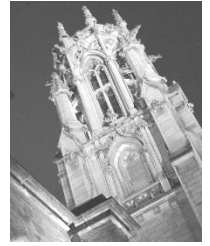




The Fifth Sunday of Easter,  
Year B

April 28, 2024, 10:30 a.m.

*Be Here, Be You, Be Loved*



**Welcome to Christ Church Cathedral!**  
**A Blessed and Joyous Easter Season to All!**  
The People's responses are in **bold** print.

We have **large print bulletins** and **hearing devices** available. If you need them, ask an usher.

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### **Welcome! Beinvenido! Karibu!**

Scattered in the world, we gather together as God's people in worship. We bring the fragments of our lives to be healed and made whole in Christ as we gather in community.

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as God's people. One of the glories of the Episcopal/Anglican Church is its liturgical worship. Liturgy refers to the patterns, forms, words and actions through which public worship is conducted.

As we gather, we bring our diverse gifts: gifts of music, dance, prophecy, teaching, preaching, and friendship. We present these gifts in the form of our most precious offering to God, our very selves, that all that we do may be for God's glory in the unity of Christ's church.

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### **About the Holy Eucharist**

*"When God finds us, there is always a celebration. In the Eucharist, we gather to celebrate God finding us in Jesus Christ. If you're feeling lost, when you come to receive Jesus in bread and wine, ask to be found. If you know what it is to have been found by God, when you come to receive Jesus in bread and wine, give thanks – thanks to the one who came looking for you, and found you." - Br. Geoffrey Tristram, Society of Saint John the Evangelist*

In the Episcopal Church the Holy Eucharist is the sacrament of Christ's body and blood, and the principal act of Christian worship. The term is from the Greek, "thanksgiving." Jesus instituted the Eucharist "on the night when he was betrayed." At the Last Supper he shared the Bread and cup of Wine at a sacred meal with his disciples. He identified the Bread with his body and the Wine with his blood of the new covenant. Jesus commanded his disciples to "do this" in remembrance of Jesus.

For Episcopalians, the Holy Eucharist becomes the very Real Presence of Christ, his Body and Blood, the ordinary made also extraordinary, sacred by Jesus' own words and by the Holy Spirit.

In the Episcopal Church, we seek to adapt ancient liturgy for today. If you grew up in a less formal church, worship may feel pretty traditional. If you grew up in a formal church, our worship may deconstruct that formality, and ask you to pray using more modern words, or sing new songs. We seek to balance tradition and culture in our worship. When we hold the tension well between the ancient and the modern, the Holy Eucharist comes alive.

### **Worship Notes**

The explanatory notes in this bulletin come from our bishop the Rt. Rev. Deon Johnson, provided to enrich our worship experience. We thank him for his words and the permission to use them in our services.

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### **Land Acknowledgment for the Diocese of Missouri (updated July 2022)**

In humility, we recognize and acknowledge that we in the Diocese of Missouri worship and live on the traditional ancestral lands of the Osage Nation, the Illiniwek/Peoria Tribe, the O-Gah-Pah (Quapaw) Tribe, the Otoe-Missouria Tribe, and other First Peoples. We recognize our mutual dependence upon and benefit from this land; we proclaim our solidarity with and our debt to the Peoples who first claimed and improved this land as their home. We acknowledge our complicity in the process of colonization that dispossessed the First Peoples from their ancestral lands. We affirm our commitment to stand with indigenous communities today and henceforth as they seek justice and resist continued threats to their sovereignty and humanity.

We are also cognizant that the history of The Episcopal Church is intertwined with the history of colonialism and slavery in the United States. More than four centuries ago, the first enslaved Africans were brought to the Americas, and two centuries ago enslaved and indigenous persons contributed to the exploration of this state by Lewis and Clark. Our state's history is entangled with both the Missouri Compromise making this state officially a slave state, and the cases of *Scott v. Emerson* that petitioned for Dred and Harriet Scott's emancipation. We acknowledge the tragic legacy of slavery in our diocese, and the blood, sweat, and tears of enslaved people

that soak the earth beneath our feet in Missouri. This legacy persists today as we continue to work towards racial justice, equity, liberation, and community, here in Missouri and across The Episcopal Church.

**PRELUDE** Sonata No. 37 in E Minor

Carlos Seixas

**OPENING SONG 296** *Please stand as you are able.*

ENGELBERG

*We begin by praising God through song and prayer.*



1. We know that Christ is raised and dies no  
2. We share by wa - ter in his sav - ing  
3. The Fa - ther's splen - dor clothes the Son with  
4. A new cre - a - tion comes to life and



more. Em - braced by death, he broke its  
death. Re - born, we share with him an  
life. The Spir - it's fis - sion shakes the  
grows As Christ's new bod - y takes on



fear - ful hold, And our de - spair he turned to  
East - er life As liv - ing mem - bers of our  
Church of God. Bap - tized, we live with God the  
flesh and blood. The u - ni - verse re - stored and



blaz - ing joy. Al - le - lu - ia!  
Sav - ior Christ. Al - le - lu - ia!  
Three in One. Al - le - lu - ia!  
whole will sing: Al - le - lu - ia!

## WELCOME!

### THE GATHERING OF GOD'S PEOPLE

*Officiant* Let us gather ourselves into Christ's presence with a moment of silence.

*Moment of silence to open our hearts.*

### EASTER GREETING

*Officiant* Alleluia! Christ is risen!

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

### THE COLLECT FOR PURITY

*Officiant* 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. **Amen.**

1. Glo-ry to you, O God, our Cre-a-tor; you are wor-thy of  
 praise; glo-ry to you. 2. Glo-ry to you for the ra-di-ance of your  
 ho-ly Name; we will praise you and high-ly ex-alt you for ev-er.

3. Glo-ry to you in the splen-dor of your tem-ple; on the throne of your  
 ma-jes-ty, glo-ry to you. 4. Glo-ry to you, seat-ed be-tween the Cher-u-  
 bim; we will praise you and high-ly ex-alt you for ev-er.

5. Glo-ry to you, be-hold-ing the depths; in the high vault of hea-ven,  
 glo-ry to you. 6. Glo-ry to you, God of Peace and Great  
 Glo-ry to you!  
 Shep-herd; we will praise you and high-ly ex-alt you for ev-er.

**THE COLLECT**

*The collect is written to go along with both the season of the church year and the readings for the day. It summarizes the attributes of God as revealed in the scripture for the day.*

*Officiant* God is with you.

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

*Officiant* Let us pray. O God, you give us the Son as the vine, apart from whom we cannot live. Nourish our life in his resurrection, so that we bear the fruit of love and know the fullness of your joy; through Jesus Christ, our Saviour and Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.** *Evangelical Lutheran Worship (2006) alt.; from Alternative Collects for Years A, B & C of the Revised Common Lectionary 2022, Anglican Church of Canada*

**THE FIRST READING** *Please be seated.*

**Acts 8:26-40**

Then 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 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 Holy Spirit is saying to God's People.

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

**THE PSALM OF THE DAY 22:24-30** *Sung responsively by the choir.*

*The psalms are a part of the poetry of the Hebrew people. They express joy and sadness, loneliness and thanksgiving as part of the human longing to be united with God.*

**Refrain**

George Black



All the ends of the earth shall turn to the Lord.

**Refrain**

24 My praise is of him in the great assembly; \*

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 before him.

**Refrain**

27 For kingship belongs 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 before him.

**Refrain**

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 unborn \*

the saving deeds that he has done.

**Refrain**

**THE SECOND READING**

**1 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* Hear what the Holy Spirit is saying to the Church.

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

### **PREPARING TO HEAR THE GOSPEL**

*We stand, as we are able, for the Gospel reading, to show the particular importance we place on Jesus' words and actions.*

**SEQUENCE HYMN LEVAS II 62** (*Music is on page 12.*)

### **THE PROCLAMATION OF THE GOSPEL**

**John 15:1-8**

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

*People* **Glory to you, O Christ.**

*Deacon* 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 our Savior.

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

### **THE SERMON**

**The Rev. Deacon Justin Martin**

*We remain seated for the sermon. Having someone comment on the scriptures read goes back to the earliest days of Christianity and to the Jewish Synagogue worship which preceded it.*

*Moment for silent reflection*

**THE AFFIRMATION OF FAITH: THE NICENE CREED** (*Expansive Liturgies, ECUSA*) *Please stand as you are able.*

*The assembly offers an affirmation of faith. Originally the entire service was viewed as our confession of faith. But, since the sixth century, the Church has recited either the Nicene Creed or the Apostle's Creed at the Eucharist. The word creed comes from the Latin credo for "I believe" or "I lend my heart to." Creeds tell a deeper "truth" that goes beyond "facts."*

*All* **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.**

**THE PRAYERS OF THE PEOPLE** (Dr. Gail Ramshaw, adapted)

*Prayer changes people. Prayer is not about changing God, but about changing us more into the likeness of God. Collectively and individually we offer the hopes and desires of our hearts to God.*

*Deacon* Let us name before God those for whom we offer our prayers.

*The people audibly or silently name those for whom they are interceding.*

*Leader* Let us join through prayer with everything that lives, acknowledging to God the one life we share, saying: O God who makes us one, hear our prayer.

O God, your Holy Spirit is alive in all the earth. Your Spirit that moved and shaped land and sea, trees, and beasts, still moves and shapes us into creation. Through Christ we know your Holy Spirit, for you are God of all. That all the world may know you, we pray: O God who makes us one,

*People* **Hear our prayer.**

*Leader* Open your world before our eyes, so that we see far and near. Show us anew what lives around us, over, behind, and within. Give us the mind of Christ: O God who makes us one,

*People* **Hear our prayer.**

*Leader* Bring us to one another, that we may hear and understand. Bring trust and sympathy between the peoples of the world, making all nations one household with many rooms. O God who makes us one,

*People* **Hear our prayer.**

*Leader* Heal those of us who are sick, especially all the people of Israel, Palestine and the Middle East, Ukraine, Russia, Sudan, Iran, Libya; the Lintvedt and Wright families; Presiding Bishop Michael, Bishop Hays, Tim, Lucy, Natalie, Floyd, Jody, Brenda, Amanda, Susan, Roy, Phil, Kathy, Mary, Norm, Jennifer, Bette; all in prison and their families; and all those affected by violence and oppression in all forms. Cheer us who are guilty; love us who are alone; join us who are distant. Call all the world to yourself. O God who makes us one,

*People* **Hear our prayer.**

*Leader* Enliven the church with the Spirit of Christ. Through us, give your loving Spirit to a world in need of comfort; make our many gifts one offering for the world. We pray especially for Justin, Archbishop of Canterbury; Michael, Presiding Bishop; Deon, our bishop; Kathie, our dean; and the staff and Chapter of our Cathedral. In our Diocese of Missouri, we pray for the people and ministry of St. Peter's Episcopal Church in Ladue. We pray for David, their Rector; and Nathan, Luke, Jay, and Suzie, their Assisting Priests. In our companion Diocese of Puerto Rico, we pray for the people and ministry of Parroquia Ayudada La Resurrección in Manatí. In the Anglican Communion, we pray for the people and ministry of the Church of Bangladesh. O God who makes us one,

*People* **Hear our prayer.**

*Leader* Comfort us who mourn, and guide to your perfect peace those who have died. We pray especially all killed in the Middle East; Pastor Vernon Lintvedt, Alma Wright; all those lost to gun violence, especially those 52 lives taken by gun violence in St. Louis in 2024 represented in the light of the small candles on the high altar, all who die at the hand of another, or by their own hand. O God who makes us one,

*People* **Hear our prayer.**

*All* **O God, keep our minds inside your love, for we are many parts and need to be one. We beg for this unity which only your Spirit can give, through Christ our risen Savior. Amen.**

**THE EXCHANGE OF THE PEACE**

*As we enter the most sacred portion of our worship, we exchange a sign of God's promised peace. There are no set words to use in greeting each other, but "Peace be with you," "God's peace," and "Shalom" are all commonly used.*

*Please stand as you are able.*

*Officiant* The peace of Christ be always with you.

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

*We are a community of reconciliation and peace; therefore, we greet each other with a sign of our desire for peace.*

## ANNOUNCEMENTS

*Community announcements, notices, prayers, and celebrations are offered.*

## GATHERING AT CHRIST'S TABLE

*Having been nourished from the richness of God's love in sacred story and reconciled to each other through prayer and peace, we gather at Christ's table to offer ourselves to be transformed for service in the world.*

**OFFERTORY ANTHEM** Ndikhokhele Bawo [Xhosa prayer from South Africa] arr. by Mzwandile Mabuza

*Guide me, O Lord, Guide me, O Great Redeemer, Through the troubles of this world. Lord, I think you for watching over me thus far.*

*You are forever by my side, Lord, I thank you for watching over me thus far.*

## THE DOXOLOGY

LASST UNS ERFREUEN

Praise God, whose im-age we all bear; Praise Christ, whose mer-cy we all share; Al-le - lu - ia! Al-le - lu - ia! Praise Spir-it, mak-ing jus-tice grow, One God from whom all bless-ings flow! Al-le - lu - ia! Al-le - lu - ia! Al-le - lu - ia! Al-le - lu - ia!

**THE EUCHARISTIC PRAYER: The Great Thanksgiving** *Enriching Our Worship 3* Please stand as you are able.

*The Eucharistic Prayer, or Great Thanksgiving, is the prayer of the Church to invite Christ to be present in the elements of bread and wine. Now we come to the second act in the drama with the Liturgy of the Table. It is based on Jewish Fellowship meals, particularly the Passover observance. But this second half of the service is not communion in and of itself. It is the whole service, both acts of the drama, that make up the Eucharist.*

*Celebrant* God is 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.**

*Celebrant* All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind. Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; and so, as the morning stars sing your praises, we join the heavenly beings and all creation as we shout with joy:

Ho - ly, ho - ly, ho - ly One, God of power 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 our God. Ho-san-na in the high-est. Ho-san-na in the high-est.

*Please stand or kneel as you are able.*

*Celebrant* Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering. Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: “Take, eat, this is my Body, broken for you. Do this for the remembrance of me.”

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: “Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me.”

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ’s coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

*All* **Dying, you destroyed our death. Rising, you restored our life. Christ Jesus, come in glory!**

*Celebrant* Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit’s power, may be a people of hope, justice, and love. Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

*All* **Blessed are you now and for ever. AMEN.**

**THE LORD’S PRAYER**

*The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord’s Prayer we ask for daily bread, meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God’s presence.*

*Celebrant* As our Savior has taught us, we are bold to pray,

*All* **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.**



## THE BREAKING OF THE BREAD

*The bread is now broken. Silence is kept.*

*Celebrant* Alleluia, Alleluia. God of promise, you have prepared a banquet for us.

*People* **Happy are those who are called to the supper of the Lamb. Alleluia, Alleluia!**

*Celebrant* Behold what you are.

*People* **May we become what we receive.**

## THE INVITATION

*We partake in the Eucharist and are spiritually nourished, but it is not for our benefit alone. Communion enables us to return to the world with renewed vigor for proclaiming the Gospel in our words and in our lives. In the Eucharist, Christ's presence both nourishes us and challenges us.*

*Celebrant* These are God's holy gifts, for you, God's holy people.

*The Celebrant may add:*

So come to this table you who have much faith or you who would like to have more; you who have been here often and you who have not been here in a long time. Come. It is Christ who invites us to meet him here.

## SHARING THE SACRED MEAL

*This is Christ's table and all are welcome and all are fed. All the baptized are invited to partake in the sacred meal. Please follow the movement to the altar.*

*Communion is administered at the head of the aisle in front of the altar and at the baptismal font.*

*Remember to take your purse/personal belongings with you when leaving your seat for communion.*

*Those participating at home may, if they wish, say this prayer during the time of Communion:*

**Lord of the Feast, we thank you for gathering us as your people. We call to remembrance the many times we have been fed at your table and we lament our distance now. Be present Lord Jesus as you were present with your disciples, be known to us in the breaking of the bread, and may your Holy Spirit sustain us and all your Church until we can gather together again. We ask this for the sake of your love. Amen.**

## COMMUNION HYMNS *(Music is on page 13.)*

LEVAS II 138

HYMN 457

## SENDING OF EUCHARISTIC VISITOR

*Deacon* In the name of this congregation, we send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's Body and Blood.

*People* **We who are many are one body, for we all share in the one bread, one cup.**

## THE POSTCOMMUNION PRAYER *Please stand as you are able.*

*Celebrant* God is with you.

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

*Celebrant* Let us pray.

*All* **Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.**

## EASTER BLESSING *(Book of Occasional Services)*

*The Celebrant blesses the people as a reminder of God's extravagant love and invites us to go into the world to be God's blessing.*

*Celebrant* The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do God's will, working in you that which is well-pleasing in God's sight; and the blessing of God Almighty, Creator, Redeemer, and Sanctifier, be among you, and remain with you always. **Amen.**

## CLOSING SONG 344 *(Music is on page 15Error! Reference source not found.)*

## THE SENDING

*As the Celebration ends, we are charged to "Go in peace to love and serve the Lord." The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us.*

*Deacon* Our worship is ended; our service in the world begins anew. Go now in peace to love and serve the risen Christ.  
Alleluia.

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

**POSTLUDE** Postlude

William Mathias

*Thank you for worshiping with us today.*  
**We hope to see you again soon,**  
**as we offer Christ's unfenced love to the world.**

### **Liturgical Ministers**

*Celebrant:* The Rev. Mtipe Koggani, Assistant to the Dean

*Officiant:* The Very Rev. Kathie Adams-Shepherd, Cathedral Dean

*Preacher/Deacon:* The Rev. Deacon Justin Martin

*Verger:* Urlene Branch

*Crucifer:* Mark Waight

*Eucharistic Ministers:* Laura Rose, Josephine Enzenwa, Diane Chalberg, John Emery

*Lector:* Warren Moellenhoff

*Intercessor:* Ron Freiwald

*Ushers:* Lisa Gould, Mary Hovland

*Lay Eucharistic Visitor:* Richard Roemerman

*Altar Guild:* Sarah Winter, Althea Rowell

*Digital Moderators:* Dan Linck

*Coffee Hour Hosts:* Marjorie Schuchat & Mary Karr

*Organist & Choirmaster:* Connor Scott

*Musicians:* The Cathedral Choir

### Cathedral Choir Soloists & Section Leaders

Tom Dinan, alto

Que Nguyen, soprano

Javier Ojeda, bass

Lea Zelaya, soprano

### Cathedral Choir Scholar Singers

Nate Burgan, baritone

Riley Cameron, baritone

Gabriel Kopel, bass

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1 In Christ there is no east or west, in him no pride of birth;  
 2 For God in Christ has made us one from every land and race;  
 3 It is by grace we are as-sured that we be-long to him:  
 4 So broth-ers, sis - ters, praise his name who died to set us free  
 5 In Christ there is no east or west—he breaks all bar - riers down;

the cho - sen fam - ily God has blessed now spans the whole wide earth.  
 has rec - on - ciled us through his Son and met us all with grace.  
 the love we share in Christ our Lord, the Spir - it's work with - in.  
 from sin, di - vi - sion, hate and shame, from spite and en - mi - ty!  
 by Christ re-deemed, by Christ pos-sessed, in Christ we live as one.

Our worship continues on page 5.

1. Lord, I want to be a Chris-tian In my heart, In my heart;—  
 2. Lord, I want to be more lov - ing In my heart, In my heart;—  
 3. Lord, I want to be more ho - ly In my heart, In my heart;—  
 4. I don't want to be like Ju - das In my heart, In my heart;—  
 5. Lord, I want to be like Je - sus In my heart, In my heart;—

1. Lord, I want to be a Chris-tian In my heart, \_\_\_\_\_  
 2. Lord, I want to be more lov - ing In my heart, \_\_\_\_\_  
 3. Lord, I want to be more ho - ly In my heart, \_\_\_\_\_  
 4. I don't want to be like Ju - das In my heart, \_\_\_\_\_  
 5. Lord, I want to be like Je - sus In my heart, \_\_\_\_\_

In my heart, \_\_\_\_\_ In my heart, \_\_\_\_\_  
 In my heart, \_\_\_\_\_ In my heart, \_\_\_\_\_

1. Lord, I want to be a Chris-tian In my heart. \_\_\_\_\_  
 2. Lord, I want to be more lov - ing In my heart. \_\_\_\_\_  
 3. Lord, I want to be more ho - ly In my heart. \_\_\_\_\_  
 4. I don't want to be like Ju - das In my heart. \_\_\_\_\_  
 5. Lord, I want to be like Je - sus In my heart. \_\_\_\_\_

Words: Traditional. Music: Negro Spiritual; arr. Edward C. Deas. Copyright © Sunday School Publishing Board.

Please turn the page (to page 14) for our next communion hymn.

1 Thou art the Way, to thee a - lone from sin and death we flee;  
 2 Thou art the Truth, thy word a - lone true wis - dom can im - part;  
 3 Thou art the Life, the rend - ing tomb pro - claims thy con - quering arm;  
 4 Thou art the Way, the Truth, the Life: grant us that way to know,

and all who would the Fa - ther seek, must seek him, Lord, by thee.  
 thou on - ly canst in - form the mind and pu - ri - fy the heart.  
 and those who put their trust in thee nor death nor hell shall harm.  
 that truth to keep, that life to win, whose joys e - ter - nal flow.

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

Our worship continues on page 9.

1 Lord, dis - miss us with thy bless - ing; fill our hearts with  
 2 Thanks we give and a - dor - a - tion for thy Gos - pel's  
 3 so that when thy love shall call us, Sa - vior, from the

joy and peace; let us each, thy love pos - sess - ing,  
 joy - ful sound: may the fruits of thy sal - va - tion  
 world a - way, fear of death shall not ap - pall us,

tri - umph in re - deem - ing grace: O re - fresh us,  
 in our hearts and lives a - bound: ev - er faith - ful,  
 glad thy sum - mons to o - bey. May we ev - er,

O re - fresh us trav - eling through this wil - der - ness.  
 ev - er faith - ful to thy truth may we be found;  
 may we ev - er reign with thee in end - less day.

Words: Att. to John Fawcett (1739/40-1817). Music: *Sicilian Mariners*, Sicilian melody; first published *The European Magazine and London Review*, 1792, alt.

Our worship continues on page 10.

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