



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE THIRD SUNDAY OF ADVENT

December 17, 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 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.

ABOUT THE ROSE CANDLE

The third Sunday of Advent is known as Gaudete Sunday, or Rose Sunday. It marks roughly the halfway point of Advent, and "Gaudete" is Latin for "rejoice" intended as a boost to press on toward Christmas. In some churches, rose color vestments are worn to mark the occasion. Our tradition here is for the third candle lighted on the Advent Wreath to be rose (pink) rather than purple (violet) or Sarum blue.

THE LITURGY OF THE WORD

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

- PRELUDE** Two Baroque-era settings of *Nun komm' der Heiden Heiland*
(tune of Hymn 54, "Savior of the nations, come!")
1. From the *Lüneberger Orgeltabulatur* (ca. 1650)
 2. J. S. Bach (BWV 660)
 2. Dieterich Buxtehude

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Drop down, ye heavens, from above* Words from Isaiah 45 and Collect for Advent 3;
Music: Michael Kleinschmidt

Drop down, O heavens from above: and let the skies rain down righteousness.
Let the earth open, that salvation may flourish: and let it cause righteousness to spring up also.
Stir up your power, O Lord: and with great might come among us.

HYMN

Now the heavens start to whisper

Blaenwern

1. Now the hea - vens start to whis - per, as the veil is grow - ing thin.
 2. Hea - vy clouds that block the moon - light now be - gin to drift a - way.
 3. Christ, e - ter - nal Sun of jus - tice, Christ the rose of wis - dom's seed,

Earth from slum - ber wakes to lis - ten to the stir - ring, faint with - in:
 Dia - mond bril - liance through the dark - ness shines the hope of com - ing day.
 come to bless with fire and fra - grance hours of yearn - ing, hurt, and need.

seed of pro - mise, deep - ly plant - ed, child to spring from Jes - se's stem!
 Christ, the morn - ing star of splen - dor, gleams with - in a world grown dim.
 In the lone - ly, in the strang - er, in the out - cast, hid from view:

Like the soil be - neath the frost - line, hearts grow soft to wel - come him.
 Heav - en's em - ber fans to full - ness; hearts grow warm to wel - come him.
 Child who comes to grace the man - ger, teach our hearts to wel - come you.

Words: Mary Louis Bringle (b. 1953), Copyright 2006 GIA Publications, Inc.

Music: William Penfro Rowlands (1860-1937), Public Domain

LIGHTING OF THE ADVENT WREATH

Presider Shine forth, you that are enthroned upon the Cherubim;
Assembly stir up your strength and come to help us.

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.

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 - on us.

South side



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

on us.



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

mor - tal One, have mer - cy up - on us.



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

mor - tal One, have mer - cy up - on us.



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

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



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

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 *Third Sunday of Advent*

The Book of Common Prayer 1979, p. 212

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

STIR UP your power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let your bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory, 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 61:1–4, 8–11*

THE spirit of the Lord God is upon me,
because the LORD has anointed me;
he has sent me to bring good news to the oppressed,
to bind up the brokenhearted,
to proclaim liberty to the captives,
and release to the prisoners;
to proclaim the year of the LORD’s favor,
and the day of vengeance of our God;
to comfort all who mourn;
to provide for those who mourn in Zion—
to give them a garland instead of ashes,
the oil of gladness instead of mourning,
the mantle of praise instead of a faint spirit.
They will be called oaks of righteousness,
the planting of the LORD, to display his glory.
They shall build up the ancient ruins,
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.
For I the LORD love justice,
I hate robbery and wrongdoing;
I will faithfully give them their recompense,
and I will make an everlasting covenant with them.

Their descendants shall be known among the nations,
 and their offspring among the peoples;
 all who see them shall acknowledge
 that they are a people whom the LORD has blessed.
 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.

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

***Assembly* Thanks be to God.**

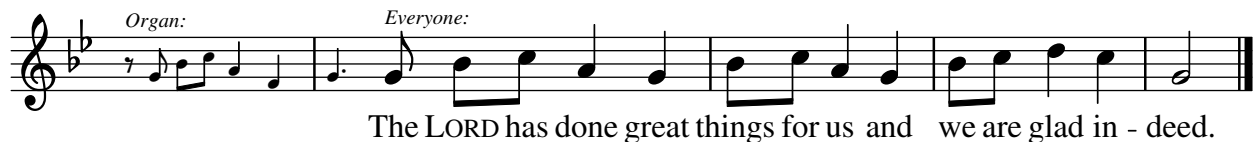
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 126 ♦ The Book of Common Prayer (1979)

Peter R. Hallock

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



In convertendo

WHEN the Lord restored the fortunes of Zion, *
 then were we like those who dream.

Then was our mouth filled with laughter, *
 and our tongue with shouts of joy. **ANTIPHON**

Then they said among the nations, *
 "The Lord has done great things for them."

The Lord has done great things for us, *
 and we are glad indeed. **ANTIPHON**

Restore our fortunes, O Lord, *
 like the watercourses of the Negev.

Those who sowed with tears *
 will reap with songs of joy. **ANTIPHON**

Those who go out weeping, carrying the seed, *
 will come again with joy, shouldering their sheaves. **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 Thessalonians 5:16–24*

REJOICE always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise the words of prophets, but test everything; hold fast to what is good; abstain from every form of evil.

May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful, and he will do this.

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 65 *Prepare the way, O Zion ♦ The Hymnal 1982*

Bereden väg för Herran

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 *John 1:6-8,19-28*

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

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.

This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed and did not deny it, but confessed, "I am not the Messiah." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" He answered, "No." Then they said to him, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?" He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,'" as the prophet Isaiah said. Now they had been sent from the Pharisees. They asked him, "Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?" John answered them, "I baptize with water. Among you stands one whom you do not know, the one who is coming after me; I am not worthy to untie the thong of his sandal." This took place in Bethany across the Jordan where John was baptizing.

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

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

HOMILY

The Very Reverend Steven L. Thomason

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

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

THE NICENE CREED

The Book of Common Prayer 1979, p. 358

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

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

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

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

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

PRAYERS OF THE PEOPLE *After each petition:*

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

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



ANTHEM

This is the record of John

Words: John 1:19-23a (King James Version, alt.);
Music: Grayston Ives (b. 1948)

This is the record of John:

When the Jews sent priests and Levites from Jerusalem to ask him, "Who are thou?" And he confessed and denied not, and said plainly, "I am not the Christ."

And they asked him, "What art thou then? Art thou Elias?" And he said, "I am not."

And they asked him, "Art thou the prophet?" And he answered, "No."

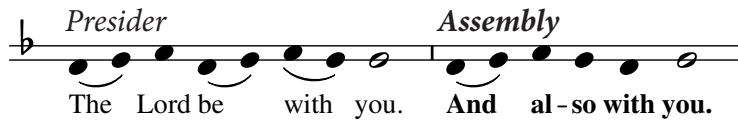
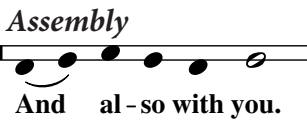
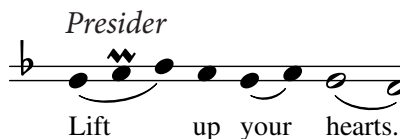

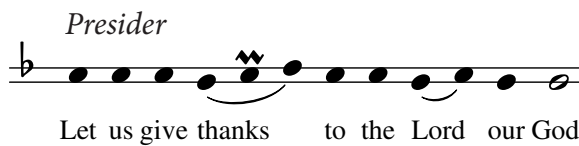
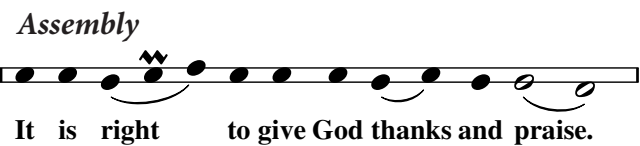
Then said they unto him, "What art thou, that we may give an answer unto them that sent us? What sayest thou of thyself?" And he said, "I am the voice of him that crieth in the wilderness, 'make straight the way of the Lord.'"

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

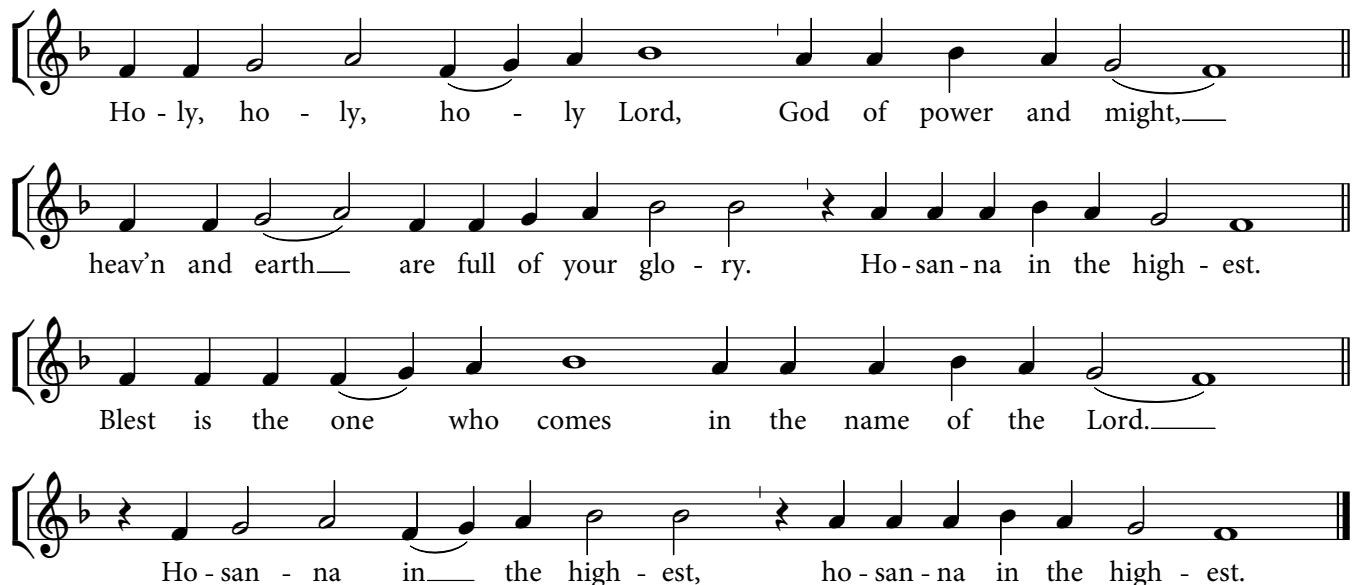
<p><i>Presider</i></p>  <p>The Lord be with you.</p>	<p><i>Assembly</i></p>  <p>And al-so with you.</p>
<p><i>Presider</i></p>  <p>Lift up your hearts.</p>	<p><i>Assembly</i></p>  <p>We lift them to the Lord.</p>
<p><i>Presider</i></p>  <p>Let us give thanks to the Lord our God.</p>	<p><i>Assembly</i></p>  <p>It is right to give God thanks and praise.</p>

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,

This block contains the first line of the musical score. It features 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 primarily in the treble clef, while the bass clef provides a harmonic accompaniment. The lyrics are written below the staff.

on earth as in heav'n. Give us to-day our dai-ly bread. For-give us our sins as we for-give those

This block contains the second line of the musical score. The musical notation continues from the first line, maintaining the same instrumental texture and key signature. The lyrics are written below the staff.

who sin a - gainst us. Save us from the time of trial, and de-li-ver us from e - vil.

This block contains the third line of the musical score. The musical notation continues, with some notes in the treble clef being beamed together. The lyrics are written below the staff.

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

This block contains the final line of the musical score. The melody concludes with a double bar line. The lyrics are written below the staff.

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 *Rorate caeli*, “Drop down heavens” –

Jeanne Demessieux

HYMN 66 *Come, thou long-expected Jesus* ♦ *The Hymnal 1982*

Stuttgart

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. Hark! the glad sound! the Sa - vior comes, the Sa - vior pro - mised long;
 2. He comes, the pris - oners to re - lease in Sa - tan's bon - dage held;
 3. He comes, the bro - ken heart to bind, the bleed - ing soul to cure;
 4. Our glad ho - san - nas, Prince of Peace, thy wel - come shall pro - claim;

let ev - ery heart pre - pare a throne, and ev - ery voice a song.
 the gates of brass be - fore him burst, the i - ron fet - ters yield.
 and with the trea - sures of his grace to en - rich the hum - ble poor.
 and heaven's e - ter - nal arch - es ring with thy be - lov - ed Name.

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

VOLUNTARY *Nun komm, der Heiden Heiland* (Tune of Hymn 54, "Savior of the nations come")

Johann Pachelbel



MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Jennifer King Daugherty

PREACHER

The Very Rev. Steven L. Thomason

DEACON

The Rev. Phillip Lienau

ASSISTING LAY MINISTER

Emily Meeks

WREATH LIGHTING

The Schultz family

EUCCHARISTIC MINISTERS

Amy Gardner, Rose Hazard, Shelley Mackaman, Justin Shelley,
The Rev. Linzi Stahlecker, The Rev. Canon Dr. Marda Steedman Sanborn

ALTAR GUILD

Ashley Hedeon, Hannah Hochkeppel

VERGERS

Carrie Davis, Rollin Salsbery

ACOLYTES

Kevin Johnson, Austin LeSure, Krista Olson, Alexander Snow, Barbara Zito

GREETERS

Rachel Baker, Barbara Erickson, Mary Frederick

USHERS

David Wild | Wayne Duncan, Jeff Sackett

OBLATION BEARERS

Nancy Cleminshaw, Nancy George

LAND ACKNOWLEDGMENT

Carrie Kahler

LECTORS

Peter Snyder, Wendy Claire Barrie

INTERCESSOR

Erik Donner

SOUND BOARD

Michael Perera

LIVESTREAM

Timothy Shore

MUSICIANS

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

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1. Pre - pare the way, O Zi - on, your Christ is draw - ing near!___
2. He brings God's rule, O Zi - on; he comes from heaven a - bove.___
3. Fling wide your gates, O Zi - on; your Sa - vior's rule em - brace.___



Let ev - ery hill and val - ley a le - vel way ap - pear.____
His rule is peace and free - dom, and jus - tice, truth, and love.____
His tid - ings of sal - va - tion pro - claim in ev - ery place.____



Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
Lift high your praise re - sound - ing, for grace and joy___ a - bound - ing.
All lands will bow be - fore him, their voic - es will___ a - dore___ him.



Oh, blest is Christ_ that came_____ in God's most ho - ly Name.

1. Come, thou long - ex - pect - ed Je - sus born to set thy peo - ple free;
2. Is - rael's strength and con - so - la - tion, hope of all the earth thou art;
3. Born thy peo - ple to de - li - ver, born a child, and yet a King,
4. By thine own e - ter - nal Spi - rit rule in all our hearts a - lone;

from our fears and sins re - lease us, let us find our rest in thee.
dear de - sire of ev - ery na - tion, joy of ev - ery long - ing heart.
born to reign in us for - ev - er, now thy gra - cious king - dom bring.
by thine all - suf - fi - cient mer - it, raise us to thy glo - rious throne.