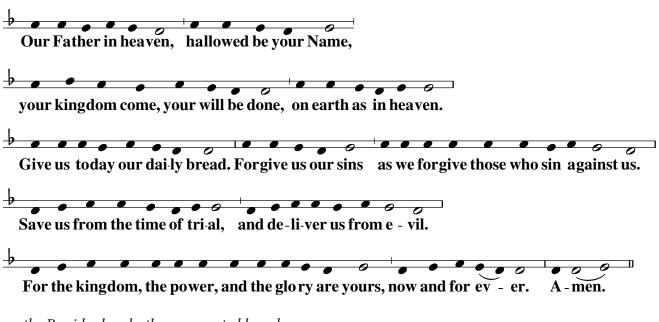
> The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

All A - MEN.

THE LORD'S PRAYER

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.





In silence, the Presider breaks the consecrated bread.

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

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



*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**

Hallock

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 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	Ego sum panis vivus	words: John 6:58; мusic: Juan Esquivel
	Ego sum panis vivus, qui de caelo descendi: si quis manducaverit ex hoc pane, vivet in aeternum. Alleluia.	I am the living bread which came down from heaven: anyone who eats this bread will live forever. Alleluia.
	Лисиии.	Anciula.

HYMN 457 Thou art the Way, to thee alone

St. James

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

The Book of Common Prayer (1979), p. 365

Presider Eternal God, heavenly Father,

- All you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood.
 - Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

BLESSING	The Presider asks	God's blessing or	n the assembly. All	respond: Amen.
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- **HYMN 296** We know that Christ is raised and dies no more The Hymnal 1982 Engelberg
- **DISMISSAL** The Deacon dismisses the assembly; all respond: Thanks be to God. Alleluia, alleluia.

VOLUNTARY Fugue and Toccata on *Noël nouvelet* (tune of Hymn 204, "Now the green blade riseth") Marcel Dupré

MINISTERS OF THE LITURGY

presider The Rev. Canon Linzi Stahlecker

preacher The Very Rev. Steven L. Thomason

> deacon The Rev. Earl Grout

assisting lay minister Peter Snyder

eucharistic ministers

Erin Beary Anderson, Russ Campbell, The Rev. Stephen Garratt, Shelley Mackaman, Debra Waddell, The Rev. Canon Richard C. Wyles,

> altar guild Sharon Ferguson, Ashley Hedeen

vergers Rollin Salsbery, Paul Tonnes

acolytes Russ Campbell, Carrie Davis, TBD

> greeters Rachel Baker, TBD

ushers Rebecca Haley | Hilary McLeland-Wieser, Jaff Sackett

> oblation bearers Timothy Shore & Todd Baker

> > land acknowledgment Greg Hamm

lectors

Ruth McRee, Alison Leary Estep

intercessor Christine Szabadi

> sound board TBD

livestream Christopher Brown

flower ministry Ashley Hedeen, Kathy Sodergren, Elizabeth Ward

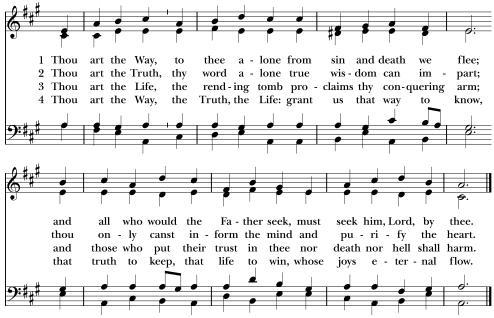
musicians The Cathedral Choir, Canon Michael Kleinschmidt, conducting; John Stuntebeck and Michael Kleinschmidt, organists

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Thou art the Way, to thee alone

The Hymnal 1982, #457



Words: George Washington Doane (1799-1859), alt. Music: St. James, Raphael Courteville (d. 1735).

- Thou art the Way, to thee alone from sin and death we flee; and all who would the Father seek, must seek him, Lord, by thee.
- 2 Thou art the Truth, thy word alone true wisdom can impart;thou only canst inform the mind and purify the heart.
- 3 Thou art the Life, the rending tomb proclaims thy conquering arm; and those who put their trust in thee nor death nor hell shall harm.
- 4 Thou art the Way, the Truth, the Life: grant us that way to know, that truth to keep, that life to win, whose joys eternal flow.

Thou art the Way, to thee alone, #457 from *The Hymnal 1982* — Words: George Washington Doane (1799-1859), alt. Music: *St. James*, Raphael Courteville (d. 1735).

