# SAINT MARK'S 

EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST THE FIRST SUNDAY AFTER CHRISTMAS 

December 31, 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.

## THE LITURGY OF THE WORD

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

PRELUDE $\quad$ 1. Prelude on Resonet in laudibus (Let praises resound)
from the Lüneburger Orgeltabulatur, ca. 1650
2. Meditation on Divinum mysterium (tune of Hymn 82, "Of the Father's love begotten")

Alfred Fedak

## LAND ACKNOWLEDGMENT

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

All stand, as able.
HYMN 93 Angels, from the realms of glory • The Hymnal 1982
Regent Square

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 $\boldsymbol{A}^{\text {L }}$ lmighty God, to you all hearts are open, all desires known, and from you no Asecrets 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.


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


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 First Sunday after Christmas
The Book of Common Prayer 1979, p. 213
Presider The Lord be with you.

## Assembly And also with you.

Presider Let us pray.

ALMIGHTY 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.

## All Amen.

Please be seated for the readings.

Twill greatly rejoice in the Lord,
1 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.

Cor 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.
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 147:13-21 * St. Helena Psalter
Plainsong Tone VIII. 1
The cantor introduces the Antiphon, all repeat. The cantor chants the verses, all repeat the Antiphon as indicated.


Laudate Dominum
Terusalem will worship you, O God, * ) and Zion will praise your name.
For you have strengthened the bars of our gates * and have blest our children within us. ANTIPHON
You have established peace on our borders * and satisfied us with the finest wheat.
You send out your command to the earth, * and your word runs very swiftly. ANTIPHON
You give snow like wool ${ }^{*}$ and scatter hoarfrost like ashes.

You scatter your hail like bread-crumbs; * who can stand against your cold?
You send forth your word and melt them; * you blow with your wind and the waters flow. ANTIPHON
You declare your word to Jacob, * your statutes and your judgments to Israel.

You have not done so to any other nation; * to them you have not revealed your judgments. Alleluia! 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 Galatians 3:23-25; 4:4-7
Tow 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.
B ut 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.
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.
Children are invited to join the Gospel Procession, and gather around as the Gospel is proclaimed. Children ages 3-8 are then invited to Children's Chapel in Thomsen Chapel. They will return at the Peace. Parents are welcome to join their children.
SEQUENCE HYMN Of the Father's love begotten (stanzas 1 \& 3)
Divinum mysterium


1. Of the Fa - ther's love be - got - ten, ere the worlds be-gan_ to be, 3. Let the heights of heav'n a-dore _ him; an - gel hosts, his prais - es sing;

he is Al - pha and $\mathrm{O}-\mathrm{me}$ - ga, he the source, the end - ing he, pow'rs, do-min-ions, bow be - fore him, and ex - tol our God and King;

of the things that are, that have $\qquad$ been, and that fu-ture years shall see, let no tongue on earth be si - - lent, ev - 'ry voice in con - cert ring,


> 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 1:1-18

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

## Assembly Glory to you, Lord Christ.

In 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.

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.

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.

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 God, in your mercy,
Assembly hear our prayer.
The Presider concludes the prayers with a collect. 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


#### Abstract

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 SOLO Quia respexit, from Magnificat

Quia respexit humilitatem ancillae suae.
Ecce enim ex hoc beatam me dicent omnes generationes.

Words: The Song of Mary, Luke 1:46-55; J. S. Bach
God has looked with favor on his lowly servant.
Behold, from this day all generations will call me blessed.

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

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 gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect in 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:

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

heav'n and earth are full_ of your glo-ry. 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

## All Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven.

Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial, and deliver us from evil.
For the kingdom, the power, and the glory are yours, now and for ever. Amen.

In silence, the Presider breaks the consecrated bread.
the breaking of the bread What feast of love

## Greensleeves



## 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 SOLO Balulalow, A Cradle-song Words: Anonymous 16th-century English; Music: Peter Warlock

HYMN 112
In the bleak midwinter • The Hymnal 1982
Cranham

After singing the hymn, the assembly is invited to remain seated for a period of silence,

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.

HYMN 107 Good Christian friends, rejoice! •The Hymnal 1982 In dulci jubilo
dISmISSAL The Deacon dismisses the assembly; all respond: Thanks be to God.

# Ministers of The liturgy 

## PRESIDER

The Rev. Linzi Stahlecker

PREACHER \& DEACON<br>The Rev. Earl Grout<br>ASSISTING LAY MINISTER<br>Peter Snyder<br>EUCHARISTIC MINISTERS

Russ Campbell, Jeremy Crawford, The Rev. Canon Jennifer King Daugherty, Rose Hazard, The Rev. Mark Miller, The Rev. Canon Dr. Marda Steedman Sanborn, Deborah Waddell

ALTAR GUILD
James Davidson, Sharon Ferguson
VERGERS
Nancy Cleminshaw, Kate Halamay
ACOLYTES
Russ Campbell, Carrie Davis, Adrienne Hubbard, Ray Miller, Alexander Snow
GREETERS
Patricia de la Fuente, Kathy Minsch
USHERS
David Wild | Hilary McLeland-Wieser, Jay Quarterman
OBLATION BEARERS
Nancy George, TBD

## LAND ACKNOWLEDGMENT

Alexandra Thompson
LECTORS
Vicky Greenbaum, Colleen Boyns
INTERCESSOR
Mark Lundquist
SOUND BOARD
Michael Seewer
LIVESTREAM
Christopher Brown
MUSICIANS
Rebekah Gilmore, soprano and cantor;
Canon Michael Kleinschmidt, organist



1. ? In the bleak mid - win - ter, frost - y wind made moan, 2. Our God, heav'n can - not hold him, nor earth aus - tain; 3. An - gels and arch - an - gels may have ga - there there, 4. What can I give him, poor as I am?


| earth | stood hard | as | i | - ron, | wa - ter | like | a | stone; |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| heav'n | and earth | shall | flee | a-way | when he | comes | to | reign: |  |
| che | - | ru | - bim | and | ser | - | a- whim | thronged |  |
| the | air; |  |  |  |  |  |  |  |  |
| If | I were | a | sep | - herd, | I | would | bring | a | lamb; |





