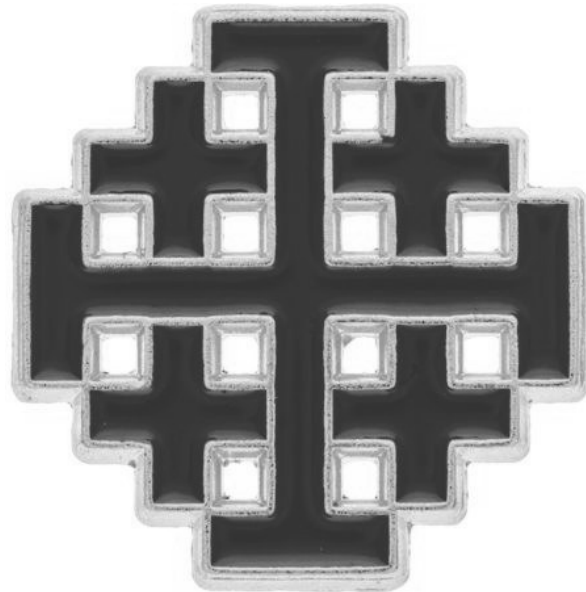


THE HOLY EUCHARIST

FOURTH SUNDAY OF EASTER

May 11, 2025

8 & 10 AM



WELCOME

Welcome to worship at St. Margaret's!

Wherever you are on your spiritual journey, you are always welcome here. If you are new to St. Margaret's, we invite you to fill out the Welcome Card in front of you and place it in the offering plate.

Hearing devices are available in the Foyer.

All are invited to join us in Karns Hall following the service for coffee and fellowship.

For your security, at the beginning of the service all downstairs entrances are locked. We ask that you enter through the front doors if you arrive after the service begins.

ABOUT THE LITURGY

As Episcopalians, we express our love for God through our worship and it lies at the heart of who we are at St. Margaret's. Our Liturgy, including the patterns, words, and actions are one of the blessings of our faith. We invite you to participate as you are comfortable by responding and reading in unison the bolded text and to stand for portions of the liturgy as you are able.

CHILD CARE

Professional childcare is available every Sunday. Godly Play, our children's Sunday School program, is offered the first Sunday of every month.

QUESTIONS?

Please ask. Ushers and Greeters are happy to answer your questions.

LAND ACKNOWLEDGEMENT

St. Margaret's Episcopal Church is on the ancestral lands of the Cahuilla Tribes of the Coachella Valley.

We acknowledge with respect the Cahuilla people as the Original Peoples of this land.

We lament the history of colonization, dispossession and cultural degradation which the Cahuilla Tribes and all indigenous peoples have endured.

We honor the dignity of all Cahuilla people past and present, and seek to restore just relationships between our peoples.

We share with the Cahuilla our appreciation of the beauty and bounty of this land and pledge to care for it.

OUR MISSION

We spread God's love by actively following Jesus' example for our lives through our journey of faith by radical hospitality and celebrating God through worship and music. We pursue social justice, peace and care for each other and our neighbors, near and far.

OUR VISION

St. Margaret's is a beacon of hope in our world where we manifest God's love in all we do, where every person we meet encounters God through us.



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

PRELUDE

Psalm Prelude, Op. 32, No. 3

Herbert Howells

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. —Psalm 23:4

Please stand.

HYMN AT THE PROCESSION · 492

Sing, Ye Faithful, Sing with Gladness

Finnian

THE OPENING ACCLAMATION

✠ Alleluia! Christ is risen!

The Lord is risen indeed! Alleluia!

THE COLLECT FOR PURITY

Almighty 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. Amen.

GLORIA · S 278

William Mathias

1. Glo - ry to God in the high - est, and
peace to God's peo - ple on earth. 2. Lord God, heaven - ly King, al -
might - y God and Fa - ther, we wor - ship you, we give you thanks, we
praise you for your glo - ry. 3. Lord Je - sus Christ,
on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you take a - way the
sin of the world: have mer - cy on us; 5. 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, 7. 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” the theme of the day or season of the Church year. It summarizes the attributes of God

THE COLLECT OF THE DAY

God be with you.

And also with you.

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. **Amen.**

A COLLECT FOR MOTHERS' DAY

O Lord Jesus Christ, who hallowed and sanctified motherhood by your Incarnation, and even in your Passion did not forget your blessed Mother, but rather entrusted your beloved Disciple with her care: Grant that we may so honor our mothers, and that those called to motherhood may so love their children, teaching them wisdom and kindness, that our days may be long, and your grace increased among us, who live and reign with the Father and the Holy Spirit, one God, forever and ever. **Amen.**

Please be seated.

THE FIRST LESSON A reading from the Acts of the Apostles (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.

Hear what the Spirit is saying to God's people.

Thanks be to God.

Psalms are Hebrew hymns originally meant to be sung. The antiphon, or response, is sung first by the choir then repeated by the congregation and as noted. Verses are sung by the choir.

PSALM · 23

Edward Cuthbert Bairstow



O God, you are my shep-herd. I shall not be in want

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. **Antiphon**

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. **Antiphon**

THE SECOND LESSON A reading from the Revelation to John (7:9-17).

I looked, 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."

Hear what the Spirit is saying to God's people.

Thanks be to God.

Please stand.

HYMN AT THE GOSPEL · 181

Awake and Sing the Song

St. Ethelwald

This reading comes from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of Christ. We stand now to show the importance placed on Jesus' words and actions.

THE HOLY GOSPEL

✠ The Holy Gospel of our Savior Jesus Christ according to John (10:22-30).

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."

The Gospel of the Lord.

Praise to you, Lord Christ.

Please be seated.

THE SERMON

The Rev. Andrew Butler

Please stand.

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, this creed reflects what Christians believe regarding the relationship between the Father, Son, and the Holy Spirit: The Holy Trinity. The word "catholic" in this context is to be understood as universal.

THE NICENE CREED

Deacon

Let us affirm our faith in the words of the Nicene Creed.

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, was incarnate of the Holy Spirit and the Virgin Mary and became truly human.

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, who with the Father and the Son is worshiped and glorified, who 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

Deacon

In this Eastertide, we rejoice together at the resurrection of Christ. That the world may be commended to the care of the Good Shepherd, let us pray for the whole people of God in Christ Jesus, and for all people according to their needs, saying: Lord, hear our prayer.

Intercessor

For preachers of the word, especially Sean and Susan, our bishops, and Andrew, Patricia and David, our clergy, that they may follow in the tradition of Paul and Barnabas, speaking out boldly to the edification of all people, let us pray to the Lord.

Lord, hear our prayer.

For Christian churches throughout the world, that they may experience unity and may follow Christ, their Shepherd, let us pray to the Lord.

Lord, hear our prayer.

For the nations of the world, that they may turn from oppression, imperialism, and warfare, and seek only the welfare of their peoples, let us pray to the Lord.

Lord, hear our prayer.

For the unhoused, the hungry, and the sick, that they may find comfort in the one who shelters them with holy presence, guides them to springs of living water, and wipes away every tear from their eyes, let us pray to the Lord.

Lord, hear our prayer.

Please pray for those whom we know and love: Darlene, Mary Helen, Judith H., Peggy D., Dora, Holly, David S., Hal G., Thad F., Judy A., Brian C., Russ G., Zoe A., Tammy A., Sue P., Dick J., Don, Lynne, John, MaryAnn A., Ashley B., Jim H. Jan D.

We remember those who have died. Allen Loman, Terry Anderson.

For all mothers and those who give motherly care, that they may follow the example of the Good Shepherd who leads his children to good pasture, let us pray to the Lord.

Lord, hear our prayer.

In Thanksgiving for the holy apostles Barnabas and Paul, all the saints and martyrs, let us give praise to the Lord.

Lord, hear our prayer.

Presider

Into your hands, O Lord, we commend all for whom we pray, trusting in your mercy, through Jesus Christ, our Lord. **Amen.**

The passing of the Peace of Christ is one of the Church's most ancient liturgical practices and is a tangible reminder that we're not in this alone in this life because Christ calls us into community.

Feel free to extend Christ's peace to those around you in any way you feel comfortable.

THE PEACE OF CHRIST

The peace of Christ be always with you.

And also with you.

Please be seated.

WELCOME & ANNOUNCEMENTS

The Rev. Andrew Butler

We now prepare for the mystery and miracle of Holy Communion.
At the offertory, we gratefully return to God a portion of what God has given us,
symbolically in the bread and wine, and in the money we give.

THE OFFERTORY

OFFERTORY ANTHEM

The Lord Is My Shepherd

Music: Thomas Matthews

Words: Psalm 23

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me 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 they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Revae Reynolds, soprano

Please stand.

PRESENTATION HYMN

Lasst uns erfreuen

Praise God from whom all blessings flow; praise him, all creatures here below; alleluia, alleluia; praise him above, ye heavenly host: Creator, Christ and Holy Ghost. Alleluia, alleluia, alleluia, alleluia, alleluia.

In the Great Thanksgiving, we 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, recalls Jesus' actions at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood.

THE GREAT THANKSGIVING

God be with you.

And also with you.

Lift up your hearts

We lift them to the Lord

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life. 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:

SANCTUS · S 128

Mathias

Ho - ly, ho - ly, ho - ly Lord,
 God of power and might, heaven and earth are full of your glo - ry.
 Ho-san-na in the high-est Bless - ed is he who
 comes in the name of the Lord. Ho-san-na in the high-est

The all capital letter "Great Amen" at the end is the "people's prayer" that concludes the Eucharistic prayer, emphasizing the assent of the people to the words spoken on their behalf by the presider.

Presider continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ 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 he 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, according to his command, O God,

We remember his death, We proclaim his resurrection, We await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being ✠ sanctified by the Holy Spirit.

In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever. **AMEN.**

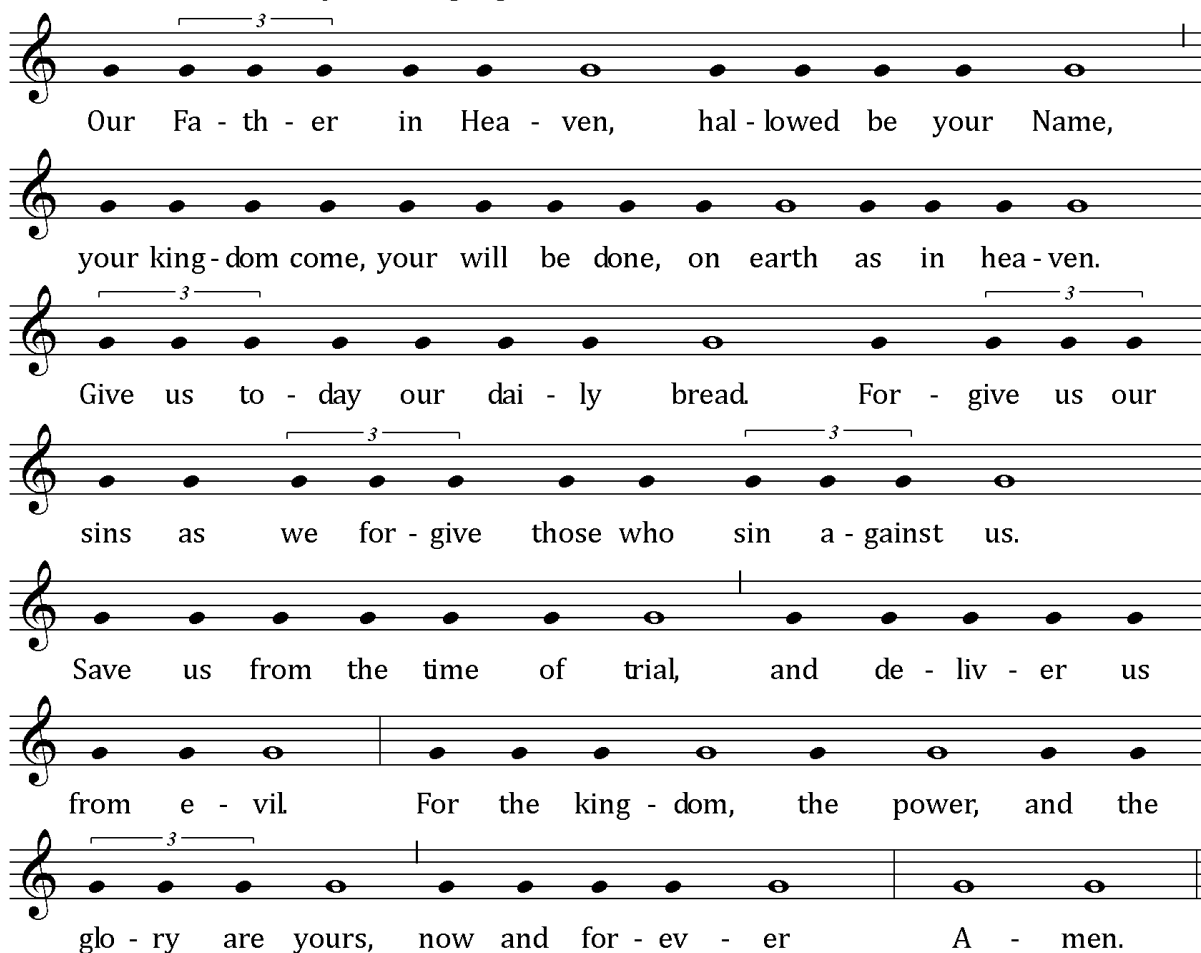
We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

THE LORD'S PRAYER · WLP 864

Owen Burdick

As our Savior Christ has taught us, we are bold to say:

Chanted in monotone by the congregation



Our Fa - th - er in Hea - ven, hal - lowed be your Name,
your king - dom come, your will be done, on earth as in hea - ven.
Give us to - day our dai - ly bread. For - give us our
sins as we for - give those who sin a - gainst us.
Save us from the time of trial, and de - liv - er us
from e - vil. For the king - dom, the power, and the
glo - ry are yours, now and for - ev - er A - men.

THE BREAKING OF THE BREAD

Alleluia. Christ our Passover is sacrificed for us;
Therefore let us keep the feast. Alleluia.

THE INVITATION TO HOLY COMMUNION

The Gifts of God for the People of God.

All are invited to receive Holy Communion at St. Margaret's by processing to the center aisle, at the usher's direction, and then return to your pew by way of the side aisles. A host will be placed in your hands and you may either drink from the chalice or carefully intinct (dip) the host into the wine. A full Communion is made when you receive either the host or the wine. Request a gluten-free host, if needed. You may stand or kneel when receiving at the altar rail. If you'd simply prefer a blessing, please make your way to one of the ordained clergy and cross your hands over your chest.

COMMUNION MUSIC

Hail Mary: Gentle Woman

Carey Landry

Hail Mary, full of grace, the Lord is with you. Blessed are you among women, and blest is the fruit of your womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of death. Amen. Gentle woman, quiet light, morning star, so strong and bright, gentle Mother, peaceful dove, teach us wisdom; teach us love. You were chosen by the Father; you were chosen for the Son. You were chosen from all women and for woman, shining one. Blessed are you among women. Blest in turn all women, too. Blessed they with peaceful spirits. Blessed they with gentle hearts.

Please stand.

COMMISSIONING OF EUCHARISTIC VISITORS

Deacon

In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

We who are many are one body, because we all share one bread, one cup.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father, 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.

THE BLESSING ✠

HYMN AT THE CLOSING · 708

Savior, Like a Shepherd Lead Us

Sicilian Mariners

THE DISMISSAL

Deacon Let us go forth in the name of Christ. Alleluia! Alleluia!

People **Thanks be to God. Alleluia! Alleluia!**

POSTLUDE

Trumpet Tune

Frederick Swann



TODAY'S ALTAR FLOWERS

Given to the Glory of God by Steve Rausch,
in honor and memory of all mothers.



TODAY'S WORSHIP LEADERS

The Rev. Patricia Horkey, *Presider*

The Rev. Andrew Butler, *Preacher*

The Rev. David Sims, *Deacon*

Douglas Leightenheimer, *Music Director & Organist*

Verger: Samantha Hirsch | *Acolytes:* Steve Rausch, Andrew Henry, Steven Smith, Tristan Traub

Lectors: (8am) Chris Davidson, (10am) Floss Teiger, Larry DeJarnett, Allen Carter

Eucharistic Ministers: (8am) Patricia Neal Jensen, (10am) Steve Rausch, Margo Baxley, John Cook, Susan Gettis, Andrew Henry, Steven Smith | *Prayer Station:* (10am) Kathleen Dale, Jane Hodnik

Ushers: (8am) Bob Kimball, (10am) Jane Frost, Michael Stanley, Marlynn May, Jimmy Taylor

Greeters: (8am) Bob Kimball, (10am) Elaine Walsh, Daniel McIntyre | *Camera Operator:* Judy Juricek

Altar Guild: (8am) Robin Matteson, (10am) Lynda Glander | *Vestry Host:* Meredith Hardy



BIRTHDAYS THIS WEEK

11 Bob Archer, Bruce Fowler **12** Judith Hon **13** Carol Hunter, Joe Rothwell, Jay Scott

14 Marcia Hatfield, Pamela Williams **15** Madeline Bacher, Merrik Benvenuti **17** Dave Osborne

ANNIVERSARIES THIS WEEK

13 Tom & Laura McGalliard **17** John & Glenda Erdman

The following music is reprinted in today's bulletin under One License #A-714167: "Glory to God", setting by William Mathias (1934–1992), Copyright © 1976, Oxford University Press, Inc. "Lift Up Your Hearts", Copyright © 1982, The Church Pension Fund. "Holy, Holy, Holy, Lord", setting by William Mathias (1934–1992), Copyright © 1976, Oxford University Press, Inc. "The Lord's Prayer", setting: Owen Burdick (b. 1954), copyright © 1992, Owen Burdick.

COMMENTARY ON TODAY'S GOSPEL READING by David Ewart, holytextures.com

The context for the question posed, *"How long will you keep us in suspense? If you are the Messiah, tell us plainly,"* is given in verses 19-21, *"Again the Jews were divided because of these words. Many of them were saying, He has a demon and is out of his mind. Why listen to him? Others were saying, These are not the words of one who has a demon. Can a demon open the eyes of the blind?"* This helps explain the controversy among Judeans over who Jesus is. What are they to make of his deviant behavior? It must either be caused by an evil spirit or the Spirit of God. Jesus' challenging and provoking of the authorities and upsetting social harmony suggest he is possessed by an evil spirit. But on the other hand, *"can a demon open the eyes of the blind?"*

It can never be stressed too many times that while John was writing at a time when the followers of Jesus were in open hostility with Jews who were not part of John's inner circle, Jesus was not.

Jesus was a Jew, his followers were Jewish. His opponents were the authorities, some of whom were Roman and some of whom were Jewish. The challenges and opposition represented in this text is **NOT** between Jesus and **ALL** Jews. It is between Jesus and his Jewish followers and other Jews - most especially those with authority and privileged status. Thus, the distinctions in verse 26 and following is **NOT** between **ALL** Jews who do not believe/do not belong to my sheep, and non-Jews who do believe. It is a distinction among Jews who are trying to discern the spirit of Jesus without 2,000 years of hindsight to guide them.

The request posed in **Verse 24**, *"If you are the Messiah, tell us plainly,"* is **THE** pivotal question as the promised Messiah will actually bring God's reign on earth as it is in heaven. Therefore, to falsely claim to be the Messiah, or falsely raise expectations of the imminent return of the Messiah, is a most serious blasphemy. As usual, Jesus does not answer the request directly, but puts the onus back on the challengers - *my works speak for me* - and by implication, since you are publicly asking this question, you are publicly admitting that you don't see/hear/get what my works are making clear. As the antagonism between Jesus and the authorities escalates, we read in John sharper and sharper divisions between the in-group of Jesus' followers and the opposing out-group. The theologically significant heart of the text is **Verse 27**, *"My sheep hear my voice. I know them, and they follow me."* Jesus' sheep don't just "hear" his voice - they recognize it. Think of the people whose voice you recognize on the phone simply from them saying "Hello." The challenge for most mainline Christians is not following Jesus. We've been taught pretty well about that. The challenge for us is recognizing Jesus' voice. We have not been taught very well how to listen and how to recognize the voice of Jesus. We have not been taught very well how to have a relationship with Jesus in which we feel secure, protected and personally known.

In Jesus' day, real sheep were in constant danger of being snatched away by thieves and wild animals. So the assurance that the metaphorical sheep of Jesus' followers - us - will not be snatched away is powerful. The implication that there are "snatchers" should not be overlooked. We face many real internal and external threats to our relationship with God. But **NOT** from God. Contrary to John, I think the plain message of Jesus is that this assurance is extended to all of creation with no one and nothing left out. We may screw up, others may harm us, accidents and disease may take our life, but nothing will snatch us out of the caring, restoring, life-giving hand of God.

HYMN AT THE PROCESSION · 492

Sing, Ye Faithful, Sing with Gladness

Finnian



1 Sing, ye faith - ful, sing with glad - ness, wake your no - blest,
 2 Sing how he came forth from hea - ven, bowed him - self to
 3 So, he tast - ed death for mor - tals, he, of hu - man -
 4 Now on high, yet ev - er with us, from his Fa - ther's



sweet - est strain, with the prais - es of your Sa - vior
 Beth - lehem's cave, stooped to wear the ser - vant's ves - ture,
 kind the head, sin - less one, a - mong the sin - ful,
 throne the Son rules and guides the world he ran - somed,



let his house res - ound a - gain; him let all your
 bore the pain, the cross, the grave, passed with - in the
 Prince of life, a - mong the dead; thus he wrought the
 till the ap - point - ed work be done, till he see, re -



mu - sic hon - or, and your songs ex - alt his reign.
 gates of dark - ness, thence his ban - ished ones to save.
 full re - demp - tion, and the cap - tor cap - tive led.
 newed and per - fect, all things gath - ered in - to one.

Words: John Ellerton (1826-1893), alt. Music: *Finnian*, Christopher Dearnley (b. 1930). By permission of Oxford University Press.

Descant

4 Soon shall each rap - tured tongue his

1 A - wake and sing the song of
 2 Sing of his dy - ing love, his
 3 You pil - grims on the road to
 4 Soon shall each rap - tured tongue his

end - less praise pro - claim, and sing in sweet - er

Mo - ses and the Lamb; wake ev - ery heart and
 re - sur - rec - tion power; sing how he in - ter -
 Zi - on's ci - ty, sing, re - joic - ing in the
 end - less praise pro - claim, and sing in sweet - er

notes the song of Mo - ses and the Lamb.

ev - ery tongue to praise the Sa - vior's name.
 cedes a - bove for those whose sins he bore.
 Lamb of God, in Christ the e - ter - nal King.
 notes the song of Mo - ses and the Lamb.

Words: William Hammond (1719-1783), alt. Music: St. Ethelwald, William Henry Monk (1823-1889); desc. Cyril Winn (1884-1973). Descant by permission of Oxford University Press.

HYMN AT THE CLOSING · 708

Savior, Like a Shepherd Lead Us

Sicilian Mariners

1 Sa - vior, like a shep - herd lead us; much we need thy
2 Ear - ly let us seek thy fa - vor, ear - ly let us

ten - der care; in thy plea - sant pas - tures feed us;
learn thy will; do thou, Lord, our on - ly Sa - vior,

for our use thy folds pre - pare. Bless - ed Je - sus!
with thy love our bos - oms fill. Bless - ed Je - sus!

Bless - ed Je - sus! Thou hast bought us, thine we are.
Bless - ed Je - sus! Thou hast loved us: love us still.

Words: *Hymns for the Young*, ca. 1830, alt. Music: *Sicilian Mariners*, Sicilian melody, from *The European Magazine and London Review*, 1792.