



Those participating in the mass via [Facebook](#) and [YouTube](#) might consider lighting a candle and creating a sacred space within your home. This could be in a study, at a table, or anywhere you are able to put yourself in a mind to worship. You are encouraged to sit, stand, or kneel as you would normally do so during the liturgy.

## A CELEBRATION OF THE HOLY EUCHARIST: RITE II

### Fifth Sunday of Easter

April 28, 2024 at 11:00 a.m.

Please silence all mobile phones and electronic devices.

*Easter is the most significant time of the Christian year and is the culmination of the Triduum – the Sacred Three Days. The Paschal Candle burns as a sign of the presence of the resurrected Christ and will burn throughout the Easter season, known as the Great Fifty Days.*

### Introit

*Cantate Domino*

Chant by Richard Woodward

*O sing unto the Lord a new song, Alleluia: for the Lord hath done marvelous things, Alleluia. In the sight of the nations hath he showed his righteous judgements, Alleluia, Alleluia. With his own right hand, and with his holy arm: hath he gotten himself the victory.*

### Opening Hymn 379

*Abbot's Leigh*

*The people stand as able at the introduction to the hymn. We begin our worship as a gathered community by praising God in song.*

1 God is Love, let heaven a - dore him; God is Love, let  
2 God is Love; and Love en - folds us, all the world in  
3 God is Love; and though with blind-ness sin af - flicts all

earth re - jice; let cre - a - tion sing be - fore him  
one em - brace: with un - fail - ing grasp God holds us,  
hu - man life, God's e - ter - nal lov - ing - kind - ness

and ex - alt him with one voice. God who laid the earth's foun-  
 ev - ery child of ev - ery race. And when hu - man hearts are  
 guides us through our earth - ly strife. Sin and death and hell shall

da - tion, God who spread the heaven a - bove, God who breathes through  
 break - ing un - der sor - row's i - ron rod, then we find that  
 nev - er o'er us fi - nal tri - umph gain; God is Love, so

all cre - a - tion: God is Love, e - ter - nal Love.  
 self - same ach - ing deep with - in the heart of God.  
 Love for ev - er o'er the u - ni - verse must reign.

### The Opening Acclamation

*Please stand as you are able.*

*Celebrant* Alleluia. Christ is risen.

*People* *The Lord is risen indeed. Alleluia.*

*The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.*

### Gloria in excelsis

William Mathias (1934-1992)

1. Glo-ry to God in the high-est, and  
 peace to his peo - ple on earth. 2. Lord God, heaven - ly King, al -

might - y God and Fa - ther, we wor - ship you, we give you thanks, we  
 praise you for your glo - ry. 3. Lord Je - sus Christ,  
 on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you  
 take a - way the sin of the world: have mer - cy on us;  
 5. you are seat - ed at the right hand of the Fa - ther: re -  
 ceive our prayer. 6. For  
 you a - lone are the Ho - ly One, you a - lone are the Lord,  
 7. 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 of the Day

*The collect is the prayer appointed 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. While the Celebrant is the one speaking the prayer, the people join in this petition and make the prayer their own by offering their silent prayers during the period of silence and then respond "Amen", which is Hebrew for "so be it".*

*Celebrant*        The Lord be with you.

*People*            ***And also with you.***

*Celebrant*        Let us pray.

*Silence is kept.*

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. ***Amen.***

## The Liturgy of the Word

*Please be seated for the readings.*

*During the Easter season this reading comes from the Acts of the Apostles, which tells the early history of the Church.*

*Reader*    **A Reading from the Book of the Acts of the Apostles. (8:26-40)**

An angel 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*    The Word of the Lord.

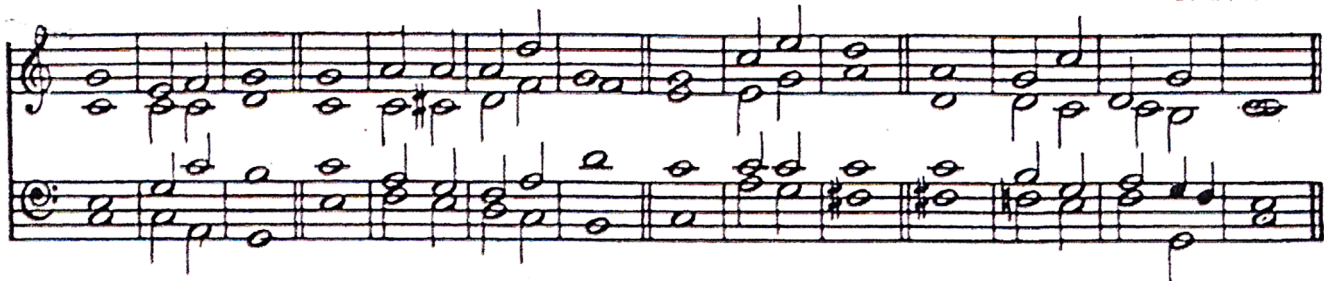
*People*        ***Thanks be to God.***

*Silence is kept.*

*The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.*

**Psalm 22:24-30**

*Deus, Deus meus*



- 24 My praise is of him in the | great as- | sembly; \*  
I will perform my vows in the presence of | those who | worship | him.
- 25 The poor shall eat and be satisfied, and those who seek the | LORD shall | praise him: \*  
"May your | heart | live for | ever!"
- 26 All the ends of the earth shall remember and | turn · to the | LORD, \*  
and all the families of the | nations · shall | bow be- | fore him.
- 27 For kingship be- | longs · to the | LORD; \*  
he | rules | over · the | nations.
- +28 To him alone all who sleep in the earth bow | down in | worship; \*  
all who go down to the | dust | fall be- | fore him.
- 29 My soul shall live for him; my descendants | shall | serve him; \*  
they shall be | known · as the | LORD's for | ever.
- 30 They shall come and make known to a | people · yet un- | born \*  
the saving | deeds that | he has | done.

*Silence is kept.*

*This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church or the Revelation to John during the Easter season.*

*Reader* **A Reading from the First Letter of John (4:7-21)**

Beloved, 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           The Word of the Lord  
People           **Thanks be to God.**  
Silence is kept.

### Sequence Hymn 50 *(Lift every Voice and Sing)*

Nyland

The sequence hymn 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.”  
The people stand as able at the introduction to the hymn.

1. The an - gel said to— Phil - ip: “Go to a des - ert place.”  
2. The E - thi - ope re - spond - ed: “Lead me and be my guide.  
3. They trav - eled in the— char - iot, And came up - on a brook;  
4. Saint Phil - ip told the— E - thiope: “Be - lieve with all your heart;

1. And there he found an— E - thiope, the treas - urer— to— Can - dace,  
2. Ex - plain the scrip - ture— to me; Here, sit down. at— my side.”  
3. The E - thi - ope, ex - ci - ted then looked up— from his book.  
4. And God the Ho - ly— Spir - it Will His own— gift— im - part.”

1. Who sat with - in his char - iot with Ho - ly Writ in hand.  
2. Then Phil - ip ex - e - ge - ted I - sai - ah's Ho - ly word.  
3. “See Phil - ip, here is wa - ter,” He said, and stopped his steed!  
4. “I do be - lieve that Je - sus Is God's true, on - ly son.”

1. Asked Phil - ip: "Can you, bro - ther, the Pro - phet un - der - stand?"  
 2. And preached un - to the E - thiope that Je - sus Christ is Lord.  
 3. "What can now," he im - plored him, "My bap - tism im - pede?"  
 4. And with these words, the treas - urer A great - er trea - sure won.

5. O Philip, the evangelist  
 You brought to Afric's seed  
 The Gospel of our Savior  
 In thought, and word and deed,

O may we share Thy fervor  
 And press on towards the prize;  
 And heed our Lord's commission  
 To teach, preach and baptize.

*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' words and actions.*

## The Gospel

*Gospeler*      **The Holy Gospel of our Lord Jesus Christ according to John. (15:1-8)**

*People*      **Glory 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."

*Gospeler*      The Gospel of the Lord.

*People*      **Praise to you, Lord Christ.**

*The people are seated at the invitation of the preacher.*

## The Sermon

The Rev'd Joseph Wallace-Williams

*The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.*

*The people stand as able.*

## The Nicene Creed

BCP 358

*The word "creed" comes from the Latin "credo" for "I believe." First formulated at the Council of Nicaea in 325 A.D. and confirmed in 381 A.D., 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.*

***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: 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, who with the Father and the Son is worshiped and glorified, and 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. In our prayers we pray for the Universal Church, the nation and all who govern, 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**

*Please stand as you are able.*

*The congregation is invited to sing the response with the choir after each petition.*

- Reader* Friends, once we were not a people, but now we are God's people. Let us pray to our good God. In you, O Lord, does your Church take refuge. Strengthen us by your Holy Spirit to do great works in Jesus' name, that your Church glorify you in all our doings.  
*Silence*
- People* Make your face to shine upon us,  
***And in your loving-kindness save us.***
- Reader* Ancient of Days, rescue the innocent from the hands of those who persecute them. Hold in your strong hands the oppressed and the abused.  
*Silence*
- People* Make your face to shine upon us,  
***And in your loving-kindness save us.***
- Reader* God, our strong rock, give us eyes to see your hand at work in our world. Lead us and guide us that we may be good stewards of your creation.  
*(The congregation is invited to add their thanksgivings.)*  
*Silence*
- People* Make your face to shine upon us,  
***And in your loving-kindness save us.***
- Reader* Tower of Strength, assure those who are unemployed or living in poverty that they are precious in your sight.  
*Silence*
- People* Make your face to shine upon us,  
***And in your loving-kindness save us.***
- Reader* Merciful God, incline your ear to those in need of deliverance. Calm the troubled hearts of the suffering and the sorrowful, of the sick and the anxiety-plagued.  
*(The congregation is invited to add their intercessions.)*  
*Silence*
- People* Make your face to shine upon us,  
***And in your loving-kindness save us.***



Reader God of truth, we commend the dying and the dead into your hands. We rejoice in Jesus' promise that he has prepared for us a place in your eternal home.

*Silence*

Make your face to shine upon us,

People **And in your loving-kindness save us.**

*The Celebrant adds a concluding Collect.*

## Welcome and Announcements

*The Celebrant then says.*

### The Peace

Celebrant The Peace of the Lord be always with you.

People **And also with you.**

*The People greet one another in the name of the Lord; in this season, we suggest a bow, wave, or other appropriate gesture.*

## Welcome and Announcements

### THE HOLY COMMUNION

*The altar is set for the Eucharist.*

### Presentation Hymn 657

*Hyfrydol*

*Please stand as you are able.*

1 Love di - vine, all loves ex - cell - ing, joy of heaven, to  
2 Come, al - mighty - y to de - liv - er, let us all thy  
3 Fi - nish then thy new cre - a - tion; pure and spot - less

earth come down, fix in us thy hum - ble dwell - ing, all thy  
life re - ceive; sud - den - ly re - turn, and nev - er, nev - er -  
let us be; let us see thy great sal - va - tion per - fect -

faith - ful mer - cies crown. Je - sus, thou art all com - pas - sion,  
more thy tem - ples leave. Thee we would be al - way bless - ing,  
ly re - stored in thee: changed from glo - ry in - to glo - ry,

pure, un - bound - ed love thou art; vis - it us with  
 serve thee as thy hosts a - bove, pray, and praise thee  
 till in heaven we take our place, till we cast our

thy sal - va - tion, en - ter ev - ery trem - bling heart.  
 with - out ceas - ing, glo - ry in thy per - fect love.  
 crowns be - fore thee, lost in won - der, love, and praise.

**The Great Thanksgiving | Eucharistic Prayer A**

*The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says.*

*Celebrant* The Lord be with you.

*People* ***And also with you.***

*Celebrant* Lift up your hearts.

*People* ***We lift them to the Lord***

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

*People* ***It is right to give our thanks and praise.***

*Then the Celebrant continues.*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, God Almighty, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death, he has destroyed death, and by his rising to life again he has won for us everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

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

*Celebrant and People.*

**Sanctus and Benedictus S 128**

*William Mathias (1934-92)*

Ho - ly, ho - ly,

ho - ly Lord, God of power and might,  
 heaven and earth are full of your glo - ry. Ho-san-na in the  
 high - est. Bless - ed is he who  
 comes in the name of the Lord. Ho-san-na in the high-est.

We recall God's acts of salvation history. The Celebrant 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.

The people stand or kneel. Then the Celebrant continues.

Holy and gracious God: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Creator of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he 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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

## The Memorial Acclamation

Therefore we proclaim the mystery of faith:

*Celebrant and People.*

*mf* *cresc.* *f* broaden  
 org. *8-* Christ has died. Christ is ri - sen. Christ will come a - gain.

*the Celebrant continues.*

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

At this point in the eucharistic prayer comes the *epiclesis*. The *epiclesis* is the invocation of the active presence of the Holy Spirit in the eucharistic prayer so that the bread and wine may become the body and blood of Christ. At this point in the prayer the celebrant may extend hands over the gifts. The term is based on the Greek word that means "to call upon," "to invoke." The *epiclesis* typically follows the institution narrative (see eucharistic prayers A, B, and D, BCP, pp. 363, 369, 375), but it precedes the institution narrative in eucharistic prayer C (BCP, p. 371). An *epiclesis* in some form has been included in the eucharistic prayers of the Episcopal Church since the 1789 BCP.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

*The Great Amen is when the congregation with a unified great voice concurs with all that the Celebrant has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.*

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. *(Sung by all.)*

**Andante maestoso**

A - men. A - men.

A - men. A - men. A - men. A - men.

And now, as our Savior Christ has taught us, we are bold to say,  
*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**

*Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*

**Fraction Anthem S 169** *My flesh is food indeed* Ray Urwin (b. 1950)

*Cantor or Choir*

My flesh is food in - deed, and my blood is drink in -

deed, says the Lord. **1** *All* My Lord. **2** *Cantor or Choir* Those who eat my

*All* flesh and drink my blood dwell in me and I in them. My

flesh is food in - deed, and my blood is drink in - deed, says the Lord.

**The Invitation to Communion**

*Celebrant says the following Invitation.*  
 The Gifts of God for the People of God.

## A Prayer of Spiritual Communion

Long-standing practice in the Episcopal Church has offered a means for people to receive Holy Communion spiritually when it cannot be received physically.

**Beloved Jesus, We believe that you are truly present in the sacrament of the altar. We long for you in our souls, to know that we are in you and that you are in us. Though physically isolated from your altar and the sacrament of your Body and Blood, We receive you into our hearts and the depths of our being. United with you, help us know that our lives are hid with you O Christ in the heart of God. Amen.**

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. Please receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest.

## Motet God so loved the world

Bob Chilcott (b. 1955)

God so loved the world that He gave his only begotten Son, that whoso believeth in Him should not perish but have everlasting life. (John 3:16)

## Communion Hymn 487

The Call

1 Come, my Way, my Truth, my Life: such a  
2 Come, my Light, my Feast, my Strength: such a  
3 Come, my Joy, my Love, my Heart: such a

way as gives us breath; such a truth as ends all  
light as shows a feast; such a feast as mends in  
joy as none can move; such a love as none can

strife; such a life as kill - eth death.  
length; such a strength as makes his guest.  
part; such a heart as joys in love.

## The Post-Communion Prayer

After Communion, the Celebrant says.

Let us pray.

Please stand as you are able.

Celebrant and People.

**God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.**

# The Blessing

*The Celebrant blesses the people.*

## Closing Hymn 12

*(Lift every Voice and Sing)*

*Marching to Zion*

*The people stand as able at the introduction to the hymn.*

1. Come, we that love— the Lord, And let our joys— be known;— Join  
2. Let those re - fuse— to sing Who nev - er knew— our God;— But  
3. The hill of Zi - on yields A thou - sand sa - cred sweets— Be -  
4. Then let our songs— a - bound, And ev - 'ry tear— be dry;— We're

1. in a song with sweet ac - cord, Join in a song with sweet ac -  
2. chil - dren of the heav'n - ly King, But chil - dren of the heav'n - ly  
3. fore we reach the heav'n - ly fields, Be - fore we reach the heav'n - ly  
4. march - ing through Im - man - uel's ground, We're march - ing thro' Im - man - uel's

1. cord, And thus sur - round the throne, And thus sur - round the throne.—  
2. King, May speak their joys a - broad, May speak their joys a - broad.—  
3. fields, Or walk the gold - en streets, Or walk the gold - en streets.—  
4. ground, To fair - er worlds on high, To fair - er worlds on high.—

We're march - ing to Zi - on, Beau - ti - ful, beau - ti - ful  
We're march - ing on to Zi - on,

Zi - on; We're march - ing up - ward to Zi - on,  
Zi - on, Zi - on,  
The beau - ti - ful cit - y of God.

## The Dismissal

*The Dismissal follows as the last part of the Mass. It is how we know the Mass has ended. But instead of an end, think of the dismissal as a change in our mission. The Latin dismissal, *ita missa est*, meaning "go the dismissal is made" has traditionally taken on this deeper meaning as it charges the people with the mission of God in service to the world as our worship ends. The response is always a vigorous "Thanks be to God!". In Eastertide, **only**, it is traditional to add "Alleluia" to the dismissal.*

*The Deacon, or the Celebrant, then says the dismissal to which the people respond.*

*People **Thanks be to God. Alleluia! Alleluia! !***

**Postlude** *Piano Sonata No. 20 in G major: Allegro ma non troppo*

Ludwig von Beethoven (1770-1827)  
Michael Confalone, Piano

## Announcements

**NO PARKING IN THE BIKE LANE**

**HEARING LOOP:** Hearing Loop Receivers and Headsets are available by request from one of our greeters for anyone needing audio assistance during worship.

**ONLINE GIVING** is available through <https://onrealm.org/SLATECHURCH/-/form/give/now>

## ARTCINIA'S MUSIC IN YOUR NEIGHBORHOOD IS BACK!!

- Friday, May 10, @ 7:00 p.m. Winds of Spring: Antonello and Friends Woodwind Quintet
- Friday, June 14, @ 7:00 p.m. Eclectic Jazz Fusion with Nazir Ebo

Tickets available at the door and online at [artcinia.com](http://artcinia.com)

Adults \$10, families \$15, Seniors/Students \$5

**BIBLE STUDY:** Bible Study is held on the 1st and 3rd Sundays from 9:30 a.m. to 10:15 a.m. on Zoom. This gives people the opportunity to attend mass at 11:00 a.m.

**VESTRY ELECTION.** The Vestry is the elected lay leadership of the parish. It is officially responsible for the administration of the parish's finances and real property. The Rector may also consult the Vestry about a

variety of matters related to worship and parish life. The current members of the Vestry of the Church of St. Luke and The Epiphany are listed on the back of all Sunday bulletins as well as on the website [www.slatechurch.org](http://www.slatechurch.org). The terms of three Vestry members will end in June 2024. Kevin Motroni and Jane Lowe are finishing a second consecutive term and are not eligible for a third three-year term under the parish by-laws. Kyle Chvasta is not standing for reelection. Who is eligible to serve on the Vestry? Vestry members must be 18 years or older, must have been members of the parish for at least two years, and must have made a specific financial commitment (pledge) and must have financially contributed to the parish during 2023 and 2024. How can one be nominated for election to the Vestry? In order for the Nominating Committee to present a candidate, at least three other members of the parish who are eligible to vote in Vestry elections must sign a petition endorsing the candidate. Since many parishioners worship virtually, the Nominating Committee will also accept email petitions from candidates and their endorsers. **Important Dates: Sunday, May 26:** deadline for the Nominating Committee to receive petitions endorsing candidates. **Sunday, June 2:** ballots distributed to members of the parish who are eligible to vote. **Monday, June 10:** deadline to return ballots to the parish office. **Sunday, June 16:** announcement of election results to congregation. Questions? Please reach out to any member of the Vestry. Thank you. Kevin Motroni, Jane Lowe, and Jimmy Bruno, Nominating Committee 2024.

**INTERCESSORY AND HEALING PRAYER: April 28th**, the 4th Sunday of the month. **After receiving Holy Eucharist**, you are invited to go to the prayer station in the **Chapel for the laying on of hands and prayers for healing**. You may ask for a prayer for yourself, someone you care for, or a general prayer. The intercessors will keep all prayer requests private and confidential.

**PRAYER AROUND THE CROSS:** Will take place on **Friday, May 3**, the first Friday of the month, at 7:00 p.m. in the Chapel. It will be in-person only. Please think about joining us. Please go to our weekly newsletter, *It's So St. Luke's*, for more information.

**FUNDRAISING & FELLOWSHIP** on Cinco de Mayo: To benefit the operating fund of the Church of St. Luke & the Epiphany: **Sunday, May 5, 2024 at 4:30pm**. Special guest: Rodger Broadley, Rector Emeritu. \$50 per person. The Rittenhouse Grill, 1701 Locust St, Philadelphia, PA, Hors d'oeuvres & cash bar. RSVP by May 1st to Kevin Motroni. If you cannot attend, please consider a donation. For more information contact, Kevin Motroni. You may mail your check to the church place in the subject line "Fundraising & Fellowship". You may also give online through realm by selecting on the drop-down menu on the giving platform "Fundraising & Fellowship"

**CRAFT CIRCLE:** You are invited to our community craft night. Our young adults are planning to have a second Craft Circle on **Wednesday, May 28th, from 7:00-9:00 in the Blue Room**. Bring any craft you're working on, or feel free to use the provided supplies! There will be yummy refreshments and great company. We hope to see you there! Please feel free to contact Alex Wade.

**COFFEE WITH FATHER LOU:** "The Greatest Prayer": Rediscovering the Revolutionary Message of The Lord's Prayer will be the subject of a study series conducted by Fr. Lou Temme. We will read a few chapters for each session and enjoy a free-wheeling discussion at each session. Classes will be held in the Blue room on Sundays **May 26 and June 9** at 9:30 AM. Copies of the book by John Dominic Crossan are available free from the rector. (A donation will not be refused.) Come join us and learn the deeper meaning of a prayer that is often taken for granted as just one part of the liturgy.



Permissions:

*Gloria in excelsis, Sanctus and Benedictus.* Words: Parts of the mass. Music: William Mathias (1934-92). Hymn permission used by Rite Song, a one-time use reprint license for one-time use.

*Music for the Holy Eucharist. Music for the Holy Eucharist:* Words: Parts of the mass setting. Music by John Rutter (b. 1945). Copyright 1981 Oxford University Press. Reprinted under ONE LICENSE #734499-A.

*My flesh is food indeed.* Words: Daily Morning Prayer II, Christ our Passover: Pascha Nostrum.

Music: William Henry Walter (1825-1893). Hymn Permission used by Rite-song, a one-time use reprint license for one-time use.

*God so loved the World;* Text: John 3:16. Music Bob Chilcott (b. 1955). Copyright 1998 Oxford University Press. All rights reserved. Reprinted under ONE LICENSE #734499-A.

All hymns reprinted under Rite-Song, a one-time reprint license for one-time use.

The Church of  
*Saint Luke* &  
The Epiphany

***The Church of Saint Luke and The Epiphany  
is a Community Committed  
to Compassion, Inclusion, and Justice.***

*As a community gathered in love, we seek to be an  
open and welcoming place where individuals can  
courageously bring their different backgrounds  
and perspectives to explore, experience, and  
practice Christian faith.*

**Clergy and Staff**

The Rev'd Joseph A. Wallace-Williams, *Rector*  
Ms. Maddy Bishop, *Seminary Intern*  
Mr. Jonathan Manning Bowen, *Organist-Choirmaster*  
Gabriela Thomas (she/her/they), *Parish Administrator*  
Mr. Michael Doyle, *Custodial Sexton*  
Ms. Mary T. Campbell, *CPA*

**Vestry and Officers**

Michael Krasulski, *Rector's Warden*  
John Erickson, *Accounting Warden*  
Tess Farmer, *Secretary*  
Richard Beck  
Nancy Brisbon  
Jimmy Bruno  
Kyle Chvasta  
Jane Lowe  
Kevin Motroni  
Jane Spencer  
Kathryn Rossé  
Irene Wong

**Today's Participants**

*Ushers:* Joe Quinn  
Richard Beck  
*Lectors:* Peter Coe  
Bill Mulherin  
Dominic Garofano  
*Crucifer:* Bill Hunt  
*Torchbearers:* Ricardo Liriano  
Vicki Ellis  
*Altar Guild:* Bill Mulherin  
*Coffee Hour:* Mary Jane Stone-Bush