



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE LAST SUNDAY AFTER PENTECOST:

CHRIST THE KING

November 23, 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 level 5 of Cathedral House, accessible by elevator or southwest stairwell.

NEW TO SAINT MARK'S?

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit saintmarks.org/newcomers or connect with one of the clergy.

ABOUT THE LITURGY

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.

THE LITURGY OF THE WORD

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

PRELUDE *Reverie*

William Grant Still

LAND ACKNOWLEDGMENT

INTROIT *What wondrous love is this!*

Words: American folk hymn
Music: *The Southern Harmony*, 1835

What wondrous love is this, O my soul, O my soul!
What wondrous love is this that caused the Lord of bliss
to lay aside his crown for my soul, for my soul.
To God and to the Lamb, I will sing, I will sing.
To God and to the Lamb who is the great I AM,
while millions join the theme, I will sing, I will sing.

All stand, as able

HYMN 458 *My song is love unknown ♦ The Hymnal 1982*

Love Unknown

OPENING ACCLAMATION

The Book of Common Prayer (1979), p. 355

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

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

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.

SONG OF PRAISE *Glory to you ♦ sung by all*

John Rutter

1. Glo-ry to you, Lord God of our fa - thers; you are worthy of praise; glo-ry to you. 2. Glo-ry to you for the rad - i - ance of your ho - ly Name; we will praise you and highly ex - alt you for ev - er. 3. Glo-ry to you in the splendor of your tem - ple; on the throne of your ma - jesty, glo-ry to you. 4. Glo-ry to you, seated be - tween the Cher - u - bim; we will praise you and highly ex - alt you for ev - er. 5. Glo-ry to you, be - holding the depths; in the high vault of heaven, glo-ry to you. 6. Glo-ry to you, Father, Son, and Ho - ly Spi - rit; we will praise you and highly ex - alt you for ev - er.

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 *Proper 29*

The Book of Common Prayer (1979), p. 236

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

ALmighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and 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 *Jeremiah 23:1-6*

WOE to the shepherds who destroy and scatter the sheep of my pasture! says the LORD. Therefore thus says the LORD, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the LORD. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the LORD.

The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: “The LORD is our righteousness.”

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 46 ♦ St. Helena Psalter

Peter R. Hallock

The choir introduces the Antiphon, then all repeat it.

The choir chants the verses and all repeat the Antiphon as indicated.



Deus noster refugium

GOD is our refuge and strength, *
a very present help in trouble.

Therefore we will not fear, though the earth be moved, *
and though the mountains be toppled into the depths of the sea;

Though its waters rage and foam, *
and though the mountains tremble at its tumult. **ANTIPHON**

There is a river whose streams make glad the city of God, *
the holy habitation of the Most High.

God is in the midst of her;
she shall not be overthrown; *
God shall help her at the break of day.

The nations make much ado, and the realms are shaken; *
God has spoken, and the earth shall melt away. **ANTIPHON**

Come now and look upon the works of the Most High, *
who does awesome things on earth.

It is God who makes war to cease in all the world; *
who breaks the bow, and shatters the spear,
and burns the shields with fire.

“Be still, then, and know that I am God; *
I will be exalted among the nations;
I will be exalted in the earth.” **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 *Colossians 1:11-20*

May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers-- all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

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.”

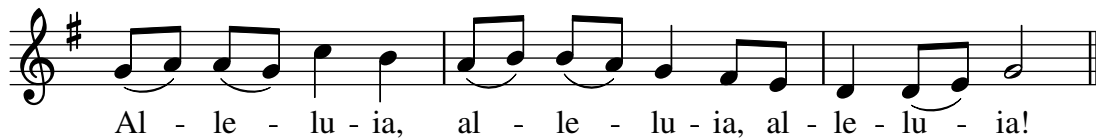
All stand, as able.

GOSPEL ACCLAMATION *Alleluia #6*

Dent Davidson

The choir introduce the alleluias, all repeat them.

The choir sings the verse below, then all repeat the alleluias.



Verse: Jesus, remember me when you come into your kingdom.
Truly I tell you: today you will be with me in Paradise.

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 23:33-43*

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

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

WHEN they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. The people stood by, watching Jesus on the cross; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

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 Emily Griffin

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 heaven and earth,
***Assembly* in your mercy, hear us.**

The Presider concludes the prayers with a collect. All respond: Amen.

CONFESSION & ABSOLUTION

The Book of Common Prayer 1979, p. 360

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.

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.**

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 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

Let all mortal flesh keep silence

Words: Liturgy of St. James
Music: Edward C. Bairstow

Let all mortal flesh keep silence, and stand with fear and trembling,
and lift itself above all earthly thought.
For the King of kings and Lord of lords, Christ our God,
cometh forth to be our oblation, and to be given for Food to the faithful.
Before Him come the choirs of angels,
with every principality and power;
The Cherubim with many eyes, and winged Seraphim,
who veil their faces as they shout exultingly the hymn: Alleluia.

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 A (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 (C). The notation is divided into two parts: Presider and Assembly. The lyrics are written below the notes.

Staff 1:

Presider *Assembly*

The Lord be with you. And al-so with you.

Staff 2:

Presider *Assembly*

Lift up your hearts. We lift them to the Lord.

Staff 3:

Presider *Assembly*

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 you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. 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



Organ: *Everyone:*

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.

High voices

Ho - san - na, ho - san - na, ho - sanna in the high - est.

Low voices

Ho - san - na, ho - san - na, ho-sanna 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 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.

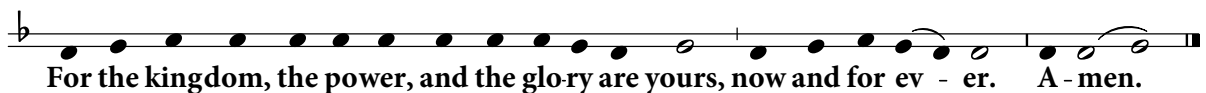
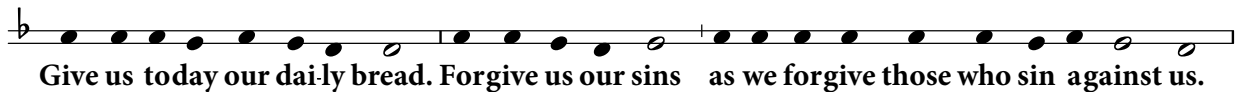
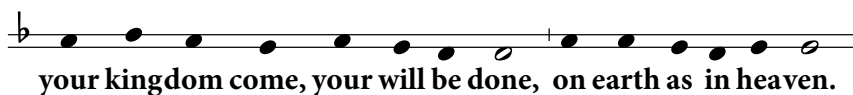
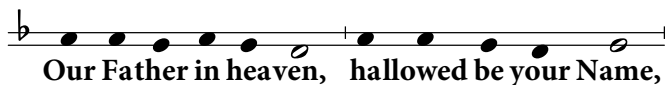


All A - MEN.

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



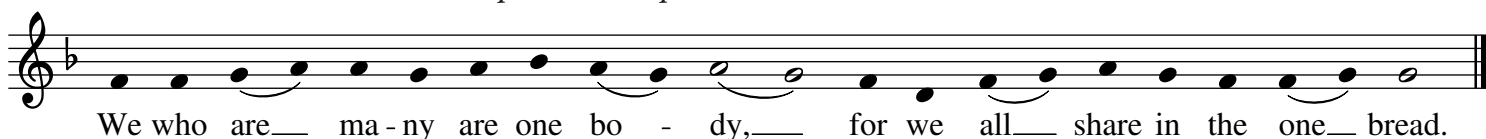
In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *We who are many*

Plainsong, Mode 6

The cantor will introduce the Antiphon, all repeat it.

The cantor will chant the verses, all repeat the Antiphon as indicated.



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*

HYMN 336 *Come with us, O blessed Jesus ♦ The Hymnal 1982*

Werde munter

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 483 *The head that once was crowned with thorns ♦ The Hymnal 1982*

St. Magnus

DISMISSAL

Deacon Let us go forth in the name of Christ.

Assembly **Thanks be to God.**

VOLUNTARY *Heut' triumphieret Gottes Sohn (Today God's Son triumphs), BWV 630*

J. S. Bach

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Rev. Canon Emily Griffin

DEACON

The Ven. David Bishop

ASSISTING LAY MINISTER

Jen Younggren

EUCCHARISTIC MINISTERS

The Rev. Adam Conley, The Rev. Mark Miller, John Selberg, Peter Snyder,
Kathy Thomason, Debra Waddell, The Rev. Canon Richard C. Weyls

ALTAR GUILD

James Davidson, TBD

VERGERS

Rose Hazard | TBD

ACOLYTES

Stacy Andersen, Rollin Salsbery, Alexander Snow, Alexandra Thompson, Nathan Way

GREETERS

Barbara Erickson, Pat Hoffer

USHERS

Else Trygstad-Burke | Jay Quarterman, Jeff Sackett

OBLATION BEARERS

Carrier Kahler, TBD

LAND ACKNOWLEDGMENT

Scott Kovacs

LECTORS

Colleen Boyns, Nancy Beadie

INTERCESSOR

Christine Szabadi

SOUND BOARD

Michael Perera

LIVESTREAM

TBD

FLOWER MINISTRY

Eliza Davidson, Beatrix Roemheld-Hamm, Kathryn Schipper

MUSICIANS

The Cathedral Choir, Rebekah Gilmore and Canon Michael Kleinschmidt, *conducting*
Michael Kleinschmidt, *organist*

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1. My song is love un - known, my Sa - vior's love to me, love
 2. He came from his blest throne sal - va - tion to be - stow, but
 3. Some - times they strew his way, and his strong prais - es sing, re -
 4. Why, what hath my Lord done? What makes this rage and spite? He
 5. They rise, and needs will have my dear Lord made a - way; a
 6. In life no house, no home my Lord on earth might have; in
 7. Here might I stay and sing, no sto - ry so di - vine; ne -

to the love - less shown that they might love - ly be.
 men made strange, and none the longed - for Christ would know.
 sound - ing all the day ho - san - nas to their King.
 made the lame to run, he gave the blind their sight.
 mur - der - er they save, the Prince of Life they slay.
 death no friend - ly tomb but what a strang - er gave.
 ver was love, dear King! ne - ver was grief - like thine.

O who am I, that for my sake
 But O my friend, my friend in - deed,
 Then "Cru - ci - fy!" is all their breath,
 Sweet in - ju - ries! Yet they at these
 Yet stead - fast he to suf - fring goes,
 What may I say? Heav'n was his home;
 This is my friend, in whose sweet praise

my Lord should take frail flesh, and die?
 who at my need his life did spend.
 and for his death they thirst and cry.
 them - selves dis - please, and 'gainst him rise.
 that he his foes from thence might free.
 but mine the tomb where - in he lay.
 I all my days could glad - ly spend.

1. Come with us, O bless - ed Je - sus, with us ev - er - more to be;
 2. Come with us, O might - y Sa - vior, God from God, and Light from Light;
 3. Come with us, O King of glo - ry, by an - gel - ic voic - es praised;

and though leav - ing now thine al - tar, let us nev - er - more leave thee.
 thou art God, thy glo - ry veil - ing, So that we may bear the sight.
 in our hearts as in thy hea - ven, be en - rap - tured an - thems raised.

Be thou one with us for ev - er, in our life thy love di - vine
 Now we go to seek and serve thee, through our work as through our prayer;
 Let the might - y cho - rus ev - er sing its glad ex - ul - tant songs;

our own flesh and blood has tak - en, and to us thou giv - est thine.
 grant us light to see and know thee, in thy peo - ple ev - ery - where.
 let its hymn be heard for ev - er— peace for which cre - a - tion longs.

The Hymnal 1982 - #483 The head that once was crowned with thorns

1 The head that once was crowned with thorns is crowned with glo - ry now;
 2 The high - est place that heaven af - fords is his, is his by right,
 3 the joy of all who dwell a - bove, the joy of all be - low,
 4 To them the cross with all its shame, with all its grace is given;
 5 They suf - fer with their Lord be - low, they reign with him a - bove,

1 a roy - al di - a - dem a - dorns the might - y vic - tor's brow.
 2 the King of kings, and Lord of lords, and heaven's e - ter - nal Light;
 3 to whom he man - i - fests his love and grants his name to know.
 4 their name, an ev - er - last - ing name; their joy, the joy of heaven.
 5 their prof - it and their joy to know the mys - tery of his love.

6 The cross he bore is life and health,
 though shame and death to him:
 his people's hope, his people's wealth,
 their everlasting theme.

Words: Thomas Kelly (1769-1855)

Music: *St. Magnus*, melody from *Divine Companion*, 1707; harm. William Henry Monk (1823-1889), after John Pyke Hullah (19th cent.)

- 1 The head that once was crowned with thorns
 is crowned with glory now;
 a royal diadem adorns
 the mighty victor's brow.
- 2 The highest place that heaven affords
 is his, is his by right,
 the King of kings, and Lord of lords,
 and heaven's eternal Light;
- 3 the joy of all who dwell above,
 the joy of all below,
 to whom he manifests his love
 and grants his name to know.
- 4 To them the cross with all its shame,
 with all its grace is given;
 their name, an everlasting name;