

Welcome to **St. John's Cathedral**



May 27, 2018 - 10:30 a.m.
The First Sunday after Pentecost
Trinity Sunday

LOVE *at the* CORE.

Welcome to St. John's Cathedral! We are so glad that you are here.

St. John's Cathedral has always stood on this very spot, Billy Goat Hill, the highest geographical point in Jacksonville. When the population began moving out of the downtown area in the 1960's, this congregation felt strongly that God was calling us to stay here in the heart of the city. Since that time, the Cathedral has birthed all kinds of ministries, caring for the homeless, for children and the elderly, and working to promote the arts, education and healthcare.

We are now striving to create a vibrant neighborhood around Billy-Goat Hill—Cathedral District Jax—a place where diverse peoples of many income levels can live and grow together. We believe that by worshiping and serving God in the urban core, we can catch a glimpse of God's love.

We believe that worship should be beautiful and sacred, a moment to hush the hurriedness of our lives and experience the peace of God. I hope that you feel God's love this morning.

Faithfully,

The Very Reverend Kate Moorehead,
Dean

For the latest news and events at the Cathedral, visit our website (jaxcathedral.org) and follow us on Facebook, Instagram and Twitter (@jaxcathedral). On the website, you may subscribe to our weekly e-newsletter, the SJC Eagle. Print copies of the Eagle are available at the back of the Sanctuary and on the credenza outside Cummings Chapel.

we suffer with him so that we may also be glorified with him.

Lector The Word of the Lord.

People Thanks be to God.

A period of silence for reflection follows the reading.

The Psalm is read in unison.

Psalm 29

Ascribe to the Lord, you gods, *
ascribe to the Lord glory and strength.

Ascribe to the Lord the glory due his Name; *
worship the Lord in the beauty of holiness.

The voice of the Lord is upon the waters; the God of glory thunders; *
the Lord is upon the mighty waters.

The voice of the Lord is a powerful voice; *
the voice of the Lord is a voice of splendor.

The voice of the Lord breaks the cedar trees; *
the Lord breaks the cedars of Lebanon;

He makes Lebanon skip like a calf, *
and Mount Hermon like a young wild ox.

The voice of the Lord splits the flames of fire; the voice of the Lord shakes the wilderness; *
the Lord shakes the wilderness of Kadesh.

The voice of the Lord makes the oak trees writhe *
and strips the forests bare.

And in the temple of the Lord *
all are crying, "Glory!"

The Lord sits enthroned above the flood; *
the Lord sits enthroned as King for evermore.

The Lord shall give strength to his people; *
the Lord shall give his people the blessing of peace.

A period of silence for reflection follows.

The People stand.

Hymn 362

“Holy, holy, holy! Lord God Almighty!”

Nicaea

The Gospel

John 3:1-17

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

People Glory to you, Lord Christ.

There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and

said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things? “Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. “Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

Gospeler The Gospel of the Lord.
People Praise to you, Lord Christ.

The People are seated.

The Sermon

The Very Reverend Kate Moorehead

A period of silence for reflection follows the sermon.

The People stand.

The Nicene Creed

The Celebrant and People say

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. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

The Prayers of the People

All remain standing as able. The Leader and People pray responsively.

Almighty God, as we move into the summer help us to bring you with us into every aspect of our lives. Holy Spirit,
Come among us.

We pray for all who are sick, lonely, grieving or in pain. Comfort them with the light of your presence. Holy Spirit,
Come among us.

Watch over this cathedral and this city, that we may serve you and bring new life to downtown Jacksonville. Holy Spirit,
Come among us.

Bring peace to our broken world, that there may be greater understanding among races and peoples. Holy Spirit,
Come among us.

Foster in us the awareness that this earth is yours and help us to care for it with love and devotion. Holy Spirit,
Come among us.

Bless all who have died. We leave them in your loving arms. Holy Spirit,
Come among us.

Silence

The Celebrant concludes the prayers.

Almighty and everlasting God, in whom all souls live now and evermore, the God not of the dead but of the living: We bless you for all those who have faithfully lived and died in the service of their country. As we ever hold them in grateful remembrance, in your love and mercy let light perpetual shine upon them, and bring us all at last into your eternal kingdom of peace; through Jesus Christ our Savior. Amen.

The Confession of Sin

The People kneel. The Celebrant says

Let us confess our sins against God and our neighbor.

Celebrant and People

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Celebrant continues

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.
Amen.

The Peace

The People stand.

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

The Clergy and People greet each other in the name of the Lord.

Welcome and Announcements

THE HOLY COMMUNION

The Offertory

As truly as God is our Father

William Mathias

As truly as God is our Father, so just as truly is he our Mother.

In our Father, God Almighty, we have our being;
in our merciful Mother we are remade and restored.
Our fragmented lives are knit together.
And by giving and yielding ourselves, through grace,
to the Holy Spirit, we are made whole.

It is I, the strength and goodness of Fatherhood.
It is I, the wisdom of Motherhood.
It is I, the light and grace of holy life.
It is I, the Trinity,
It is I, the unity.

I am the sovereign goodness in all things.
It is I who teach you to love.
It is I who teach you to desire.

It is I who am the reward of all true desiring.

All shall be well, and all shall be well, and all manner of thing shall be well.

-Julian of Norwich (b. 1342)

Representatives of the congregation bring forward the People's offerings of money, and other gifts. You may also text the dollar amount of your gift to 904-584-3116. The People stand when the offerings are brought forward and placed on the Altar.

Hymn 487

“Come, my Way, my Truth, my Life”

The Call

The Great Thanksgiving

Eucharistic Prayer C, BCP 369

The People stand.

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 him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

The Celebrant and People sing

Sanctus

Hymnal S-124

David Hurd

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, Hea - ven 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.

The People stand or kneel.

The Celebrant continues

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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." Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

We celebrate his death and resurrection, as we await the day of his coming.

Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. *AMEN.*

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

Celebrant and people

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

Hymnal S-169

Ray W. Urwin

The image shows a musical score for the hymn 'The Breaking of the Bread'. It consists of four staves of music in G major, 3/4 time. The lyrics are written below the notes. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 3/4 time signature. The lyrics are: 'My flesh is food in - deed, and my blood is drink in -'. The second staff continues: 'deed, says the Lord. My Lord. These who eat my'. The third staff continues: 'flesh and drink my blood shall in me and I in them. My'. The fourth staff concludes: 'flesh is food in - deed, and my blood is drink in - deed, says the Lord.' The score ends with a double bar line.

The Celebrant continues

The gifts of God for the People of God. (Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.)

Please join us at God's table.

All baptized people are welcome to receive communion. Everyone is welcome to come to the altar for a blessing. If you would like a blessing, please fold your arms across your chest. You are also invited to receive prayers and anointing with holy oil in one of our transept chapels (Ascension to the south, and Holy Communion to the north) where anointers wait to pray with you.

Music at Communion

Organ	Nun bitten wir den heiligen Geist	Dietrich Buxtehude
Hymn 680	“O God, our help in ages past”	<i>St. Anne</i>
Motet	I will not leave you comfortless	Everett Titcomb

I will not leave you comfortless, I will come to you yet again: Alleluia
And your heart shall be joyful. Alleluia, Alleluia.

The Postcommunion Prayer

After Communion the Celebrant says

Let us pray.

Celebrant and People

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.

The Blessing

The Celebrant blesses the people.

In Procession, Hymn 370, stanzas 4-7 “I bind unto myself today” *St. Patrick’s Breastplate*

The Dismissal

Alleluia! Alleluia! Let us go forth into the world, rejoicing in the power of the Spirit.

People Thanks be to God. Alleluia! Alleluia!

Voluntary Fugue in E flat (*St. Anne*) J. S. Bach

+ + +

The flowers in Cummings Chapel and at the High Altar are given to the glory of God, and in loving memory of Douglas McDonald & the Zittruaer family.

Summer Spirituality

Seasons mark many aspects of our lives. There are seasons in nature, seasons in our church year, seasons of friendship and seasons of our spiritual journeys. The Easter Season of the church is over, and we have moved into the Season of Pentecost, also called Ordinary Time from the word ordinal, which means to be counted. Summer falls in Ordinary Time, a time when we should carefully count or mark our time. Every day matters, every day counts.



It is time to think about summer and how to practice summer spirituality. In nature, summer brings full growth, warm soil, afternoon rains, and (especially here) bright hot sun! The days are longer, the breezes are warmer and life slows down. What does summer look like on our spiritual journey? It is a time of relaxation, maybe calling for a break from the mundane or the habitual. It is a time of **retreat, perhaps a time to go away literally or figuratively. And it is often a time of celebration,** whether for the end of a banner year of school or the moving beyond a solemn time and into a place of peace.

I recommend to you a little book called *Summer: A Spiritual Biography of the Season*, edited by Gary Schmidt and Susan M. Felch. This gem is a mélange of powerful and stirring pieces of writing from **a wide range of sources...from eighth century China to a pioneer woman in the American West,** from the Declaration of Independence to Ray Bradbury. The thread they all share is one which invites us to “**experience fully the rich and bountiful spirituality of summer!**”

However, what if relaxation and retreat don't include reading for you, which is understandable, then just being is a beautiful way to celebrate summer spirituality...being more present to your self, to each other, and even to the other... being a living presence of the Love of God and letting go of all that stands in the way of that being, all the noise and distraction of the other seasons which interrupt that being. Recognizing God in all people might be just the retreat we need to count the days of summer and make them matter. Give yourself something special on this summer part of your journey.

Remember the harvest time of Autumn follows, and you'll want to have something to harvest!

In Christ's Love,

Owene Courtney
Director of the Center for Prayer and Spirituality

BISHOP OF THE EPISCOPAL DIOCESE OF FLORIDA
The Right Reverend Samuel Johnson Howard

ASSISTING BISHOPS OF THE EPISCOPAL DIOCESE OF FLORIDA
The Right Reverend Charles L. Keyser
The Right Reverend Dorsey F. Henderson

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The Reverend Canon Allen LaMontagne, Sub-dean
The Reverend Raja Zabaneh, Chaplain to the Cathedral Residences
The Reverend Louis A. Towson, Priest Associate
The Reverend Bennett B. Clance, Deacon

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