



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SEVENTH SUNDAY OF EASTER:
THE SUNDAY AFTER ASCENSION DAY

June 1, 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 *Alléluias sereins d'une âme qui désire le ciel* ("Serene Alleluias of a Soul that Longs for Heaven")
from *L'Ascension* Olivier Messiaen

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *The Lord ascendeth up on high* Words: Arthur T. Russell;
Music: *Ach Herr, du allerhöchster Gott*, Michael Praetorius

The Lord ascendeth up on high,
the Lord hath triumphed gloriously,
in power and might excelling;
the grave and hell are captive led.
Lo! he returns, our glorious Head,
to his eternal dwelling.

The heavens with joy receive their Lord,
by saints, by angel hosts adored;
O day of exultation!
O earth, adore thy glorious King!
His rising, his ascension sing
with grateful adoration!

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

HYMN 214 *Hail the day that sees him rise* ♦ *The Hymnal 1982* *Llanfair*

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

Presider Alleluia. Christ is risen.
Assembly **The Lord is risen indeed. Alleluia.**

COLLECT FOR PURITY

Presider **A**Lmighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.
All **Amen.**

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

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

The Book of Common Prayer (1979), p. 226

Presider The Lord be with you.

Assembly And also with you.

Presider Let us pray.

O GOD, the King of glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: Do not leave us comfortless, but send us your Holy Spirit to strengthen us, and exalt us to that place where our Savior Christ has gone before; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting.

All Amen.

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. During the Season of Easter, the first reading comes from the Acts of the Apostles, attesting to the Spirit's movement in the early Church.

READING

Acts 16:16-34

WITH Paul and Silas, we came to Philippi in Macedonia, a Roman colony, and, as we were going to the place of prayer, we met a slave girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. While she followed Paul and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you a way of salvation." She kept doing this for many days. But Paul, very much annoyed, turned and said to the spirit, "I order you in the name of Jesus Christ to come out of her." And it came out that very hour.

But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. When they had brought them before the magistrates, they said, "These men are disturbing our city; they are Jews and are advocating customs that are not lawful for us as Romans to adopt or observe." The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. Following these instructions, he put them in the innermost cell and fastened their feet in the stocks.

About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened. When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. But Paul shouted in a loud voice, "Do not harm yourself, for we are all here." The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. Then he brought them outside and said, "Sirs, what must I do to be saved?" They answered, "Believe on the Lord Jesus, and you will be saved, you and your household." They spoke the word of the Lord to him and to all who were in his house. At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. He brought them up into the house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

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 97

Anglican Chant (Edwin G. Monk)

Sung by the choir.

You reign, O God; let the earth rejoice; *
let the multitude of the isles be glad.
Clouds and darkness are round about you; *
righteousness and justice are the foundations of your throne.
A fire goes before you *
and burns up your enemies on every side.
Your lightnings light up the world; *
the earth sees it and is afraid.
The mountains melt like wax at your presence, O God, *
at your presence, O God of the whole earth.
The heavens declare your righteousness, *
and all the peoples see your glory.
Confounded be all who worship carved images
and delight in false gods! *
Let all gods bow down before you.
Zion hears and is glad, and the cities of Judah rejoice, *
because of your judgments, O God.
For you are God,
most high over all the earth; *
you are exalted far above all gods.
You love those who hate evil; *
you preserve the lives of your saints
and deliver them from the hand of the wicked.
Light has sprung up for the righteous *
and joyful gladness for those who are truehearted.
Rejoice in God, you righteous, *
and give thanks to God's holy Name.

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 22:12-14,16-17,20-21*

At the end of the visions I, John, heard these words:

“See, I am coming soon; my reward is with me, to repay according to everyone’s work. I am the Alpha and the Omega, the first and the last, the beginning and the end.”

Blessed are those who wash their robes, so that they will have the right to the tree of life and may enter the city by the gates.

“It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star.”

The Spirit and the bride say, “Come.”

And let everyone who hears say, “Come.”

And let everyone who is thirsty come.

Let anyone who wishes take the water of life as a gift.

The one who testifies to these things says, “Surely I am coming soon.”

Amen. Come, Lord Jesus!

The grace of the Lord Jesus be with all the saints. Amen.

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.



Verse: I have made your name known and I will make it known, so that the love with which you have loved me may be in them, and I in them.

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 17:20-26*

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

JESUS prayed for his disciples, and then he said. "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

"Righteous Father, the world does not know you, but I know you; and these know that you have sent me. I made your name known to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them."

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

Canon Wendy Claire Barrie

*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, 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 is also divided into 'Presider' and 'Assembly'. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff is divided into 'Presider' and 'Assembly'. 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 consists of three staves. The first staff is labeled 'Organ:' and the second and third staves are labeled 'Everyone:'. The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord, God of power 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.**

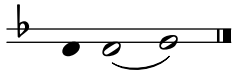
Presider We pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

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.

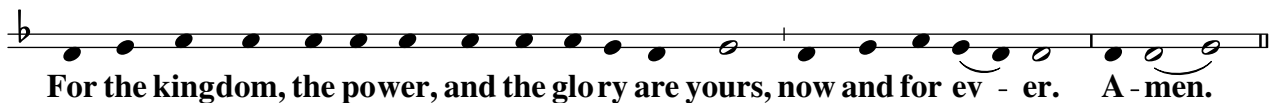
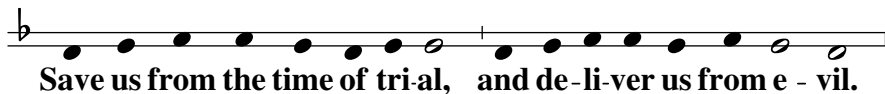
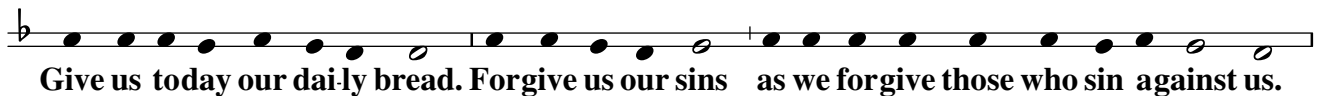
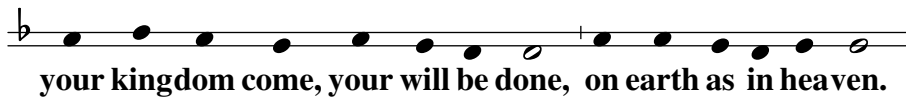
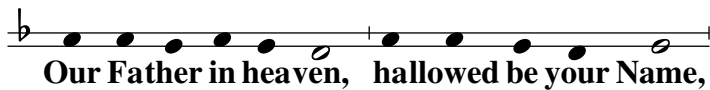


All A - MEN.

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, harmonization by Mark Howe



In silence, the Presider breaks the consecrated bread.

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

Hallock

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



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

Non vos relinquam orphanos

Words : John 14:18; Music: William Byrd

Non vos relinquam orphanos. Alleluia.

Vado et venio ad vos. Alleluia.

Et gaudebit cor vestrum. Alleluia.

I will not leave you comfortless. Alleluia.

I will go away and come again to you. Alleluia.

And your heart will rejoice. Alleluia.

HYMN 692

I heard the voice of Jesus say ♦ The Hymnal 1982

The Third Tune

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

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

VOLUNTARY Toccata on *Llanfair* (Tune of Hymn 214, "Hail the day that sees him rise")
Rebecca Groom te Velde

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

Canon Wendy Claire Barrie

DEACON

The Ven. Barbra Weza

ASSISTING LAY MINISTER

Adrienne Hubbard

EUCCHARISTIC MINISTERS

Erin Beary Andersen, Russ Campbell, Jen Younggren, The Rev. Mark Miller,
The Rev. Canon Eide Weller, The Rev. Canon Richard C. Weyls, TBD

ALTAR GUILD

Sharon Ferguson

VERGERS

Erik Donner, Rose Hazard

ACOLYTES

Todd Baker, Russ Campbell, Hilary McLeland-Wieser, Rollin Salsbery, Timothy Shore

GREETERS

Julia Logan, TBD

USHERS

Janet Miller | Kathy Sodergren, TBD

OBLATION BEARERS

Nancy George, Carrie Kahler

LAND ACKNOWLEDGMENT

Barbara Erickson

LECTORS

George Pro, Peter Snyder

INTERCESSOR

Betsy Heimburger

SOUND BOARD

Michael Perera

LIVESTREAM

David Wild

FLOWER MINISTRY

Christine Caputo, Vincent Liong, Bobbi Nodell, Carolyn Shaw

MUSICIANS

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

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1 Hail the day that sees him rise, Al - le - lu - ia!
 2 There the glo - rious tri - umph waits; Al - le - lu - ia!
 *3 See! he lifts his hands a - bove; Al - le - lu - ia!
 4 Lord be - yond our mor - tal sight, Al - le - lu - ia!

glo - rious to his na - tive skies; Al - le - lu - ia!
 lift your heads, e - ter - nal gates! Al - le - lu - ia!
 See! he shows the prints of love: Al - le - lu - ia!
 raise our hearts to reach thy height, Al - le - lu - ia!

Christ, a - while to mor - tals given, Al - le - lu - ia!
 Wide un - fold the ra - diant scene; Al - le - lu - ia!
 Hark! his gra - cious lips be - stow, Al - le - lu - ia!
 there thy face un - cloud - ed see, Al - le - lu - ia!

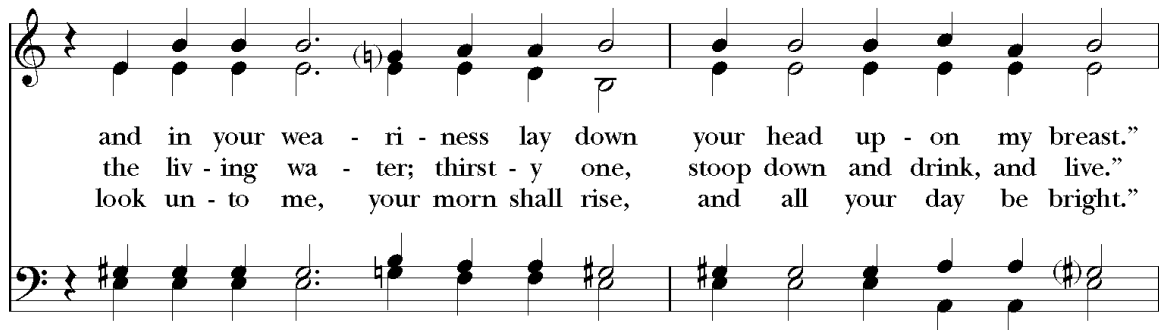
en - ters now the high - est heaven! Al - le - lu - ia!
 take the King of glo - ry in! Al - le - lu - ia!
 bless - ings on his Church be - low. Al - le - lu - ia!
 find our heaven of heavens in thee. Al - le - lu - ia!

Words: Charles Wesley (1707-1788), alt. Music: *Llanfair*, Robert Williams (1781-1821).

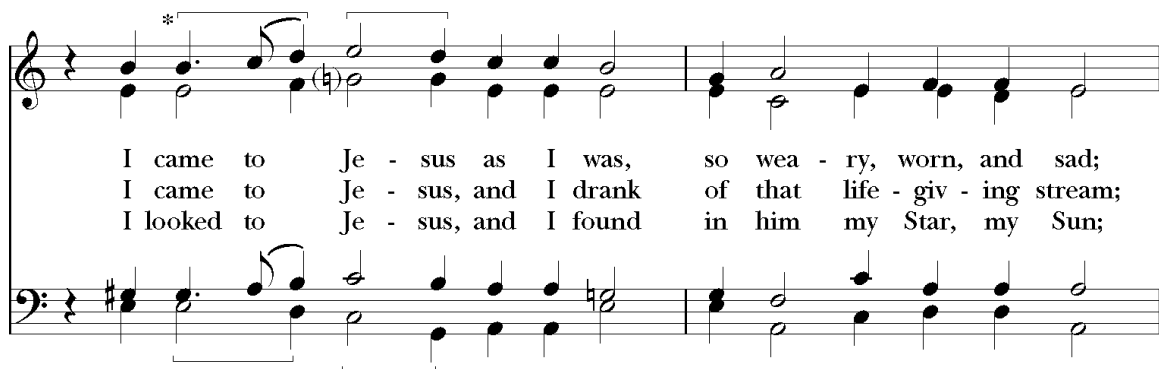
The Hymnal 1982 - #692 I heard the voice of Jesus say



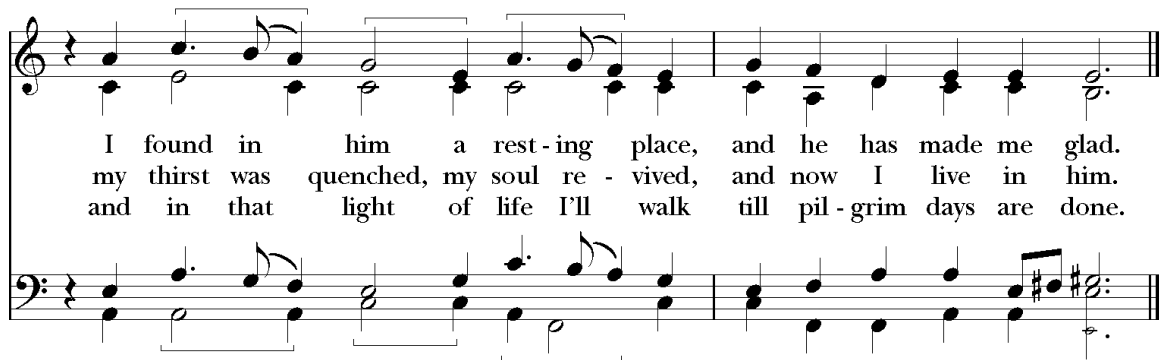
1 I heard the voice of Je - sus say, "Come un - to me and rest;
 2 I heard the voice of Je - sus say, "Be - hold, I free - ly give
 3 I heard the voice of Je - sus say, "I am this dark world's light;



and in your wea - ri - ness lay down your head up - on my breast."
 the liv - ing wa - ter; thirst - y one, stoop down and drink, and live."
 look un - to me, your morn shall rise, and all your day be bright."



I came to Je - sus as I was, so wea - ry, worn, and sad;
 I came to Je - sus, and I drank of that life - giv - ing stream;
 I looked to Je - sus, and I found in him my Star, my Sun;



I found in him a rest - ing place, and he has made me glad.
 my thirst was quenched, my soul re - vived, and now I live in him.
 and in that light of life I'll walk till pil - grim days are done.

**The bracketed notes are to be treated as triplet groups.*

Words: Horatius Bonar (1808-1889), alt. Music: *The Third Tune*, Thomas Tallis (1505?-1585);
 ed. John Wilson (b. 1905) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

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;

- their joy, the joy of heaven.
- 5 They suffer with their Lord below,
they reign with him above,
their profit and their joy to know
the mystery 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.

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