



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

## THE FIRST SUNDAY AFTER CHRISTMAS

December 26, 2021 ♦ 11:00 AM

*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 the Duwamish Tribe.*

*Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, and whether you are joining in the nave or via the livestream, you are welcome here!*

*Per the governor's current requirement, all are asked to wear masks while inside (except when leading worship or children under 2)*

*Signs in the nave indicate the distanced and undistanced sections. Ushers are available during the liturgy should you have any questions or concerns, or if you need a hearing assist device.*

*If you are new to Saint Mark's and would like to learn more, please consider completing a newcomer form, visit [saintmarks.org/newcomers](http://saintmarks.org/newcomers) or simply contact one of the clergy. Grace and peace to you!*

*The Assembly speaks aloud the **text in boldface**.*

*A brief organ voluntary offered a few minutes before the hour bids all to keep silence for prayer and preparation.*

**PRELUDE** *Divinum mysterium*  
(Tune of Hymn 82, "Of the Father's love begotten")

Craig Phillips (b. 1961)

### LAND ACKNOWLEDGMENT

## THE ENTRANCE RITE

*All stand, as able.*

**OPENING HYMN** *The snow lay on the ground* (stanzas 1, 2, & 4) ♦ *The Hymnal 1982*

TUNE: *Venite adoremus*



1. The snow lay on the ground, the stars shone bright, when Christ our Lord was born on Christ-mas  
2. 'Twas Ma - ry, daugh-ter pure of ho - ly Anne, that brought in - to this world the God made  
4. And thus that man-ger poor be-came a throne; for he whom Ma - ry bore was God the



night. **Ve - ni - te a - do - re - mus Do - mi - num. Ve - ni - te a - do - re - mus Do - mi - num.**  
man. She laid him in a stall at Beth - le - hem; the ass and ox - en shared the roof with them.  
Son. O come, then, let us join the heav'n - ly host; to praise the Fa - ther, Son, and Ho - ly Ghost.



**Ve - ni - te a - do - re - mus Do - mi - num. Ve - ni - te a - do - re - mus Do - mi - num.**

**OPENING ACCLAMATION**

*The Book of Common Prayer, p. 355*

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

**COLLECT FOR PURITY**

*The Book of Common Prayer, p. 355*

**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. **Amen.**

**SONG OF PRAISE** *Angels we have heard on high* (stanzas 1 & 4) ♦ *The Hymnal 1982*

TUNE: *Gloria*



1. An - gels we have heard on high, sing - ing sweet - ly through the night,  
4. See him in a man - ger laid whom the an - gels praise a - bove;



and the moun - tains in re - ply e - cho - ing their brave de - light.  
Ma - ry, Jo - seph, lend your aid, while we raise our hearts in love.

*Refrain*



Glo - - - - - ri - a in ex - cel - sis De - o!



Glo - - - - - ri - a in ex - cel - sis De - o!

**COLLECT OF THE DAY** *First Sunday after Christmas*

*The Book of Common Prayer, p. 213*

The Lord be with you. **And also with you.** Let us pray.

**A**Lmighty God, you have poured upon us the new light of your incarnate Word: Grant that this light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

*Please be seated for the readings.*

# THE LITURGY OF THE WORD

## READING *Isaiah 61:10-62:3*

**I**WILL greatly rejoice in the LORD, my whole being shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord GOD will cause righteousness and praise to spring up before all the nations. For Zion's sake I will not keep silent, and for Jerusalem's sake I will

not rest, until her vindication shines out like the dawn, and her salvation like a burning torch. The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the LORD will give. You shall be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of your God.

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

**Thanks be to God.**

## PSALM *Psalms 147:13-21 ♦ Laudate Dominum*

Plainsong Tone 8.1

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



How pleasant it is to honor God with praise, hal - le - lu - jah!

**W**ORSHIP the Lord, O Jerusalem; praise your God, O Zion; For he has strengthened the bars of your gates; he has blessed your children within you. **ANTIPHON**

He has established peace on your borders; he satisfies you with the finest wheat. He sends out his command to the earth, and his word runs very swiftly. **ANTIPHON**

He gives snow like wool; he scatters hoarfrost like ashes. He scatters his hail like bread crumbs; who can stand against his cold? He sends forth his word and melts them; he blows with his wind, and the waters flow. **ANTIPHON**

He declares his word to Jacob, his statutes and his judgments to Israel. He has not done so to any other nation; to them he has not revealed his judgments. Hallelujah! **ANTIPHON**

## READING *Galatians 3:23-25; 4:4-7*

**N**ow before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian.

But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were

under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave but a child, and if a child then also an heir, through God.

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

**Thanks be to God.**

All stand, as able.

**SEQUENCE HYMN** *Angels from the realms of glory* (stanzas 1 & 4) ♦ *The Hymnal 1982*

TUNE: *Regent Square*

1. An - gels, from the realms of glo - ry, wing your flight o'er all the earth;  
4. Saints be - fore the al - tar bend - ing, watch - ing long in hope and fear,  
ye, who sang cre - a - tion's sto - ry, now pro - claim Mes - si - ah's birth:  
sud - den - ly the Lord, de - scend - ing, in his tem - ple shall ap - pear:  
*Refrain*  
come and wor - ship, come and wor - ship wor - ship Christ, the new - born King.

**THE HOLY GOSPEL** *John 1:1-18*

The Holy Gospel of our Lord Jesus Christ according to John. **Glory to you, Lord Christ.**

**I**N THE BEGINNING was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him,

who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

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

**HOMILY**

The Reverend Canon Jennifer King Daugherty

*All stand, as able.*

### **THE NICENE CREED**

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

**We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: 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**

*The Book of Common Prayer, p. 358*

**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:*

God, in your mercy,  
**hear our prayer.**

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

### **THE PEACE**

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

*All exchange a sign of peace, respecting others' desires for distance to be maintained.*



# THE LITURGY OF THE TABLE

## OFFERTORY

*An offering of money is received. Everyone participating in Saint Mark's Cathedral's worship at this time in any way is invited to make an offering as an expression of gratitude for God's generosity. Together, our gifts make possible this community of welcome, reconciliation and service. All worshipping in person are invited to place their offering in baskets as they are passed through through the rows.*

*Links to donate to Saint Mark's online are located on the livestream page. Visit [saintmarks.org/give](https://saintmarks.org/give), or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right), or visit this link on your mobile device: <https://venmo.com/saintmarkscathedralseattle>. If Venmo asks you for a four-digit code, enter **2076**.*



*You may also mail your gift to the cathedral: 1245 10th Ave. E, Seattle, WA 98102.*

## SOLO

*Watchman, tell us of the night*

MUSIC: Alan Hovhaness (1911-2000)

WORDS: John Bowring (1792-1872)

Watchman, tell us of the night,  
what its signs of promise are.  
Traveler, o'er yon mountain's height,  
see that glory-beaming star.  
Watchman, does its beauteous ray  
aught of joy or hope foretell?  
Traveler, yes; it brings the day,  
promised day of Israel.

Watchman, tell us of the night:  
higher yet that star ascends.  
Traveler, blessedness and light,  
peace and truth its course pretends.  
Watchman, will its beams alone  
gild the spot that gave them birth?  
Traveler, ages are its own;  
see, it bursts o'er all the earth.

Watchman, tell us of the night,  
for the morning seems to dawn.  
Traveler, darkness takes its flight,  
doubt and terror are withdrawn.  
Watchman, let thy wanderings cease;  
hie thee to thy quiet home.  
Traveler, lo! the Prince of Peace,  
lo! the Son of God is come!

All stand, as able.

**THE GREAT THANKSGIVING** *Eucharistic Prayer B*

*The Book of Common Prayer, p. 367*

The Lord be with you. And al - so with you. Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God. It is right to give God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. 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 Man of 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:

**SANCTUS & BENEDICTUS** *sung by all*

William Mathias (1934-1992)

*Organ:* Ho - ly, ho - ly, ho - ly Lord, God of po-wer and might,  
*Everyone:* heav'n and earth are full\_ of your glo-ry. Hosanna 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 Hymnal 1982 #S-128 © Oxford University Press*

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

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

Therefore, according to his command, O Father:

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

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, Mark and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

A - MEN.

**THE LORD'S PRAYER**

MUSIC: McNeil Robinson II (1943-2015)

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

*The Hymnal 1982 #S-149; from Music for the Lord's Supper, ©1984 Theodore Presser Co.*

*In silence, the Presider breaks the consecrated bread.*

**THE BREAKING OF THE BREAD** *What feast of love ♦ sung by all*

TUNE: 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!

WORDS: ©1993 Delores Dufner, OSB MUSIC: public domain



## INVITATION TO COMMUNION

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 is distributed by priests at standing stations at the head of three aisles. Before receiving the bread, please sanitize your hands. The priest will place the bread into your outstretched palm taking care not to touch your hand. Communion is currently being offered in one kind. The full grace of the sacrament is received with only the bread. If you prefer a gluten-free wafer, simply ask the priest for one at the time of Communion.*

*Those worshipping at home are invited to pray:*

### PRAYER AT THE TIME OF COMMUNION

*from Saint Augustine's Prayer Book (Forward Movement, 2014)*

O Christ, I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. Amen.



1 Good Chris - tian friends, re - joice with heart and soul and voice;  
 2 Good Chris - tian friends, re - joice with heart and soul and voice;  
 3 Good Chris - tian friends, re - joice with heart and soul and voice;

give ye heed to what we say: Je - sus Christ is born to - day;  
 now ye hear of end - less bliss; Je - sus Christ was born for this!  
 now ye need not fear the grave: Je - sus Christ was born to save!

ox and ass be - fore him bow, and he is in the man - ger now.  
 He hath o - pened hea - ven's door, and we are blest for ev - er - more.  
 Calls you one and calls you all to gain his ev - er - last - ing hall.

Christ is born to - day! Christ is born to - day!  
 Christ was born for this! Christ was born for this!  
 Christ was born to save! Christ was born to save!

All stand, as able.

**SENDING OF EUCHARISTIC VISITORS**

On some Sundays, ministers take Holy Communion to sick or housebound members of the community.

One body are we. **For though many, we share one bread and one cup.**

Go in peace, bearing holy gifts for holy people.

**POSTCOMMUNION PRAYER**

*The Book of Common Prayer, p. 365*

Let us pray. **Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

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

**CLOSING HYMN** *Go tell it on the mountain!* ♦ *The Hymnal 1982*

TUNE: *Go tell it on the mountain*

Refrain

Go, tell it on the moun - tain, o - ver the hills and ev - 'ry - where;

go, tell it on the moun - tain that Je - sus Christ is born!

1. While shep - herds kept their watch - ing o'er si - lent flocks by night,  
2. The shep - herds feared and trem - bled when lo! a - bove the earth  
3. Down in a low - ly man - ger the hum - ble Christ was born,

be - hold, through - out the heav - ens there shone a ho - ly light.\_\_\_\_  
rang out the an - gel cho - rus that hailed our Sa - vior's birth.\_\_\_\_  
and God sent us sal - va - tion that bless - ed Christ - mas morn.\_\_\_\_

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

**VOLUNTARY** *Personent hodie*  
(Tune of Hymn 82, “On this day earth shall ring”)

Rebecca Groom Te Velde (b. 1956)



## MINISTERS OF THE LITURGY

**PRESIDER** The Reverend Canon Eliacín Rosario-Cruz; **PREACHER** The Reverend Canon Jennifer King Daugherty; **DEACON** The Reverend Earl Grout; **ASSISTING LAY MINISTER** Walter Stuteville; **ALTAR GUILD** James Davidson, Jenny Donner; **VERGERS** Nancy Cleminshaw, Sharon Ferguson; **ACOLYTES** Erik Donner, Jenny Donner, Adam Oberstadt, Krista Olson, Rollin Salsbery; **LECTORS** Norva Osborn, Lynne Markova; **INTERCESSOR** George Pro; **GREETERS** Jaime Rubio, Julia Logan; **USHERS** Emily Meeks, Wayne Duncan; **OBLATION BEARER** Lynne Markova; **LAND ACKNOWLEDGMENT** Kathy Minsch; **FLOWER MINISTERS** Kathy Sodergren, *team captain*; **MUSICIANS** John Stuntebeck, *organist*; Emily Riesser, *soprano & cantor*; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown

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**OPENING HYMN** *The Hymnal 1982* #110 (stanzas 1, 2, & 4), WORDS: Source unknown (19<sup>th</sup> cent.), public domain; MUSIC: melody adapt. Charles Winfred Douglas (1867-1944); public domain. **SONG OF PRAISE** *The Hymnal 1982* #96 (stanzas 1 & 4), WORDS: French carol; tr. James Chadwick (1813-1882), public domain; MUSIC: French carol, public domain. **SEQUENCE HYMN** *The Hymnal 1982* #93 (stanzas 1 & 4), WORDS: James Montgomery (1771-1854), alt., public domain; MUSIC: Henry Thomas Smart (1813-1879), alt.; public domain. **COMMUNION HYMN** *The Hymnal 1982* #107, WORDS: John Mason Neale (1818-1866), alt., public domain; MUSIC: German carol, 14<sup>th</sup> cent.; harm. Charles Winfred Douglas (1867-1944); © The Church Pension Fund. **CLOSING HYMN** *The Hymnal 1982* #99, WORDS: Afro-American spiritual, 19<sup>th</sup> cent.; adapt. John W. Work (1901-1967), public domain; MUSIC: Afro-American spiritual, 19<sup>th</sup> cent.