



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SECOND SUNDAY AFTER CHRISTMAS

January 4, 2026

11:00 AM





LAND ACKNOWLEDGMENT & WELCOME

Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of all the Coast Salish tribes.

QUESTIONS?

Please ask. Ushers (wearing the purple welcome lanyards) can answer your questions or concerns, or provide a hearing assist device. All-gender restrooms are available in the northwest stairwell and on level 5 of Cathedral House, accessible by elevator or southwest stairwell.

NEW TO SAINT MARK'S?

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit saintmarks.org/newcomers 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 Three pieces based on seasonal hymns and carols:

1. *Resonet in laudibus*

Luneberger Tabulatur, ca. 1650

2. *Vom Himmel hoch*

Johann Pachelbel

(tune of hymn 80, "From heaven above to earth I come")

3. "How bright appears the Morning Star"

Paul Manz

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Where is this stupendous stranger?*

Words: Christopher Smart

Music: Alec Wyton

Where is this stupendous stranger?
Prophets, shepherds, kings, advise.
Lead me to my Master's manger,
show me where my Savior lies.

O Most Mighty! O Most Holy!
Far beyond the seraph's thought:
art thou then so weak and lowly
as unheeded prophets taught?

O the magnitude of meekness!
Worth from worth immortal sprung;
O the strength of infant weakness,
if eternal is so young!

God all-bounteous, all creative,
whom no ills from good dissuade,
is incarnate, and a native
of the very world he made.

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

HYMN 102 *Once in royal David's city* (verses 1, 2, 4, 6) ♦ *The Hymnal 1982*

Irby

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.**

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

Lord God, heav'nly King, al-might-y God and Fa-ther, 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 *Second Sunday after Christmas Day*

The Book of Common Prayer (1979), p. 214

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

O GOD, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

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.

READING

Jeremiah 31:7-14

THUS says the LORD:

Sing aloud with gladness for Jacob,
and raise shouts for the chief of the nations;
proclaim, give praise, and say,
"Save, O LORD, your people,
the remnant of Israel."

See, I am going to bring them from the land of the north,
and gather them from the farthest parts of the earth,
among them the blind and the lame, those with child and
those in labor, together;
a great company, they shall return here.

With weeping they shall come,
and with consolations I will lead them back,
I will let them walk by brooks of water,
in a straight path in which they shall not stumble;
for I have become a father to Israel,
and Ephraim is my firstborn.

Hear the word of the LORD, O nations,
and declare it in the coastlands far away;
say, "He who scattered Israel will gather him,
and will keep him as a shepherd a flock."

For the Lord has ransomed Jacob,
and has redeemed him from hands too strong for him.

They shall come and sing aloud on the height of Zion,
and they shall be radiant over the goodness of the Lord,
over the grain, the wine, and the oil,
and over the young of the flock and the herd;
their life shall become like a watered garden,
and they shall never languish again.

Then shall the young women rejoice in the dance,
and the young men and the old shall be merry.

I will turn their mourning into joy,
I will comfort them, and give them gladness for sorrow.
I will give the priests their fill of fatness,
and my people shall be satisfied with my bounty,

says 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 84:1-8 ♦ St. Helena Psalter

Plainsong, Tone 7.3

The cantor introduces the Antiphon, all repeat. The cantor chants the verses, all repeat the Antiphon as indicated.



How dear to me is your dwell-ing, O God of hosts!

Quam dilecta!

MY SOUL has a desire and longing for your courts;
my heart and my flesh rejoice in the living God.

The sparrow has found her a house
and the swallow a nest where she may lay her young, *
by the side of your altars. O God of hosts,
my Ruler and my God. **ANTIPHON**

Happy are they who dwell in your house; *
they will always be praising you.

Happy are the people whose strength is in you, *
whose hearts are set on the pilgrims' way. **ANTIPHON**

Those who go through the desolate valley will find it a place of springs, *
for the early rains have covered it with pools of water.

They will climb from height to height; *
the God of gods will be revealed in Zion. **ANTIPHON**

O God of hosts, hear my prayer; *
hearken, O God of Jacob.

Behold our defender, O God, *
and look upon the face of your Anointed. **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 *Ephesians 1:3-6,15-19a*

BLESSED be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved.

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe.

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 *Alleluia #8*

Mel Butler

The choir introduce the alleluias, all repeat them.

The choir sings the verse below, then all repeat the alleluias.

bells:



Al - le - lu - ia, al - le - lu - ia; al - le - lu - ia, al - le - lu - ia.

Verse: Out of Egypt have I called my Son.

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 2:13-15,19-23*

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

AFTER the wise men had left, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him." Then Joseph got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, "Out of Egypt I have called my son."

When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, "Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child's life are dead." Then Joseph got up, took the child and his mother, and went to the land of Israel. But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee. There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He will be called a Nazorean."

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.**

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 God, in your mercy,
Assembly hear our prayer.

The Presider concludes the prayers with a collect. 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 grace 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 to 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

The holly and the ivy

Words: Trad. English carol

Music: Trad. French melody, arr. June Nixon

The holly and the ivy
when they are both full grown,
of all the trees that are in the wood
the holly bears the crown,

*O the rising of the sun,
the running of the deer,
the playing of the organ,
sweet singing in the choir.*

The holly bears a prickle
as sharp as any thorn
and Mary bore sweet Jesus Christ
on Christmas Day in the morn,

Refrain

The holly bears a bark
as bitter as any gall
and Mary bore sweet Jesus Christ
for to redeem us all,

Refrain

The holly and the ivy
when they are both full grown,
of all the trees that are in the wood
the holly bears the crown,

Refrain

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. 367

The musical notation consists of three staves, each with a key signature of one flat (B-flat) and a common time signature. 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 every where to give thanks to you, the Maker of heaven and earth. Because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect in the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children. 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

Mathias

The musical notation is in treble clef with a key signature of one sharp (F#) and a common time signature. It is divided into three staves. The first staff is labeled 'Organ:' and shows a series of chords. The second and third staves are labeled 'Everyone:'. The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord, God of po-wer and might, heav'n and earth are full_ of your glo-ry. 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 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."

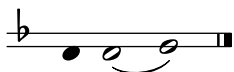
Therefore, according to his command, O God:

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 for ever.



All A - MEN.

THE LORD'S PRAYER

Nikolai Rimsky-Korsakov, adapt. George Black

A musical score for 'The Lord's Prayer' in G major and 4/4 time. It features a treble and bass staff. The lyrics are: 'Our Fa - ther in heav'n, hal - lowed be your Name, your king - dom come, your will be done,'. The melody is simple and hymn-like, with a steady accompaniment in the bass line.

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 *What feast of love*

Greensleeves

1. What feast of love__ is of - fered here,__ what ban - quet come__ from heav - en?
2. What light of truth__ is of - fered here,__ what cov - e - nant__ from heav - en?

what food of ev - er - last - ing life,__ what gra - cious gift__ is giv - en?
what hope of ev - er - last - ing life,__ what won - drous word__ is giv - en?

This, this__ is Christ the King,__ the bread come down__ from heav - en.
This, this__ is Christ the King,__ the sun come down__ from heav - en.

Oh taste__ and see and sing!__ How sweet__ the man - na giv - en!
Oh taste__ and hear and sing!__ The Word__ of God__ is giv - en!

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

Oh, sleep now, holy baby

Words: Hispanic folk song, tr. John Donald Robb
Music: *A la ru*, Hispanic folk melody, arr. John D. Robb

Oh, sleep now, holy baby, with your head against my breast;
meanwhile the pangs of my sorrow are soothed and put to rest.

A la ru, a la mé...

You need not fear King Herod, he will bring no harm to you;
so rest in the arms of your mother who sings you *a la ru*.

A la ru, a la mé...

HYMN 324

Let all mortal flesh keep silence ♦ *The Hymnal 1982*

Picardy

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 497 *How bright appears the Morning Star* ♦ *The Hymnal 1982*

Wie schön leuchtet

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

VOLUNTARY *Recession on Personent hodie*
(Tune of Hymn 92, "On this day earth shall ring")

Rebecca Groom te Velde

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Emily Griffin

PREACHER

The Very Rev. Steven L. Thomason

DEACON

The Ven. Barbra Weza

ASSISTING LAY MINISTER

Peter Snyder

EUCCHARISTIC MINISTERS

The Rev. Mary Petty Anderson, Christopher Breunig, Russ Campbell,
The Rev. Adam Conley, James Davidson, Cinda Madonna, The Rev. Canon Richard C. Weyls

ALTAR GUILD

Casie Danielson, Sharon Ferguson

VERGERS

Kate Halamay, Erik Donner

ACOLYTES

Carrie Davis, Darrin Davis, Kevin Johnson, Maya Roark, Alexander Snow

GREETERS

Lana Johnson, Julia Logan

USHERS

Sarah McCord, Janet Miller, Kathy Sodergren

OBLATION BEARER

Alexander Snow

LECTORS

Bob Carter, Lara Shibata

INTERCESSOR

Betsy Heimburger

SOUND BOARD

Michael Perera

LIVESTREAM

Seth Thomsen

FLOWER MINISTRY

Vincent Liong, Bobbi Nodell, Carolyn Shaw, Elizabeth Ward, Donna Way

MUSICIANS

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

1. Once in roy - al Da - vid's ci - ty stood a low - ly cat - tle shed,
 2. He came down to earth from hea - ven, who is God and Lord of all,
 4. For he is our life - long pat - tern; dai - ly, when on earth he grew,
 6. Not in that poor low - ly sta - ble, with the ox - en stand - ing round,

where a mo - ther laid her ba - by in a man - ger for his bed:
 and his shel - ter was a sta - ble, and his cra - dle was a stall;
 he was tempt - ed, scorned, re - ject - ed, tears and smiles like us he knew.
 we shall see him; but in hea - ven, where his saints his throne sur - round:

Ma - ry was that mo - ther mild, Je - sus Christ her lit - tle child.
 with the poor, the scorned, the low - ly, lived on earth our Sa - vior ho - ly.
 Thus he feels for all our sad - ness, and he shares in all our glad - ness.
 Christ, re - vealed to faith - ful eye, set at God's right hand on high.



1. Let all mor - tal flesh keep si - lence and with fear and trembl - ing stand;
2. King of kings, yet born of Ma - ry, as of old on earth he stood,
3. Rank on rank the host of hea - ven spreads its van-guard on the way,
4. At his feet the six - wing'd ser - aph; che - ru - bim with sleep - less eye,



pon - der no - thing earth - ly - mind - ed, for with bless - ing in his hand
Lord of lords, in hu - man ves - ture, in the Bo - dy and the Blood:
as the Light of Light de - scend - eth from the realms of end - less day,
veil their fa - ces to the Pre - sence, as with cease - less voice they cry:



Christ our God to earth de - scend - eth, our full hom-age to de - mand.
he will give to all the faith - ful his own self for heav'n - ly food.
that the pow'rs of hell may va - nish as the dark-ness clears a - way.
"Al - le - lu - ia, al - le - lu - ia, Al - le - lu - ia, Lord Most High!"

1. How bright ap - pears the Morn - ing Star, with mer - cy beam - ing from a - far;
 2. Though cir - cled by the hosts on high, he deigned to cast a pit - ying eye
 3. Re - joice, ye heav'ns; thou earth, re - ply; with praise, ye sin - ners, fill the sky

the host of heav'n re - joic - es. O Right - eous Branch, O Jes - se's Rod!
 up - on his help - less crea - ture; The whole cre - a - tion's head and Lord,
 for this, his In - car - na - tion. In - car - nate God, put forth thy pow'r;

Thou Son of Man and Son of God! We, too, will lift our voic - es:
 by high - est ser - a - phim a - dored, as - sumed our ver - y na - ture;
 ride on, ride on, great Con - quer - or, till all know thy sal - va - tion.

Je - sus, Je - sus! Ho - ly, ho - ly, yet most low - ly,
 Je - sus, grant us, through thy mer - it, to in - he - rit
 A - men, a - men! Al - le - lu - ia, al - le - lu - ia!

draw thou near us; great Em - man - uel, come and hear us.
 thy sal - va - tion. Hear, O hear our sup - pli - ca - tion.
 Praise be giv - en ev - er - more, by earth and hea - ven.