



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FOURTH SUNDAY OF EASTER

May 11, 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 LITURGY OF THE WORD

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

PRELUDE Psalm-Prelude, Op. 32, No. 3 Herbert Howells
*Yea, though I walk through the valley of the shadow of death, I will fear no evil * for thou art with me; thy rod and thy staff comfort me.*

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Awake my soul* Words: Psalm 108:2-5; Music: Peter R. Hallock

Awake my soul, awake lute and harp; I will awake the dawn.
I will sing your praise, O God, for your love reaches to the heavens, and your truth to the skies.
O God, arise! let your glory shine over all the earth.

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

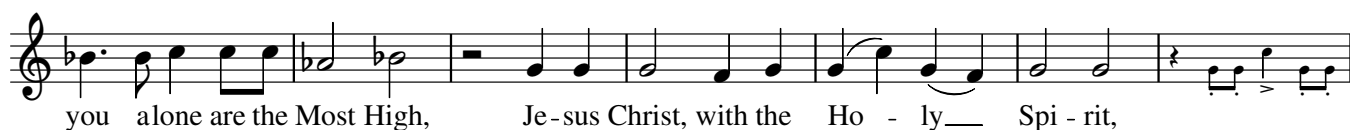
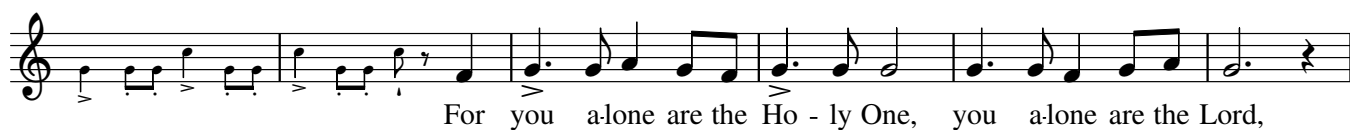
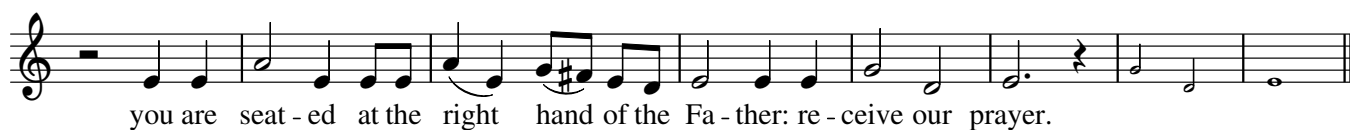
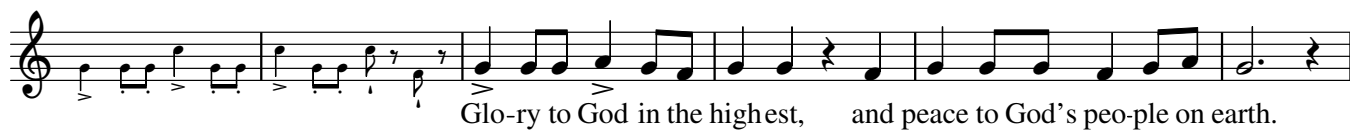
HYMN 199 *Come ye faithful, raise the strain* ♦ *The Hymnal 1982* St. Kevin

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.**



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 *Fourth 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.

O GOD, whose Son Jesus is the good shepherd of your people: Grant that when we hear his voice we may know him who calls us each by name, and follow where he leads; who, with you and the Holy Spirit, lives and reigns, 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 *Acts 9:36-43*

Now in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity. At that time she became ill and died. When they had washed her, they laid her in a room upstairs. Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, “Please come to us without delay.” So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping and showing tunics and other clothing that Dorcas had made while she was with them. Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, “Tabitha, get up.” Then she opened her eyes, and seeing Peter, she sat up. He gave her his hand and helped her up. Then calling the saints and widows, he showed her to be alive. This became known throughout Joppa, and many believed in the Lord. Meanwhile he stayed in Joppa for some time with a certain Simon, a tanner.

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 23

Anglican chant (Hilton Stewart)

Chanted by the choir.

O GOD, you are my shepherd; *
I shall not be in want.
You make me lie down in green pastures *
and lead me beside still waters.
You revive my soul *
and guide me along right pathways for the sake of your Name.
Though I walk through the valley of the shadow of death,
I shall fear no evil; *
for you are with me;
your rod and your staff, they comfort me.
You spread a table before me in the presence of those who trouble me; *
you have anointed my head with oil,
and my cup is running over.
Surely your goodness and mercy shall follow me all the days of my life, *
and I will dwell in the house of God for ever.

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 *Revelation 7:9-17*

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

“Salvation belongs to our God who is seated on the throne, and to the Lamb!”

And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, singing,

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

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

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

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

Assembly **Thanks be to God.**

The 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

Mel Butler

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

Organ:  *Everyone:* 

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

Verse: My sheep hear my voice. I know them, and they follow me.
I give them eternal rest, and they will never perish.

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 10:22-30*

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

AT THAT time the festival of the Dedication took place in Jerusalem. It was winter, and Jesus was walking in the temple, in the portico of Solomon. So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Messiah, tell us plainly." Jesus answered, "I have told you, and you do not believe. The works that I do in my Father's name testify to me; but you do not believe, because you do not belong to my sheep. My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish. No one will snatch them out of my hand. What my Father has given me is greater than all else, and no one can snatch it out of the Father's hand. The Father and I are one."

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.

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 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

The Lord is my shepherd

Words: Psalm 23 (Coverdale Translation); Music: John Rutter

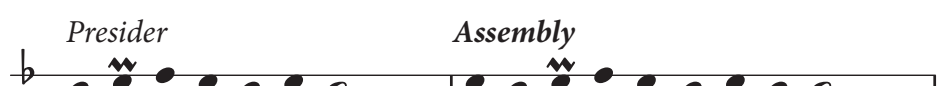
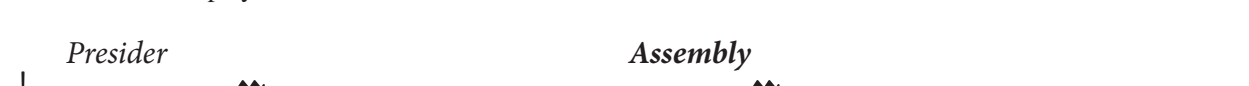
The Lord is my shepherd; therefore can I lack nothing.
He shall feed me in a green pasture,
and lead me forth beside the waters of comfort.
He shall convert my soul
and bring me forth in the paths of righteousness, for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil;
for thou art with me: thy rod and thy staff comfort me.
Thou shalt prepare a table for me against them that trouble me:
thou hast anointed my head with oil and my cup shall be full.
But thy loving kindness and mercy shall follow me all the days of my life:
and I will dwell in the house of the Lord forever.

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

<i>Presider</i>	<i>Assembly</i>
	
The Lord be	And al - so with you.
<i>Presider</i>	<i>Assembly</i>
	
Lift up your hearts.	We lift them to the Lord.
<i>Presider</i>	<i>Assembly</i>
	
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

Organ: *Everyone:*

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.

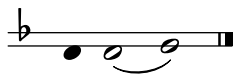
**All We praise you, we bless you,
we give thanks to you,
and we pray to you, the Rock of our Salvation.**

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.

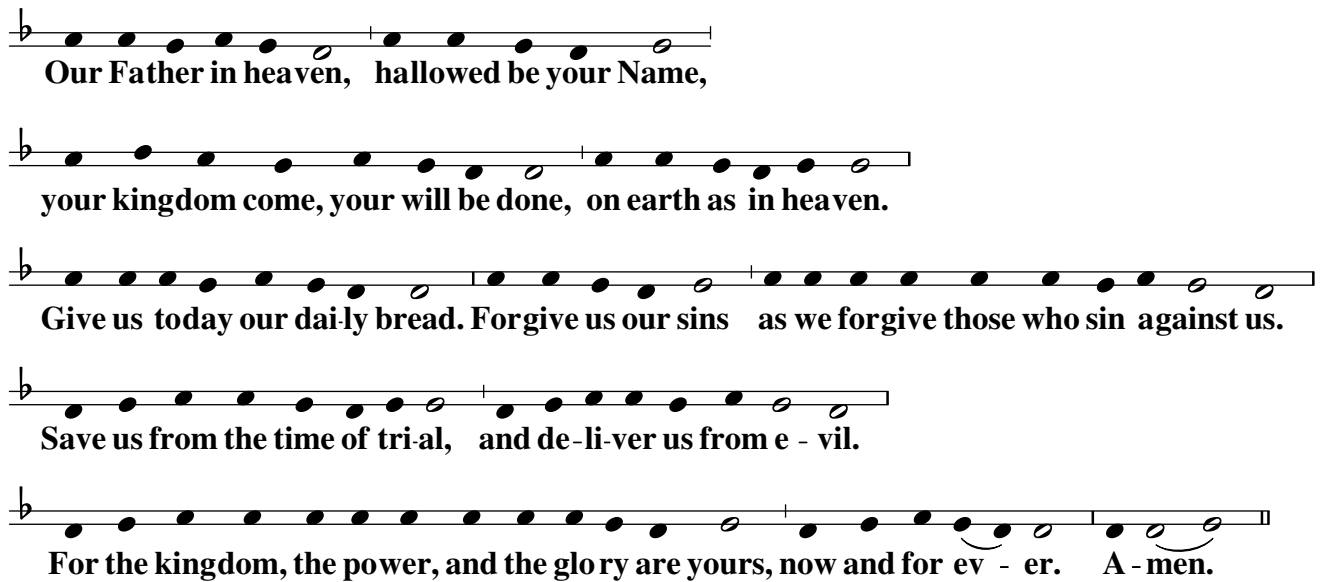


All A - MEN.

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



Our Father in heaven, hallowed be your Name,
your kingdom come, your will be done, on earth as in heaven.
Give us today our daily bread. Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial, and de-li-ver us from e - vil.
For the kingdom, the power, and the glory are yours, now and for ev - er. A - men.

In silence, the Presider breaks the consecrated bread.

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

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.

ANTHEM

Regina Caeli

Words: 12th-cent. Marian Antiphon for Eastertide; Music: Francesco Soriano

*Regina Caeli Laetare, alleluia;
quia quem meruisti portare, alleluia,
resurrexit sicut dixit, alleluia.
Ora pro nobis Deum, alleluia.*

Queen of heaven, be joyful, alleluia;
for he whom you were worthy to bear, alleluia,
has risen as he promised, alleluia.
Pray for us to God, alleluia.

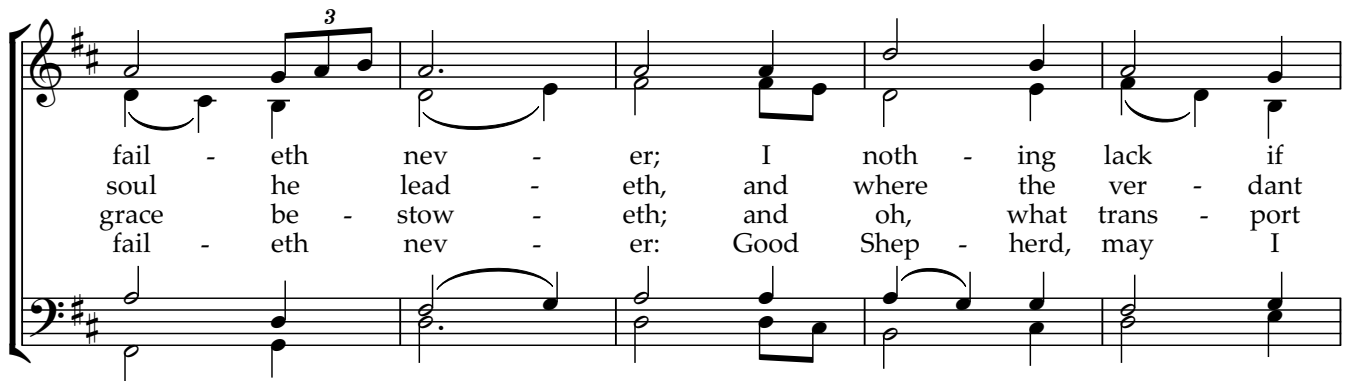
HYMN

The King of love my shepherd is

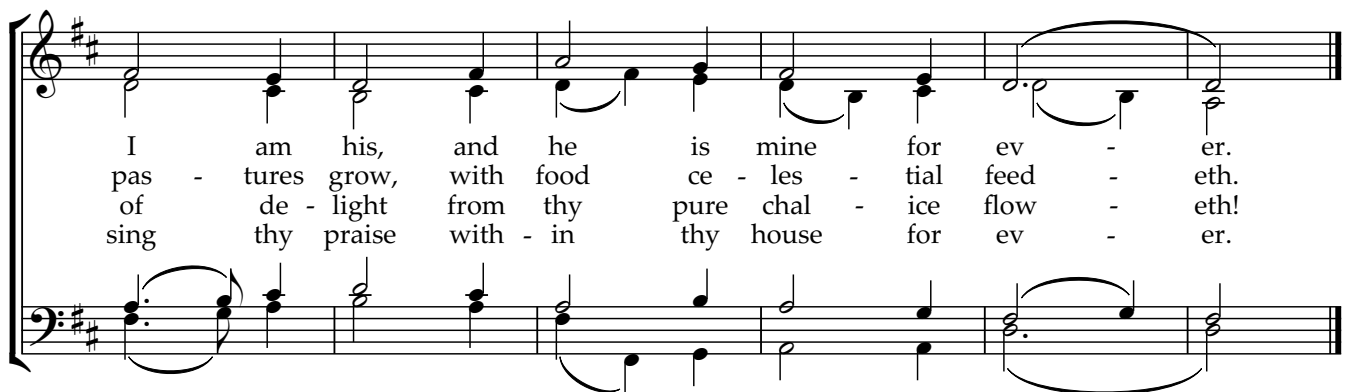
St. Columba



1. The King of love my shep - herd is, whose good - ness
2. Where streams of liv - ing wa - ter flow, my ran - somed
5. Thou spread'st a ta - ble in my sight; thy unc - tion
6. And so through all the length of days thy good - ness



fail - eth nev - er; I noth - ing lack if
soul he lead - eth, and where the ver - dant
grace be - stow - eth; and oh, what trans - port
fail - eth nev - er: Good Shep - herd, may I



I am his, and he is mine for ev - er.
pas - tures grow, with food ce - les - tial feed - eth.
of de - light from thy pure chal - ice flow - eth!
sing thy praise with - in thy house for ev - er.

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 478 *Jesus, our mighty Lord ♦ The Hymnal 1982*

Monk's Gate

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

VOLUNTARY *Final, from Symphony No. 1*

Louis Vierne

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Emily Griffin

PREACHER

The Very Rev. Steven L. Thomason

DEACON

The Rev. Barbra Weza

ASSISTING LAY MINISTER

Roze Hazard

EUCCHARISTIC MINISTERS

Russ Campbell, Ashley Hedeem, Adrienne Hubbard, Shelley Mackaman, The Rev. Mark Miller, The Rev. Canon Richard C. Weyls

ALTAR GUILD

Sharon Ferguson

VERGERS

Erik Donner, Kate Halamay

ACOLYTES

Todd Baker, Carrie Davis, Kevin Johnson, Timothy Shore, Alexander Snow

GREETERS

Barbara Selberg, John Selberg

USHERS

Jeff Sackett | Sarah McCord, Chris Rigos

OBLATION BEARERS

Todd Baker, Timothy Shore

LAND ACKNOWLEDGMENT

Vicki Greenbaum

LECTORS

Nancy Beadle, Alison Leary Estep

INTERCESSOR

Ruth McRee

SOUND BOARD

TBD

LIVESTREAM

TBD

FLOWER MINISTRY

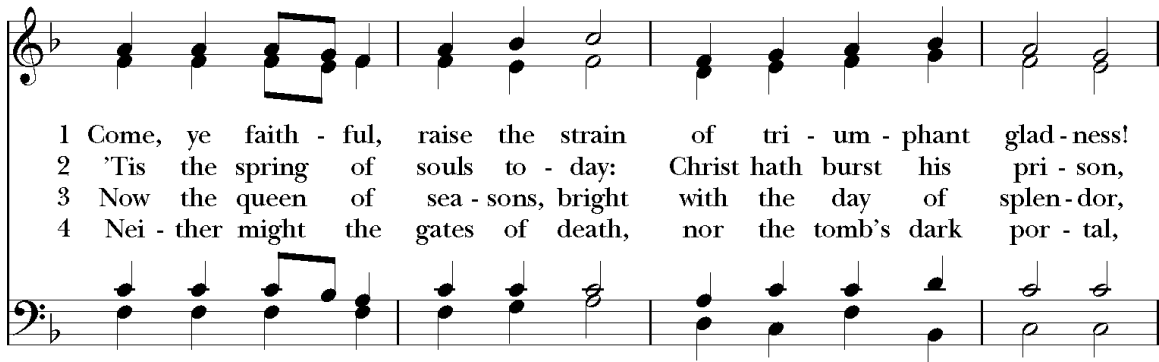
Judy Andrews, Sandra Knafla, Courtney van Stolk, Carlos Vargas

MUSICIANS

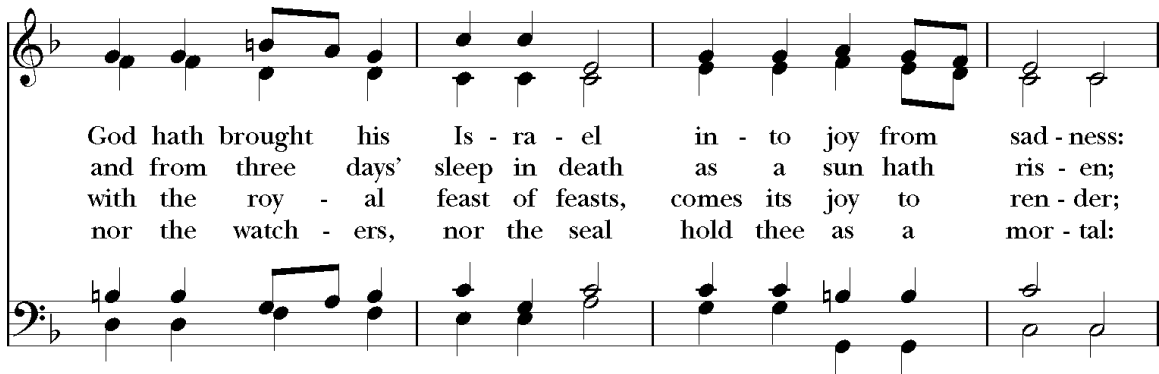
The Cathedral Choir, Canon Michael Kleinschmidt, director;
Dan Williams, oboist; John Stuntebeck and Michael Kleinschmidt, organists

Music under copyright is reprinted by permission under OneLicense.net #A-706820

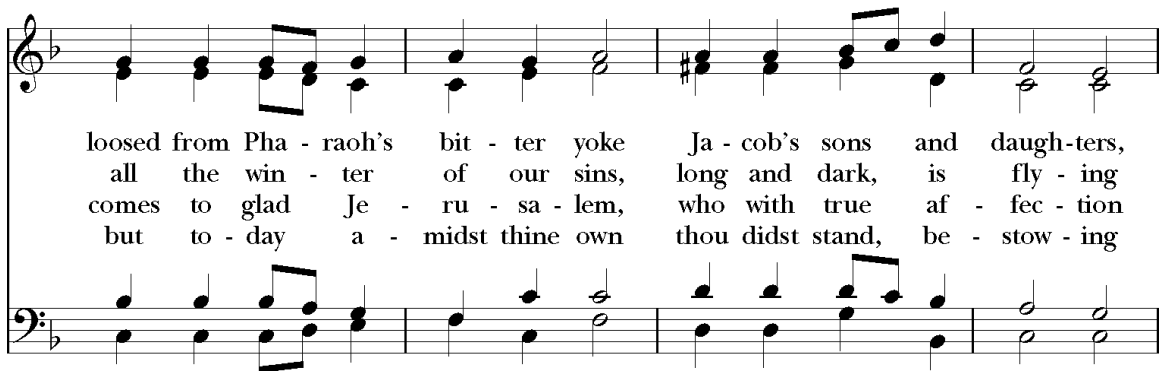
The Hymnal 1982 - #199 Come, ye faithful, raise the strain



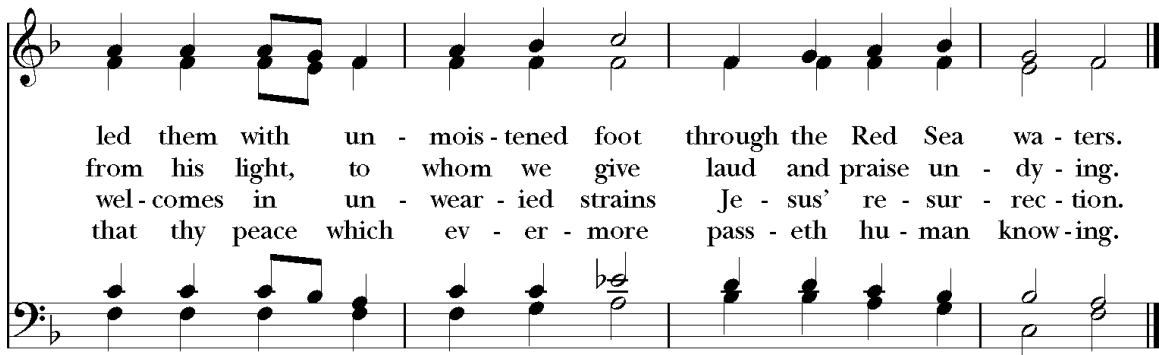
1 Come, ye faith - ful, raise the strain of tri - um - phant glad - ness!
 2 'Tis the spring of souls to - day: Christ hath burst his pri - son,
 3 Now the queen of sea - sons, bright with the day of splen - dor,
 4 Nei - ther might the gates of death, nor the tomb's dark por - tal,



God hath brought his Is - ra - el in - to joy from sad - ness:
 and from three days' sleep in death as a sun hath ris - en;
 with the roy - al feast of feasts, comes its joy to ren - der;
 nor the watch - ers, nor the seal hold thee as a mor - tal:



loosed from Pha - raoh's bit - ter yoke Ja - cob's sons and daugh - ters,
 all the win - ter of our sins, long and dark, is fly - ing
 comes to glad Je - ru - sa - lem, who with true af - fec - tion
 but to - day a - midst thine own thou didst stand, be - stow - ing



led them with un - mois - tened foot through the Red Sea wa - ters.
 from his light, to whom we give laud and praise un - dy - ing.
 wel - comes in un - wear - ied strains Je - sus' re - sur - rec - tion.
 that thy peace which ev - er - more pass - eth hu - man know - ing.

The Hymnal 1982 - #478 Jesus, our mighty Lord



1 Je - sus, our might - y Lord, our strength in sad - ness, —
 2 Good shep-herd of your sheep, your own de - fend - ing, —
 3 Glo - rious their life who sing, with glad thanks-giv - ing, —



the Fa - ther's con - quering Word, true source of glad - ness; —
 in love your chil - dren keep to life un - end - ing. —
 true hymns to Christ the King in all their liv - ing: —



your Name we glo - ri - fy, O Je - sus, throned on high;
 You are your-self the Way: lead us then day by day
 all who con - fess his Name, come then with hearts a - flame;



you gave your - self to die for our sal - va - tion.
 in your own steps, we pray, O Lord most ho - ly.
 the God of peace ac - claim as Lord and Sa - vior.

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- 1 Jesus, our mighty Lord,
 our strength in sadness,
 the Father's conquering Word,
 true source of gladness;
 your Name we glorify,
 O Jesus, throned on high;
 you gave yourself to die
 for our salvation.
- 2 Good shepherd of your sheep,
 your own defending,
 in love your children keep
 to life unending.
 You are yourself the Way:
 lead us then day by day
 in your own steps, we pray,