



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FOURTH SUNDAY OF ADVENT

December 22, 2024

11:00 AM



LAND ACKNOWLEDGMENT & WELCOME

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

QUESTIONS?

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

NEW TO SAINT MARK'S?

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

ABOUT THE LITURGY

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

THE LITURGY OF THE WORD

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

PRELUDE O Oriens, O Rex Gentium, and O Emmanuel from *O Antiphon Sequence* Cecilia McDowall

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *O Rex gentium* Words: from the O Antiphons; Music: Healey Willan

O King of nations and their great desire,
thou cornerstone who makest one of twain,
as thou hast formed us from the ground,
come now and save us.

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

HYMN 56 *O come, O come, Emmanuel* (verses 1, 2, 6, 7) ♦ *The Hymnal 1982* *Veni, veni, Emmanuel*

LIGHTING OF THE ADVENT WREATH

Presider My soul proclaims the greatness of the Lord,
Assembly my spirit rejoices in God my Savior.

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.

The Gloria, or some other song of praise, centers the service on the Holy One we gather to praise in our worship.

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 -

on us. Ho - ly God, Ho - ly and Might - y, Ho - ly Im -

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

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.

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 *Fourth 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.

PURIFY our conscience, Almighty God, by your daily visitation, that your Son Jesus Christ, at his coming, may find in us a mansion prepared for himself; 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.

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 *Micah 5:2-5a*

YOU, O Bethlehem of Ephrathah,
who are one of the little clans of Judah,
from you shall come forth for me
one who is to rule in Israel,
whose origin is from of old,
from ancient days.
Therefore he shall give them up until the time
when she who is in labor has brought forth;
then the rest of his kindred shall return
to the people of Israel.
And he shall stand and feed his flock in the strength of the Lord,
in the majesty of the name of the Lord his God.
And they shall live secure, for now he shall be great
to the ends of the earth;
and he shall be the one of peace.

Reader Hear what the Spirit is saying to God’s people.
Assembly **Thanks be to God.**

When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), then he added, “See, I have come to do your will.” He abolishes the first in order to establish the second. And it is by God’s will that we have been sanctified through the offering of the body of Jesus Christ once for all..

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 *Unexpected and mysterious*



1 Un - ex - pect - ed and mys - te - rious is the gen - tle word of grace.
2 In a mo - men - ta - ry meet - ing of e - ter - ni - ty and time,
3 We are called to pon - der mys - tery and a - wait the com - ing Christ,



Ev - er - lov - ing and sus - tain - ing is the peace of God’s em - brace.
Ma - ry learned that she would car - ry both the mor - tal and di - vine.
to em - bo - dy God’s com - pas - sion for each fra - gile hu - man life.



If we fal - ter in our cour - age and we doubt what we have known,
Then she learned of God’s com - pas - sion, of E - li - za - beth’s great joy,
God is with us in our long - ing to bring heal - ing to the earth,



God is faith - ful to con - sole us as a mo - ther tends her own.
and she ran to greet the wo - man who would re - cog - nize her boy.
while we watch with joy and won - der for the pro - mised Sa - vior’s birth.



Words: Jeannette M. Lindholm (b. 1961); Copyright 2002 Jeannette M. Lindholm, admin. Augsburg Fortress.

6 Music: Calvin Hampton (1938-1984); Copyright 1977 GIA Publications, Inc. Hymn 258 in Evangelical Lutheran Worship

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 *Luke 1:39-45*

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

IN THOSE DAYS Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth.

When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord."

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 Emily Griffin

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 among us, O Christ.

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



Presider It is right, and a good and joyful thing, always and everywhere 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

Musical score for the first part of the Lord's Prayer. It features a treble and bass staff with a key signature of one flat. The lyrics are: "Our Fa - ther in heav'n, hal - lowed be your Name, your king - dom come, your will be done,". The melody is simple and hymn-like, with a steady accompaniment in the bass.

Musical score for the second part of the Lord's Prayer. It continues the treble and bass staff from the previous section. 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". The musical setting remains consistent with the first part.

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

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

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD

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.

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

rit. *a tempo*

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.

ANTHEM*I sing of a maiden*

Words: 15th-cent. English carol; Music: Lennox Berkeley

I sing of a maiden
 That is *makëless*; [matchless]
 King of all kingës
 To her son she *ches*. [chose]

He came all so stillë
There his mother was, [where]
 As dew in Aprillë
 That falleth on the grass.

He came all so stillë
 To his mother's bower,
 As dew in Aprillë
 That falleth on the flower.

He came all so stillë
There his mother lay, [where]
 As dew in Aprillë
 That falleth on the spray.

Mother and maiden
 Was never none but she;
 Well may such a lady
 Goddës mother be.

HYMN 60*Creator of the stars of night* ♦ *The Hymnal 1982**Conditor alme siderum*

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.*

HYMN 265 *The angel Gabriel from heaven came ♦ The Hymnal 1982* *Gabriel's Message*

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

VOLUNTARY *Toccatà on Veni Emmanuel* Andrew Carter

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Rev. Canon Emily Griffin

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Rose Hazard

EUCCHARISTIC MINISTERS

Christopher Breunig, Russ Campbell, The Rev. Canon Dr. Marda Steedman Sanborn,
Kathy Thomason, The Rev. Canon Richard C. Weyls, Jen Younggren

ALTAR GUILD

TBA

VERGERS

Sharon Ferguson, Erik Donner

ACOLYTES

Stacy Andersen, Krista Olson, Jen Younggren

WREATH LIGHTERS

Kathy Minsch, Tim & Pam O'Sullivan
The Third Acters Ministry

GREETERS

Rachel Baker, Barbara Erickson

USHERS

David Wild | Hilary McLeland-Wieser, Jeff Sackett

OBLATION BEARER

Nancy George

LAND ACKNOWLEDGMENT

Chris Rigos

LECTORS

Michael Perera, Bob Carter

INTERCESSOR

Ruth McRee

SOUND BOARD

TBA

LIVESTREAM

Chris Brown

FLOWER MINISTRY

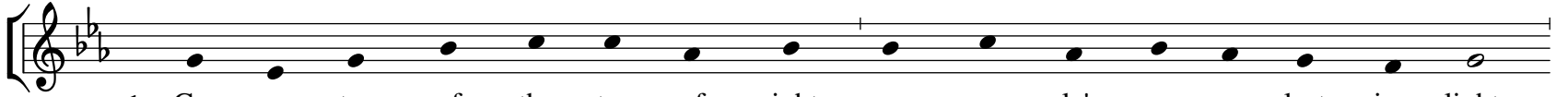
Eliza Davidson, Beatrix Roemheld-Hamm, Kathryn Shipper, Carlos Vargas

MUSICIANS

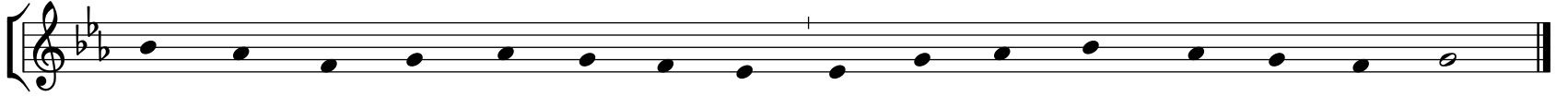
The Cathedral Choir, Canon Michael Kleinschmidt, *director*

Michael Kleinschmidt and John Stuntebeck, *organ & piano*

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1. Cre - a - tor of the stars of night, your peo - ple's ev - er - last - ing light,
2. In sor - row that the an - cient curse should doom to death a u - ni - verse,
3. When this old world drew on toward night, you came; but not in splen - dor bright,
4. At your great Name, O Je - sus, now all knees must bend, all hearts must bow:
5. Come in your ho - ly might, we pray, re - deem us for e - ter - nal day;
6. To God the Fa - ther, God the Son, and God the Spi - rit, Three in One,



1. O Christ, Re - deem - er of us all, we pray you hear us when we call
2. you came, O Sa - vior, to set free your own in glo - rious li - ber - ty
3. not as a mon - arch, but the child of Ma - ry, blame - less mo - ther mild.
4. all things on earth with one ac - cord, like those in heaven, shall call you Lord.
5. de - fend us while we dwell be - low, from all as - saults of our dread foe.
6. praise, hon - or, might, and glo - ry be from ago to age e - ter - nal - ly.

1. The an - gel Ga - bri - el from hea - ven came, — his wings as drift - ed snow, his
 2. “For know a bless - èd Mo - ther thou shalt be, — all gen - er - a - tions laud and
 3. Then gen - tle Ma - ry meek - ly bowed her head, — “To me be as it pleas - eth
 4. Of her, Em - man - u - el, the Christ, was born — in Beth - le - hem, all on a

eyes — as flame; — “All hail,” said he, “thou low - ly mai - den Ma - ry, —
 hon - or thee, — thy Son shall be Em - man - u - el, by seers fore - told, —
 God,” — she said, — “my soul shall laud and mag - ni - fy his ho - ly Name.” —
 Christ - mas morn, — and Chris - tian folk through - out the world will ev - er say: —

most high - ly fa - vored la - dy,” Glo - - - ri - a! —
 most high - ly fa - vored la - dy,” Glo - - - ri - a! —
 Most high - ly fa - vored la - dy, Glo - - - ri - a! —
 “Most high - ly fa - vored la - dy!” Glo - - - ri - a! —