



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SIXTH SUNDAY OF EASTER

May 10, 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 *Prelude on *Straf mich nicht** Gottfried August Homilius
(Tune of Hymn 187, “Through the Red Sea brought at last”)

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 180 *He is risen, he is risen!* ♦ *The Hymnal 1982* *Unser Herrscher*

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 *Sixth 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, 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.

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.**

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.

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: Abide in me as I in you, says the Lord; I am the vine and you are the branches.

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. 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, 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

Jubilate Deo in C

Words: Psalms 100
Music: Benjamin Britten

O be joyful in the Lord, all ye lands:
serve the Lord with gladness
and come before his presence with a song.
Be ye sure that the Lord he is God;
it is he that hath made us, and not we ourselves;
we are his people, and the sheep of his pasture.
O go your way into his gates with thanksgiving,
and into his courts with praise;
be thankful unto him and speak good of his name.
For the Lord is gracious,
his mercy is everlasting:
and his truth endureth from generation to generation.
Glory be to the Father, and to the Son, and to the Holy Ghost:
As it was in the beginning, is now and ever shall be: world without end. Amen.

In the Great Thanksgiving, we do what Jesus himself asked us: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a lengthy prayer with several intentions. We recount the story of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the *Sursum corda*, meaning "Lift up your hearts."

All stand, as able.

THE GREAT THANKSGIVING

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

The musical score is written on three staves. The first staff is labeled 'Organ:' and contains chords. The second and third staves are labeled 'Everyone:' and contain a vocal melody. The lyrics are: '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.

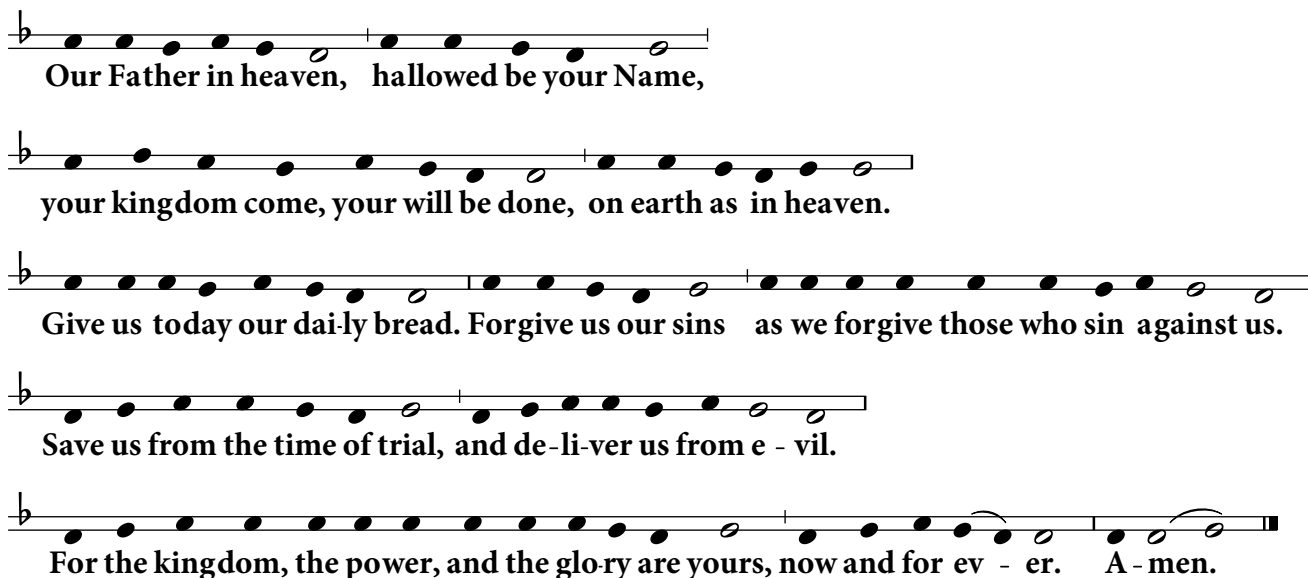
Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, to you be honor, glory and praise, for ever and ever.

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.

VOLUNTARY Organ improvisation

HYMN 513 *Like the murmur of the dove's song* ♦ *The Hymnal 1982*

Bridegroom

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 210 *The day of resurrection ♦ The Hymnal 1982*

Ellacombe

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

VOLUNTARY *Estampie from the Robertsbridge Codex*

Anonymous (late 14th century)

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Richard C. Weyls

PREACHER

Canon Wendy Claire Barrie

DEACON

The Rev. Alison Leary

ASSISTING LAY MINISTER

Judy Andrews

EUCCHARISTIC MINISTERS

The Rev. Mary Petty Anderson, The Rev. Adam Conley,
The Rev. Canon Emily Griffin, Ann McCartney, Nan Sullins

VERGER

Theresa Barker

ACOLYTE

Peter Ermoian

GREETER

Marjorie Ringness

USHERS

Ralph Ermoian, Rick Wyckoff

LAND ACKNOWLEDGMENT

Barbara Zito

LECTORS

Mackenzie Throne, Patrick Sullivan

INTERCESSOR

Barbara Zito

SOUND BOARD

Michael Perera

FLOWER MINISTRY

Judy Andrews, Courtney van Stolk, Carlos Vargas

MUSICIANS

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

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