



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE SEVENTH SUNDAY OF EASTER:  
THE SUNDAY AFTER ASCENSION DAY

May 17, 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** Prelude on *Hyfrydol*  
(Tune of Hymn 460, “Alleluia! sing to Jesus!”)

Ralph Vaughan Williams

## LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 460** *Alleluia! sing to Jesus!* (verses 1-3) ♦ *The Hymnal 1982*

*Hyfrydol*

## 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** *Seventh Sunday of Easter*

*The Book of Common Prayer* (1979), p. 226

*Presider* God be with you.

*Assembly* And also with you.

*Presider* Let us pray.

**O** GOD, the King of glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: Do not leave us comfortless, but send us your Holy Spirit to strengthen us, and exalt us to that place where our Savior Christ has gone before; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting.

**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**

*Isaiah 45:1-7*

**T**HUS says the LORD to his anointed, to Cyrus,  
whose right hand I have grasped

to subdue nations before him  
and strip kings of their robes,

to open doors before him—  
and the gates shall not be closed:

I will go before you and level the mountains,

I will break in pieces the doors of bronze  
and cut through the bars of iron,

I will give you the treasures of darkness  
and riches hidden in secret places,

so that you may know that it is I, the LORD,  
the God of Israel, who call you by your name.

For the sake of my servant Jacob,  
and Israel my chosen,

I call you by your name,  
I surname you, though you do not know me.

I am the LORD, and there is no other;  
besides me there is no god.

I arm you, though you do not know me,  
so that they may know, from the rising of the sun  
and from the west, that there is no one besides me;  
I am the LORD, and there is no other.

I form light and create darkness,  
I make weal and create woe;  
I the LORD do all these things.

*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 21:1-7*

Simplified Anglican Chant by Robert Knox Kennedy

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



*Domine, in virtute tua*

**T**HE KING rejoices in your strength, O / LORD; \*  
how greatly he exults in your / victory!  
You have given him his heart's de-/ sire; \*  
you have not denied him the request of his / lips.

For you meet him with blessings of pros-/ perity, \*  
and set a crown of fine gold upon his / head.  
He asked you for life, and you / gave it to him: \*  
length of days, for ever and / ever.

His honor is great, because of your / victory; \*  
splendor and majesty have you bestowed up-/ on him.  
For you will give him everlasting fe-/ licity \*  
and will make him glad with the joy of your / presence.

*2nd half of chant:*

For the king puts his trust in the / LORD; \*  
because of the loving-kindness of the Most High, he will not / fall. ♦



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 17:1-11*

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

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

**J**ESUS looked up to heaven and said, "Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

"I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one."

*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 Adam Conley

*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**

*He has done marvelous works. Praise the Lord!*

Traditional Gospel Chorus,  
realized by Geoffrey O'Hara and Dennis L. Slaughter

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 a series of chords. The second staff is labeled 'Everyone:' and contains a vocal melody with lyrics: '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.' The third staff continues the vocal melody with lyrics: '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.

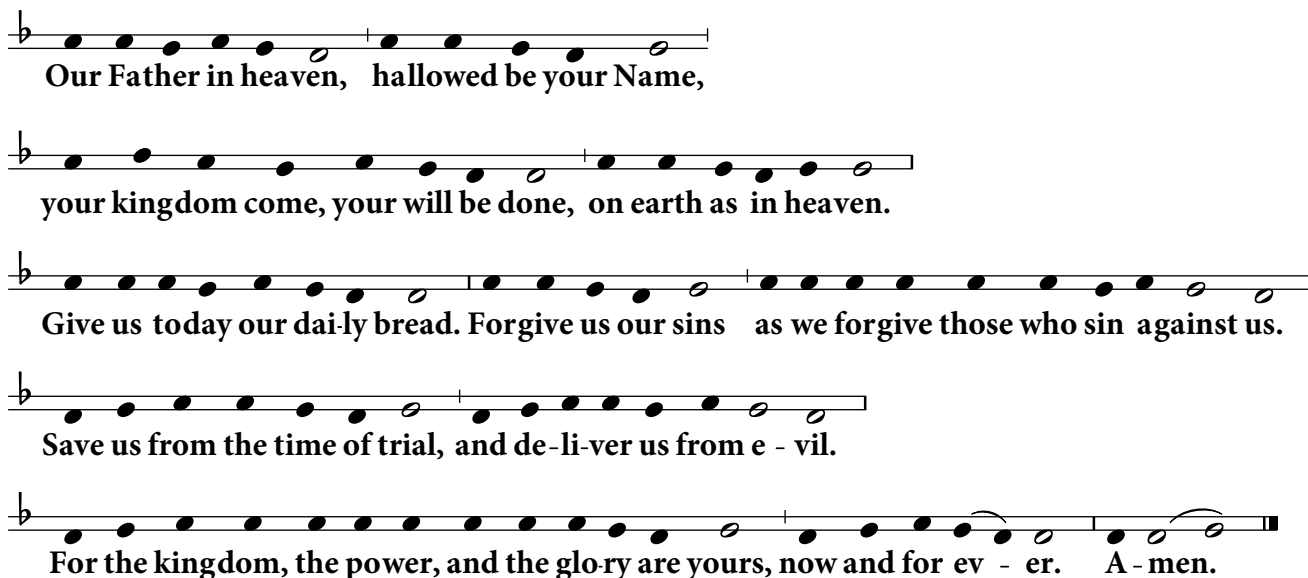
Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, to you be honor, glory and praise, for ever and ever.

**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



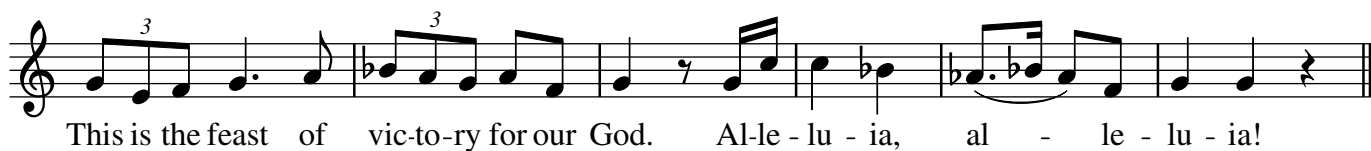
Our Father in heaven, hallowed be your Name,  
your kingdom come, your will be done, on earth as in heaven.  
Give us today our dai-ly bread. Forgive us our sins as we forgive those who sin against us.  
Save us from the time of trial, and de-li-ver us from e - vil.  
For the kingdom, the power, and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

*Non nobis Domine*

Words: Psalm 115:1

Music: Anonymous

*Non nobis Domine, non nobis;  
sed nomini tuo da gloriam.*

Not to us, O Lord, not to us,  
but to your Name give glory.

**HYMN 603**

*When Christ was lifted from the earth* ♦ *The Hymnal 1982*

*St. Botolph*

*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 494** *Crown him with many crowns (verses 1-3) ♦ The Hymnal 1982*

*Diademata*

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

**VOLUNTARY** Processional

Mathias

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Dr. Marda Steedman Sanborn

## **PREACHER**

The Rev. Adam Conley

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Rose Hazard

## **EUCCHARISTIC MINISTERS**

Re Knack, Cinda Madonna, The Rev. Canon Edie Weller, The Rev. Canon Richard C. Weyls

## **USHERS**

Loy Dahl, Michael Dahl

## **GREETER**

Chad Blanchard

## **OBLATION BEARERS**

The Judd-Herzfeldt family

## **LAND ACKNOWLEDGMENT**

David Thompson

## **LECTOR**

Josh Judd-Herzfeldt

## **INTERCESSOR**

David Thompson

## **SOUND BOARD**

Michael Perera

## **FLOWER MINISTRY**

Beatrix Roemheld-Hamm, Kathryn Schipper

## **MUSICIANS**

Saint Mark's Singers

Paul Kramer, *cantor*

Canon Michael Kleinschmidt and John Stuntebeck, *organists*

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