



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE FIFTH SUNDAY OF EASTER

May 3, 2026

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](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** “Choral” from *Symphonie Romane*

Charles-Marie Widor

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT** *We sing of God, the mighty source*

WORDS: Christopher Smart  
MUSIC: *Magdalen College*, William Hayes

We sing of God, the mighty source  
of all things; the stupendous force  
on which all strength depends;  
from whose right arm beneath whose eyes,  
all period, power, and enterprise  
commences, reigns, and ends.

Glorious the sun in mid career;  
glorious the assembled fires appear;  
glorious the comet's train:  
glorious the trumpet and alarm;  
glorious the almighty stretched-out arm;  
glorious the enraptured main:

Glorious, most glorious, is the crown  
of him that brought salvation down  
by meekness, Mary's son;  
seers that stupendous truth believed,  
and now the matchless deed's achieved,  
determined, dared, and done.

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

**HYMN 182** *Christ is alive!* ♦ *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.**

SONG OF PRAISE *Gloria in excelsis* ♦ sung by all

William Mathias



Glo-ry to God in the highest, and peace to God's peo-ple on earth.




Lord God, heav'nly King, al-might-y God and Father, 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** *Fifth Sunday of Easter*

*The Book of Common Prayer (1979), p. 225*

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**A**Lmighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and 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** *Proverbs 4:10-18*

**H**EAR, my child, and accept my words,  
that the years of your life may be many.  
I have taught you the way of wisdom;  
I have led you in the paths of uprightness.  
When you walk, your step will not be hampered,  
and if you run, you will not stumble.  
Keep hold of instruction; do not let go;  
guard her, for she is your life.  
Do not enter the path of the wicked,  
and do not walk in the way of evildoers.  
Avoid it; do not go on it;  
turn away from it and pass on.  
For they cannot sleep unless they have done wrong;  
they are robbed of sleep unless they have made someone stumble.  
For they eat the bread of wickedness  
and drink the wine of violence.  
But the path of the righteous is like the light of dawn,  
which shines brighter and brighter until full day.

*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 119:25-32*

Anglican Chant by Joseph Barnby

*Sung by the choir.*

*Adhæsit pavimento*

**M**Y SOUL cleaves to the dust; \*  
give me life according to your word.

I have confessed my ways, and you answered me; \*  
instruct me in your statutes.

Make me understand the way of your commandments, \*  
that I may meditate on your marvelous works.

My soul melts away for sorrow; \*  
strengthen me according to your word.

Take from me the way of lying; \*  
let me find grace through your law.

I have chosen the way of faithfulness; \*  
I have set your judgments before me.

I hold fast to your decrees; \*  
O LORD, let me not be put to shame.

I will run the way of your commandments, \*  
for you have set my heart at liberty. ♦



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 14:1-14*

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

**J**ESUS said, "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going." Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him."

Philip said to him, "Lord, show us the Father, and we will be satisfied." Jesus said to him, "Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son. If in my name you ask me for anything, I will do it."

*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:*

*Intercessor* 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](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

*Bring us, O Lord God*

WORDS: John Donne  
MUSIC: William H. Harris

Bring us, O Lord God, at our last awakening into the house and gate of Heaven,  
to enter into that gate and dwell in that house,  
where there shall be no darkness nor dazzling, but one equal light;  
no noise nor silence, but one equal music;  
no fears or hopes, but one equal possession;  
no ends or beginnings, but one equal eternity,  
in the habitation of thy glory and dominion, world without end. Amen.

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. 372

The musical notation consists of three staves, each with a key signature of one flat (B-flat) and a common time signature (C). 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. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff has '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 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 (C). It is divided into three parts: 'Organ:', 'Everyone:', and a final line. 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. Hosanna 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.

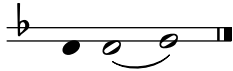
***All* We praise you, we bless you,  
we give thanks to you,  
and we pray to you, the Rock of our Salvation.**

*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, 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 dai-ly bread. Forgive us our sins as we forgive those who sin against us.  
 Save us from the time of trial, and de-li-ver us from e - vil.  
 For the kingdom, the power, and the glo-ry are yours, now and for ev - er. A - men.

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

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

Peter R. Hallock

*All sing the antiphon. The choir sings the verses, all repeat the antiphon as indicated.*

This is the feast of vic-to-ry for our God. Al-le - lu - ia, al - le - lu - ia!

*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.*

**VOLUNTARY** Organ improvisation

**HYMN 487** Come, my Way, my Truth, my Life ♦ The Hymnal 1982

*The Call*

*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 194** *Jesus lives!*

*St. Albinus*

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

**VOLUNTARY** *Trumpet Tune*

Craig Phillips

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Adam Conley

## **PREACHER**

The Rev. Canon Richard C. Weyls

## **DEACON**

The Rev. Alison Leary

## **EUCCHARISTIC MINISTERS**

Erin Beary Andersen, The Rev. Canon Emily Griffin, Shelley Mackaman,  
The Rev. Canon Dr. Marda Steedman Sanborn, Justin Shelley, Debra Waddell

## **ALTAR GUILD**

James Davidson, Drew Gibson

## **VERGER**

Kate Halamay | Hilary McLeland-Wieser

## **ACOLYTES**

Kevin Johnson, Alexander Snow, Alexandra Thompson

## **GREETERS**

Lana Johnson, Julia Logan

## **USHERS**

Janet Miller, Jay Quarterman, Kathy Sodergren

## **OBLATION BEARERS**

Carrie Kahler, Alexander Snow

## **LAND ACKNOWLEDGMENT**

Barbara Zito

## **LECTORS**

George Pro | Lara Shibata

## **INTERCESSOR**

Jacob Shigaki

## **SOUND BOARD**

Michael Perera

## **LIVESTREAM**

Seth Thomsen

## **FLOWER MINISTRY**

Vincent Liong, Bobbi Nodell, Carolyn Shaw

## **MUSICIANS**

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

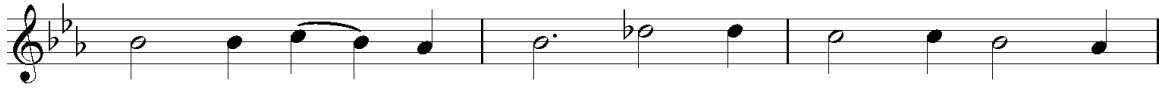
1. Christ is a-live! Let Chris-tians sing. His cross stands emp - ty to the sky.  
 2. Christ is a-live! No long - er bound to dis - tant years in Pa - les - tine,  
 3. Not throned a-bove, re - mote - ly high, un - touched, un - moved by hu - man pains,  
 4. In e - very in - sult, rift, and war where 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 - #487 Come, my Way, my Truth, my Life



1 Come, my Way, my Truth, my Life: such a  
 2 Come, my Light, my Feast, my Strength: such a  
 3 Come, my Joy, my Love, my Heart: such a



way as gives us breath; such a truth as ends all  
 light as shows a feast; such a feast as mends in  
 joy as none can move; such a love as none can



strife; such a life as kill - eth death.  
 length; such a strength as makes his guest.  
 part; such a heart as joys in love.

Words: George Herbert (1593-1633)

Music: *The Call*, Ralph Vaughan Williams (1872-1958) Copyright ©1911 by Stainer and Bell, Ltd. All rights reserved. Used with permission.

- 1 Come, my Way, my Truth, my Life:  
 such a way as gives us breath;  
 such a truth as ends all strife;  
 such a life as killeth death.
- 2 Come, my Light, my Feast, my Strength:  
 such a light as shows a feast;  
 such a feast as mends in length;  
 such a strength as makes his guest.
- 3 Come, my Joy, my Love, my Heart:  
 such a joy as none can move;  
 such a love as none can part;  
 such a heart as joys in love.

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# Jesus lives! thy terrors now

The Hymnal 1982, #194

1 Je - sus lives! thy ter - rors now can no long - er, death, ap -  
2 Je - sus lives! for us he died; then, a - lone to Je - sus  
3 Je - sus lives! our hearts know well nought from us his love shall  
4 Je - sus lives! to him the throne o - ver all the world is

pall us; Je - sus lives! by this we know thou, O  
liv - ing, pure in heart may we a - bide, glo - ry  
sev - er; life, nor death, nor powers of hell tear us  
giv - en: may we go where he has gone, rest and

grave, canst not en - thrall us. Al - le - lu - ia!  
to our Sa - vior giv - ing. Al - le - lu - ia!  
from his keep - ing ev - er. Al - le - lu - ia!  
reign with him in hea - ven. Al - le - lu - ia!

Words: Christian Furchtegott Gellert (1715-1769); tr. Frances Elizabeth Cox (1812-1897), alt. Music: *St. Albinus*, Henry John Gauntlett (1805-1876).

- 1 Jesus lives! thy terrors now  
can no longer, death, appall us;  
Jesus lives! by this we know  
thou, O grave, canst not enthrall us.  
Alleluia!
- 2 Jesus lives! for us he died;  
then, alone to Jesus living,  
pure in heart may we abide,  
glory to our Savior giving.  
Alleluia!
- 3 Jesus lives! our hearts know well  
nought from us his love shall sever;