



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE THIRD SUNDAY OF EASTER

April 19, 2026

9:00 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](http://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

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

*All stand, as able.*

**HYMN 174** *At the Lamb’s high feast we sing* (verses 1, 2, 4) ♦ *The Hymnal 1982*

Salzburg

## EASTER AFFIRMATION

*Presider* This is the good news—the grave is empty, Christ is risen.

*Assembly* **Alleluia!**

*Presider* This is the good news—the light shines in the world, full of grace and truth.

*Assembly* **Alleluia!**

*Presider* This is the good news—once we were no people, now we are God’s people.

*Assembly* **Alleluia!**

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 alone are the Ho - ly One, you alone 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* God 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*

**L**ISTEN 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*

Plainsong, Tone v.1

*The cantor introduces the Antiphon, all repeat it. The cantor chants the verses, all repeat the Antiphon as indicated.*



Taste and see that God is good, hal - le - lu - jah!

*Benedicam Dominum.*

**I**WILL 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. **ANTIPHON**

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. **ANTIPHON**

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. **ANTIPHON**

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! **ANTIPHON**

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. **ANTIPHON**

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

**I**F 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.*

*Children are invited to join the Gospel Procession, and gather around as the Gospel is proclaimed. Children ages 3-8 are then invited to Children's Chapel in Thomsen Chapel. They will return at the Peace. Parents are welcome to join their children.*

**GOSPEL ACCLAMATION**

Melchior Vulpus

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



*Verse:* Open our minds, O Lord, to understand the Scriptures;  
make our hearts burn within us when you speak.

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.**

**N**ow 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. At this service during certain seasons we use other Trinitarian creedal forms as our Affirmation of Faith.

#### **AFFIRMATION OF FAITH**

*Adapted from the Iona Abbey Worship Book (2001)*

**We believe in God,  
who has created and is creating,  
who has come in Jesus,  
the Word made flesh,  
to reconcile and make new,  
who works in us and others by the Spirit.  
We trust in God.  
We are called to be the Church:  
to celebrate God’s presence,  
to love and serve others,  
to seek justice and resist evil,  
to proclaim Jesus, crucified and risen,  
our judge and our hope.  
In life, in death, in life beyond death,  
God is with us.  
Christ is in us.  
The Holy Spirit is among us.  
We are not alone.  
Thanks be to God.  
Amen.**

We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

#### **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 exchange of peace within the gathered community is an ancient Christian practice. It is a sign of reconciliation, love, and renewed relationships prior to coming to God's table for Eucharist.

#### THE PEACE

*Presider* The peace of Christ 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

*An Easter Carillon*

Words: Friedrich von Spee, tr. Percy Dearmer  
Music: Leonard Beck

The whole bright world rejoices now,  
The birds do sing on every bough,  
Then sing beneath the racing skies,  
To Him who rose that we might rise.  
Alleluia, Alleluia.

And all things living make praise,  
He guideth you on all your ways,  
He Father, Son and Holy Ghost,  
Our God most high, our joy and boast.  
Alleluia, Alleluia.

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**

Adapted from *A Wee Worship Book* by the Wild Goose Worship Group (1999)

*Presider* The Lord be with you.

*Assembly* **And also with you.**

*Presider* Lift up your hearts.

*Assembly* **We lift them to the Lord.**

*Presider* Let us give thanks to the Lord our God.

*Assembly* **It is right to give God thanks and praise.**

*Presider* It is indeed right, for you made us, Holy God, you made the world we inhabit, and before the world was created, you made the eternal home in which, through Christ, we have a place.

And grateful as we are for the world we know and the universe beyond, we particularly praise you, whom eternity cannot contain, for coming to earth and entering time in the person of Jesus.

For his life which informs our living, for his compassion which changes our hearts, for his clear speaking which contradicts our harmless generalities, for his disturbing presence, his innocent suffering, his fearless dying, his rising to life breathing forgiveness, we offer you our praise.

Therefore, we gladly join our voices to the song of the Church on earth and in heaven:

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

**SANCTUS & BENEDICTUS**

Richard Proulx

Ho-ly, ho-ly, ho - ly Lord, God of power and might, heav'n\_ and earth\_ are full\_ of your  
 glory. Ho-san-na in the highest. Ho-sanna in the highest. Blesséd is the one who comes in the  
 name of the Lord. Ho - san - na in the high-est. 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* And now, lest we believe that our praise alone fulfills your purpose, we fall silent and remember him who came because words were not enough.

On the night he was betrayed, Jesus was at table with his friends. He took bread, gave you thanks, broke it, gave it to them, and said, "Take, eat; This is my Body, which is given for you. Do this for the remembrance of me."

Later he took a cup of wine, gave you 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."

Acknowledging our emptiness, and bringing nothing in our hands, we yearn for the healing, the holding, the accepting, the forgiving, which Christ alone can offer.

Merciful God, send now your Holy Spirit to fill this bread and wine with the fullness of Jesus.

And let that same Spirit rest on us, converting us from the patterns of this passing world, until we conform to the shape of him whose food we now share.

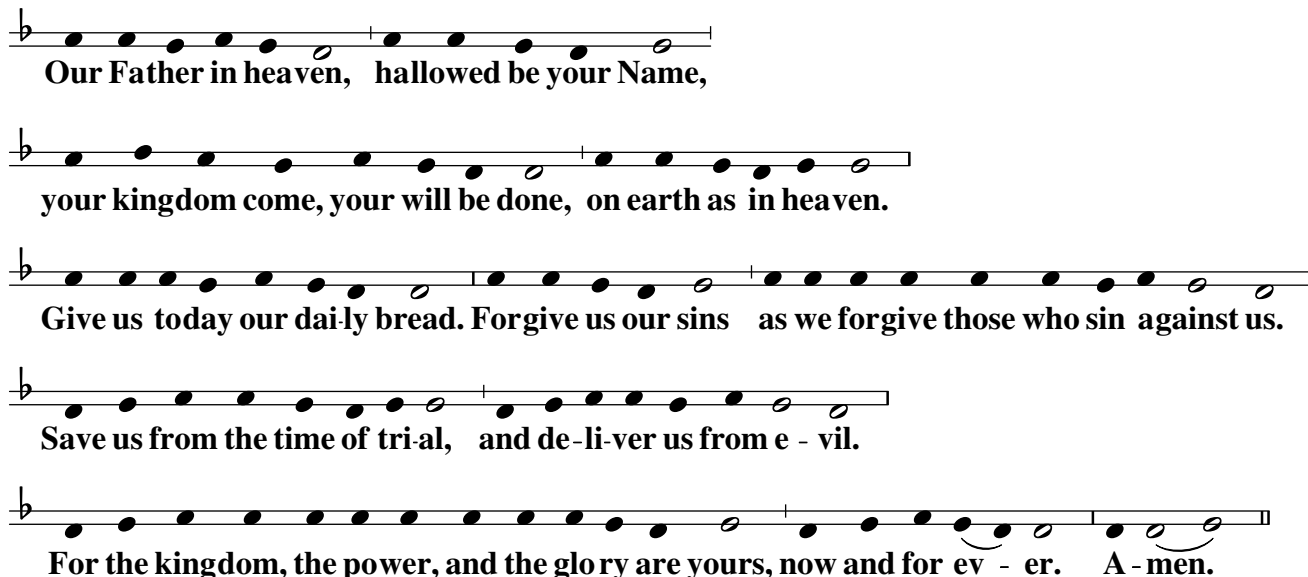
Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, to you be honor, glory and praise, for ever and ever.

***All* AMEN.**

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



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!

*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.*

**ANTHEM***Thine the Amen, thine the praise*

Words: Herbert Brokering

Music: Carl Schalk

Thine the Amen, thine the praise,  
alleluias angels raise;  
    thine the everlasting head,  
    thine the breaking of the bread;  
thine the glory,  
thine the story,  
    thine the harvest, then the cup.  
Thine the vineyard;  
then the cup is  
    lifted up, lifted up.

Thine the life eternally,  
thine the promise let there be,  
    thine the vision, thine the tree,  
    all the earth on bended knee.  
Gone the nailing,  
gone the railing,  
    gone the pleading, gone the cry;  
gone the sighing,  
gone the dying,  
    what was loss, lifted high.

Thine the Truly, thine the Yes,  
thine the table, we the guest;  
    thine the mercy all from thee,  
    thine the glory yet to be.  
Then the ringing  
and the singing,  
    then the end of all the war;  
thine the living,  
thine the loving,  
    evermore, evermore.

Thine the kingdom, thine the prize,  
thine the wonderful surprise;  
    thine the banquet, then the praise,  
    then the justice of thy ways;  
thine the glory,  
thine the story,  
    then the welcome to the least;  
then the wonder  
all increasing  
    at thy feast, at thy feast.

Thine the glory in the night,  
no more dying only light;  
    thine the river, thine the tree,  
    then the Lamb eternally.  
Then the "Holy, Holy, Holy"  
    celebration jubilee;  
thine the splendor,  
thine the brightness—  
    only thee, only thee.

*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.

**POSTCOMMUNION PRAYER**

Adapted from *A Wee Worship Book* by the Wild Goose Worship Group (1999)

*Presider* In gratitude for this moment,

*All* **this meal, these people, we give ourselves to you.**

**Lead us out to live as changed people**

**because we have shared the Living Bread and cannot remain the same.**

**Ask much of us, expect much from us, encourage many through us,**

**that we may live to your glory as inhabitants of earth**

**and citizens of the commonwealth of heaven. Amen.**

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

**HYMN 432** *O praise ye the Lord! (verses 1, 2, 4)*

*Laudate Dominum*

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

**VOLUNTARY** *Gelobt sei Gott (Tune of Hymn 205, "Good Christians all, rejoice, and sing!")*

John Leavitt

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Emily Griffin

## **PREACHER**

The Rev. Canon Richard C. Weyls

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Cinda Madonna

## **EUCCHARISTIC MINISTERS**

The Rev. Adam Conley, Re Knack, The Rev. Canon Dr. Marda Steedman Sanborn

## **VERGER**

Theresa Barker

## **USHERS**

Liz Shea, Rick Wyckoff

## **OBLATION BEARERS**

The Judd-Herzfeldt family

## **LAND ACKNOWLEDGMENT**

Sam Herring

## **LECTORS**

Jacob Shigaki, Maris Olsen

## **INTERCESSOR**

Josh Judd-Herzfeldt

## **SOUND BOARD**

Michael Perera

## **FLOWER MINISTRY**

Beatrix Roemheld-Hamm, Kathyrn Schipper

## **MUSICIANS**

The Senior Choristers of the Saint Mark's Choir School, Rebekah Gilmore, *director*;

Alfie Roth Baker, *cantor*;

Saint Mark's Singers;

Canon Michael Kleinschmidt and John Stuntebeck, *organists*

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