



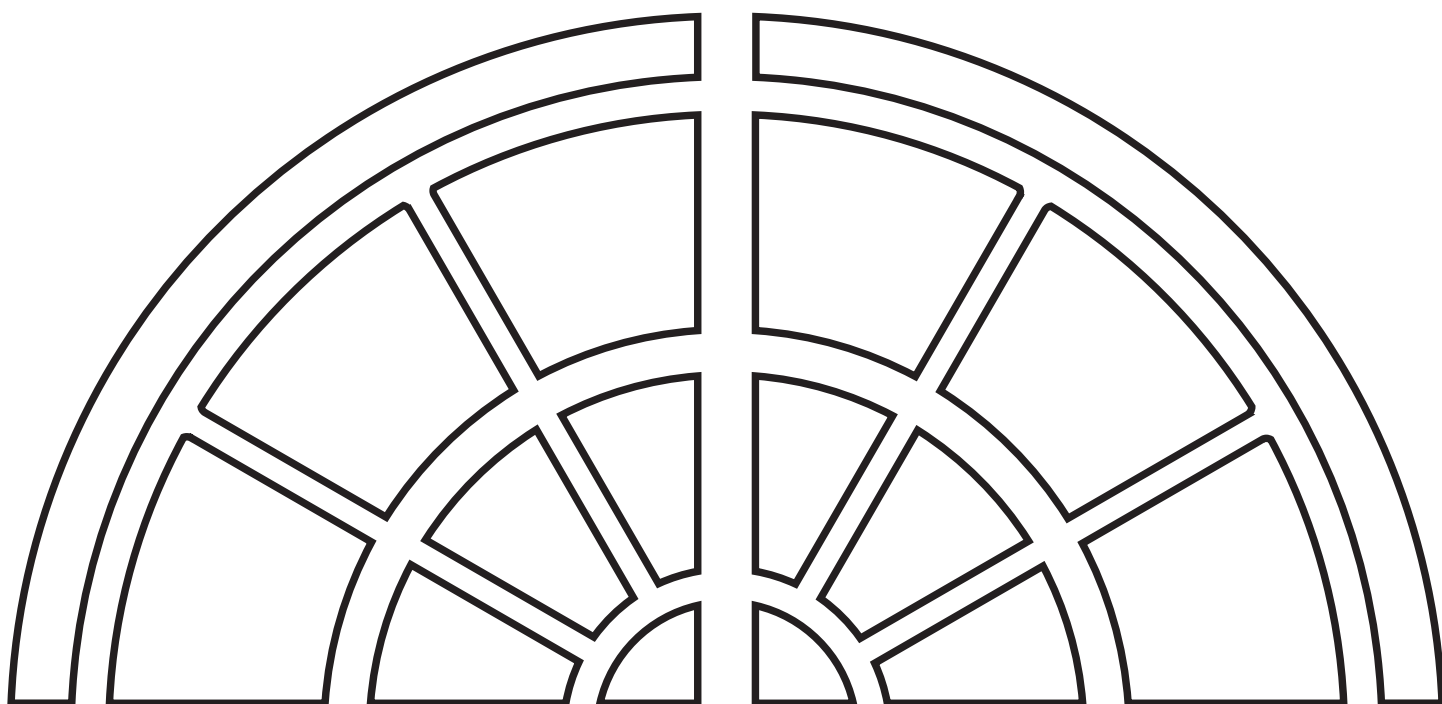
SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIFTH SUNDAY IN LENT

April 6, 2025

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 PENITENTIAL ORDER

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

PRELUDE Variations on *Jesu, meine Freude* (“Jesus, all my gladness,” Hymn 701) Johann G. Walther

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Drop, drop, slow tears* Words: Phineas Fletcher; Music: Orlando Gibbons

Drop, drop slow tears,
 And bathe those beauteous feet,
Which brought from heav'n
 The news and Prince of Peace:
Cease not, wet eyes,
 His mercy to entreat;
To cry for vengeance,
 Sin doth never cease.
In your deep flood
 Drown all my faults and fears;
Nor let his eye
 See sin, but through my tears.

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

HYMN 441 *In the cross of Christ I glory* ♦ *The Hymnal 1982* Rathbun

OPENING ACCLAMATION

The Book of Common Prayer (1979), p. 351

Presider Bless the Lord who forgives all our sins.
Assembly **God's mercy endures for ever.**

The Presider reads a sentence from Scripture.

CONFESSION

Deacon Let us confess our sins against God and our neighbor.

You are invited to stand or kneel for the confession.

Deacon Most merciful God,

All we confess that we have sinned against you
in thought, word, and deed,

by what we have done,
and by what we have left undone.

We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,

and walk in your ways,
to the glory of your Name. Amen.

The Presider pronounces God's forgiveness of our sins. All respond: Amen.

Please remain kneeling or standing as able.

KYRIE ELEISON

Alexandr Arkhangel'sky (1846-1924), adapt. Richard Proulx

1. Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy up - on_____ us.
2. Christ, have mer-cy. Christ, have mer-cy. Christ, have mer-cy up - on_____ us.
3. Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy up - on_____ us.

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 *Fifth Sunday in Lent*

The Book of Common Prayer (1979), p. 219

Presider God be with you.

Assembly And also with you.

Presider Let us pray.

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All Amen.

Please be seated for the Liturgy of the Word.

THE LITURGY OF THE WORD

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 43:16-21

THUS says the LORD,
who makes a way in the sea,
a path in the mighty waters,
who brings out chariot and horse,
army and warrior;
they lie down, they cannot rise,
they are extinguished, quenched like a wick:
Do not remember the former things,
or consider the things of old.
I am about to do a new thing;
now it springs forth, do you not perceive it?
I will make a way in the wilderness
and rivers in the desert.
The wild animals will honor me,
the jackals and the ostriches;
for I give water in the wilderness,
rivers in the desert,
to give drink to my chosen people,
the people whom I formed for myself
so that they might declare my praise.

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 126 ♦ St. Helena Psalter*

Peter R. Hallock

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

Organ Everyone

God has done great things for us, and we are glad in - deed.

WHEN God restored the fortunes of Zion,*
then were we like those who dream.
Then was our mouth filled with laughter,*
and our tongue with shouts of joy. **ANTIPHON**

Then they said among the nations,*
“God has done great things for them.”
God has done great things for us,*
and we are glad indeed. **ANTIPHON**

Restore our fortunes, O God,*
like the watercourses of the Negev.
Those who sowed with tears*
will reap with songs of joy. **ANTIPHON**

Those who go out weeping, carrying the seed,*
will come again with joy, shouldering their sheaves. **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 *Philippians 3:4b-14*

IF ANYONE else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

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.

HYMN 679 *Surely it is God who saves me* ♦ *The Hymnal 1982*

Thomas Merton

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 12:1-8*

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

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

SIX days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

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.

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.**

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 God of compassion,
Assembly **in your mercy, hear us.**

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 the Lord be always with you.
Assembly **And also with you.**

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*King of glory, King of peace*

Words: George Herbert; Music: Harold Friedell

King of glory, King of peace,
I will love thee;
and that love may never cease,
I will move thee.

Though my sins against me cried,
thou didst clear me;
and alone, when they replied,
thou didst hear me.

Thou hast granted my request,
thou hast heard me;
thou didst note my working breast,
thou hast spared me.

Seven whole days, not one in seven,
I will praise thee;
in my heart, though not in heaven,
I can raise thee.

Wherefore with my utmost art,
I will sing thee;
and the cream of all my heart,
I will bring thee.

Small it is in this poor sort
to enroll thee;
e'en eternity's too short
to extol thee.

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 C*, adapt.**The Book of Common Prayer* (1979), p. 369*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 right to give you thanks and praise, O Lord, our God, Sustainer of the Universe.**Assembly** **Glory to you for ever and ever.**

Presider At your command all things came to be: shining light and enfolding dark; the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home; by your will they were created and have their being. From the primal elements you brought forth the human race, and blessed us with the capacity for memory, reason, and skill; you made us the stewards of your creation.

Assembly **Glory to you for ever and ever.**

Presider But we turned against you, and betrayed your trust; and we turned against one another. Again and again you called us to return. Through prophets and sages you revealed your righteous law. In the fullness of time you sent your Son, born of a woman, to be our Savior. He was wounded for our transgressions, and bruised for our iniquities. By his death he opened to us the way of freedom and peace.

Assembly **Glory to you for ever and ever.**

Presider Therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

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

SANCTUS & BENEDICTUS *Missa Oecumenica*

arr. by Richard Proulx

Ho - ly, ho - ly, ho - ly Lord, God of power and might, —
heav'n and earth — are full of your glo - ry. Ho - san - na in the high - est.
Blest is the one who comes in the name of the Lord. —
Ho - san - na in — the high - est, 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 Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, gave it to his friends, and said, "Take, eat: this is my body, which is given for you. Do this for the remembrance of me."

In the same way, after supper, he took the cup of wine; he gave thanks, 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."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving, we celebrate his death and resurrection, as we await the day of his coming.

Assembly **Glory to you for ever and ever.**

Presider Therefore, we who have been redeemed by Jesus Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior. Sanctify us also, and let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Assembly **Glory to you for ever and ever.**

Presider Pour out your Spirit upon the whole earth and make it your new creation. Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised. Through Christ, with Christ, and in Christ, all honor and glory are yours, creator of all.

All **Glory to you for ever and ever. 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.

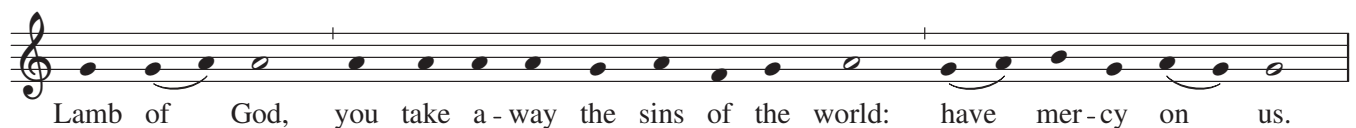
THE LORD'S PRAYER

All **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 deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *Anaphora chant*

adapt. Mason Martens



INVITATION TO COMMUNION

Presider The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

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 474 *When I survey the wondrous cross ♦ The Hymnal 1982*

Rockingham

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.

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.366

Presider Almighty and everliving God,

All **we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.**

**And now, Father, send us out to do the work you have given us to do,
to love and serve you as faithful witnesses of Christ our Lord.**

**To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

BLESSING *The Presider asks God's blessing on the assembly. All respond: Amen.*

HYMN 701 *Jesus, all my gladness ♦ The Hymnal 1982*

Jesu, meine Freude

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

VOLUNTARY *Fugue in c-minor, BWV 537b*

J. S. Bach

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Rich Weyls

PREACHER

The Very Rev. Steven L. Thomason

DEACON

The Venerable David Bishop

ASSISTING LAY MINISTER

Peter Snyder

EUCCHARISTIC MINISTERS

The Rev. Canon Emily Griffin, The Rev. Stephen Garratt
Erin Beary Anderson, Amy Gardner, Justin Shelley, Kathy Thomason

ALTAR GUILD

Sharon Ferguson

VERGERS

Kate Halamay, Carrie Davis

ACOLYTES

Hilary McLeland-Wieser, Krista Olson, Barbara Zito

GREETERS

Julia Logan, Jay Quarterman

USHERS

Else Trygstad-Burke | Jeff Sackett, Kathy Sodergren

OBLATION BEARERS

Carrie Kahler

LAND ACKNOWLEDGMENT

Nancy Beadie

LECTORS

Bob Carter, Vicky Greenbaum

INTERCESSOR

TBD

SOUND BOARD

Michael Perera

LIVESTREAM

David Wild

FLOWER MINISTRY

Christine Caputo, Vincent Liong, Bobbi Nodell, Carolyn Shaw

MUSICIANS

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

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** This version of Eucharistic Prayer C is an adaptation from the version in
The Book of Common Prayer (1979), as approved for trial use at General Convention 2024.*

1 In the cross of Christ I glo - ry, tower - ing
 2 When the woes of life o'er - take me, hopes de -
 3 When the sun of bliss is beam - ing light and
 4 Bane and bless - ing, pain and plea - sure, by the
 *5 In the cross of Christ I glo - ry, tower - ing

1 o'er the wrecks of time; all the light of
 2 ceive, and fears an - noy, nev - er shall the
 3 love up - on my way, from the cross the
 4 cross are sanc - ti - fied; peace is there that
 5 o'er the wrecks of time; all the light of

1 sa - cred sto - ry gath - ers round its head sub - lime.
 2 cross for - sake me: lo, it glows with peace and joy.
 3 ra - diance stream - ing adds new lus - ter to the day.
 4 knows no mea - sure, joys that through all time a - bide.
 5 sa - cred sto - ry gath - ers round its head sub - lime.

Words: John Bowring (1792-1872). Music: *Rathbun*, Ithamar Conkey (1815-1867).

The Hymnal 1982 - #679 Surely it is God who saves me



1 Sure - ly it is God — who saves me; trust - ing him, I shall not
2 Make his deeds — known to the peo - ples; tell out his ex - alt - ed



fear. For the Lord de - fends and shields me and his sav - ing
Name. Praise the Lord, who has done great things; all his works his



help is near. So re - joice as you draw wa - ter from sal -
might pro - claim. Zi - on, lift your voice in sing - ing; for with



va - tion's liv - ing spring; in the day of your de -
you has come to dwell, in your ve - ry midst, the



liv - erance thank the Lord, his mer - cies sing.
great and Ho - ly One of Is - ra - el.

Words: Carl P. Daw, Jr. (b. 1944); para. of *The First Song of Isaiah* Copyright ©1982, Carl P. Daw, Jr. Music: *Thomas Merton*, Ray W. Urwin (b. 1950)
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- 1 Surely it is God who saves me;
trusting him, I shall not fear.
For the Lord defends and shields me
and his saving help is near.
So rejoice as you draw water
from salvation's living spring;
in the day of your deliverance
thank the Lord, his mercies sing.
- 2 Make his deeds known to the peoples;
tell out his exalted Name.
Praise the Lord, who has done great things;
all his works his might proclaim.
Zion, lift your voice in singing;
for with you has come to dwell,
in your very midst, the great and

1. When I sur - vey the won-drous cross on which the Prince of Glo - ry died,
2. For - bid it, Lord, that I should boast, save in the cross of Christ, my God:
3. See, from his head, his hands, his feet, sor - row and love flow min - gled down!
4. Were the whole realm of na - ture mine, that were an of - fering far too small;

my rich - est gain I count but loss, and pour con - tempt on all my pride.
all the vain things that charm me most, I sac - ri - fice them to his blood.
Did e'er such love and sor - row meet, or thorns com - pose so rich a crown?
love so a - maz - ing, so di - vine, de-mands my soul, my life, my all.

The Hymnal 1982 - #701 Jesus, all my gladness

1 Je - sus, all my glad - ness, my re - pose in sad - ness,
 2 Hence with earth - ly trea - sure: thou art all my plea - sure,
 3 Flee, dark clouds that low - er, for my joy be - stow - er,

Je - sus, heaven to me, ah, my heart long plain - eth, ah, my spi - rit
 Je - sus, my de - sire! Hence, for pomps I care not, e'en as though they
 Je - sus, en - ters in! Joy from tri - bu - la - tion, hope from des - o -

strain - eth, long - eth af - ter thee! Thine I am, O ho - ly Lamb;
 were not rank and for - tune's hire. Want and gloom, cross, death and tomb;
 la - tion, they who love God win. Be it blame or scorn or shame,

on - ly where thou art is plea - sure, thee a - lone I trea - sure.
 nought that I may suf - fer ev - er shall from Je - sus sev - er.
 thou art with me in earth's sad - ness, Je - sus, all my glad - ness!

Words: Johann Franck (1618-1677); tr. Arthur Wellesley Wotherspoon (1853-1936), alt. Music: *Jesu, meine Freude*, Johann Crüger (1598-1662), alt.

1 Jesus, all my gladness,
 my repose in sadness,

- Jesus, heaven to me,
ah, my heart long plaineth,
ah, my spirit straineth,
longeth after thee!
Thine I am, O holy Lamb;
only where thou art is pleasure,
thee alone I treasure.
- 2 Hence with earthly treasure:
thou art all my pleasure,
Jesus, my desire!
Hence, for pomps I care not,
e'en as though they were not
rank and fortune's hire.
Want and gloom, cross, death and tomb;
nought that I may suffer ever
shall from Jesus sever.
- 3 Flee, dark clouds that lower,
for my joy-bestower,
Jesus, enters in!
Joy from tribulation,
hope from desolation,
they who love God win.
Be it blame or scorn or shame,
thou art with me in earth's sadness,
Jesus, all my gladness!

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