



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE FOURTH SUNDAY OF EASTER

April 26, 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** “Sheep may safely graze and pasture,” from Cantata 208 J. S. Bach, arr. E. Power Biggs

## LAND ACKNOWLEDGMENT

*All stand, as able.*

## INTROIT

Words: Matthew 26:31-32, Mark 16:7  
Music: Clint Kraus

It is written:  
I will strike the shepherd and his flock shall be scattered.  
But when I have risen, I will go before you into Galilee.  
There you shall see me, says the Lord.

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

**HYMN 377** *All people that on earth do dwell* (verses 1-3) ♦ *The Hymnal 1982* *Old 100<sup>th</sup>*

## 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** *Fourth Sunday of Easter*

*The Book of Common Prayer (1979), p. 225*

*Presider* God be with you.

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

*Presider* Let us pray.

**O** GOD, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, one God, for ever and 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**

*Ezekiel 34:7-15*

**T**HEREFORE, you shepherds, hear the word of the LORD: As I live, says the Lord GOD, because my sheep have become a prey and my sheep have become food for all the wild animals, since there was no shepherd, and because my shepherds have not searched for my sheep, but the shepherds have fed themselves and have not fed my sheep, therefore, you shepherds, hear the word of the LORD: Thus says the Lord GOD: I am against the shepherds, and I will hold them accountable for my sheep and put a stop to their feeding the sheep; no longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, so that they may not be food for them.

For thus says the Lord GOD: I myself will search for my sheep and will sort them out. As shepherds sort out their flocks when they are among scattered sheep, so I will sort out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness. I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land. I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel. I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord GOD.

*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 100 ♦ St. Helena Psalter*

Peter R. Hallock (adapt.)

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

Organ: 3 3

Everyone: 3 3

En-ter the gates of the Lord with thanks-giv-ing.

*Jubilate Deo*

**M**AY all lands be joyful before you, O God, \*  
serve you with gladness  
and come before your presence with a song. **ANTIPHON**

For we know that you are God; \*  
you yourself have made us, and we are yours;  
we are your people and the sheep of your pasture. **ANTIPHON**

We shall enter your gates with thanksgiving,  
go into your courts with praise, \*  
give thanks to you and call upon your Name. **ANTIPHON**

For you are good;  
your mercy is everlasting, \*  
and your faithfulness endures from age to age. **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 2:19-25

It is a credit to you if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

“He committed no sin,  
and no deceit was found in his mouth.”

When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed. For you were going astray like sheep, but now you have returned to the shepherd and guardian 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.*

*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:* I am the good shepherd, says the Lord; I know my sheep and my sheep know me.

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 10:1-10*

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

*Assembly* **Glory to you, Lord Christ.**

Jesus said, "Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers." Jesus used this figure of speech with them, but they did not understand what he was saying to them.

So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly."

*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 Canon Emily Griffin

*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 worshipping 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

*Christ is arisen!*

Words: Charles Wesley, alt.

Music: 12<sup>th</sup> c. German *Kyrieleis*, arr. Crawford R. Thoburn

Christ is arisen,  
Christ the Lord, is ris'n today,  
All on earth with angels say,  
Raise your joys an triumph high,  
Sing, ye heav'ns, and earth reply: Alleluia!

Love's redeeming work is done,  
Fought the fight, the battle won,  
Death in vain forbids Him rise,  
Christ has opened paradise, Alleluia!

Lives again our glorious King,  
Where, O death, is now thy sting?  
Once He died our souls to save,  
Where thy victory, O grave? 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**

Mathias

*Organ:*

*Everyone:*

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.  
 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* 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.

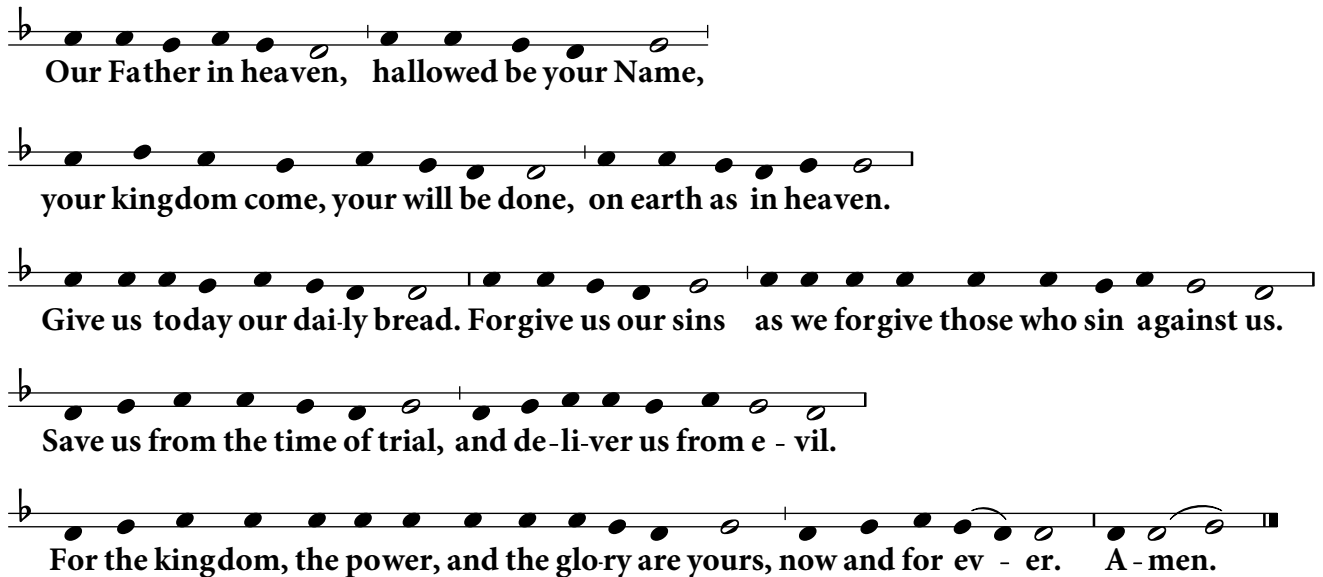
Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, to you be honor, glory and praise, for ever and ever.

***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



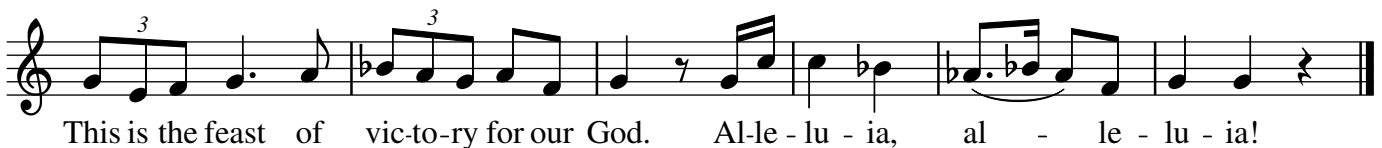
Our Father in heaven, hallowed be your Name,  
your kingdom come, your will be done, on earth as in heaven.  
Give us today our dai-ly bread. Forgive us our sins as we forgive those who sin against us.  
Save us from the time of trial, and de-li-ver us from e - vil.  
For the kingdom, the power, and 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***Loving shepherd of thy sheep*Words: Jane Leeson  
Music: Philip Ledger

Loving shepherd of thy sheep,  
keep thy lamb, in safely keep;  
Nothing can thy power withstand,  
none can pluck me from thy hand.

I would bless thee every day,  
gladly all thy will obey,  
like thy blessed ones above,  
happy in thy precious love.

Loving shepherd, ever near,  
teach thy lamb thy voice to hear;  
suffer not my steps to stray  
from the straight and narrow way.

Where thou leadest I would go,  
walking in thy steps below,  
till before my Father's throne  
I shall know as I am known.

**HYMN 343***Shepherd of souls, refresh and bless**St. Agnes*

*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 708** *Savior, like a shepherd lead us*

*Sicilian Mariners*

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

**VOLUNTARY** *Heut triumphieret Gottes Sohn, "Today the Son of God triumphs," BWV 630*

J. S. Bach

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Richard C. Weyls

## **PREACHER**

The Rev. Canon Emily Griffin

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Peter Snyder

## **EUCCHARISTIC MINISTERS**

The Rev. Adam Conley, Tessa Dul, Cinda Madonna, The Rev. Canon Edie Weller

## **ACOLYTE**

Sandy Nelson

## **GREETER**

Carolyn Blount

## **USHERS**

Eliza Davidson, Randy Urmston

## **OBLATION BEARERS**

Loy & Michael Dahl

## **LECTORS**

Mark Lundquist, Ann McCartney

## **INTERCESSOR**

Patrick Sullivan

## **SOUND BOARD**

Michael Perera

## **FLOWER MINISTRY**

Kathy Sodergren, Elizabeth Ward, Donna Way

## **MUSICIANS**

The Schola of the Saint Mark's Choir School, Rebekah Gilmore, *director and cantor*;  
Saint Mark's Singers;  
Canon Michael Kleinschmidt and John Stuntebeck, *organists*

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