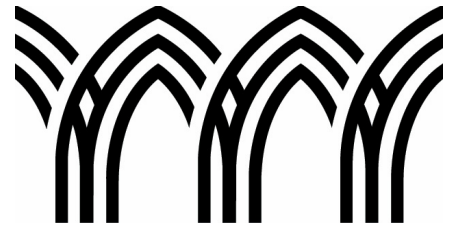


SOLEMN EUCHARIST

The Fifth Sunday of Easter

3 MAY 2026



¶ The People's responses are in **bold**

ORGAN VOLUNTARY

TBD

¶ The People stand as the procession enters the nave

HYMN AT THE ENTRANCE 518

Christ is Made the Sure Foundation

THE WORD OF GOD

THE ACCLAMATION, COLLECT FOR PURITY, AND GLORIA



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.

¶ The Gloria is sung by the choir in Latin

Glory to God in the highest, and on earth peace to people of good will.

We praise you, we bless you, we adore you, we glorify you.

We give you thanks for your great glory.

Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, only-begotten Son.

Lord God, Lamb of God, Son of the Father.

The service begins with a procession—a tradition that dates back to the early church (before 325 CE), when sacred items like books and vessels were stored in special rooms and carried into the worship space at the start of the liturgy.

The procession party approaches the Altar and bows in reverence. As a symbol of Christ at the heart of the gathered community, the Altar is honored with this gesture of respect.

You who take away the sins of the world, have mercy on us.
You who take away the sins of the world, receive our prayer.
You who are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

During the singing of the Gloria, the Celebrant asperges the congregation and censes the Altar—tangible reminders of our baptism and of purification.

from *Missa Brevis*
Music: Joseph Rheinberger (1839–1901)

THE COLLECT OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

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

¶ *The People sit*

The word **Collect** comes from the Latin *collecta*, meaning “assembly.” In the liturgy, it refers to a prayer spoken on behalf of all those gathered. A different Collect is appointed for each Sunday and Feast Day of the liturgical year, often reflecting the season and drawing together themes from the day’s readings.

THE FIRST LESSON

A Reading from the Acts of the Apostles.

Filled with the Holy Spirit, Stephen gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. “Look,” he said, “I see the heavens opened and the Son of Man standing at the right hand of God!” But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. While they were stoning Stephen, he prayed, “Lord Jesus, receive my spirit.” Then he knelt down and cried out in a loud voice, “Lord, do not hold this sin against them.” When he had said this, he died.

The **First Reading** is typically from the Old Testament. The word Testament comes from the Latin translation of the Hebrew *berith*, meaning “covenant.” These readings remind us of God’s ongoing relationship with humanity, and lay the foundation for understanding the Gospel in light of God’s saving work throughout history.

The Word of the Lord.
Thanks be to God.

7:55-60 (NRSV)

THE GRADUAL

¶ *Sung by the choir*

In you, O Lord, have I taken refuge; let me never be put to shame;
deliver me in your righteousness.

Incline your ear to me; make haste to deliver me.

Be my strong rock, a castle to keep me safe,

for you are my crag and my stronghold;

for the sake of your Name, lead me and guide me.

Take me out of the net that they have secretly set for me,

for you are my tower of strength.

Into your hands I commend my spirit,

for you have redeemed me, O Lord, O God of truth.

My times are in your hand; rescue me from the hand of my enemies,
and from those who persecute me.

Make your face to shine upon your servant,
and in your loving-kindness save me.

Psalm 31:1-5, 15-16

Chant: Joseph Barnby (1838-1896)

THE SECOND LESSON

A Reading from the First Letter of Peter.

Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation— if indeed you have tasted that the Lord is good. Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture:

The Second Reading

comes from the New Testament, usually an Epistle (from the Greek *epistolē*, meaning "letter"), offering insight into the beliefs and controversies of early Christianity.

"See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame." To you then who believe, he is precious; but for those who do not believe, "The stone that the builders rejected has become the very head of the corner", and "A stone that makes them stumble, and a rock that makes them fall."

They stumble because they disobey the word, as they were destined to do.

But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

2:2-10 (NRSV)

The Word of the Lord.

Thanks be to God.

¶ *The People stand*

HYMN AT THE SEQUENCE 487 *Come, my Way, my Truth, my Life*

Historically, psalm verses were sung before the Gospel as a **tract**. From the 9th to 11th centuries, these were expanded so each syllable received its own note, giving rise to **sequences**, a hymn-like chant sung after the Alleluia, but before the Gospel.

THE GOSPEL

¶ *The Deacon or Priest sings*

The Holy ✠ Gospel of our Lord Jesus Christ according to John.
Glory to you, Lord Christ.

Jesus said, "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him." Philip said to him, "Lord, show us the Father, and we will be satisfied." Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it."

14:1-14 (NRSV)

The Gospel of our Savior.

Praise to you, Lord Christ.

¶ *The People sit*

THE HOMILY

¶ *The People stand*

THE NICENE CREED

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.

As the **Gospel** is announced, the People may make the sign of the cross (✠) on their forehead, mouth, and heart with their thumb — a physical reminder that the Gospel should be held in the mind, spoken on the lips, and believed in the heart.

The **Nicene Creed** was first established at the Council of Nicaea in 325 CE, but the version commonly used today was refined at the Council of Constantinople in 381 CE.

At the words "he came down...", a solemn bow may be made. This phrase, known as "the divine condescension," refers to God's willingness to humble Godself for the sake of humanity. In awe of this humility, the assembly humbles itself with a gesture of gratitude.

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 *Filioque Clause*, meaning “and the Son,” asserts that the Holy Spirit proceeds from both the Father and the Son. This addition, not part of the original Creeds, is rejected by many Eastern churches for lacking scriptural support. It has been a source of conflict between Eastern and Western churches, leading the 1994 General Convention of The Episcopal Church to resolve to remove it from the Nicene Creed in the next Prayer Book edition.

Historians note that the **Prayers of the People** followed the readings and sermon as early as the second century. By the fourth, they had taken the form of a litany: an intercessor offers petitions, and the people respond in a set pattern. In this time of prayer, the needs of the congregation, the Church, and the world are brought before God.

THE PRAYERS OF THE PEOPLE

¶ The Leader and People pray responsively

Father, we pray for your holy catholic Church;
That we all may be one.

Grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;
That they may be delivered from their distress.

Give to the departed eternal rest.
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

¶ The People may add their own petitions, silently or aloud.

¶ *The Celebrant adds a concluding Collect.*
The People respond **Amen.**

The peace of the Lord be always with you.
And also with you.

¶ *The Ministers and People may greet one another*

¶ *The People sit. The Celebrant says an Offertory sentence*

In ancient Judea, Christians commonly greeted one another with a kiss on the cheek—a practice early church leaders called the “**sign of the peace**.” Cyril of Jerusalem wrote, “This kiss blends souls one with another, and solicits for them entire forgiveness. Therefore this kiss is the sign that our souls are mingled together, and have banished all remembrance of wrongs.” Over time, the kiss evolved into a handshake or friendly embrace, but the spirit of reconciliation remains.

ANTHEM AT THE OFFERTORY

At the name of Jesus every knee shall bow,
ev’ry tongue confess him King of Glory now;
‘Tis the Father’s pleasure we should call him Lord,
who from the beginning was the mighty Word.

At his voice creation sprang at once to sight,
all the angel faces, all the hosts of light,
thrones and dominations, stars upon their way,
all the heavenly orders in their great array.

Humbled for a season to receive a name
from the lips of sinners unto whom he came,
faithfully he bore it spotless to the last,
brought it back victorious, when from death he passed.

Bore it up triumphant with its human light,
Through all ranks of creatures, to the central height,
To the throne of Godhead, To the Father’s breast;
Filled it with the glory of that perfect rest.

Name him, Christians, name him, with love strong as death,
but with awe and wonder, and with bated breath;
he is God the Saviour, he is Christ the Lord,
ever to be worshipped, trusted, and adored.

In your hearts enthrone him; there let him subdue
all that is not holy, all that is not true:
crown him as your Captain in temptation’s hour:
let his will enfold you in its light and pow’r.

Christians, this Lord Jesus shall return again,
with his Father’s glory, with his angel train;
for all wreaths of empire meet upon his brow,
and our hearts confess him King of glory now.

During the **Offertory**, the altar is prepared and money and gifts are collected. At the end of this preparation, the bread and wine—along with any other offerings—are brought forward and presented to the deacon or celebrant. These gifts represent the work and lives of the people, offered to God in thanksgiving. A prayer is then said over the bread and wine as they are placed on the altar.

At the Name of Jesus

Text: Caroline M. Noel (1817-1877)

Music: Ralph Vaughan Williams (1872-1958)

¶ The People stand as the offerings are brought forward

The Holy Communion

Celebrant *People*

The Lord be with you. And al-so with you.

Celebrant *People*

Lift up your hearts 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.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth.

¶ Here a Proper Preface is sung or said

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:

¶ sung by the choir in Latin

Holy, holy, holy, Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Holy and gracious Father: 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 Father 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.

The **Preface** is the opening of the Eucharistic Prayer and includes:

a *Salutation* ("The Lord be with you")

the *Sursum Corda*, (Latin for "Lift up your hearts")

the Proper Preface

and ends with the *Sanctus* (Latin for "holy") and *Benedictus* (Latin for "blessed").

from *Missa Brevis*
Music: Joseph Rheinberger

The entire Eucharistic Prayer—also called the **Great Thanksgiving**—is a single act of consecration, not a series of isolated moments. Although certain gestures may stand out, the Church teaches that the prayer as a whole is what sets the bread and wine apart, culminating in the Great Amen.

It's important to remember that the Eucharistic Prayer is addressed to God, not to the congregation. For this reason, the Presider remains oriented toward the sacred words and the holy action, rather than engaging directly with the People during this prayer.

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 **Words of Institution** recall Jesus' actions at the Last Supper, when he took bread and wine and identified them with his body and blood. These words form the heart of the Church's eucharistic remembrance.

This part of the Eucharistic Prayer is called the *Anamnesis*—a rich and layered concept in which a past event is not merely remembered, but made present in the here and now.

Therefore we proclaim the mystery of faith:
Christ has died.
Christ is risen.
Christ will come again.

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.

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.

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.



A - MEN.

The *Epiclesis*—Greek for "calling down from on high"—is the moment when the Celebrant invokes the Holy Spirit to sanctify the bread and wine, and to bless the People who gather to share in them. Through this prayer, the Church asks that Christ be truly present in the sacrament, and that the assembly be united in his Body.

The **Great Amen**, which concludes the Eucharistic Prayer, marks the people's assent to the words spoken on their behalf by the Celebrant. It is their affirmation of the sacred mystery just enacted.

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



on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

¶ *The Celebrant breaks the consecrated Bread. A period of silence is kept*

Alleluia. Christ our Passover is sacrificed for us;

Therefore let us keep the feast. Alleluia.

¶ *Facing the People, the Celebrant may say an invitation to Communion*

During Communion, the choir sings the Agnus Dei in Latin

Lamb of God, who takes away the sins of the world, have mercy on us.

Lamb of God, who takes away the sins of the world, have mercy on us.

Lamb of God, who takes away the sins of the world, grant us peace.

from *Missa Brevis*
Music: Joseph Rheinberger

¶ Following Communion, the People stand

Let us pray.

Almighty and everliving God, **we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

Liturgical *rubrics* are instructions that guide the actions, movements, and responses during worship. The term comes from the Latin *rubrica*, meaning “red,” as early rubrics were written in red ink. Historically, rubrics helped maintain order and reverence in the liturgy, ensuring consistency in worship. While they have evolved over time, rubrics still serve to guide the sacred actions of the Church.

¶ The Celebrant says a ✠ blessing. The People respond **Amen.**

HYMN AT THE CLOSING 525

The Church's One Foundation

¶ The Deacon, or the Celebrant, says a dismissal. The People respond
Thanks be to God.

VOLUNTARY
TBD

PARTICIPANTS IN TODAY'S SERVICE

The Rev. Rosalind Hughes, *Celebrant*
The Ven. Lisa O'Rear, *Deacon*
The Rev. Andrew McQuery, *Homilist*
Fran Csoma, *Sacristan*
Alex Day, *Thurifer*
Joseph Crichton, *Acolyte*
Joseph Crichton & Yvonne Harrold, *Readers*
Darrell Lausche, *Verger*
Steve Emery & Chris Faiver, *Ushers*
Lynette Williams, *Greeter*
Toni Ponzi, *Offering Attendant*
The Cathedral Choir
Owen Metz, *Organ Scholar*
Shiloh Roby, *Director of Music*

COPYRIGHTS

OneLicense.net #719993-A.

Trinity Cathedral
2230 Euclid Ave.
Cleveland, OH 44115
(216) 771-3630
www.trinitycleveland.org

