



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE THIRD SUNDAY OF EASTER

April 19, 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 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 Variations on “At the Lamb’s high feast we sing”

Johann Pachelbel

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Thou hallowed chosen morn of praise*

WORDS: John of Damascus (8th century),
tr. John Mason Neale;

MUSIC: Melody from a 17th-century German Hymnal,
adapt. & harm. Johann Hermann Schein

Thou hallowed chosen morn of praise,
that best and greatest shinest:
fair Easter, queen of all the days,
of seasons, best, divinest!
Christ rose from death; and we adore
for ever and for evermore.

Come, let us taste the vine’s new fruit,
for heavenly joy preparing;
today the branches with the root
in resurrection sharing:
whom as true God our hymns adore
for ever and for evermore.

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

HYMN 174 *At the Lamb’s high feast we sing* ♦ *The Hymnal 1982*

Salzburg

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 *Third 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.

O GOD, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

All Amen.

Please be seated for the readings.

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 *Isaiah 51:1-6*

LISTEN to me, you who pursue righteousness,
you who seek the LORD.

Look to the rock from which you were hewn
and to the quarry from which you were dug.

Look to Abraham your father
and to Sarah, who bore you,
for he was but one when I called him,
but I blessed him and made him many.

For the LORD will comfort Zion;
he will comfort all her waste places
and will make her wilderness like Eden,
her desert like the garden of the LORD;
joy and gladness will be found in her,
thanksgiving and the voice of song.

Listen to me, my people,
and give heed to me, my nation,
for a teaching will go out from me
and my justice for a light to the peoples.

I will bring near my deliverance swiftly;
my salvation has gone out,
and my arms will rule the peoples;
the coastlands wait for me,
and for my arm they hope.

Lift up your eyes to the heavens
and look at the earth beneath,
for the heavens will vanish like smoke,
the earth will wear out like a garment,
and those who live on it will die like gnats,
but my salvation will be forever,
and my deliverance will never be ended.

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 34:1-10 ♦ St. Helena Psalter*

Anglican Chant by Thomas Norris

Sung by the choir.

Benedicam Dominum

IWILL bless God at all times, *
and praise shall ever be in my mouth.

I will glory in the Most High; *
let the humble hear and rejoice.

Proclaim with me the greatness of God; *
let us exalt God's Name together.

I sought, and God answered me *
and delivered me out of all my terror.

Look upon the Most High and be radiant, *
and let not your faces be ashamed.

I called in my affliction, and God heard me *
and saved me from all my troubles.

The angels encompass those who fear God, *
and God will deliver them.

Taste and see that God is good; *
happy are they who trust in the Most High!

Fear the Most High, you that are God's saints, *
for those who fear God lack nothing.

The young lions lack and suffer hunger, *
but those who seek God lack nothing that is good. ♦

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 1:17-23

IF YOU invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish. He was destined before the foundation of the world, but was revealed at the end of the ages for your sake. Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.

Now that you have purified your souls by your obedience to the truth so that you have genuine mutual love, love one another deeply from the heart. You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

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

Michael Kleinschmidt

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

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

Verse: When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight.

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 *Luke 24:13-35*

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

Now on that same day two of Jesus' disciples were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him." Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?" That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, "The Lord has risen indeed, and he has appeared to Simon!" Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

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.

*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:*

Intercessor 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, 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 *Blessed be the God and Father*

WORDS: 1 Peter 1: 3-5, 15-17, 22-25
MUSIC: Samuel Sebastian Wesley

Blessed be the God and Father of our Lord Jesus Christ,
which, according to his abundant mercy,
hath begotten us again unto a lively hope
by the resurrection of Jesus Christ from the dead,
To an inheritance incorruptible and undefiled,
that fadeth not away, reserved in heaven for you
who are kept by the power of God, through faith unto salvation
ready to be revealed in the last time.
But as He which hath called you is holy,
so be ye holy in all manner of conversation.
Pass the time of your sojourning here in fear.
Love one another with a pure heart fervently.
(See that ye love one another.)
Being born again, not of corruptible seed,
but of incorruptible, by the word of God.
For all flesh is as grass, and all the glory of man as the flower of grass.
The grass withereth, and the flower thereof falleth away:
But the word of the Lord endureth for ever more.
Amen.

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 treble clef and a key signature of one flat (B-flat). The lyrics are distributed between a Presider and an Assembly.

Staff 1:
Presider The Lord be with you. *Assembly* And al-so with you.

Staff 2:
Presider Lift up your hearts. *Assembly* We lift them to the Lord.

Staff 3:
Presider Let us give thanks to the Lord our God. *Assembly* 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#). It includes parts for Organ and Everyone.

Organ: Ho - ly, ho - ly, ho - ly Lord, God of po-wer and might,

Everyone: 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 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

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.

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 306 *Come, risen Lord, and deign to be our guest* ♦ *The Hymnal 1982*

Sursum Corda

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 432 *O praise ye the Lord!*

Laudate Dominum

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

VOLUNTARY Festival Postlude
(Based on *Victory*, tune of Hymn 208, "Alleluia! The strife is o'er, the battle done")

Dudley Buck

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Adam Conley

PREACHER

The Rev. Canon Richard C. Weyls

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Karen Petersen

EUCCHARISTIC MINISTERS

Colotn Carothers, The Rev. Stephen Garratt, The Rev. Canon Emily Griffin
Drew Gibson, Ashley Hedeem, Deborah Person

ALTAR GUILD

Lana Johnson

VERGERS

Alexandra Thompson | Rollin Salsbery

ACOLYTES

Kate Halamay, Krista Olson, Nathan Way

GREETERS

Mary Frederick, John Mertens

USHERS

Wayne Duncan, Sarah McCord, Jacob Shigaki

OBLATION BEARERS

The Gilmore Morse family

LAND ACKNOWLEDGMENT

Scott Kovacs

LECTORS

James Davidson | Colleen Boyns

INTERCESSOR

Carrie Kahler

SOUND BOARD

Michael Perera

LIVESTREAM

Seth Thomsen

FLOWER MINISTRY

Beatrix Roemheld-Hamm, Kathryn Schipper

MUSICIANS

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

1. At the Lamb's high feast we sing praise to our vic - to - rious King,
 2. Where the Pas - chal blood is poured, death's dark an - gel sheathes his sword;
 3. Might - y vic - tim from on high, hell's fierce pow'rs be - neath thee lie;
 4. Eas - ter tri - umph, Eas - ter joy, these a - lone do sin des - troy.

who has washed us in the tide flow - ing from his pierc - ed side;
 Is - rael's hosts tri - um - phant go through the wave that drowns the foe.
 thou hast con - quered in the fight, thou has brought us life and light.
 From sin's pow'r do thou set free souls new - born, O Lord, in thee.

praise we him whose love di - vine gives his sa - cred blood for wine,
 Praise we Christ, whose blood was shed, Pas - hal vic - im, Pas - chal bread;
 now no more can death ap - pall, now no more the grave en - thrall:
 Hymns of glo - ry, songs of praise, Fa - ther, un - to thee we raise;

gives his bo - dy for the feast, Christ the vic - tim, Christ the priest.
 with sin - cer - i - ty and love eat we man - na from a - bove.
 thou has o - pened par - a - dise, and in thee thy saints shall rise.
 ris - en Lord, all praise to thee with the Spi - rit ev - er be.

The Hymnal 1982 - #306 Come, risen Lord, and deign to be our guest



1 Come, ris - en Lord, and deign to be our guest;
2 We meet, as in that up - per room they met;
3 One bo - dy we, one Bo - dy who par - take,
4 One with each o - ther, Lord, for one in thee,



nay, let us be thy guests; the feast is thine;
thou at the ta - ble, bless - ing, yet dost stand:
one Church u - ni - ted in com - mun - ion blest;
who art one Sa - vior and one liv - ing Head;



thy - self at thine own board make man - i - fest
"This is my Bo - dy"; so thou giv - est yet:
one Name we bear, one Bread of life we break,
then o - pen thou our eyes, that we may see;



in thine own Sac - ra - ment of Bread and Wine.
faith still re - ceives the cup as from thy hand.
with all thy saints on earth and saints at rest.
be known to us in break - ing of the Bread.

Words: George Wallace Briggs (1875-1959), alt. Copyright © by permission of Oxford University Press.
Music: *Sursum Corda*, Alfred Morton Smith (1879-1971) Copyright ©1941, Mrs. Alfred M. Smith. All rights reserved. Used with permission.

- 1 Come, risen Lord, and deign to be our guest;
nay, let us be thy guests; the feast is thine;
thyself at thine own board make manifest
in thine own Sacrament of Bread and Wine.
- 2 We meet, as in that upper room they met;
thou at the table, blessing, yet dost stand:
"This is my Body"; so thou givest yet:
faith still receives the cup as from thy hand.
- 3 One body we, one Body who partake,
one Church united in communion blest;
one Name we bear, one Bread of life we break,
with all thy saints on earth and saints at rest.
- 4 One with each other, Lord, for one in thee,
who art one Savior and one living Head;
then open thou our eyes, that we may see;

1. O praise ye the Lord! Praise him in the height; re-joice in his word, ye
 2. O praise ye the Lord! Praise him up-on earth, in tune-ful ac-cord, all
 3. O praise ye the Lord! All things that give sound; each ju-bi-lant chord re-
 4. O praise ye the Lord! Thanks-giv-ing and song to him be out-poured all

an-gels of light; ye hea-vens, a-dore him by whom ye were
 ye of new birth; praise him who hath brought you his grace from a-
 ech-o a-round; loud or-gans, his glo-ry forth tell in deep
 ag-es a-long! For love in cre-a-tion, for hea-ven re-

made, and wor-ship be-fore him, in bright-ness ar-rayed.
 bove, praise him who hath taught you to sing of his love.
 tone, and sweet harp, the sto-ry of what he hath done.
 stored, for grace of sal-va-tion, O praise ye the Lord!