



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIFTH SUNDAY AFTER THE EPIPHANY

February 8, 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 Variations 1, 3, 5 from *Wie schön leucht' uns der Morgenstern*, SSWV 569 Samuel Scheidt
(Tune of Hymn 497, "How bright appears the Morning Star")

LAND ACKNOWLEDGMENT

INTROIT *Eternal light* Words: Christopher Idle, from a prayer by Alcuin
Music: Jane Manton Marshall

Eternal light, shine in my heart;	Eternal life, raise me from death;
eternal hope, lift up my eyes;	eternal brightness, help me see;
eternal power, be my support;	eternal Spirit, give me breath;
eternal wisdom, make me wise.	eternal Savior, come to me:

until by your most costly grace,
invited by your holy word,
at last I come before your face
to know you, my eternal God.

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

All stand, as able.

HYMN 381 *Thy strong word did cleave the darkness* ♦ *The Hymnal 1982* *Ton-y-Botel*

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.

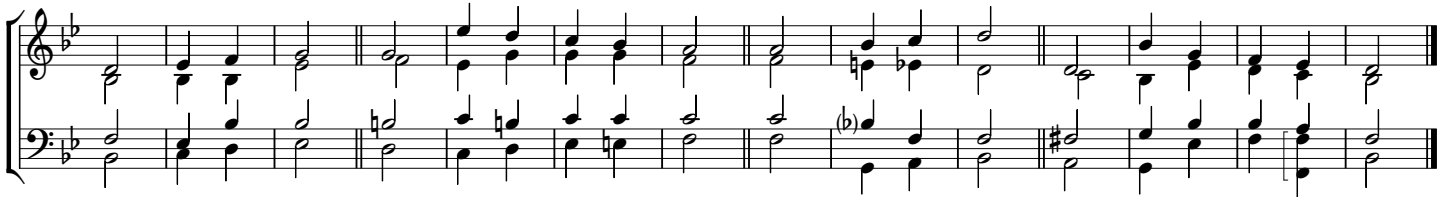
All **Amen.**

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

SONG OF PRAISE *The Third Song of Isaiah*

Words: Isaiah 60:1-3, 11A, 14B, 18-19
Music: Anglican Chant by W. H. Longhurst

*The first verses are chanted by the Choir alone. All join in chanting the remaining verses.
In this style of chanting, the slashes in the text correspond to the barlines in the chant.
When more than one syllable is sung on a black note, the dot • indicates the change of pitch.*



Choir alone:

Arise, shine, for your / light has / come,
and the glory of the / Lord has / dawned up / on you.
For behold, darkness / covers • the / land;
deep / gloom en - / shrouds the / peoples.

All:

**But over you the / Lord will / rise,
and his / glory • will ap - / pear up - / on you.
Nations will / stream to • your / light,
and kings to the / brightness / of your / dawning.**

**Your gates will / always • be / open;
by day or / night • they will / never • be / shut.
They will call you, The / City • of the / Lord,
The Zion of the / Holy / One of / Israel.**

**Violence will no more be / heard in • your / land,
ruin or de - / struction • with - / in your / borders.
You will call your / walls, Sal - / vation,
and / all your / portals, / Praise.**

**The sun will no more be your / light by / day;
by night you will / not • need the / brightness • of the / moon.
The Lord will be your ever - / lasting / light,
and your / God will / be your / glory.**

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 *Fifth Sunday after the Epiphany*

The Book of Common Prayer (1979), p. 216

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

SET us free, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; who lives and reigns with you, in the unity of 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 58:1-9A*

SHOUT out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgments, they delight to draw near to God. “Why do we fast, but you do not see? Why humble ourselves, but you do not notice?” Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today Will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the LORD?

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer; you shall cry for help, and he will say, Here I am.

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 112 ♦ St. Helena Psalter

Plainsong, Tone 1.7

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



Bless-ed are they who hun - ger and thirst for righ-teous-ness, for they shall be sat - is - fied.

Beatus vir

ALLELUIA! Happy are they who fear God *
and have great delight in the commandments!

Their descendants will be mighty in the land; *
the generation of the upright will be blest.

Wealth and riches will be in their house, *
and their righteousness will last for ever. **ANTIPHON**

Light shines in the darkness for the upright; *
the righteous are merciful and full of compassion.

It is good for them to be generous in lending *
and to manage their affairs with justice.

For they will never be shaken; *
the righteous will be kept in everlasting remembrance. **ANTIPHON**

They will not be afraid of any evil rumors; *
their heart is right;
they put their trust in God.

Their heart is established and will not shrink, *
until they see their desire upon their enemies. **ANTIPHON**

They have given freely to the poor, *
and their righteousness stands fast for ever;
they will hold up their head with honor.

The wicked will see it and be angry;
they will gnash their teeth and pine away; *
the desires of the wicked will perish. **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 *1 Corinthians 2:1-12*

WHEN I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God. Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God’s wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written,

“What no eye has seen, nor ear heard,
nor the human heart conceived,
what God has prepared for those who love him”—

these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God’s except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God.

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

Michael Kleinschmidt

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



Verse: Let your light shine before others, so that they may see your good works, and give glory to God.

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 5:13-20*

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

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

JESUS said, "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

"You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

"Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

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 Canon Richard C. Weyls

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 God, in your mercy,
Assembly hear our prayer.

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 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

Os justi

Words: Psalm 37:32-33

Music: Anton Bruckner

*Os justi meditabitur sapientiam,
et lingua ejus loquetur iudicium.
Lex Dei ejus in corde ipsius,
et non supplantabuntur gressus ejus.*

The mouth of the righteous utters wisdom,
and their tongue speaks what is right.
The law of their God is in their heart,
and their footsteps shall not falter.

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 treble clef and a key signature of one flat (B-flat). The lyrics are as follows:

Staff 1: Presider: The Lord be with you. Assembly: And al-so with you.

Staff 2: Presider: Lift up your hearts. Assembly: We lift them to the Lord.

Staff 3: Presider: Let us give thanks to the Lord our God. Assembly: 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 in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. 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

William Mathias

The musical notation consists of three staves, each with a treble clef and a key signature of one sharp (F#). The lyrics are as follows:

Staff 1: Organ: Ho - ly, ho - ly, ho - ly Lord, God of po-wer and might,

Staff 2: Everyone: heav'n and earth are full of your glo-ry. Ho san-na in the high-est.

Staff 3: Everyone: 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.

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 *The disciples knew the Lord Jesus*

Mark Sedio

The choir introduces the refrain, all repeat it. The choir sings the verses, all repeat the refrain as indicated.

The dis - ci-ples knew the Lord Je - sus in the break-ing of the bread. bread.

Verse: The bread which we break, alleluia, is the communion of the body of Christ. **REFRAIN**

Verse: One body are we, alleluia, though many we share one bread. **REFRAIN**

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

This little light of mine

Negro Spiritual, arr. John Work III

This little light of mine, I'm going to let it shine.
Everywhere I go, I'm going to let it shine.
All through the night, I'm going to let it shine.

HYMN 419

Lord of all being, throned afar ♦ The Hymnal 1982

Mendon

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.

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 7 *Christ whose glory fills the skies ♦ The Hymnal 1982*

Ratisbon

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

VOLUNTARY Postlude on a theme of Orlando Gibbons, Op. 105, No. 3

C. Villiers Stanford

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Emily Griffin

PREACHER

The Rev. Canon Richard C. Weyls

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Peter Synder

EUCCHARISTIC MINISTERS

Russ Campbell, The Rev. Stephen Garratt,
Shelley Mackaman, Cinda Madonna,
The Rev. Mark Miller, Justin Shelley

ALTAR GUILD

Drew Gibson, Lana Johnson

VERGERS

Alexandra Thompson | Rose Hazard

ACOLYTES

Darrin Davis, Krista Olson, Nathan Way

GREETERS

Barbara Selberg, John Selberg

USHERS

Hilary McLeland-Wieser, Jay Quarterman, Jeff Sackett

OBLATION BEARERS

The Heath-McCormick family

LAND ACKNOWLEDGMENT

Scott Kovacs

LECTORS

Christine Szabadi | Bob Carter

INTERCESSOR

James Davidson

SOUND BOARD

Michael Perera

LIVESTREAM

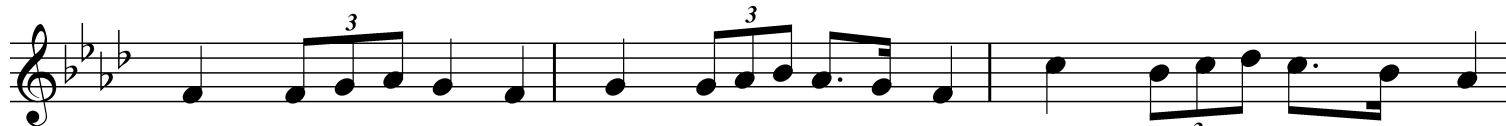
Seth Thomsen

FLOWER MINISTRY

Judy Andrews, Courtney van Stolk, Carlos Vargas

MUSICIANS

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



1 Thy strong word did cleave the dark - ness; at thy speak - ing
2 Lo, on those who dwelt in dark - ness, dark as night and
3 Thy strong word be - speaks us right - eous; bright with thine own
4 God the Fa - ther, Light - Cre - a - tor, to thee laud and



it was done; for cre - at - ed light we thank thee,
deep as death, broke the light of thy sal - va - tion,
ho - li - ness, glo - rious now, we press toward glo - ry,
hon - or be; to thee, Light of Light be - got - ten,



while thine or - dered sea - sons run: Al - le - lu - ia, al - le -
breathed thine own life - giv - ing breath: Al - le - lu - ia, al - le -
and our lives our hopes con - fess: Al - le - lu - ia, al - le -
praise be sung e - ter - nal - ly; Ho - ly Spi - rit, Light - Re -



lu - ia! Praise to thee who light dost send! Al - le - lu - ia,
lu - ia! Praise to thee who light dost send! Al - le - lu - ia,
lu - ia! Praise to thee who light dost send! Al - le - lu - ia,
veal - er, glo - ry, glo - ry be to thee; mor - tals, an - gels,



al - le - lu - ia! Al - le - lu - ia with - out end!
al - le - lu - ia! Al - le - lu - ia with - out end!
al - le - lu - ia! Al - le - lu - ia with - out end!
now and ev - er praise the Ho - ly Tri - ni - ty.

The Alleluias in stanzas 1-3 may be sung antiphonally.

1 Lord of all be - ing, throned a - far, thy glo - ry
 2 Sun of our life, thy quick - ening ray sheds on our
 3 Lord of all life, be - low, a - bove, whose light is
 4 Grant us thy truth to make us free, and kin - dling

flames from sun and star; cen - ter and soul of
 path the glow of day; star of our hope, thy
 truth, whose warmth is love, be - fore thy ev - er -
 hearts that burn for thee, till all thy liv - ing

ev - ery sphere, yet to each lov - ing heart how near!
 soft - ened light cheers the long watch - es of the night.
 blaz - ing throne we ask no lus - ter of our own.
 al - tars claim one ho - ly light, one heaven - ly flame.

The Hymnal 1982 - #7 Christ, whose glory fills the skies

1 Christ, whose glo - ry fills the skies, Christ, the true, the on - ly Light,
2 Dark and cheer-less is the morn un - ac - com - pan - ied by thee;
3 Vis - it then this soul of mine! Pierce the gloom of sin and grief!

Sun of Right-eous - ness, a - rise! Tri-umph o'er the shades of night:
joy-less is the day's re - turn, till thy mer - cy's beams I see,
Fill me, ra - dian - cy di - vine; scat - ter all my un - be - lief;

Day-spring from on high, be near; Day-star, in my heart ap - pear.
till they in - ward light im - part, glad my eyes, and warm my heart.
more and more thy - self dis - play, shin - ing to the per - fect day.

Words: Chales Wesley (1707-1788) Music: *Ratisbon*, melody from *Geystliche gesangk Buchleyn*, 1524; adapt. att. William Henry Havergal (1793-1870);
harm. William Henry Havergal (1793-1870), alt.

- 1 Christ, whose glory fills the skies,
Christ, the true, the only Light,
Sun of Righteousness, arise!
Triumph o'er the shades of night:
Dayspring from on high, be near;
Daystar, in my heart appear.
- 2 Dark and cheerless is the morn
unaccompanied by thee;
joyless is the day's return,
till thy mercy's beams I see,