



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SIXTH SUNDAY OF EASTER

May 5, 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 *Le Jardin suspendu* (The hanging garden) Jehan Alain

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 400 *All creatures of our God and King* (sts. 1 & 4) ♦ *The Hymnal 1982* *Lasst uns erfreuen*

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.**

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 Father, 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 a-lone 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 *Sixth 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, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All Amen.

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 10:44-48*

WHILE Peter was still speaking, the Holy Spirit fell upon all who heard the word. The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and extolling God. Then Peter said, "Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?" So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

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 98 ♦ St. Helena Psalter

Peter R. Hallock

The Choir introduces the Antiphon; all repeat. The Choir chants the verses; all repeat Antiphon as indicated.

Organ:  *Everyone:* 

God shall judge the world in right - eous - ness.

Cantate Domino

SING a new song to God, *
who has done marvelous things.
With your right hand, O God, and your holy arm *
you have won for yourself the victory. **ANTIPHON**

You have made known your victory; *
your righteousness have you openly shown in the sight of the nations.
You remember your mercy and faithfulness to the house of Israel, *
and all the ends of the earth have seen the victory of our God. **ANTIPHON**

Shout with joy to God, all you lands; *
lift up your voice, rejoice, and sing.
Sing to God with the harp, *
with the harp and voice of song. **ANTIPHON**

With trumpets and the sound of the horn, *
shout with joy before God who reigns in majesty.
Let the sea make a noise and all that is in it, *
the lands and those who dwell therein. **ANTIPHON**

Let the rivers clap their hands, *
and let the hills ring out with joy before God,
who will come to judge the earth.
God shall judge the world in righteousness *
and the peoples with equity. **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 5:1-6

EVERYONE who believes that Jesus is the Christ has been born of God, and everyone who loves the parent loves the child. By this we know that we love the children of God, when we love God and obey his commandments. For the love of God is this, that we obey his commandments. And his commandments are not burdensome, for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith. Who is it that conquers the world but the one who believes that Jesus is the Son of God?

This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth.

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: A new commandment I give to you: love one another as I have loved you.

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 15:9-17*

Deacon The Holy Gospel of our Lord Jesus Christ according to John.

Assembly **Glory to you, Lord Christ.**

JESUS said to his disciples, "As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete.

"This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another."

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 Erin Jean Warde, *Spiritual Director & Episcopal Priest*

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.

BIRTHDAY & ANNIVERSARY BLESSINGS

Those celebrating birthdays and anniversaries this month are invited to come forward to receive a blessing. The Assembly stands as able and joins the Presider in saying the prayers.

Birthdays:

Watch over your children, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace, which passes understanding, abide all the days of their lives; through Jesus Christ our Savior. Amen.

Anniversaries:

Loving God, in the mystery of the Holy Trinity, you reveal yourself as a community of self-giving love. We thank you for bringing us together into families. Bless we pray these couples who celebrate the anniversaries of their commitments to one another, and grant that they may grow in grace, fidelity and mutual affection all the days of their lives, through Jesus Christ our Savior. Amen.

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 worshipping 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

I give you a new commandment

WORDS: John 13:34-35; MUSIC: Peter Aston

I give you a new commandment:
Love one another as I have loved you.
So you are to love one another.
If there is this love among you,
then all will know that you are my disciples.

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

The musical score is written on three staves. The first staff is labeled 'Organ:' and features a treble clef with a key signature of one sharp (F#) and a common time signature. It contains a series of chords and arpeggiated figures. The second staff is labeled 'Everyone:' and features a treble clef with a key signature of one sharp. It contains a melody with lyrics: '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.' The third staff continues the melody with lyrics: 'Bless- ed is the one who comes in the name of the Lord. Ho- san- na in the high- est.' The score concludes with a double bar line.

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**

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 *I give to you a new commandment* WORDS: John 13:34-35 and *Liber Usualis*; MUSIC: Peter Nardone

I give to you a new commandment,
a new commandment I give to you,
that you love one another as I have loved you.

*Ubi caritas et amor, Deus ibi est.
Congregavit nos in unum Christi amor.
Exsultemus 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.

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 412 *Earth and all stars (sts. 1, 2, 6) ♦ The Hymnal 1982*

Earth and All Stars

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

VOLUNTARY *Allegro from Concerto in a-minor, BWV 593*

Antonio Vivaldi, arr. J.S. Bach

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Linzi Stahlecker

PREACHER

The Rev. Erin Jean Warde

ASSISTING LAY MINISTER

Alison Leary Estep

EUCCHARISTIC MINISTERS

Jon Achee, Nan Sullins, The Very Rev. Steven L. Thomason, The Rev. Canon Richard C. Weyls, TBD

ACOLYTE

TBD

GREETER

TBD

USHERS

Liz Shea, Ralph Ermoian

OBLATION BEARERS

Loy & Michael Dahl

LAND ACKNOWLEDGMENT

Kristen Kelly

LECTORS

Josh Judd-Herzfeldt, Dawn Thomas

INTERCESSOR

Elli Howard

SOUND BOARD

Michael Perera

FLOWER MINISTRY

Ray Miller, Bobbi Nodell, Carolyn Shaw

MUSICIANS

The Junior and Senior Choristers of the Cathedral Choir School, Rebekah Gilmore, director;
Saint Mark's Singers;
Canon Michael Kleinschmidt and John Stuntebeck, organists

Music under copyright is reprinted by permission under OneLicense.net #A-706820