



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SIXTH SUNDAY OF EASTER

May 10, 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.

Today, the fixed portions of our celebration of the Eucharist—the Kyrie, Gloria, Sanctus, and Agnus Dei—are sung by the Cathedral Choir, inviting the congregation into a more contemplative approach to the prayers and praises in our Sunday morning liturgy.

The setting sung by the choir was composed in 1815 by Franz Schubert for use in the churches and royal and monastic chapels of Vienna, Austria, and its environs. Best known for the over 600 songs he composed in his life of just 41 years (1787-1828), Schubert was a consummate melodist. What's more, his choice of chords with which he harmonized his melodies often imbues them with surprising color and drama. These gifts are especially evident in the Agnus Dei which will be offered during the Communion in this liturgy. The orchestration calls primarily for strings. Schubert's addition of two trumpets and timpani in the Gloria and Sanctus appropriately reflects the character of the words of those two songs of the angels.

Accompaniment of the choir by orchestra is made possible by Saint Mark's Festival Music Fund. Begun anonymously by a couple in the cathedral parish five years ago, the Festival Music Fund exists to enhance Sunday worship with orchestral instruments. Contributions are welcome at any time. Please contact the Canon for Cathedral Music for more information.

THE LITURGY OF THE WORD

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

PRELUDE Fantasy on *Ubi caritas* Brenda Portman
(Tune of Hymn 606 “Where true charity and love dwell”)

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *This joyful Eastertide* WORDS: George R. Woodward
MUSIC: *Vruechten*, melody from *Psalmen*, 1685, harm. Charles Wood

This joyful Eastertide,
away with sin and sorrow!
My Love, the Crucified,
hath sprung to life this morrow!

*Had Christ, that once was slain,
ne'er burst his three-day prison,
our faith had been in vain;
but now is Christ arisen!*

Death's flood hath lost its chill,
since Jesus crossed the river:
Lord of all life, from ill
my passing life deliver.

*Had Christ, that once was slain,
ne'er burst his three-day prison,
our faith had been in vain;
but now is Christ arisen!*

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

HYMN 210 *The day of resurrection* ♦ *The Hymnal 1982* Ellacombe

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.**

Please be seated.

KYRIE & GLORIA from *Mass in G* ♦ *sung by the choir*

Franz Schubert

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy. Christ have mercy. Lord have mercy.

*Gloria in excelsis Deo et in terra pax
hominibus bonæ voluntatis.*

Glory be to God on high, and on earth peace
to people of good will.

*Laudamus te, benedicimus te,
adoramus te, glorificamus te, gratias agimus tibi
propter magnam gloriam tuam.*

We praise you, we bless you,
we worship you, we glorify you, we give thanks to you
for your great glory.

*Domine Deus, Rex cælestis,
Deus Pater omnipotens,
Domine Fili unigenite, Jesu Christe,*

O Lord God, heavenly King,
God the Father Almighty,
O Lord, the only-begotten Son, Jesus Christ;

*Domine Deus, Agnus Dei, Filius Patris,
qui tollis peccata mundi,
miserere nobis;
qui tollis peccata mundi,
suscipe deprecationem nostram;
qui sedes ad dexteram Patris,
miserere nobis.*

O Lord God, Lamb of God, Son of the Father,
who takes away the sins of the world:
have mercy upon us.
who takes away the sins of the world:
receive our prayer.
who sits at the right hand of God the Father:
have mercy upon us.

*Quoniam tu solus Sanctus,
tu solus Dominus,
tu solus Altissimus, Jesu Christe,
cum Sancto Spiritu:
in gloria Dei Patris. Amen.*

For you alone are Holy;
you alone are the Lord;
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

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.

All stand, as able.

COLLECT OF THE DAY *Sixth Sunday of Easter*

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

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

O GOD, you have prepared for those who love you such good things as surpass our understanding: Pour into our hearts such love towards you, that we, loving you in all things and above all things, may obtain your promises, which exceed all that we can desire; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, 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 34:1-6*

THE WORD of the LORD came to me: Mortal, prophesy against the shepherds of Israel; prophesy and say to them: To the shepherds—thus says the Lord GOD: Woe, you shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat; you clothe yourselves with the wool; you slaughter the fatted calves, but you do not feed the sheep. You have not strengthened the weak; you have not healed the sick; you have not bound up the injured; you have not brought back the strays; you have not sought the lost, but with force and harshness you have ruled them. So they were scattered because there was no shepherd, and scattered they became food for all the wild animals. My sheep were scattered; they wandered over all the mountains and on every high hill; my sheep were scattered over all the face of the earth, with no one to search or seek for them.

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

Assembly **Thanks be to God.**

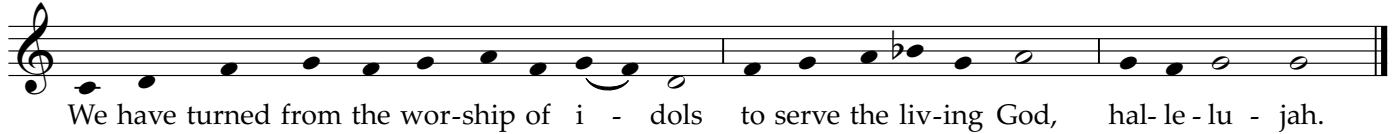
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 115:1-11 ♦ St. Helena Psalter

Plainsong, *Tonus Peregrinus*

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



Non nobis, Domine

NOT to us, O God, not to us,
but to your Name give glory, *
because of your love and because of your faithfulness.

Why should the nations say, *
“Where then is their God?”

Our God is in heaven, *
and whatever God wills to do comes to pass. **ANTIPHON**

Their idols are silver and gold, *
the work of human hands.

They have mouths, but they cannot speak; *
eyes have they, but they cannot see; **ANTIPHON**

They have ears, but they cannot hear; *
noses, but they cannot smell;

They have hands, but they cannot feel;
feet, but they cannot walk; *
they make no sound with their throat.

Those who make them are like them, *
and so are all who put their trust in them. **ANTIPHON**

O Israel, trust in God, *
who is their help and their shield.

O house of Aaron, trust in God, *
who is their help and their shield.

You who fear God, trust in God, *
who is their help and their shield. **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 3:13-22

Now who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

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: If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth.

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 14:15-21*

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

JESUS said, "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you.

"I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live. On that day you will know that I am in my Father, and you in me, and I in you. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them."

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

Canon Wendy Claire Barrie

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 *Non vos relinquam orphanos*

WORDS: John 14:18
MUSIC: William Byrd

*Non vos relinquam orphanos. Alleluia.
Vado et venio ad vos. Alleluia.
Et gaudebit cor vestrum. Alleluia.*

I will not leave you comfortless. Alleluia.
I will go away and come again to you. Alleluia.
And your heart will rejoice. Alleluia.

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.

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

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

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

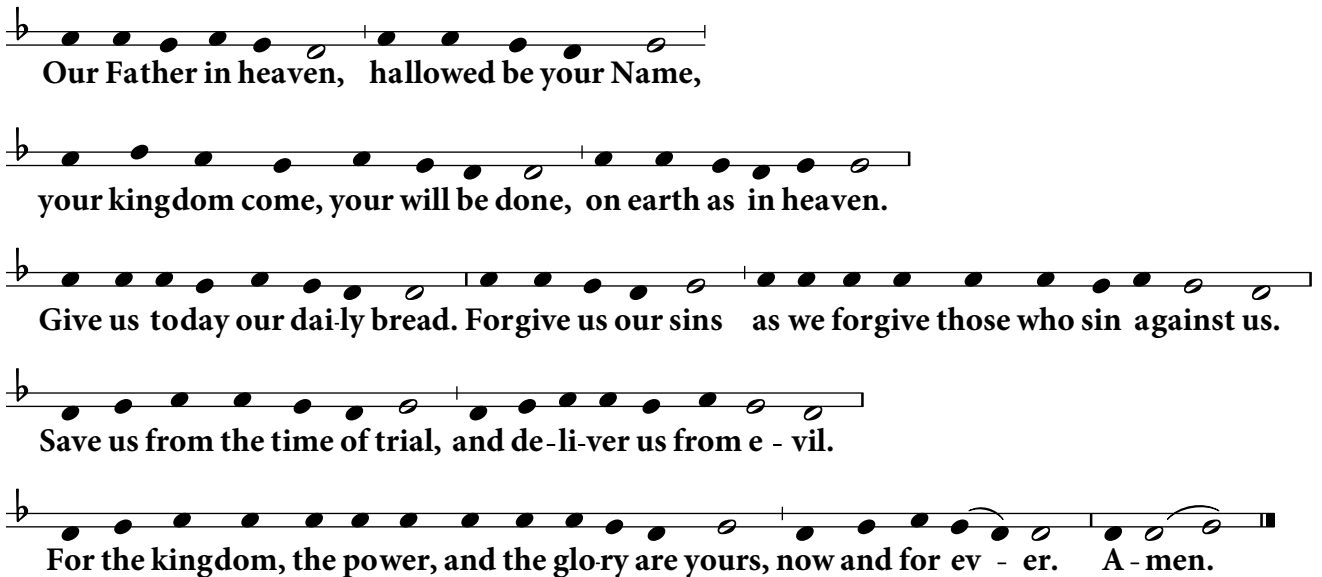


All A - MEN.

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

THE LORD'S PRAYER

Ambrosian chant, choir harmony by Mark Howe



Our Father in heaven, hallowed be your Name,
your kingdom come, your will be done, on earth as in heaven.
Give us today our dai-ly bread. Forgive us our sins as we forgive those who sin against us.
Save us from the time of 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!

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.

ANTHEM

Agnus dei from Mass in G

Schubert

*Agnus Dei, qui tollis peccata mundi,
miserere nobis*

Lamb of God, who takes away the sins of the world,
have mercy on us.

*Agnus Dei, qui tollis peccata mundi,
miserere nobis.*

Lamb of God, who takes away the sins of the world,
have mercy on us.

*Agnus Dei, qui tollis peccata mundi,
dona nobis pacem.*

Lamb of God, who takes away the sins of the world,
grant us peace.

HYMN 516

Come down, O Love divine

Down Ampney

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 204 *Now the green blade riseth* ♦ *The Hymnal 1982*

Noël nouvelet

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

VOLUNTARY *Allegro assai vivace* from Sonata for Organ, Opus 65, No. 1

Felix Mendelssohn

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Emily Griffin

PREACHER

Canon Wendy Claire Barrie

DEACON

The Rev. Alison Leary

ASSISTING LAY MINISTER

Jen Younggren

EUCCHARISTIC MINISTERS

The Rev. Mary Petty Anderson, Christopher Breunig, Colton Carothers,
The Rev. Adam Conley, Drew Gibson, Ashley Hedeem, The Rev. Canon Richard C. Weyls

ALTAR GUILD

Carrie Davis

VERGERS

Erik Donner | Rose Hazard

ACOLYTES

Kevin Johnson, Wes Klingele, Maya Roark

GREETERS

Barbara Selberg, John Selberg

USHERS

Hilary McLeland-Wieser, Jay Quarterman, Jeff Sackett

OBLATION BEARERS

The Heath-McCormick family

LAND ACKNOWLEDGMENT

Mark Lundquist

LECTORS

Peter Snyder | Christine Szabadi

INTERCESSOR

Nancy Beadie

SOUND BOARD

Michael Perera

LIVESTREAM

Seth Thomsen

FLOWER MINISTRY

Judy Andrews, Courtney van Stolk, Carlos Vargas

MUSICIANS

The Cathedral Choir and orchestra

Carmen Brady, *cantor*

Rebekah Gilmore, *soprano soloist*; James Wilcox, *bass soloist*;

Michael Lim, *violin*; Jennifer Caine, *violin*; Adrianna Hulscher, *violin*; Cecilia Pollein Buss, *violin*;
Tim McClure, *violin*; Kayleigh Miller, *viola*; Joyce Ramee, *viola*; Page Smith, *cello*; Steve Schermer, *bass*;
Zach Lyman, *trumpet*; Jacob Boseley, *trumpet*; Tim Helming, *timpani*; John Stuntebeck, *organ*

Canon Michael Kleinschmidt, *conducting*



1. The day of re - sur - rec - tion! Earth, tell it out a - broad;
2. Our hearts be pure from e - vil, that we may see a - right
3. Now let the heav'ns be joy - ful, let earth her song be - gin,



the Pass - o - ver of glad - ness, the Pass - o - ver of God.
the Lord in rays e - ter - nal of re - sur - rec - tion light;
the round world keep high tri - umph, and all that is there - in;



from death to life e - ter - nal, from earth un - to the sky,
and, lis - tening to his ac - cents, may hear so calm and plain
let all things seen and un - seen their notes in glad - ness blend,



our Christ hath brought us o - ver, with hymns of vic - tor - y.
his own "All hail!" and, hear - ing, may raise the vic - tor strain.
for Christ the Lord hath ris - en, our joy that hath no end.

1 Come down, O Love di - vine, seek thou this soul of mine,
2 O let it free - ly burn, till earth - ly pas - sions turn
3 And so the yearn - ing strong, with which the soul will long,

and vis - it it with thine own ar - dor glow - ing;
to dust and ash - es in its heat con - sum - ing;
shall far out - pass the power of hu - man tell - ing;

O Com - fort - er, draw near, with - in my heart ap - pear,
and let thy glo - rious light shine ev - er on my sight,
for none can guess its grace, till Love cre - ate a place

and kin - dle it, thy ho - ly flame be - stow - ing.
and clothe me round, the while my path il - lum - ing.
where - in the Ho - ly Spi - rit makes a dwell - ing.



1. Now the green blade ris - eth from the bur - ied grain, wheat that in dark earth
2. In the grave they laid him, Love whom hate had slain, think - ing that nev - er
3. Forth he came at Eas - ter, like the ris - en grain, he_ that for three days
4. When our hearts are win - try, griev - ing or in pain, thy_ touch can call us



ma - ny days has lain; Love lives a - gain, that with the dead has been:
he would wake a - gain, laid in the earth like grain that sleeps un - seen:
in the grave had lain; quick from the dead my ris - en Lord is seen:
back to life a - gain; fields of our hearts that dead and bare have been:



Love is come a - gain, like wheat that spring - eth green.