



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE SECOND SUNDAY OF EASTER

April 12, 2026

11:00 AM





#### LAND ACKNOWLEDGMENT & WELCOME

*Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of all the Coast Salish tribes.*

#### QUESTIONS?

*Please ask. Ushers (wearing the purple welcome lanyards) can answer your questions or concerns, or provide a hearing assist device. All-gender restrooms are available in the northwest stairwell and on level 5 of Cathedral House, accessible by elevator or southwest stairwell.*

#### NEW TO SAINT MARK'S?

*Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit [saintmarks.org/newcomers](https://saintmarks.org/newcomers) or connect with one of the clergy.*

#### ABOUT THE LITURGY

*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.*

# THE LITURGY OF THE WORD

The service usually begins with an organ prelude or other music designed to call us into worshipful presence.

**PRELUDE**     *Christ ist erstanden* (Tune of Hymn 184, “Christ the Lord is risen again”), BWV 627     J. S. Bach

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT**     *Rise up, my love, my fair one*                      WORDS: from the Song of Solomon; MUSIC: Healey Willan

Rise up my love, my fair one, and come away.  
For lo, the winter is past, the rain is over and gone.  
The flowers appear upon the earth.  
The time of singing of birds is come.  
Arise my love, my fair one, and come away.

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

**HYMN 206**     *Alleluia! O sons and daughters, let us sing!* ♦ *The Hymnal 1982*                      *O filii et filiae*

## OPENING ACCLAMATION

*The Book of Common Prayer* (1979), p. 355

*Presider* Alleluia. Christ is risen.

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

## COLLECT FOR PURITY

*Presider* **A**Lmighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

*All* **Amen.**

Glo-ry to God in the highest, and peace to God's peo-ple on earth.

Lord God, heav'nly King, al-might-y God and Fa-ther, we wor-ship you, we give you thanks, we

praise you for your glo - ry. Lord Je - sus Christ, on - ly Son of the Fa-ther,

Lord God, Lamb of God, you take away the sin of the world: have mer - cy on us;

you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer.

For you a-lone are the Ho - ly One, you a-lone are the Lord,

you alone are the Most High, Je-sus Christ, with the Ho - ly Spi - rit,

in the glo - ry of God the Fa - ther. A - - men.

The collect is the prayer designated for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

**COLLECT OF THE DAY** *Second Sunday of Easter*

*The Book of Common Prayer* (1979), p. 224

*Presider* The Lord be with you.

*Assembly* And also with you.

*Presider* Let us pray.

**A**Lmighty and everlasting God, who in the Paschal mystery established the new covenant of reconciliation: Grant that all who have been reborn into the fellowship of Christ's Body may show forth in their lives what they profess by their faith; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

**All Amen.**

The first reading is usually drawn from the Hebrew Scriptures, inviting us to trace our heritage in God's historical covenant with the People of God.

**READING**

*Exodus 15:1-11*

**T**HEN Moses and the Israelites sang this song to the LORD:

“I will sing to the LORD, for he has triumphed gloriously;  
horse and rider he has thrown into the sea.

The LORD is my strength and my might,  
and he has become my salvation;

this is my God, and I will praise him;  
my father's God, and I will exalt him.

The LORD is a warrior;  
the LORD is his name.

Pharaoh's chariots and his army he cast into the sea;  
his elite officers were sunk in the Red Sea.

The floods covered them;  
they went down into the depths like a stone.

Your right hand, O LORD, glorious in power—  
your right hand, O LORD, shattered the enemy.

In the greatness of your majesty you overthrew your adversaries;  
you sent out your fury; it consumed them like stubble.

At the blast of your nostrils the waters piled up;  
the floods stood up in a heap;  
the deeps congealed in the heart of the sea.

The enemy said, ‘I will pursue; I will overtake;  
I will divide the spoil; my desire shall have its fill of them.  
I will draw my sword; my hand shall destroy them.’

You blew with your wind; the sea covered them;  
they sank like lead in the mighty waters.

Who is like you, O LORD, among the gods?  
Who is like you, majestic in holiness,  
awesome in splendor, doing wonders?”

*Reader* Hear what the Spirit is saying to God's people.

*Assembly* **Thanks be to God.**

The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

**PSALM**      *Psalm 111 ♦ St. Helena Psalter*

Anglican Chant by James Turle

*Sung by the choir.*

*Confitebor tibi*

**H**ALLELUJAH! I will give thanks to you, O God, with my whole heart, \*  
in the assembly of the upright, in the congregation.

Great are your deeds, O God; \*  
they are studied by all who delight in them.

Your work is full of majesty and splendor, \*  
and your righteousness endures for ever.

You make your marvelous works to be remembered: \*  
you are gracious and full of compassion.

You give food to those who fear you; \*  
you are ever mindful of your covenant.

You have shown your people the power of your works \*  
in giving them the lands of the nations.

The works of your hands are faithfulness and justice; \*  
all your commandments are sure.

They stand fast for ever and ever, \*  
because they are done in truth and equity.

You sent redemption to your people; you commanded your covenant for ever; \*  
holy and awesome is your Name.

The fear of God is the beginning of wisdom; \*  
those who act accordingly have a good understanding;  
God's praise endures for ever. ♦

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

**READING** 1 Peter 1:3-9

**B**LESSED be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. In this you rejoice, even if now for a little while you have had to suffer various trials, so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honor when Jesus Christ is revealed. Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy, for you are receiving the outcome of your faith, the salvation of your souls.

*Reader* Hear what the Spirit is saying to God's people.

*Assembly* **Thanks be to God.**

The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus Christ.”

*All stand, as able.*

**GOSPEL ACCLAMATION**

Mel Butler (refrain); M. Kleinschmidt (verse)

*The choir introduces the Alleluias, all repeat them. The choir sings the verse, then all repeat the Alleluias.*

*bells:*



Al - le - lu - ia, al - le - lu - ia; al - le - lu - ia, al - le - lu - ia.

*Verse:* Peace be with you. As the Father has sent me, so I send you.

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus's words and actions.

**THE HOLY GOSPEL** *John 20:19-31*

*Deacon* The Holy Gospel of our Lord Jesus Christ according to John.  
*Assembly* **Glory to you, Lord Christ.**

**W**HEN it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe."

A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

*Deacon* The Gospel of the Lord.  
*Assembly* **Praise to you, Lord Christ.**

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

**HOMILY**

The Reverend Adam Conley

*Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon. Please stand, as able, when the Presider stands as the liturgy continues.*

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

## **THE NICENE CREED**

*The Book of Common Prayer (1979), p. 358*

**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.**

## **PRAYERS OF THE PEOPLE** *After each petition:*

*Intersessor* Risen Lord,  
*Assembly* hear our prayer.

*The Presider concludes the prayers with a collect. All respond: Amen.*

## THE PEACE

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

*All greet one another in the name of the Lord.*

# THE LITURGY OF THE TABLE

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness, and shared in the peace, we are prepared for the mystery and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

## OFFERTORY

*An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshiping in person may place their offering in baskets as they are passed through through the rows.*

Visit [saintmarks.org/give](https://saintmarks.org/give), or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



## ANTHEM

*A fair and delectable place*

WORDS: from *Revelation of Divine Love* by Dame Julian of Norwich,  
translated from Middle English by Edmund Colledge and James Walsh;

MUSIC: Richard Webster

Behold and see your Lord, your God,  
who is your Creator and your endless joy.  
See your own brother; see your Saviour.  
My child, behold and see  
what delight and bliss I have in your salvation,  
and for my love, rejoice with me.  
With a kindly countenance our good Lord looked into his  
side,  
and gazed with joy,  
and with sweet regard he drew his creature's understanding  
into his side by the same wound;  
and there he revealed a fair and delectable place,  
large enough for all mankind  
that will be saved, and will rest in peace and love.  
Behold and see your Lord, your God,  
who is your Creator and your endless joy.

In the Great Thanksgiving, we do what Jesus himself asked us: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a lengthy prayer with several intentions. We recount the story of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning “Lift up your hearts.”

*All stand, as able.*

**THE GREAT THANKSGIVING** *Eucharistic Prayer D, adapt.*

*The Book of Common Prayer (1979), p. 372*

The musical notation consists of three staves, each with a key signature of one flat (B-flat) and a common time signature. The first staff is divided into two parts: 'Presider' and 'Assembly'. The lyrics are: 'The Lord be with you. And al-so with you.' The second staff also has 'Presider' and 'Assembly' parts. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff has 'Presider' and 'Assembly' parts. The lyrics are: 'Let us give thanks to the Lord our God. It is right to give God thanks and praise.'

*Presider* It is truly right to glorify you, O God, our Refuge and Strength, and to give you thanks, for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

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

**SANCTUS & BENEDICTUS**

Mathias

The musical notation is in treble clef with a key signature of one sharp (F#) and a common time signature. It is divided into three parts. The first part is labeled 'Organ:' and consists of chords. The second part is labeled 'Everyone:' and has the lyrics: 'Ho - ly, ho - ly, ho - ly Lord, God of po-wer and might, heav'n and earth are full\_ of your glo-ry. Ho san na in the high-est.' The third part has the lyrics: 'Bless-ed is the one who comes in the name of the Lord. Ho-san-na in the high-est.'

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

*Presider* We acclaim you, Holy God, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might dwell as faithful companions with all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Gracious God, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, Jesus lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom, to the sorrowful, joy. To fulfill your purpose, Jesus gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for the One who died and rose for us, Jesus sent the Holy Spirit, the first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for Jesus to be glorified by you, his heavenly Father, having loved his own who were in the world, Jesus loved them to the end; at supper with them Jesus took bread, broke it, and gave it to them, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine; offered thanks and 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Most Blessed One, we now celebrate this memorial of our redemption. Recalling Christ's death and descent among the dead, proclaiming Christ's resurrection and ascension to your right hand, awaiting Christ's coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

***All* We praise you, we bless you,  
we give thanks to you,  
and we pray to you, the Rock of our Salvation.**

*Presider* We pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

*Presider* Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name. Remember, O God, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. And grant that we may find our inheritance with the Blessed Virgin Mary, with matriarchs, patriarchs, prophets, apostles and martyrs, with Mark and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Redeemer.

Through Christ, and with Christ, and in Christ, all honor and glory are yours, Eternal God, in the unity of the Holy Spirit, forever and for ever.

The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.



All A - MEN.

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

**THE LORD'S PRAYER**

Ambrosian chant, choir harmony by Mark Howe

Our Father in heaven, hallowed be your Name,  
 your kingdom come, your will be done, on earth as in heaven.  
 Give us today our dai-ly bread. Forgive us our sins as we forgive those who sin against us.  
 Save us from the time of tri-al, and de-li-ver us from e - vil.  
 For the kingdom, the power, and the glo-ry are yours, now and for ev - er. A - men.

*In silence, the Presider breaks the consecrated bread.*

**THE BREAKING OF THE BREAD** *This is the feast of victory for our God*

Peter R. Hallock

*All sing the antiphon. The choir sings the verses, all repeat the antiphon as indicated.*

This is the feast of vic-to-ry for our God. Al-le - lu - ia, al - le - lu - ia!

*The Hymnal 1982 #418, WORDS: after Revelation 5:12-13, ©1978 Augsburg Fortress; MUSIC: ©1984 Peter Hallock.*

*Verse:* Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God. **ANTIPHON**

*Verse:* Power, riches, wisdom, and strength, and honor, blessing, and glory are his. **ANTIPHON**

## INVITATION TO COMMUNION

*Presider* The Gifts of God for the People of God.

*All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.*

*Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.*

*Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.*

**VOLUNTARY** Organ improvisation

**HYMN 209** *We walk by faith and not by sight* ♦ *The Hymnal 1982*

*St. Botolph*

*After communion, the assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.*

From the earliest days of the Church, members of the congregation took bread to those who were ill or could not be present in person.

#### **SENDING OF EUCHARISTIC VISITORS**

*Presider* One body are we.

*Assembly* **For, though many, we share one bread and one cup.**

*Deacon* Go in peace, bearing holy gifts for holy people.

Before concluding the service, we give thanks to God for the gifts received, and the Presider pronounces a blessing in God's name upon the assembly. A closing hymn and the dismissal conclude the liturgy.

#### **POSTCOMMUNION PRAYER**

*The Book of Common Prayer* (1979), p. 365

*Presider* Eternal God, heavenly Father,

*All* **you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.**

**Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.**

**BLESSING** *The Presider asks God's blessing on the assembly. All respond: Amen.*

**HYMN 212** *Awake, arise, lift up your voice* ♦ *The Hymnal 1982*

*Richmond*

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

**VOLUNTARY** Variations on the Easter Hymn, *O filii et filiae*  
(tune of Hymn 203, "Alleluia! O sons and daughters, let us sing!")

Jean-François Dandrieu

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Richard C. Weyls

## **PREACHER**

The Rev. Adam Conley

## **DEACON**

The Rev. Alison Leary

## **ASSISTING LAY MINISTER**

Peter Snyder

## **EUCCHARISTIC MINISTERS**

Erin Beary Andersen, The Rev. Canon Emily Griffin, Kevin Johnson,  
Shelley Mackaman, The Rev. Mark Miller, Debra Waddell

## **ALTAR GUILD**

James Davidson, Cinda Madonna

## **VERGERS**

Rose Hazard | Erik Donner

## **ACOLYTES**

Carrie Davis, Wes Klingele, Krista Olson

## **GREETERS**

Barbara Selberg, John Selberg

## **USHERS**

Hilary McLeland-Wieser, Jay Quarterman, Jeff Sackett

## **OBLATION BEARERS**

The Heath-McCormick family

## **LAND ACKNOWLEDGMENT**

Wayne Duncan

## **LECTORS**

Theresa Barker | Christopher Breunig

## **INTERCESSOR**

Kathy Minsch

## **SOUND BOARD**

Michael Perera

## **LIVESTREAM**

Seth Thomsen

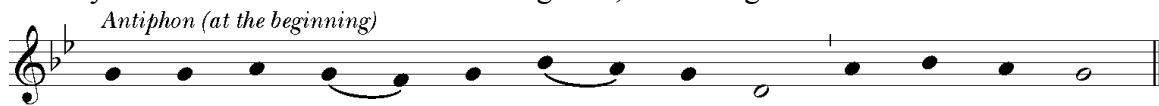
## **FLOWER MINISTRY**

Judy Andrews, Courtney van Stolk, Carlos Vargas

## **MUSICIANS**

The Cathedral Choir, Canon Michael Kleinschmidt, *director*  
John Stuntebeck and Michael Kleinschmidt, *organists*

The Hymnal 1982 - #206 O sons and daughters, let us sing



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!



1 O sons and daught - ers, let us sing!  
2 That night the a - pos - tles met in fear;  
3 When Thom - as first the tid - ings heard,  
4 "My pierc - ed side, O Thom - as, see;  
5 No long - er Thom - as then de - nied,  
6 How blest are they who have not seen,



1 The King of heaven, the glo - rious King,  
2 a - midst them came their Lord most dear,  
3 how they had seen the ris - en Lord,  
4 my hands, my feet, I show to thee;  
5 he saw the feet, the hands, the side;  
6 and yet whose faith has con - stant been,



1 o'er death and hell rose tri - umph - ing. Al - le - lu - ia!  
2 and said, "My peace be on all here." Al - le - lu - ia!  
3 he doubt - ed the dis - ci - ples' word. Al - le - lu - ia!  
4 not faith - less, but be - liev - ing be." Al - le - lu - ia!  
5 "Thou art my Lord and God," he cried. Al - le - lu - ia!  
6 for they e - ter - nal life shall win. Al - le - lu - ia! [Ant.]



Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!

*This hymn is for the Second Sunday of Easter and St. Thomas' Day.*

Words: Att. Jean Tisserand (15th cent.); tr. John Mason Neale (1818-1866) Music: *O filii et filiae*, melody from *Airs sur les hymnes sacrez, odes et noëls*, 1623; acc. Richard Proulx (b. 1937) Copyright ©1975, G.I.A. Publications, Inc. All rights reserved. Used with permission.

*Alleluia, alleluia, alleluia!*

1 O sons and daughters, let us sing!  
The King of heaven, the glorious King,

The Hymnal 1982 - #209 We walk by faith, and not by sight

The image shows a musical score for the hymn 'We walk by faith, and not by sight'. It consists of three systems of music, each with a vocal line (treble clef) and a bass line (bass clef). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are printed below the vocal line of each system.

1 We walk by faith, and not by sight; no  
2 We may not touch his hands and side, nor  
3 Help then, O Lord, our un - be - lief; and  
4 that, when our life of faith is done, in

gra - cious words we hear from him who spoke as  
fol - low where he trod; but in his prom - ise  
may our faith a - bound, to call on you when  
realms of clear - er light we may be - hold you

none e'er spoke; but we be - lieve him near.  
we re - joice, and cry, "My Lord and God!"  
you are near, and seek where you are found:  
as you are, with full and end - less sight.

Words: Henry Alford (1810-1871), alt. Music: *St. Botolph*, Gordon Slater (1896-1979) Copyright © Oxford University Press.  
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- 1 We walk by faith, and not by sight;  
no gracious words we hear  
from him who spoke as none e'er spoke;  
but we believe him near.
- 2 We may not touch his hands and side,  
nor follow where he trod;  
but in his promise we rejoice,  
and cry, "My Lord and God!"
- 3 Help then, O Lord, our unbelief;

1 A - wake, a - rise, lift up your voice, let  
 2 Oh, with what glad - ness and sur - prise the  
 3 those hands of lib - eral love in - deed in  
 4 His en - e - mies had sealed the stone as  
 5 O Dead a - rise! O Friend - less stand by

1 Eas - ter mu - sic swell; re - jice in Christ, a -  
 2 saints their Sa - vior greet; nor will they trust their  
 3 in - fi - nite de - gree, those feet still free to  
 4 Pi - late gave them leave, lest dead and friend - less  
 5 ser - a - phim a - dored! O Sol - i - tude a -

1 gain re - jice and on his prais - es dwell.  
 2 ears and eyes but by his hands and feet,  
 3 move and bleed for mil - lions and for me.  
 4 and a - lone he should their skill de - ceive.  
 5 gain com - mand your host from heaven re - stored!

Words: Christopher Smart (1722-1771), alt. Music: *Richmond*, melody Thomas Haweis (1734-1816); adapt. Samuel Webbe (1740-1816).