



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE THIRD SUNDAY OF EASTER

April 14, 2024

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 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 *Christ ist erstanden* (Tune of Hymn 184, “Christ the Lord is risen again”), BWV 627 J.S. Bach

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *This joyful Eastertide* Words: George R. Woodward (1848-1934);
Music: *Vreuchten*, melody from *Psalmen*, 1685; harm. Charles Wood (1866-1926)

This joyful Easteride, away with sin and sorrow! My Love, the Crucified, hath sprung to life this morrow!	<i>Had Christ, that once was slain, ne'er burst his three-day prison, our faith had been in vain; but now is Christ arisen!</i>
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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...

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

HYMN 182 *Christ is alive! let Christians sing* ♦ *The Hymnal 1982* *Truro*

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.

Glo-ry to God in the highest, and peace to God's people 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 a-lone are the Ho - ly One, you a-lone are the Lord,

you a-lone 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 *Third Sunday of Easter*

The Book of Common Prayer (1979), p. 224

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

O GOD, whose blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for 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 *Acts 3:12-19*

PETER addressed the people, “You Israelites, why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him. But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses. And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus has given him this perfect health in the presence of all of you.

“And now, friends, I know that you acted in ignorance, as did also your rulers. In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer. Repent therefore, and turn to God so that your sins may be wiped out.”

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 4

Peter R. Hallock

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



Cum invocarem

ANSWER me when I call, O God, defender of my cause; *
you set me free when I am hard-pressed;
have mercy on me and hear my prayer.

“You mortals, how long will you dishonor my glory; *
how long will you worship dumb idols
and run after false gods?” **ANTIPHON**

Know that God does wonders for the faithful;*
when I call, God will hear me.

Tremble, then, and do not sin; *
speak to your heart in silence upon your bed. **ANTIPHON**

Offer the appointed sacrifices *
and put your trust in the Holy One.

Many are saying, “Oh, that we might see better times!” *
Lift up the light of your countenance upon us, O God. **ANTIPHON**

You have put gladness in my heart, *
more than when grain and wine and oil increase.

I lie down in peace; at once I fall asleep; *
for only you, O God, make me dwell in safety. **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 John 3:1-7

See 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.

Everyone who commits sin is guilty of lawlessness; sin is lawlessness. You know that he was revealed to take away sins, and in him there is no sin. No one who abides in him sins; no one who sins has either seen him or known him. Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous.

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

Assembly **Thanks be to God.**

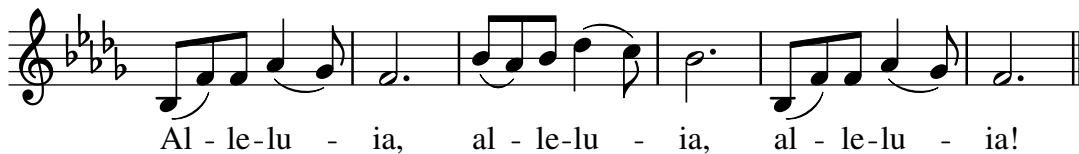
The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus Christ.”

All stand, as able.

GOSPEL ACCLAMATION Alleluia #11

Dent Davidson

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



Verse: Open our eyes, O Risen Christ; reveal yourself in scripture, and in breaking of bread.

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 *Luke 24:36b-48*

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

JESUS himself stood among the disciples and said to them, "Peace be with you." They were startled and terrified, and thought that they were seeing a ghost. He said to them, "Why are you frightened, and why do doubts arise in your hearts? Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have." And when he had said this, he showed them his hands and his feet. While in their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate in their presence.

Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things.

Deacon The Gospel of the Lord.
Assembly **Praise to you, Lord Christ.**

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

HOMILY

The Reverend Canon Richard C. Weyls

Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon. Please stand, as able, when the Presider stands as the liturgy continues.

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

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:*

Intersessor 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

Exultate Deo

WORDS: Psalm 81:1-3;

MUSIC: Giovanni Pierluigi da Palestrina

*Exultate Deo, adjutori nostro,
jubilate Deo Jacob.
Sumite psalmum et date tympanum,
psalterium jucundum cum cithara,
Buccinate, in neomania, tuba
in signi die solemnitatis vestrae.*

Sing with joy to God our strength
and raise a loud shout to the God of Jacob.
Raise a song and take up the timbrel,
the merry harp with the lyre.
Blow the trumpet at the new moon,
on the day of your solemn feast.

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 *Eucharistic Prayer D*, adapt.

The Book of Common Prayer (1979), 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 also has 'Presider' and 'Assembly' parts, with lyrics: 'Lift up your hearts. We lift them to the Lord.' The third staff continues the 'Assembly' part with lyrics: 'Let us give thanks to the Lord our God. It is right to give God thanks and praise.'

Presider It is truly right to glorify you, O God, our Refuge and Strength, and to give you thanks, for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

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 notation is in treble clef with a key signature of one sharp (F#) and a common time signature. It is divided into three parts. The first part is for 'Organ' and the second for 'Everyone'. 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 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.

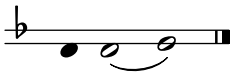
***All* We praise you, we bless you,
we give thanks to you,
and we pray to you, the Rock of our Salvation.**

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.

Presider 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.

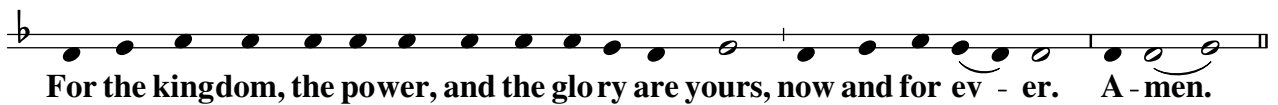
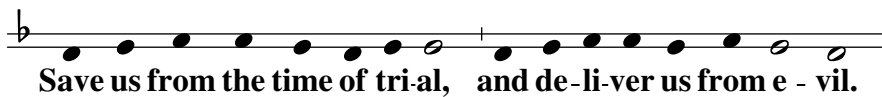
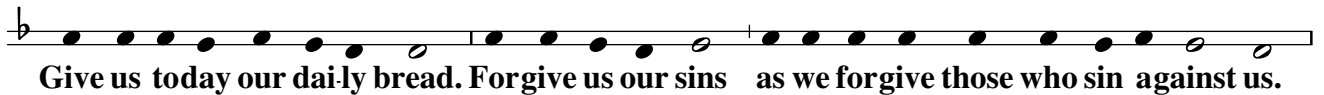
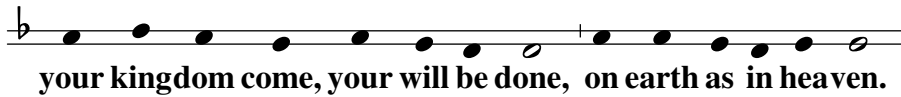
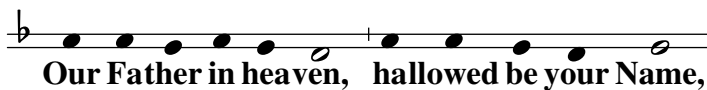


All A - MEN.

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, harmonization by Mark Howe



In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *This is the feast of victory for our God*

Hallock

All sing the antiphon. The choir sings the verses, all repeating 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 *I am content!*

WORDS: Johann J. Möller, 1704, tr. August Crull, ca. 1930;
MUSIC: Es ist genug, Johann R. Ahle, 1662, harm. J. S. Bach, 1732.

I am content! Christ Jesus is my Lord,
my Prince of Life and Peace;
his heart is yearning for my future bliss,
and for my soul's release.
The home where he, my Master, liveth
he also to his servants giveth.
I am content! I am content!

I am content! Christ Jesus is my Light,
my radiant Sun of Grace.
His cheering rays beam blessings forth for all,
sweet comfort, hope, and peace.
This Easter sun doth bring salvation
and everlasting exultation.
I am content! I am content!

HYMN 306 *Come, risen Lord, and deign to be our guest* ♦ *The Hymnal 1982*

Sursum Corda

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 492 *Sing, ye faithful, sing with gladness ♦ The Hymnal 1982*

Finnian

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

VOLUNTARY *Prelude and Fugue in G, BWV 541*

J. S. Bach

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomasen

PREACHER

The Rev. Canon Richard C. Weyls

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Hannah Hochkeppel

EUCCHARISTIC MINISTERS

Amy Gardner, The Rev. Steven Garratt, Kevin Johnson,
Justin Shelley, Peter Snyder, The Rev. Canon Linzi Stahlecker

ALTAR GUILD

Deborah Person, Walter Stuteville

VERGERS

Carrie Davis, Erik Donner

ACOLYTES

Kevin Johnson, Austin LeSure, Hilary McLeland-Wieser, Ray Miller, Alexander Snow

GREETERS

Barbara Selberg, John Selberg

USHERS

Else Trygstad-Burke | Sarah McCord, Jeff Sackett

OBLATION BEARERS

The Heath-McCormick family

LAND ACKNOWLEDGMENT

Julia Logan

LECTORS

Betsy Heimburger, James Davidson

INTERCESSOR

Michael Perera

SOUND BOARD

TBD

LIVESTREAM

Christopher Brown

FLOWER MINISTRY

Judy Andrews, Sandra Knafla

MUSICIANS

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



1. Christ is a-live! Let Christians sing. His cross stands emp - ty to the sky.
2. Christ is a-live! No long - er bound to dis - tant years in Pa - les - tine,
3. Not throned a-bove, re - mote - ly high, un - touched, un - moved by hu - man pains,
4. In e - very in - sult, rift, and war where co - lor, scorn or wealth di - vide,
5. Christ is a-live! His Spi - rit burns through this and ev - ery fu - ture age,



1. Let streets and homes with prais-es ring. His love in death shall ne - ver die.
2. he comes to claim the here and now and con - quer e - very place and time.
3. but dai - ly, in the midst of life, our Sa - vior with the Fa - ther reigns.
4. he suf - fers still, yet loves the more, and lives, though ev - er cru - ci - fied.
5. till all cre - a - tion lives and learns his joy, his jus - tice, love, and praise.

The Hymnal 1982 - #306 Come, risen Lord, and deign to be our guest



1 Come, ris - en Lord, and deign to be our guest;
 2 We meet, as in that up - per room they met;
 3 One bo - dy we, one Bo - dy who par - take,
 4 One with each o - ther, Lord, for one in thee,



nay, let us be thy guests; the feast is thine;
 thou at the ta - ble, bless - ing, yet dost stand:
 one Church u - ni - ted in com - mun - ion blest;
 who art one Sa - vior and one liv - ing Head;



thy - self at thine own board make man - i - fest
 "This is my Bo - dy"; so thou giv - est yet:
 one Name we bear, one Bread of life we break,
 then o - pen thou our eyes, that we may see;



in thine own Sac - ra - ment of Bread and Wine.
 faith still re - ceives the cup as from thy hand.
 with all thy saints on earth and saints at rest.
 be known to us in break - ing of the Bread.

Words: George Wallace Briggs (1875-1959), alt. Copyright © by permission of Oxford University Press.
 Music: *Sursum Corda*, Alfred Morton Smith (1879-1971) Copyright ©1941, Mrs. Alfred M. Smith. All rights reserved. Used with permission.

- 1 Come, risen Lord, and deign to be our guest;
 nay, let us be thy guests; the feast is thine;
 thyself at thine own board make manifest
 in thine own Sacrament of Bread and Wine.
- 2 We meet, as in that upper room they met;
 thou at the table, blessing, yet dost stand:
 "This is my Body"; so thou givest yet:
 faith still receives the cup as from thy hand.
- 3 One body we, one Body who partake,
 one Church united in communion blest;
 one Name we bear, one Bread of life we break,
 with all thy saints on earth and saints at rest.
- 4 One with each other, Lord, for one in thee,
 who art one Savior and one living Head;
 then open thou our eyes, that we may see;

The Hymnal 1982 - #492 Sing, ye faithful, sing with gladness



1 Sing, ye faith - ful, sing with glad - ness, wake your no - blest,
2 Sing how he came forth from hea - ven, bowed him - self to
3 So, he tast - ed death for mor - tals, he, of hu - man -
4 Now on high, yet ev - er with us, from his Fa - ther's



sweet - est strain, with the prais - es of your Sa - vior
Beth - lehem's cave, stooped to wear the ser - vant's ves - ture,
kind the head, sin - less one, a - mong the sin - ful,
throne the Son rules and guides the world he ran - somed,



let his house res - ound a - gain; him let all your
bore the pain, the cross, the grave, passed with - in the
Prince of life, a - mong the dead; thus he wrought the
till the ap - point - ed work be done, till he see, re -



mu - sic hon - or, and your songs ex - alt his reign.
gates of dark - ness, thence his ban - ished ones to save.
full re - demp - tion, and the cap - tor cap - tive led.
newed and per - fect, all things gath - ered in - to one.

Words: John Ellerton (1826-1893), alt.

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- 1 Sing, ye faithful, sing with gladness,
wake your noblest, sweetest strain,
with the praises of your Savior
let his house resound again;
him let all your music honor,
and your songs exalt his reign.
- 2 Sing how he came forth from heaven,
bowed himself to Bethlehem's cave,
stooped to wear the servant's vesture,
bore the pain, the cross, the grave,
passed within the gates of darkness,
thence his banished ones to save.
- 3 So, he tasted death for mortals,