



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIFTH SUNDAY OF EASTER

May 3, 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 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 “Choral” from *Symphonie Romane*

Charles-Marie Widor

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 182 *Christ is alive!* ♦ *The Hymnal 1982*

Truro

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 *Fifth 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.

ALmighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of 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

Proverbs 4:10-18

HEAR, my child, and accept my words,
that the years of your life may be many.
I have taught you the way of wisdom;
I have led you in the paths of uprightness.
When you walk, your step will not be hampered,
and if you run, you will not stumble.
Keep hold of instruction; do not let go;
guard her, for she is your life.
Do not enter the path of the wicked,
and do not walk in the way of evildoers.
Avoid it; do not go on it;
turn away from it and pass on.
For they cannot sleep unless they have done wrong;
they are robbed of sleep unless they have made someone stumble.
For they eat the bread of wickedness
and drink the wine of violence.
But the path of the righteous is like the light of dawn,
which shines brighter and brighter until full day.

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 119:25-32

Simplified Anglican Chant by Robert Knox Kennedy

The organist will play through the chant once, all chant the Psalm together.



Adhæsit pavimento

MY SOUL cleaves to the / dust; *
give me life according to your / word.
I have confessed my ways, and you / answered me; *
instruct me in your / statutes.

Make me understand the way of your com- / mandments, *
that I may meditate on your marvelous / works.
My soul melts away for / sorrow; *
strengthen me according to your / word.

Take me from the way of / lying; *
let me find grace through your / law.
I have chosen the way of / faithfulness; *
I have set your judgments be- / fore me.

I hold fast to your de- / crees; *
O LORD, let me not be put to / shame.
I will run the way of your com- / mandments, *
for you have set my heart at / liberty.

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 2:2-10

LIKE newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation—if indeed you have tasted that the Lord is good.

Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture:

“See, I am laying in Zion a stone,
a cornerstone chosen and precious;
and whoever believes in him will not be put to shame.”

To you then who believe, he is precious; but for those who do not believe,

“The stone that the builders rejected
has become the very head of the corner”;

and

“A stone that makes them stumble,
and a rock that makes them fall.”

They stumble because they disobey the word, as they were destined to do.

But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.

Once you were not a people,
but now you are God's people;
once you had not received mercy,
but now you have received mercy.

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 Vulpius

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



Verse: I am the way, the truth, and the life; no one comes to the Father, but by 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 14:1-14*

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

JESUS said, “Do not let your hearts be troubled. Believe in God, believe also in me. In my Father’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going.” Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him.”

Philip said to him, “Lord, show us the Father, and we will be satisfied.” Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it.”

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 Richard C. Weyls

*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.

BIRTHDAY & ANNIVERSARY BLESSINGS

Those celebrating birthdays and anniversaries this month are invited to come forward to receive a blessing. The Assembly stands as able and joins the Presider in saying the prayers.

Birthdays:

Watch over your children, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace, which passes understanding, abide all the days of their lives; through Jesus Christ our Savior. Amen.

Anniversaries:

Loving God, in the mystery of the Holy Trinity, you reveal yourself as a community of self-giving love. We thank you for bringing us together into families. Bless we pray these couples who celebrate the anniversaries of their commitments to one another, and grant that they may grow in grace, fidelity and mutual affection all the days of their lives, through Jesus Christ our Savior. Amen.

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, 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

O how amiable are thy dwellings

Words: Psalms 84:1-4 and 90:17 (Coverdale Psalter),
Isaac Watts (paraphrase of Psalm 90:1);
Music: Ralph Vaughan Williams

O how amiable are thy dwellings: thou Lord of hosts!
My soul hath a desire and longing to enter into the courts of the Lord:
my heart and my flesh rejoice in the living God.
Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young:
even thy altars, O Lord of hosts, my King and my God.
Blessed are they that dwell in thy house: they will be always praising thee.
The glorious Majesty of the Lord our God be upon us:
prosper thou the work of our hands upon us, O prosper thou our handy-work.
O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

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.

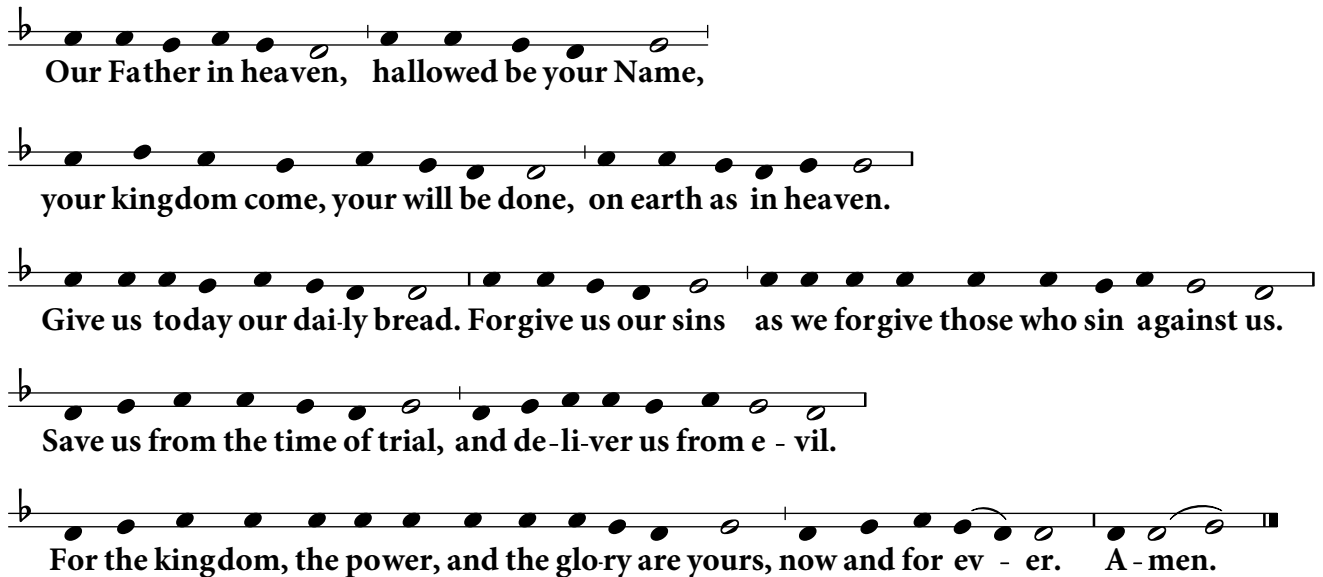
Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, to you be honor, glory and praise, for ever and ever.

***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*With a voice of singing*

Words: Martin Shaw and Psalm 66:1

Music: Martin Shaw

With a voice of singing declare ye this, and let it be heard, Alleluia.
 Utter it even unto the ends of the earth:
 the Lord hath delivered his people, Alleluia.

O be joyful in God, all ye lands,
 O sing praises to the honor of his name,
 make his praise to be glorious.

HYMN 487*Come, my Way, my Truth, my Life* ♦ *The Hymnal 1982**The Call*

*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 204***Now the green blade riseth**Noël nouvelet***DISMISSAL***The Deacon dismisses the assembly; all respond: Thanks be to God. Alleluia, alleluia.***VOLUNTARY***Trumpet Tune*

Craig Phillips

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Emily Griffin

PREACHER

The Rev. Canon Richard C. Weyls

DEACON

The Rev. Alison Leary

ASSISTING LAY MINISTER

Karen Petersen

EUCCHARISTIC MINISTERS

The Rev. Mary Petty Anderson, The Rev. Adam Conley, Brad Kirschner, Deborah Person

ACOLYTE

Alexander Snow

GREETER

Shen Warner

USHERS

Don Sutkus, Karrie Sutkus

OBLATION BEARERS

Michael Garrett & Alan Conrad

LAND ACKNOWLEDGMENT

Eliza Davidson

LECTORS

Maris Olsen, David Thompson

INTERCESSOR

Tessa Dul

SOUND BOARD

Michael Perera

FLOWER MINISTRY

Vincent Liong, Bobbi Nodell, Carolyn Shaw

MUSICIANS

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

Music under copyright is reprinted by permission under OneLicense.net #A-706820