



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE LAST SUNDAY AFTER EPIPHANY

February 11, 2024

11:00 AM





LAND ACKNOWLEDGMENT & WELCOME

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

QUESTIONS?

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

NEW TO SAINT MARK'S?

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit saintmarks.org/newcomers or connect with one of the clergy.

ABOUT THE LITURGY

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.

THE LITURGY OF THE WORD

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

PRELUDE *Wie schön leuchtet der Morgenstern*, BuxWV 223 Dietrich Buxtehude
(Tune of Hymn 496, “How bright appears the Morning Star”)

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *God of Mercy, God of grace*

WORDS: Henry Francis Lyte;
MUSIC: *Lucerna Laudoniae*, David Evans

God mercy, God of grace,
show the brightness of thy face.
Shine upon us, Savior, shine,
fill thy Church with light divine,
and thy saving health extend
unto earth’s remotest end.

Let thy people praise thee, Lord;
be by all that live adored.
Let the nations shout and sing
glory to their Savior King;
let all be, below, above,
one in joy, and light, and love.

HYMN

At the Lamb's high feast we sing

1. Songs of thank-ful - ness and praise, Je - sus, Lord, to thee we raise, man - i - fest-ed
2. Man - i - fest at Jor - dan's stream, Pro-phet, Priest, and King su-preme; and at Ca-na,
3. Man - i - fest in mak - ing whole pal-sied limbs and faint-ing soul; man - i - fest in
4. Man - i - fest on moun - tain height, shin-ing in re - splen-dent light, where di - sci-ples

by the star to the sag - es from a - far; branch of ro - yal Da-vid's stem
wed - ding-guest, in thy God-head man - i - fest; man - i - fest in power di - vine,
va - liant fight, quel-ling all the de-vil's might; man - i - fest in gra-cious will,
filled with awe thy trans - fi - gured glo - ry saw. When from there thou led - dest them

in thy birth at Beth - le-hem; an-thems be to thee addressed, God in flesh made man-i - fest.
chang-ing wa - ter in - to wine; an-thems be to thee addressed, God in flesh made man-i - fest.
ev - er bringing good from ill; an-thems be to thee addressed, God in flesh made man-i - fest.
stead-fast to Je - ru - sa-lem, cross and Eas - ter Day at - test God in flesh made man-i - fest.

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 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.

All Amen.

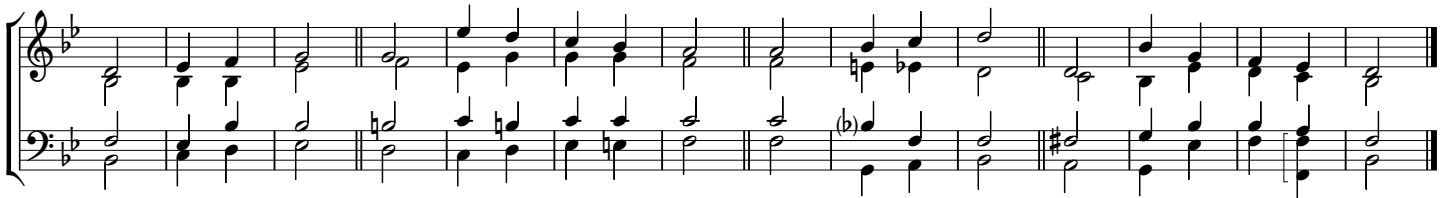
SONG OF PRAISE *The Third Song of Isaiah ♦ chanted by all*

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 *Last Sunday after the Epiphany*

The Book of Common Prayer 1979, p. 217

Presider The Lord be with you.

Assembly And also with you.

Presider Let us pray.

O GOD, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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

2 Kings 2:1-12

WHEN the LORD was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here; for the LORD has sent me as far as Bethel." But Elisha said, "As the LORD lives, and as you yourself live, I will not leave you." So they went down to Bethel. The company of prophets who were in Bethel came out to Elisha, and said to him, "Do you know that today the LORD will take your master away from you?" And he said, "Yes, I know; keep silent."

Elijah said to him, "Elisha, stay here; for the Lord has sent me to Jericho." But he said, "As the LORD lives, and as you yourself live, I will not leave you." So they came to Jericho. The company of prophets who were at Jericho drew near to Elisha, and said to him, "Do you know that today the LORD will take your master away from you?" And he answered, "Yes, I know; be silent."

Then Elijah said to him, "Stay here; for the LORD has sent me to the Jordan." But he said, "As the LORD lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.

When they had crossed, Elijah said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not." As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

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 50:1-6 ♦ St. Helena Psalter

Anglican Chant (Knight)

Sung by the choir.

Deus deorum

THE GOD of gods has spoken; *
God has called the earth from the rising of the sun to its setting.

Out of Zion, perfect in its beauty, *
God is revealed in glory.

O God, you will come and will not keep silence; *
before you there is a consuming flame,
and round about you a raging storm.

You call the heavens and the earth from above *
to witness the judgment of your people.

“Gather before me my loyal followers, *
those who have made a covenant with me and sealed it with sacrifice.”

Let the heavens declare the rightness of your cause, *
for you alone are judge. ♦

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 *2 Corinthians 4:3-6*

EVEN if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

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



Verse: This is my Son, the Beloved; listen to Him.

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 *Mark 9:2-9*

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

Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah." He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, "This is my Son, the Beloved; listen to him!" Suddenly when they looked around, they saw no one with them any more, but only Jesus.

As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.

Deacon The Gospel of the Lord.
Assembly **Praise to you, Lord Christ.**

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

HOMILY

Canon Wendy Claire Barrie

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

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

THE NICENE CREED

The Book of Common Prayer, 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.

RITE OF ENROLLMENT

All may be seated while those participating in Contours of the Christian Life come forward.

MOLLY BOSCH
CAROLYN BRAFFORD
CHRISTOPHER BREUNIG
JULIA COOPER
MARTHA CRAIG
BARBARA ERICKSON
RYAN EUSOYA
JASON FIELDS
BRUNO GEORGE
JOHN HARLOW
KIM HARLOW
COREY HSU

ADRIENNE HUBBARD
CHARLOTTE
KAYNE-AMOUREUX
AARON KENNEDY
KATE LAMPERTI
KELLY LUNDQUIST
CINDA MADONNA
LISA MARTIN
SARAH MCCORD
HILARY MCLELAND-WIESER
GORDON MILLER
JACQUELYN MILLER

CAROLA PARKER
DAVID POORTINGA
JUDITH RAUNIG-GRAHAM
HALEY RETKA
JORDAN ROBERTS
KELLIE ROBERTS
KATIE ROBINSON
PHIL FOX ROSE
JUSTIN SHELLEY
RONALD THOMPSON
ELSE TRYGSTAD-BURKE
REBECCA YU

When invited, the Assembly stands and answers the following question:

Intercessor Will you who witness these commitments do all in your power to support these persons in their life in Christ?

Assembly We will.

The Presider concludes with a prayer; all respond Amen.

The Assembly remains standing for the Prayers of the People.

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 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 *Now there lightens upon us a holy daybreak*

WORDS: George Craig Stewart;
MUSIC: Leo Sowerby

Now there lightens upon us a holy daybreak. Alleluia.
Come, all good people, and praise the Lord with gladness.
For the star which we have looked for shines forth a sign to all people. Alleluia.

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

The Book of Common Prayer 1979, adapt., 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 also has 'Presider' and 'Assembly' parts. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff continues the 'Assembly' part with the lyrics: '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 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

Mathias

The musical notation consists of three staves. The first staff is divided into 'Organ' and 'Everyone' parts. 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.' The second and third staves continue the 'Everyone' part with the same lyrics.

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:

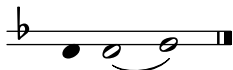
All We remember his death, we proclaim his resurrection, we await his coming in glory;

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

Rimsky-Korsakov

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.

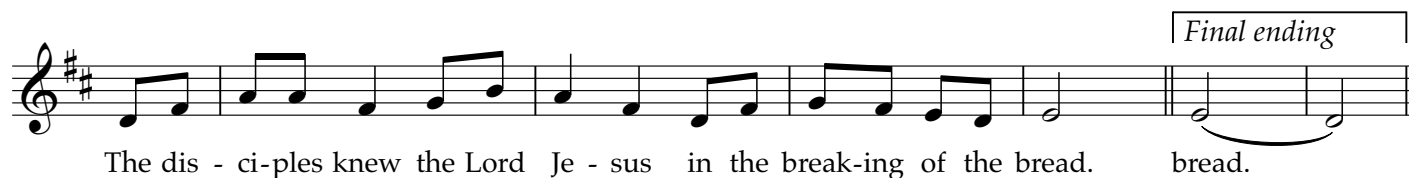
For the king - dom, the pow'r, and the glo - ry are yours, now and for ev-er. A-men.

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *The disciples knew the Lord Jesus*

Mark Sedio (b. 1954)

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



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 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 *In splendenti nube*

WORDS: *Responsory for the Feast of the Transfiguration;*
MUSIC: Peter Philips

*In splendenti nube Spiritus Sanctus visus est,
Paterna vox audita est:*

*"Hic est Filius meus dilectus
in quo mihi bene complacui;
ipsum audite."*

*Apparuit nubes obumbrans,
et vox Patris intonuit:*

*"Hic est Filius meus dilectus
in quo mihi bene complacui;
ipsum audite."*

In a shining cloud the Holy Spirit was seen;
the voice of the Father was heard:

"This is my beloved Son,
in whom I am well pleased;
hear him."

An over-shadowing cloud appeared
and the Father's voice rang out:

"This is my beloved Son,
in whom I am well pleased;
hear him."

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

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

SENDING OF EUCHARISTIC VISITORS

Presider One body are we.

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

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

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

POSTCOMMUNION PRAYER

The Book of Common Prayer 1979, p. 365

Presider Eternal God, heavenly Father,

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

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

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

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

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomasen

PREACHER

Canon Wendy Claire Barrie

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Emily Meeks

EUCCHARISTIC MINISTERS

Jeremy Crawford, Roze Hazard, Shelley Mackaman, The Rev. Mark Miller,
The Rev. Canon Linzi Stahlecker, Kathy Thomason, The Rev. Edie Weller

ALTAR GUILD

James Davidson, Hannah Hochkeppel

VERGERS

TBD

ACOLYTES

Erik Donner, Rose Hazard, Kevin Johnson, Ray Miller, Alexander Snow

GREETERS

Barbara Selbert, John Selberg

USHERS

Jeff Sackett | Sarah McCord, Chris Rigos

OBLATION BEARERS

The Heath-McCormick Family

LAND ACKNOWLEDGMENT

Chris Rigos

LECTORS

Kathy Minsch, Colleen Boyns

INTERCESSOR

Bob Carter

SOUND BOARD

Michael Perera

LIVESTREAM

Christopher Brown

FLOWER MINISTERS

Judy Andrews, Sandra Knafla

MUSICIANS

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

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1. Fair - est Lord Je - sus, Ru-ler of all na - ture, O thou of God and man the Son;
2. Fair are the mea-dows, fair-er still the wood-lands, robed in the bloom - ing garb of spring;
3. Fair is the sun-shine, fair-er still the moon-light, and all the twink - ling. star - ry host:

thee will I cher - ish, thee will I hon - or, thou, my soul's glo-ry, joy and crown.
Je - sus is fair - er, Je - sus is pur - er, who makes the woe-ful heart to sing.
Je - sus shines bright-er, Je - sus shines pur - er than all the an-gels heaven can boast.

O wondrous type! O vision fair

The Hymnal 1982, #137

Descant

4 And faith - ful hearts are raised on high by this great

1 O won - drous type! O vi - sion fair of glo - ry
2 With Mo - ses and E - li - jah nigh the in - car - nate
3 With shin - ing face and bright ar - ray, Christ deigns to
4 And faith - ful hearts are raised on high by this great
5 O Fa - ther, with the e - ter - nal Son, and Ho - ly

vi - sion's mys - ter - y; for which in joy - ful

1 that the Church may share, which Christ up - on the
2 Lord holds con - verse high; and from the cloud, the
3 man - i - fest to - day what glo - ry shall be
4 vi - sion's mys - ter - y; for which in joy - ful
5 Spi - rit, ev - er One, vouch - safe to bring us

strains we raise the voice of prayer, the hymn of praise.

1 moun - tain shows, where bright - er than the sun he glows!
2 Ho - ly One bears re - cord to the on - ly Son.
3 theirs a - bove who joy in God with per - fect love.
4 strains we raise the voice of prayer, the hymn of praise.
5 by thy grace to see thy glo - ry face to face.

Words: Latin, 15th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1848-1866), alt. Music: Wareham, melody William Knapp (1698-1768); alt.; harm. *Hymns Ancient and Modern*, 1875, after James Turler (1802-1882); desc. Sydney Hugo Nicholson (1875-1947). Descant by permission of the Royal School of Church Music.