



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

ALL SAINTS' SUNDAY  
THE HOLY EUCHARIST *with* BAPTISMS

November 5, 2023

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 the 5th floor 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](https://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** Solemn Processional on “When the Saints go marching in” Rebecca Groom te Velde

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT** *Hark! I hear the harps eternal*

Words: Traditional;  
Tune: *Invitation*, arr. Alice Parker

Hark, I hear the harps eternal  
ringing on the farther shore,  
as I near those swollen waters,  
with their deep and solemn roar.

And my soul though stained with sorrow,  
fading as the light of day,  
passes swiftly o'er those waters  
to the city far away. *Refrain.*

*Refrain:*  
Hallelujah, hallelujah,  
hallelujah, praise the Lamb,  
hallelujah, hallelujah,  
glory to the great I AM.

Souls have crossed before me, saintly,  
to that land of perfect rest;  
and I hear them singing faintly  
in the mansions of the blest. *Refrain.*

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

*All stand, as able.*

**HYMN 287** *For all the saints, who from their labors rest* ♦ *The Hymnal 1982*

*Sine Nomine*

## OPENING ACCLAMATION

*The Book of Common Prayer 1979, p. 299*

*Presider* Blessed be God: Father, Son, and Holy Spirit.

*Assembly* **And blessed be God's kingdom, now and for ever. Amen.**

*Presider* There is one Body and one Spirit;

*Assembly* **There is one hope in God's call to us;**

*Presider* One Lord, one Faith, one Baptism;

*Assembly* **One God and Father of all. 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.

**COLLECT OF THE DAY** *All Saints’ Day*

*The Book of Common Prayer 1979, p. 245*

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**A**Lmighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting.

*All* **Amen.**

*Please be seated for the readings.*

The first reading is usually drawn from the Hebrew Scriptures or Acts or Revelation, inviting us to trace our heritage in God’s historical covenant with the People of God.

**READING** *Revelation 7:9-17*

**A**FTER this I, John, looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying,

“Salvation belongs to our God who is seated on the throne, and to the Lamb!” And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing,

“Amen! Blessing and glory and wisdom  
and thanksgiving and honor  
and power and might  
be to our God forever and ever! Amen.”

Then one of the elders addressed me, saying, “Who are these, robed in white, and where have they come from?” I said to him, “Sir, you are the one that knows.” Then he said to me, “These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.

“For this reason they are before the throne of God,  
and worship him day and night within his temple,  
and the one who is seated on the throne will shelter them.  
They will hunger no more, and thirst no more;  
the sun will not strike them,  
nor any scorching heat;  
for the Lamb at the center of the throne will be their shepherd,  
and he will guide them to springs of the water of life,  
and God will wipe away every tear from their eyes.”

*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 34:1-10,22 ♦ St. Helena Psalter*

Anglican Chant (Thomas Norris)

*Sung by the choir.*

*Benedicam Dominum*

**I** WILL BLESS God at all times, \*  
and praise shall ever be in my mouth.

I will glory in the Most High; \*  
let the humble hear and rejoice.

Proclaim with me the greatness of God; \*  
let us exalt God's Name together.

I sought, and God answered me \*  
and delivered me out of all my terror.

Look upon the Most High and be radiant, \*  
and let not your faces be ashamed.

I called in my affliction, and God heard me \*  
and saved me from all my troubles.

The angels encompass those who fear God, \*  
and God will deliver them.

Taste and see that God is good; \*  
happy are they who trust in the Most High!

Fear the Most High, you that are God's saints, \*  
for those who fear God lack nothing.

The young lions lack and suffer hunger, \*  
but those who seek God lack nothing that is good.

O God, you will ransom the life of your servants, \*  
and none will be punished who trust in you. ♦

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 John 3:1-3*

**S**EE what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure.

*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** *Alleluia #12*

Michael Kleinschmidt

*The choir introduce the alleluias, all repeat them. The choir sing the verse below, then all repeat the alleluias.*

Al-le-lu - ia, al-le-lu - ia, al-le-lu - ia!

*Verse:* The souls of the righteous are in the hand of God, and no torment will ever touch them.

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** *Matthew 5:1-12*

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

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

**W**HEN Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“Blessed are those who mourn, for they will be comforted.

“Blessed are the meek, for they will inherit the earth.

“Blessed are those who hunger and thirst for righteousness, for they will be filled.

“Blessed are the merciful, for they will receive mercy.

“Blessed are the pure in heart, for they will see God.

“Blessed are the peacemakers, for they will be called children of God.

“Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

“Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

*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 Very Reverend Steven L. Thomason

*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.*

# HOLY BAPTISM

## CANDIDATE FOR BAPTISM

MAGNUS CHRISTIANSON JONES

*The Assembly remains seated during the presentation of the candidate.*

**PRESENTATION & EXAMINATION OF THE CANDIDATES** for the full text see: *The Book of Common Prayer*, p. 301

*The candidate for Baptism is formally presented.*

*The Presider asks the parents and godparents of the infant candidate a series of questions.*

*All stand, as able, when the Presider addresses the Assembly.*

*Presider* Will you who witness these vows do all in your power to support this person in his life in Christ?  
*Assembly* **We will.**

## THE BAPTISMAL COVENANT

*The Book of Common Prayer 1979, p. 304*

*Presider* Let us join with him who is being committed to Christ, and renew our own Baptismal Covenant.

*Presider* Do you believe in God the Father?

*Assembly* **I believe in God, the Father almighty, creator of heaven and earth.**

*Presider* Do you believe in Jesus Christ, the Son of God?

*Assembly* **I believe in Jesus Christ, his only Son, our Lord.**

**He was conceived by the power of the Holy Spirit and born of the Virgin Mary.**

**He suffered under Pontius Pilate, was crucified, died, and was buried.**

**He descended to the dead.**

**On the third day he rose again.**

**He ascended into heaven, and is seated at the right hand of the Father.**

**He will come again to judge the living and the dead.**

*Presider* Do you believe in God the Holy Spirit?

*Assembly* **I believe in the Holy Spirit, the holy catholic Church,  
the communion of saints, the forgiveness of sins,  
the resurrection of the body, and the life everlasting.**

*Presider* Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

*Assembly* **I will, with God's help.**

*Presider* Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

*Assembly* **I will, with God's help.**

*Presider* Will you proclaim by word and example the Good News of God in Christ?

*Assembly* **I will, with God's help.**

*Presider* Will you seek and serve Christ in all persons, loving your neighbor as yourself?

*Assembly* **I will, with God's help.**

*Presider* Will you strive for justice and peace among all people, and respect the dignity of every human being?

*Assembly* **I will, with God's help.**

*Presider* Will you cherish the wondrous works of God, and protect the beauty and integrity of all creation?

*Assembly* **I will, with God's help.**





## THE BAPTISMS

*Each candidate is baptized in the Name of the Trinity.*

*The Assembly responds: Amen.*

*Then each is sealed with chrism, oil blessed by the Bishop during Holy Week for use at Baptism.*

*The Assembly responds: Amen.*

*Candles lit from the Paschal Candle are presented to the newly baptized as a symbol of our Baptismal Ministry to carry the light of Christ into the world.*

*When these actions have been completed for all candidates, the Presider then prays over the newly baptized.*

*The Assembly responds: Amen.*

## WELCOME

*Presider* Let us welcome the newly baptized.

*Assembly* **We receive you into the household of God.**

**Confess the faith of Christ crucified,**

**proclaim his resurrection,**

**and share with us in his eternal priesthood.**

## BAPTISMAL SPRINKLING

*The Assembly is sprinkled with blessed water from the Baptismal font, as a sign and reminder of our own Baptism.*

**MUSIC DURING THE SPRINKLING** *Think of how God loves you*

WORDS: 1 John 3:1 and from baptismal rite;

MUSIC: James MacMillan (b. 1959)

Think of how God loves you! He calls you his own children, and that is what you are.

You have put on Christ; in him you have been baptised. Alleluia! Alleluia! Alleluia!

Think of how God loves you! He calls you his own children, and that is what you are.

## 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 worshipping in person may to 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

*Selig sind die Toten*

Words: Revelation 14:13; Music: Heinrich Schütz (1585-1672)

*Selig sind die Toten,  
die in dem Herren sterben von nun an.  
Ja, der Geist spricht:  
Sie ruhen von ihrer Arbeit;  
und ihre Werke folgen ihnen nach.*

Blessed are the dead  
who from now on die in the Lord.  
Yes, says the Spirit,  
they rest from their labors,  
and their deeds follow them.

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**

*The Book of Common Prayer 1979, adapt., p. 360*

The musical notation consists of three staves, each with a key signature of one flat (B-flat) and a common time signature. The first staff is divided into two parts: 'Presider' and 'Assembly'. The lyrics are: 'The Lord be with you. And al-so with you.' The second staff is also divided into 'Presider' and 'Assembly' parts. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff is divided into 'Presider' and 'Assembly' parts. The lyrics are: 'Let us give thanks to the Lord our God. It is right to give God thanks and praise.'

*Presider* It is right, and a good and joyful thing, always and every where to give thanks to you, the Creator of heaven and earth. For in the multitude of your saints you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

**SANCTUS & BENEDICTUS** *Mass in the Lydian Mode*

Richard R. Webster

The musical notation is in the Lydian mode (one sharp, F#) and common time. It features three staves. The first staff is for the Organ, with a treble clef and a key signature of one sharp. The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord'. The second staff is for Everyone, with a treble clef and a key signature of one sharp. The lyrics are: 'God of power and might. Heav'n and earth are full of your glo - ry. Ho -'. The third staff is for Everyone, with a treble clef and a key signature of one sharp. The lyrics are: 'san-na in the high-est. Blest is the one who comes in the name of the Lord.'

The image shows a musical score for two voice parts: High voices and Low voices. The key signature is one sharp (F#) and the time signature is 4/4. The melody is simple and repetitive, with lyrics: "Ho - san - na, ho - san - na, ho - sanna in the high - est." The high voices part starts with a treble clef and the low voices part starts with a bass clef. Both parts have a similar rhythmic pattern of quarter notes and half notes.

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* O God, you are holy and gracious: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, our Rock and our Foundation.

Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, Jesus took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, 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; and when he had given thanks, he 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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Therefore, we proclaim the mystery of faith:

**All Christ has died. Christ is risen. Christ will come again.**

*Presider* We celebrate the memorial of our redemption, Most Holy God, in this sacrifice of praise and thanksgiving. Recalling Christ’s death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal Reign.

All this we ask through your Son Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory are yours, Most Blessed One, now 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.

The image shows a musical notation for the phrase "All A - MEN." It consists of a single staff with a treble clef and a key signature of one flat (Bb). The melody is simple, starting with a half note on G4, followed by a quarter note on A4, and ending with a half note on Bb4. The lyrics "All A - MEN." are written below the staff.

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 daily 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 glory are yours, now and for ev - er. A - men.

*In silence, the Presider breaks the consecrated bread.*

**THE BREAKING OF THE BREAD**

Plainsong, Mode 6

*The choir introduces the Antiphon, all repeat it.*

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

We who are ma - ny are one bo - dy, for we all share in the one bread.

*Verse:* We break this bread to share in the Body of Christ. **ANTIPHON**

*Verse:* Happy are they who come to the Supper of the Lamb. **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*

*After singing the hymn, 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.

*All stand, as able.*

**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 618** *Ye watchers and ye holy ones* ♦ *The Hymnal 1982*

*Lasst uns erfreuen*

**DISMISSAL**

*Deacon* Let us go forth in the name of Christ.

*Assembly* **Thanks be to God.**

# MINISTERS OF THE LITURGY

## **PRESIDER & PREACHER**

The Very Rev. Steven L. Thomason

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

TBD

## **EUCCHARISTIC MINISTERS**

Erin Beary Andersen, The Rev. Canon Jennifer King Daugherty, The Rev. Mark Miller,  
John Selberg, The Rev. Linzi Stahlecker, TBD, TBD

## **ALTAR GUILD**

James Davidson, TBD

## **VERGERS**

Kate Halamay, Nancy Cleminshaw

## **THURIFER**

Rose Hazard

## **ACOLYTES**

Carrie Davis, Rollin Salsbery, Alexander Snow, Alexandra Thompson, Barbara Zito

## **GREETERS**

Julia Logan, TBD

## **USHERS**

Janet Miller | Vinh Do, TBD

## **OBLATION BEARERS**

Carrie Kahler, TBD

## **LAND ACKNOWLEDGMENT**

Carmen Brady

## **LECTORS**

Carrie Kahler, Vicky Greenbaum

## **SOUND BOARD**

Michael Perera

## **LIVESTREAM**

Chris Brown

## **MUSICIANS**

The Cathedral Choir, Canon Michael Kleinschmidt, *conducting*;  
John Stuntebeck and Michael Kleinschmidt, *organists*

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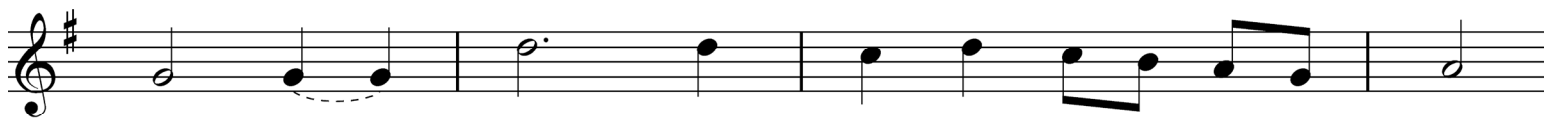




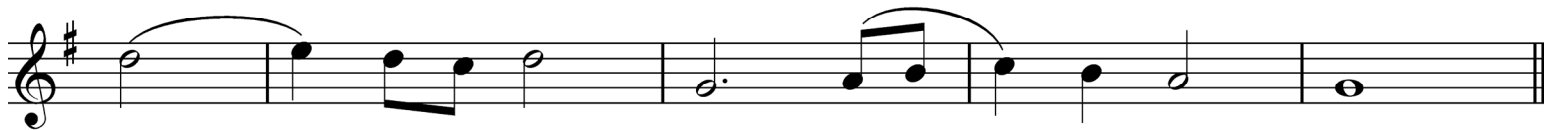
1 For all the saints, who from their la - bors rest, who  
 2 Thou wast their rock, their for - tress, and their might:—  
 3 O may thy sol - diers, faith - ful, true, and bold, —  
 4 O blest com - mun - ion, fel - low - ship di - vine! —



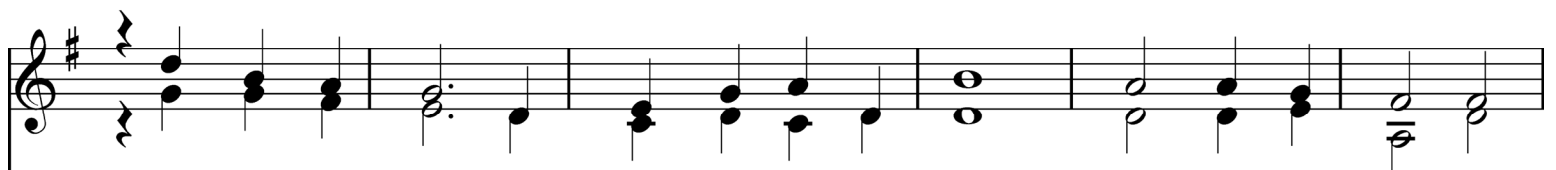
thee — by faith be - fore the world con - fessed, thy  
 thou, Lord, their Cap - tain in the well - fought fight; —  
 fight as the saints who no - bly fought of old, and  
 We feeb - ly strug - gle, they in glo - ry shine; yet



Name, O — Je - sus, be for ev - er blessed.  
 thou, in the dark - ness drear, the one true Light.  
 win, with — them, the vic - tor's crown of gold.  
 all are — one in thee, for all are thine.



Al - le - lu - ia, al - le - lu - ia!



\*5 And when the strife is fierce, the war-fare long, steals on the ear the  
 \*6 The gold - en eve - ning bright - ens in the west; soon, soon to faith - ful



dis - tant tri - umph song, and hearts are — brave a - gain, and arms are  
war - riors com - eth rest; — sweet is the calm of par - a - dise the

strong. Al - le - lu - ia, al - le - lu - ia!  
blest.

\*7 But lo! there breaks a yet more glo - rious day; the  
\*8 From earth's wide bounds, from o - cean's far - thest coast, through

saints tri - umph - ant rise in bright ar - ray; the  
gates of pearl streams in the count - less host —

King of — glo - ry pass - es on his way.  
sing - ing to Fa - ther, Son, and Ho - ly Ghost,

Al - le - lu - ia, al - le - lu - ia!

Words: William Walsham How (1823-1897). Music: *Sine Nomine*, Ralph Vaughn Williams (1872-1958).

1. Je - ru - sa - lem the gol - den, with milk and ho - ney blest, be - neath thy con - tem -  
 2. They stand, those halls of Zi - on, all ju - bi - lant with song, and bright with ma - ny an  
 3. There is the throne of Da - vid; and there, from care re - leased, the shout of them that  
 4. Oh, sweet and bless - èd coun - try, the home of God's e - lect! Oh, sweet and bless - èd

pla - tion sink heart and voice op - pressed: I know not, oh, I know not, what  
 an - gel, and all the mar - tyr throng: the Prince is ev - er in them, the  
 tri - umph, the song of them that feast; and they who with their Lead - er have  
 coun - try, that ea - ger hearts ex - pect! Je - sus, in mer - cy bring us to

joys a - wait us there; what ra - dian - cy of glo - ry, what bliss be - yond com - pare!  
 day - light is se - rene; the pas - tures of the bless - èd are decked in glo - rious sheen.  
 con - quered in the fight, for ev - er and for ev - er are clad in robes of white.  
 that dear land of rest, who art, with God the Fa - ther, and Spi - rit, ev - er blest.

1. Ye watch - ers and ye ho - ly ones, bright ser - a - phs, che - ru - bim, and thrones,  
 2. O high - er than the che - rub - im, more glo - rious than the se - ra - phim,  
 3. Re - spond, ye souls in end - less rest, ye pa - tri - archs and pro - phets blest,  
 4. O friends, in glad - ness let us sing, su - per - nal an - thems e - cho - ing,

1. raise the glad strain, Al - le - lu - ia! Cry out, do - min - ions, prince - doms, powers,  
 2. lead their prais - es, Al - le - lu - ia! Thou bear - er of th' e - ter - nal Word,  
 3. Al - le - lu - ia, al - le - lu - ia! Ye ho - ly twelve, ye mar - tyrs strong,  
 4. Al - le - lu - ia, al - le - lu - ia! To God the Fa - ther, God the Son,

*Refrain*

1. vir - tues, arch - an - gels, an - gels' choirs, Al - le - lu - ia, al - le - lu - ia,  
 2. most gra - cious, mag - ni - fy the Lord,  
 3. all saints tri - um - phant, raise the song,  
 4. and God the Spi - rit, Three in One,

al - le - lu - ia, al - le - lu - ia, al - le - lu - ia!