



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE SECOND SUNDAY OF ADVENT

December 10, 2023

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](https://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** Meditation on *Veni, veni Emmanuel* (Tune of Hymn 56, “O come, O come, Emmanuel”) Leo Sowerby

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT** *E'en so Lord Jesus, quickly come* Words from Revelation 22, adapt. Ruth Manz; Music: Paul Manz

Peace be to you and grace from Him  
Who freed us from our sins,  
Who loved us all and shed His blood  
That we might saved be.

Sing Holy, Holy to our Lord,  
the Lord, Almighty God,  
Who was and is and is to come;  
Sing Holy, Holy Lord.

Rejoice in heaven, all ye that dwell therein,  
Rejoice on earth, ye saints below,  
For Christ is coming, is coming soon.  
For Christ is coming soon.

E'en so, Lord Jesus, quickly come,  
and night shall be no more;  
They need no light nor lamp nor sun,  
for Christ will be their All.

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

**HYMN 67** *Comfort, comfort ye my people ♦ The Hymnal 1982*

*Psalm 42*

## LIGHTING OF THE ADVENT WREATH

*Presider* The crooked shall be made straight, and the rough ways made smooth;  
*Assembly* and all flesh shall see the Salvation of God.

## 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.

## TRISAGION

Richard Fabian

*Everyone*

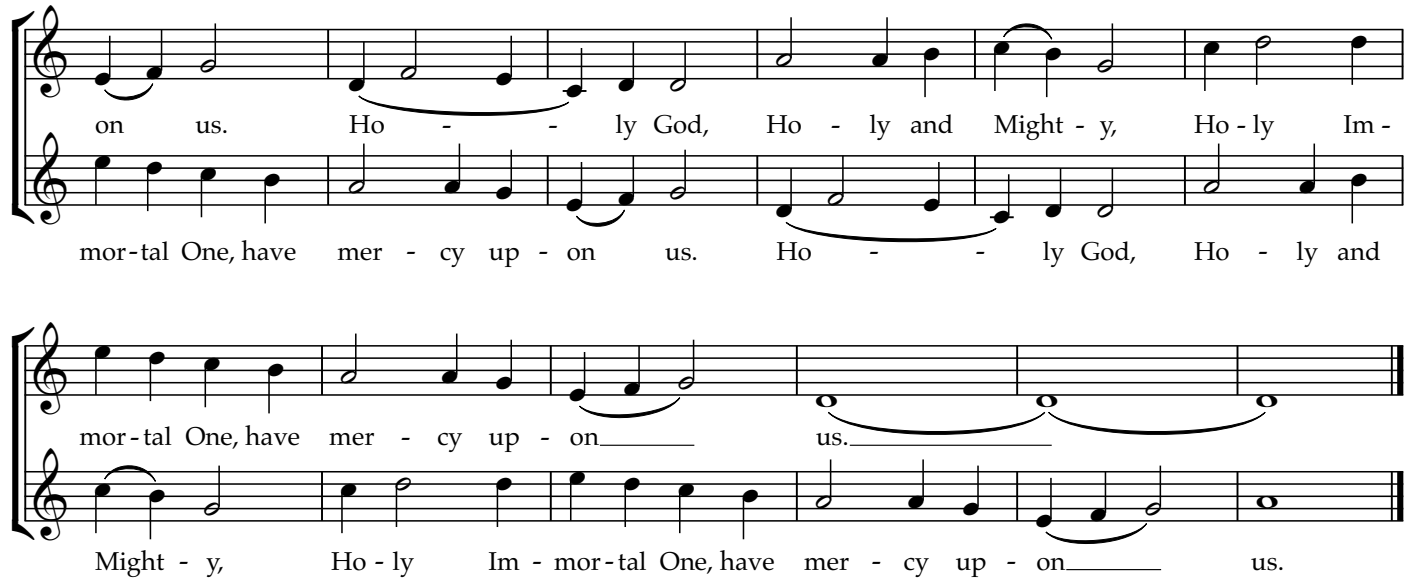
Ho - ly God, Ho - ly and Might - y, Ho-ly Im - mor-tal One, have mer - cy up - on us.

*North side*

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

*South side*

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



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 of Advent*

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

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**M**ERCIFUL GOD, who sent your messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins, that we may greet with joy the coming of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, now and for ever.

**All Amen.**

*Please be seated for the readings.*

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

**READING**

*Isaiah 40:1-11*

COMFORT, O comfort my people,  
says your God.  
Speak tenderly to Jerusalem,  
and cry to her  
that she has served her term,  
that her penalty is paid,  
that she has received from the LORD's hand  
double for all her sins.

A voice cries out:

"In the wilderness prepare the way of the LORD,  
make straight in the desert a highway for our God.  
Every valley shall be lifted up,  
and every mountain and hill be made low;  
the uneven ground shall become level,  
and the rough places a plain.  
Then the glory of the LORD shall be revealed,  
and all people shall see it together,  
for the mouth of the LORD has spoken."

A voice says, "Cry out!"

And I said, "What shall I cry?"

All people are grass,  
their constancy is like the flower of the field.  
The grass withers, the flower fades,  
when the breath of the LORD blows upon it;  
surely the people are grass.  
The grass withers, the flower fades;  
but the word of our God will stand for ever.  
Get you up to a high mountain,  
O Zion, herald of good tidings;  
lift up your voice with strength,  
O Jerusalem, herald of good tidings,  
lift it up, do not fear;  
say to the cities of Judah,  
"Here is your God!"  
See, the Lord GOD comes with might,  
and his arm rules for him;  
his reward is with him,  
and his recompense before him.  
He will feed his flock like a shepherd;  
he will gather the lambs in his arms,  
and carry them in his bosom,  
and gently lead the mother sheep.

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

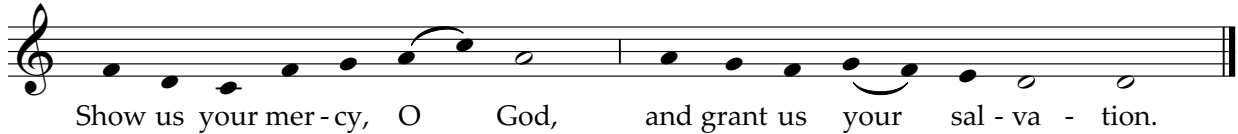
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

**PSALM**

*Psalm 85:1-2,8-13 ♦ St. Helena Psalter*

Plainsong Tone I.2

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



*Benedixisti, Domine*

**Y**ou have been gracious to your land, O God;\*  
you have restored the good fortune of Jacob.

You have forgiven the iniquity of your people\*  
and blotted out all their sins. **ANTIPHON**

I will listen to what you are saying, \*  
for you are speaking peace to your faithful people  
and to those who turn their hearts to you.

Truly, your salvation is very near to those who fear you, \*  
that your glory may dwell in our land. **ANTIPHON**

Mercy and truth have met together; \*  
righteousness and peace have kissed each other.

Truth shall spring up from the earth, \*  
and righteousness shall look down from heaven. **ANTIPHON**

You, O God, will indeed grant prosperity, \*  
and our land will yield its increase.

Righteousness shall go before you, \*  
and peace shall be a pathway for your feet. **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**     *2 Peter 3:8–15a*

**D**O NOT ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day. The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish, but all to come to repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and everything that is done on it will be disclosed.

Since all these things are to be dissolved in this way, what sort of persons ought you to be in leading lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set ablaze and dissolved, and the elements will melt with fire? But, in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home.

Therefore, beloved, while you are waiting for these things, strive to be found by him at peace, without spot or blemish; and regard the patience of our Lord as salvation.

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

*Assembly*    **Thanks be to God.**

The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus Christ.”

*All stand, as able.*

**HYMN 75**     *There's a voice in the wilderness crying ♦ The Hymnal 1982*

*Ascension*



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 1:1-8*

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

**T**HE beginning of the good news of Jesus Christ, the Son of God.  
As it is written in the prophet Isaiah,

“See, I am sending my messenger ahead of you,  
who will prepare your way;  
the voice of one crying out in the wilderness:  
‘Prepare the way of the Lord,  
make his paths straight,’”

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit.”

*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 Jennifer King Daugherty

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

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

## **THE NICENE CREED**

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

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

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

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

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

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

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

*Intercessor* We look to you in hope;  
*Assembly* **come Lord Jesus, come.**

*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 worshipping in person may to place their offering in baskets as they are passed through through the rows.*

Visit [saintmarks.org/give](https://saintmarks.org/give), or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



## ANTHEM

*Hark! a thrilling voice is sounding*

Words: Latin, ca. 6th century, tr. E. Caswall,  
v. 5 added by composer; Music: Eric Thiman

Hark! a thrilling voice is sounding;  
“Christ is nigh,” it seems to say;  
“Cast away the dreams of darkness,  
O ye children of the day!”

Wakened by the solemn warning,  
let the earthbound soul arise;  
Christ, her sun, all ill dispelling,  
shines upon the morning skies.

Lo! the Lamb, so long expected,  
comes with pardon down from heaven;  
let us haste, with tears of sorrow,  
one and all to be forgiven;

That when next he comes with glory  
and the world is wrapped in fear,  
with his mercy he may shield us,  
and with words of love draw near.

Christ, to thee be endless glory,  
from all souls on earth be praise,  
who from heaven wilt come to save us,  
and redeem from sinful ways.

Honor, glory, might, and blessing  
to the Father and the Son,  
with the everlasting Spirit,  
while eternal ages run.

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*

*Presider*                      *Assembly*

The Lord be with you. And al-so with you.

*Presider*                      *Assembly*

Lift up your hearts. We lift them to the Lord.

*Presider*                      *Assembly*

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 sent your beloved Son to redeem us from sin and death, and to make us heirs in Christ of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

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

# SANCTUS & BENEDICTUS

*Missa oecumenica*

Ho - ly, ho - ly, ho - ly Lord, God of power and might,\_\_\_\_

heav'n and earth\_\_\_\_ are full of your glo - ry. Ho-san-na in the high - est.

Blest is the one who comes in the name of the Lord.\_\_\_\_

Ho-san - na in\_\_\_\_ the high - est, ho-san-na in the high - est.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

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

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

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

Therefore, according to his command, O God:

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

*Presider* And we offer our sacrifice of praise and thanksgiving to you, Dear One; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, gather all things into the circle of Christ's love, and bring us to that heavenly country where with Mary, Mark, and all your saints, we may enter the everlasting heritage of all your children; through Jesus Christ, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.



**All A - MEN.**

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

## THE LORD'S PRAYER

Nikolai Rimsky-Korsakov, adapt. George Black

Our Fa - ther in heav'n, hal-low'd be your Name, your king-dom come, your will be done,

The first system of musical notation for 'The Lord's Prayer'. It consists of a grand staff with a treble and bass clef, a key signature of one flat (B-flat), and a common time signature. The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: 'Our Fa - ther in heav'n, hal-low'd 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

The second system of musical notation. The melody continues in the treble clef, and the accompaniment continues in the bass clef. The lyrics are: '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.

The third system of musical notation. The melody continues in the treble clef, and the accompaniment continues in the bass clef. The lyrics are: '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.

The fourth system of musical notation, which concludes the piece. The melody ends with a double bar line in the treble clef, and the accompaniment ends with a double bar line in the bass clef. The lyrics are: 'For the king - dom, the pow'r, and the glo - ry are yours, now and for ev-er. A-men.'

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

## THE BREAKING OF THE BREAD

Agnus Dei from Hallock *Simple Missa brevis*

*Organ:*

*Everyone:*

O Lamb of God, you take a-way the

sins of the world; have mer - cy on us.

*rit.* *a tempo*

O Lamb of God, you take a-way the sins of the world; grant us your peace.

## INVITATION TO COMMUNION

*Presider* The Gifts of God for the People of God.

*All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.*

*Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.*

*Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.*



**VOLUNTARY** *Freu dich sehr, O meine Seele*, Variation 12 (Tune of Hymn 67, “Comfort, comfort ye my people”)  
Georg Böhm

**HYMN 601** *O day of God, draw nigh* ♦ *The Hymnal 1982* *St. Michael*

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

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

*All stand, as able.*

**SENDING OF EUCHARISTIC VISITORS**

*Presider* One body are we.

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

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

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

**POSTCOMMUNION PRAYER**

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

*Presider* Eternal God, heavenly Father,

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

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

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

1 On Jor - dan's bank the Bap - tist's cry an -  
 2 Then cleansed be ev - ery breast from sin; make  
 3 For thou art our sal - va - tion, Lord, our  
 4 To heal the sick stretch out thine hand, and  
 5 All praise, e - ter - nal Son, to thee, whose

1 noun - ces that the Lord is nigh; a - wake and heark - en,  
 2 straight the way for God with - in, and let each heart pre -  
 3 re - fuge, and our great re - ward; with - out thy grace we  
 4 bid the fall - en sin - ner stand; shine forth, and let thy  
 5 ad - vent doth thy peo - ple free; whom with the Fa - ther

1 for he brings glad tid - ings of the King of kings.  
 2 pare a home where such a might - y guest may come.  
 3 waste a - way like flowers that with - er and de - cay.  
 4 light re - store earth's own true love - li - ness once more.  
 5 we a - dore and Ho - ly Spi - rit ev - er - more.

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

**VOLUNTARY**    *Freu dich sehr, O meine Seele*, Variation 11 (Tune of Hymn 67, “Comfort, comfort ye my people”)  
Georg Böhm



# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

The Rev. Canon Jennifer King Daugherty

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Peter Snyder

## **WREATH LIGHTING**

The Terwilliger family

## **EUCCHARISTIC MINISTERS**

Jeremy Crawford, Alison Estep, Emily Meeks,  
The Rev. Canon Dr. Marda Steedman Sanborn, Justin Shelley, The Rev. Edie Weller,

## **ALTAR GUILD**

TBD, Sharon Ferguson

## **VERGERS**

Erik Donner, Rose Hazard

## **ACOLYTES**

Kate Halamay, Adrienne Hubbard, Hilary McLeland-Wieser, Ray Miller, Alexander Snow

## **GREETERS**

Barbara Selberg, John Selberg

## **USHERS**

Jeff Sackett | Sarah McCord, Chris Rigos

## **OBLATION BEARERS**

Nancy George, TBD

## **LAND ACKNOWLEDGMENT**

Kathy Minsch

## **LECTORS**

Barbara Zito, Christine Szabadi

## **INTERCESSOR**

Lara Shibata

## **SOUND BOARD**

Micah Hayes

## **LIVESTREAM**

Christopher Brown

## **MUSICIANS**

The Cathedral Choir, Canon Michael Kleinschmidt and John Stuntebeck, *conducting*;  
Rebekah Gilmore, *cantor*;  
Michael Kleinschmidt and John Stuntebeck, *organists*

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The Hymnal 1982 - #67 Comfort, comfort ye my people



1 Com - fort, com - fort ye my peo - ple, speak ye peace, thus  
 2 Hark, the voice of one that cri - eth in the des - ert  
 3 Make ye straight what long was crook - ed, make the rough - er



saith our God; com - fort those who sit in dark - ness  
 far and near, call - ing us to new re - pent - ance  
 pla - ces plain; let your hearts be true and hum - ble,



mourn - ing 'neath their sor - rows' load. Speak ye to Je -  
 since the king - dom now is here. Oh, that warn - ing  
 as be - fits his ho - ly reign. For the glo - ry



ru - sa - lem of the peace that waits for them;  
 cry o - bey! Now pre - pare for God a way;  
 of the Lord now o'er earth is shed a - broad;



tell her that her sins I cov - er,  
 let the val - leys rise to meet him  
 and all flesh shall see the to - ken



and her war - fare now is o - ver.  
 and the hills bow down to greet him.  
 that the word is nev - er bro - ken.

Words: Johann G. Olearius (1611-1684); tr. Catherine Winkworth (1827-1878), alt. Music: *Psalm 42*, melody and bass Claude Goudimel (1514-1572); harm. *Hymnal 1982*

1 Comfort, comfort ye my people,  
 speak ye peace, thus saith our God;  
 comfort those who sit in darkness

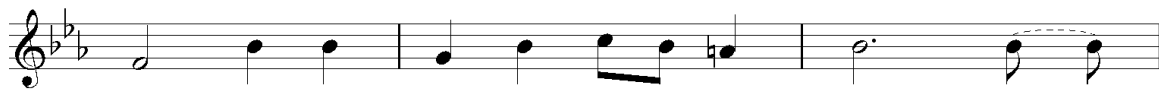
The Hymnal 1982 - #75 There's a voice in the wilderness crying



1 There's a voice in the wil - der - ness cry - ing, a\_\_\_\_  
 2 O\_\_\_\_ Zi - on, that bring - est good tid - ings, get thee  
 3 but the word of our God\_\_\_\_ en - du - reth, the\_\_\_\_



call from the ways un - trod: Pre - pare in the des - ert a  
 up to the heights and sing! Pro - claim to a des - o - late  
 arm of the Lord is strong; he stands in the midst\_\_\_\_ of



high - way, a high - way for our God! The\_\_\_\_  
 peo - ple the com - ing of their King. Like the  
 na - tions, and he will right the wrong. He shall



val - leys shall be ex - alt - ed, the  
 flowers of the field they\_\_\_\_ per - ish, like  
 feed his\_\_\_\_ flock like a shep - herd, the



lof - ty hills brought low; make straight all the crook - ed  
 grass our works de - cay, the power and pomp of  
 lambs he'll gent - ly hold; to pas - tures of peace he'll



pla - ces where the Lord our\_\_\_\_ God\_\_\_\_ may go!  
 na - tions shall\_\_\_\_ pass like a dream\_\_\_\_ a - way;  
 lead them, and\_\_\_\_ bring them\_\_\_\_ safe to his fold.

Words: James Lewis Milligan (1876-1961), alt. Music: *Ascension*, Henry Hugh Bancroft (b. 1904) Copyright ©1938, Henry Hugh Bancroft.  
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1 There's a voice in the wilderness crying,  
 a call from the ways untrod:  
 Prepare in the desert a highway,

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

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

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

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

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

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