



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE FIRST SUNDAY OF ADVENT

November 30, 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](http://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

*Two Advent Preludes*

1. "My Lord, what a morning!"
2. "Comfort, comfort, ye my people"

Richard Billingham  
Guy Bovet

## LAND ACKNOWLEDGMENT

*All stand, as able.*

## INTROIT

*A Matin Responsory*

Words: First Responsory of Advent Sunday in the Office of Matins  
(early medieval Roman rite);  
Music: adapted from a Magnificat by G. P. da Palestrina

I look from afar:  
and lo, I see the power of God coming, and a cloud covering the whole earth.  
Go ye out to meet him and say:  
Tell us, art thou he that should come to reign over thy people Israel?  
High and low, rich and poor, one with another,  
go ye out to meet him and say:  
Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep,  
tell us, art thou he that should come?  
Stir up thy strength, O Lord, and come to reign over thy people Israel.  
Glory be to the Father, and to the Son, and to the Holy Ghost.  
I look from afar...

**HYMN**

*Signs of endings all around us*

1. Signs of end-ings all a - round us dark - ness, death, and win - ter days  
2. Can it be that from our end - ings, new be - gin - nings you cre - ate?  
3. Speak, O God, your Word a - mong us. Bar - ren lives your pres - ence fill.

shroud our lives in fear and sad - ness, numb - ing mouths that long to praise.  
Life from death, and from our rend ings, realms of whole - ness gen - er - ate?  
Swell our hearts with songs of glad - ness, ter - rors calm fore - bod - ings still.

Come, O Christ, and dwell a - mong us! Hear our cries, come set us free.  
Take our fears, then, Lord, and turn them in - to hopes for life a - new:  
Let your pro - mised realm of jus - tice blos - som now through - out the earth;

Give us hope and faith and glad - ness. Show us what there yet can be.  
Fad - ing light and dy - ing sea - son sing their Glo - ri - as to you.  
your do - min - ion bring now near us; we a - wait the sav - ing birth.

Words: Dean W. Nelson (b. 1944)

Music: *Ton-y-Botel*, Thomas John Williams (1869-1944)

Hymn 721 in *Wonder, Love, and Praise*

**LIGHTING OF THE ADVENT WREATH**

*Presider* I was glad when they said to me,  
*Assembly* Let us go to the house of the Lord.

**OPENING ACCLAMATION**

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

*Presider* Blessed be God: Father, Son, and Holy Spirit.  
*Assembly* And blessed be God's kingdom, now and for ever. Amen.

**COLLECT FOR PURITY**

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

The Gloria, or some other song of praise, centers the service on the Holy One  
we gather to praise in our worship.

# TRISAGION

Richard Fabian

*All sing the first line together, then repeat in a round with all to the right of the center aisle starting,  
and all to the left of the center aisle following as indicated below.*

*All sing*

Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, have mer - cy up - on us.

*Right side*

Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, have mer - cy up -

*Left side*

Ho - ly God, Ho - ly and Might - y, Ho - ly Im -

on us. Ho - ly God, Ho - ly and Might - y, Ho - ly Im -

mor - tal One, have mer - cy up - on us. Ho - ly God, Ho - ly and

mor - tal One, have mer - cy up - on us.

Might - y, Ho - ly Im - mor - tal One, have mer - cy up - on us.

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** *First Sunday of Advent*

*The Book of Common Prayer 1979, p. 211*

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**A**Lmighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever.

*All* **Amen.**

*Please be seated for the readings.*

The first reading is usually drawn from the Hebrew Scriptures, inviting us to trace our heritage in God’s historical covenant with the People of God.

**READING** *Isaiah 2:1-5*

**T**HE WORD that Isaiah son of Amoz saw concerning Judah and Jerusalem.

In days to come  
the mountain of the LORD’s house  
shall be established as the highest of the mountains,  
and shall be raised above the hills;  
all the nations shall stream to it.  
Many peoples shall come and say,  
‘Come, let us go up to the mountain of the LORD,  
to the house of the God of Jacob;  
that he may teach us his ways  
and that we may walk in his paths.’  
For out of Zion shall go forth instruction,  
and the word of the LORD from Jerusalem.  
He shall judge between the nations,  
and shall arbitrate for many peoples;  
they shall beat their swords into ploughshares,  
and their spears into pruning-hooks;  
nation shall not lift up sword against nation,  
neither shall they learn war any more.  
O house of Jacob,  
come, let us walk  
in the light of the LORD!

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

*Assembly* **Thanks be to God.**

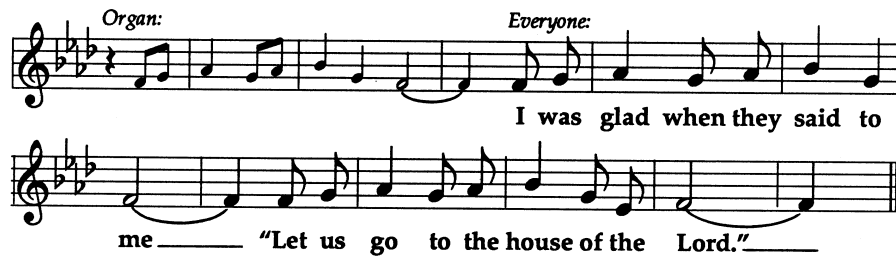
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

**PSALM**

*Psalm 122 ♦ Lætatus sum*

Peter R. Hallock

*The choir introduces the Antiphon, all repeat it. The choir chants the verses, all repeat the Antiphon as indicated*



Now our feet are standing within your gates, O Jerusalem. Jerusalem is built as a city that is at unity with itself; to which the tribes go up, the tribes of the LORD, the assembly of Israel, to praise the Name of the LORD. **ANTIPHON**

For there are the thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: May they prosper who love you. Peace be within your walls and quietness within your towers. **ANTIPHON**

For my kindred and companions' sake, I pray for your prosperity. Because of the house of the LORD our God, I will seek to do you good." **ANTIPHON**

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

**READING**

*Romans 13:11-14*

**Y**OU KNOW what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

*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.*

**HYMN 454** *Jesus came, adored by angels ♦ The Hymnal 1982*

*Lowry*

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** *Matthew 24:36-44*

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

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

JESUS said to the disciples, “But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father. For as the days of Noah were, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. Then two will be in the field; one will be taken and one will be left. Two women will be grinding meal together; one will be taken and one will be left. Keep awake therefore, for you do not know on what day your Lord is coming. But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.”

*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 Adam Conley

*Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon. Please stand, as able, when the Presider stands as the liturgy continues.*

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

## **THE NICENE CREED**

*The Book of Common Prayer* (1979), p. 358

We believe in one God,  
the Father, the Almighty,  
Maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary;  
and was made man.

For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.



We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

**PRAYERS OF THE PEOPLE** *After each petition:*

*Intercessor* We look to you in hope;  
*Assembly* **come among us, O Christ.**

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

**CONFESSION & ABSOLUTION**

*The Book of Common Prayer (1979), p. 360*

*Deacon* Let us confess our sins against God and our neighbor.  
*You are invited to stand or kneel for the confession.*

*Deacon* Most merciful God,  
**All we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.**

*The Presider pronounces God's forgiveness of our sins. All respond: Amen.*

The exchange of peace within the gathered community is an ancient Christian practice. It is a sign of reconciliation, love, and renewed relationships prior to coming to God's table for Eucharist.

**THE PEACE**

*Presider* The peace of the Lord be always with you.  
*Assembly* **And also with you.**

*All greet one another in the name of the Lord.*

# THE LITURGY OF THE TABLE

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness, and shared in the peace, we are prepared for the mystery and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

## OFFERTORY

*An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshiping in person may to 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

*Creator of the stars of night*

Office Hymn, English text by John Mason Neale  
and editors of the *New English Hymnal*;  
Music: Malcolm Archer

Creator of the stars of night,  
Thy people's everlasting light,  
Jesu, Redeemer, save us all,  
And hear thy servants when they call.  
Thou camest, bridegroom of the bride,  
As drew the world to evening-tide,  
Proceeding from a virgin shrine,  
The Son of Man, yet all divine.  
At thy great name, exalted now,  
All knees must bend, all hearts must bow,  
And things in heaven and earth shall own  
That thou are Lord and King alone.  
To God the Father, God the Son,  
And God the Spirit, Three in One,  
Laud, honor, might, and glory be  
From age to age eternally. 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 B, adapt.*

*The Book of Common Prayer (1979), p. 360*

The musical notation consists of three staves, each with a key signature of one flat (B-flat) and a common time signature (C). The 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' parts. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff is divided into '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 right, and a good and joyful thing, always and everywhere to give thanks to you, the Maker of heaven and earth. Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in Christ of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

**SANCTUS & BENEDICTUS**

*Missa oecumenica*

The musical notation consists of four staves, each with a key signature of one flat (B-flat) and a common time signature (C). 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. Ho-san-na in the high - est. Blest is the one who comes in the name of the Lord. Ho - san - na in the high - est, 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 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. Through Mary's Holy Child, you have delivered us from evil and made us worthy to stand before you. 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, Jesus took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O God:

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

*Presider* And we offer our sacrifice of praise and thanksgiving to you, Dear One; 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, gather all things into the circle of Christ's love, and bring us to that heavenly country where with Mary, Mark, and all your saints, we may enter the everlasting heritage of all your children; through Jesus Christ, the firstborn of all creation, the head of the Church, and the author of our salvation.

By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory is yours, Most Blessed One, now and forever.

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

Nikolai Rimsky-Korsakov, adapt. George Black

Our Fa - ther in heav'n, hal-lowed be your Name, your king-dom come, your will be done,  
on earth as in heav'n. 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-li-ver us from e - vil.  
For the king - dom, the pow'r, 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

Agnus Dei from Hallock *Simple Missa brevis*

*Organ:* *Everyone:*  
O Lamb of God, you take a-way the  
sins of the world; have mer - cy on us.  
O Lamb of God, you take a-way the sins of the world; grant us your peace.

## 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 601** *O day of God, draw nigh ♦ The Hymnal 1982*

*St. Michael*

*After singing the hymn, the assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.*

From the earliest days of the Church, members of the congregation took bread to those who were ill or could not be present in person.

*All stand, as able.*

**SENDING OF EUCHARISTIC VISITORS**

*Presider* One body are we.

*Assembly* **For, though many, we share one bread and one cup.**

*Deacon* Go in peace, bearing holy gifts for holy people.

Before concluding the service, we give thanks to God for the gifts received, and the Presider pronounces a blessing in God's name upon the assembly. A closing hymn and the dismissal conclude the liturgy.

**POSTCOMMUNION PRAYER**

*The Book of Common Prayer 1979, p. 365*

*Presider* Eternal God, heavenly Father,

*All* **you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.**

**Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.**

**BLESSING** *The Presider asks God's blessing on the assembly. All respond: **Amen.***

**HYMN 73** *The King shall come when morning dawns ♦ The Hymnal 1982*

*St. Stephen*

**DISMISSAL** *The Deacon dismisses the Assembly. All respond: **Thanks be to God.***

**VOLUNTARY** *Wachet auf, ruft uns die Stimme  
(Tune of Hymn 62, "Sleepers, wake! A voice astounds us")*

*A. D. Miller*

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Richard C. Weyls

## **PREACHER**

The Rev. Adam Conley

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Cinda Madonna

## **EUCCHARISTIC MINISTERS**

Russ Campbell, The Rev. Stephen Garratt, The Rev. Canon Emily Griffin,  
Justin Shelley, TBD

## **ALTAR GUILD**

Casie Danielson, TBD

## **VERGERS**

TBD

## **ACOLYTES**

Alexander Snow, TBD

## **WREATH LIGHTERS**

TBD

## **GREETERS**

Patricia de la Fuente, Donna Way, Nathan Way

## **USHERS**

Barbara Erickson, TBD

## **OBLATION BEARERS**

TBD

## **LAND ACKNOWLEDGMENT**

TBD

## **LECTORS**

James Davidson, Mark Lundquist

## **INTERCESSOR**

TBD

## **SOUND BOARD**

Michael Perera

## **LIVESTREAM**

TBD

## **FLOWER MINISTRY**

Ashley Hedeon, Kathy Sodergren, Elizabeth Ward

## **MUSICIANS**

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

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The Hymnal 1982 - #601 O day of God, draw nigh

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G major (one sharp) and 4/4 time. It consists of two systems of music. The first system contains the first five lines of the hymn, and the second system contains the next five lines. The lyrics are printed below the vocal staves, with line numbers 1 through 5 indicating the different parts of the hymn. The music features a mix of half notes, quarter notes, and eighth notes, with some rests. The key signature is G major, and the time signature is 4/4.

1 O day of God, draw nigh in beau - ty and in power, come  
2 Bring to our trou - bled minds, un - cer - tain and a - fraid, the  
3 Bring jus - tice to our land, that all may dwell se - cure, and  
4 Bring to our world of strife thy sov - ereign word of peace, that  
5 O day of God, draw nigh as at cre - a - tion's birth, let

1 with thy time - less judg - ment now to match our pres - ent hour.  
2 qui - et of a stead - fast faith, calm of a call o - beyed.  
3 fine - ly build for days to come foun - da - tions that en - dure.  
4 war may haunt the earth no more and des - o - la - tion cease.  
5 there be light a - gain, and set thy judg - ments in the earth.

Words: Robert Balmie Young Scott (b. 1899) Copyright © Emmanuel College, Toronto. All rights reserved. Used with permission.  
Music: *St. Michael*, Louis Bourgeois (1510?-1561?); harm. William Henry Monk (1823-1889)

- 1 O day of God, draw nigh  
in beauty and in power,  
come with thy timeless judgment now  
to match our present hour.
- 2 Bring to our troubled minds,  
uncertain and afraid,  
the quiet of a steadfast faith,  
calm of a call obeyed.
- 3 Bring justice to our land,  
that all may dwell secure,  
and finely build for days to come  
foundations that endure.
- 4 Bring to our world of strife  
thy sovereign word of peace,  
that war may haunt the earth no more  
and desolation cease.
- 5 O day of God, draw nigh  
as at creation's birth,

let there be light again, and set  
thy judgments in the earth.

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