



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SECOND SUNDAY OF ADVENT

December 7, 2025

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 Variations on *Freu dich sehr, o meine Seele* Georg Böhm
(Tune of Hymn 67, “Comfort, comfort ye my people”)

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Remember, O thou man* Words: 16th-century English
Music: Thomas Ravenscroft

Remember, O thou man, thy time is spent: Remember Adam’s fall from heav’n to hell!
How thou art dead and gone, How we were condemnèd all
And I did what I can: Therefore repent! In hell perpetual, there for to dwell.

Remember God’s goodnesse and his promise made!
How he sent his sonne, doubtlesse,
Our sinnes for to redresse: Be not afraid!

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

HYMN 436 *Lift up your heads, ye mighty gates* ♦ *The Hymnal 1982* *Truro*

LIGHTING OF THE ADVENT WREATH

Presider The voice of one cries out in the wilderness:
Assembly **Prepare the way of the Lord, make his paths straight.**

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

All sing the first line together, then repeat in a round with all to the right of the center aisle starting, and all to the left of the center aisle following as indicated below.

All sing

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

Right side

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

Left 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.

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 *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.

MERCIFUL 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 11:1-10*

ASHOOT shall come out from the stump of Jesse,
and a branch shall grow out of his roots.
The spirit of the LORD shall rest on him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the LORD.
His delight shall be in the fear of the LORD.
He shall not judge by what his eyes see,
or decide by what his ears hear;
but with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
he shall strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.
Righteousness shall be the belt around his waist,
and faithfulness the belt around his loins.

The wolf shall live with the lamb,
the leopard shall lie down with the kid,
the calf and the lion and the fatling together,
and a little child shall lead them.

The cow and the bear shall graze,
their young shall lie down together; and the lion shall eat straw like the ox.

The nursing child shall play over the hole of the asp,
and the weaned child shall put its hand on the adder’s den.

They will not hurt or destroy
on all my holy mountain;
for the earth will be full of the knowledge of the LORD
as the waters cover the sea.

On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious.

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 72:1-7, 18-19 ♦ Deus, iudicium

Plainsong, Tone 1.1

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



GIVE the King your justice, O God, *
and your righteousness to the King's Son;

That he may rule your people righteously *
and the poor with justice;

That the mountains may bring prosperity to the people, *
and the little hills bring righteousness. **ANTIPHON**

He shall defend the needy among the people; *
he shall rescue the poor and crush the oppressor.

He shall live as long as the sun and moon endure, *
from one generation to another. **ANTIPHON**

He shall come down like rain upon the mown field, *
like showers that water the earth.

In his time shall the righteous flourish; *
there shall be abundance of peace till the moon shall be no more. **ANTIPHON**

Blessed be the Lord GOD, the God of Israel, *
who alone does wondrous deeds!

And blessed be his glorious Name for ever! *
and may all the earth be filled with his glory.
Amen. Amen. **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 *Romans 15:4-13*

Whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written,

“Therefore I will confess you among the Gentiles,
and sing praises to your name”;

and again he says,

“Rejoice, O Gentiles, with his people”;

and again,

“Praise the Lord, all you Gentiles,
and let all the peoples praise him”;

and again Isaiah says,

“The root of Jesse shall come,
the one who rises to rule the Gentiles;
in him the Gentiles shall hope.”

May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

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 *Matthew 3:1-12*

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

IN THOSE days John the Baptist appeared in the wilderness of Judea, proclaiming, “Repent, for the kingdom of heaven has come near.” This is the one of whom the prophet Isaiah spoke when he said,

“The voice of one crying out in the wilderness:
‘Prepare the way of the Lord,
make his paths straight.’ ”

Now John wore clothing of camel's hair with a leather belt around his waist, and his food was locusts and wild honey. Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, and they were baptized by him in the river Jordan, confessing their sins.

But when he saw many Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit worthy of repentance. Do not presume to say to yourselves, ‘We have Abraham as our ancestor’; for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

“I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire.”

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 Kate Moorehead Carroll

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.**

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, 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

Comfort, comfort ye my people

Words: Johann G. Olearius, tr. Catherine Winkworth
Music: Dan Locklair

Comfort, comfort ye my people,
 speak ye peace, thus saith our God;
comfort those who sit in darkness
 mourning 'neath their sorrow's load.
Speak ye to Jerusalem
of the peace that waits for them;
 tell her that her sins I cover,
 and her warfare now is over.

Hark, the voice of one that crieth
 in the desert far and near,
calling us to new repentance
 since the kingdom now is here.
Oh, that warning cry obey!
Now prepare for God a way;
 let the valleys rise to meet him,
 and the hills bow down to greet him.

Make ye straight what long was crooked,
 make the rougher places plain:
let your hearts be true and humble,
 as befits his holy reign.
For the glory of the Lord
Now o'er earth is shed abroad;
 and all flesh shall see the token
 that the word is never broken.

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, adapt.*

The Book of Common Prayer (1979), p. 360

The musical notation consists of three staves, each with a key signature of one flat (B-flat) and a common time signature. The first staff is divided into two parts: 'Presider' and 'Assembly'. The lyrics are: 'The Lord be with you. And al-also with you.' The second staff is also divided into 'Presider' and 'Assembly' parts. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff is divided into 'Presider' and 'Assembly' parts. The lyrics are: '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 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

The musical notation consists of four staves, all in a key signature of one flat (B-flat) and common time. The lyrics are: '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 - lored 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

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; *rit.* *a tempo* 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 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

A tender shoot

Words: *Es ist ein Ros’ entsprungen*, trans. William Bartholomew

Music: Otto Goldschmidt

A tender shoot hath started
Up from a root of grace,
As ancient seers imparted
From Jesse’s holy race;
It blooms without a blight,
Blooms in the cold bleak winter,
Turning our darkness into light.

This shoot, Isaiah taught us,
From Jesse’s root should spring;
The Virgin Mary brought us
The branch of which we sing:
Our God of endless might
Gave her this child to save us,
Thus turning darkness into light.

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.

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 597 *O day of peace ♦ The Hymnal 1982* *Jerusalem*

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

VOLUNTARY *Fantasia on Freu dich sehr, o meine Seele* Johann Ludwig Krebs
(Tune of Hymn 67, “Comfort, comfort ye my people”)

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Very Rev. Kate Moorehead Carroll

DEACON

The Ven. Barbra Weza

ASSISTING LAY MINISTER

Cinda Madonna

EUCCHARISTIC MINISTERS

Erin Beary Andersen, The Rev. Mary Petty Anderson,
The Rev. Canon Emily Griffin, Rose Hazard,
Ashley Hedeem, Kathy Thomason,
The Rev. Canon Richard C. Weyls

ALTAR GUILD

Carrie Davis, TBD

VERGERS

Erik Donner, TBD

ACOLYTES

Stacy Andersen, Darrin Davis, Kevin Johnson, Alexander Snow,
Alexandra Thompson

WREATH LIGHTERS

Representatives from the 20s/30s Ministry

GREETERS

Lana Johnson, Julia Logan

USHERS

Janet Miller | Kathy Sodergren, David Wild

OBLATION BEARERS

TBD

LAND ACKNOWLEDGMENT

TBD

LECTORS

Christine Szabadi, George Pro

INTERCESSOR

TBD

SOUND BOARD

Michael Perera

LIVESTREAM

TBD

FLOWER MINISTRY

Christine Caputo, Vincent Liong, Bobbi Nodell, Carolyn Shaw

MUSICIANS

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

1 Lift up your heads, ye might - y gates; be - hold the
 2 O blest the land, the ci - ty blest, where Christ the
 3 Fling wide the por - tals of your heart; make it a
 *4 Re - deem - er, come! I o - pen wide my heart to
 5 So come, my Sov - ereign; en - ter in! Let new and

1 King of glo - ry waits! The King of kings is
 2 ru - ler is con - fessed! O hap - py hearts and
 3 tem - ple, set a - part from earth - ly use for
 4 thee: here, Lord, a - bide! Let me thy in - ner
 5 no - bler life be - gin; thy Ho - ly Spi - rit

1 draw - ing near; the Sa - vior of the world is here.
 2 hap - py homes to whom this King of tri - umph comes!
 3 heaven's em - ploy, a - dorned with prayer and love and joy.
 4 pres - ence feel: thy grace and love in me re - veal.
 5 guide us on, un - til the glo - rious crown be won.



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. ___



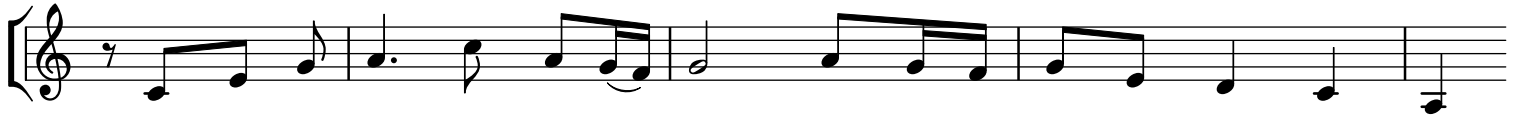
Greet One who comes in glo - ry, fore - told in sa - cred sto - ry.
Lift high your praise re - sound - ing, for grace and joy ___ a - bound - ing.
All lands will bow be - fore him, their voic - es will ___ a - dore ___ him.



Oh, blest is Christ ___ that came ___ in God's most ho - ly Name.

1. Come, thou long - ex - spect - 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.



1. O day of peace that dim-ly shines through all our hopes and prayers and dreams,
2. Then shall the wolf dwell with the lamb, nor shall the fierce de - vour the small;



guide us to jus - tice, truth, and love, de-liv-ered from our self - ish schemes.
as beasts and cat - tle calm - y graze, a lit - tle child shall lead them all.



May swords of hate fall from our hands, our hearts from en - vy find re-lease,
Then en - e - mies shall learn to love, all crea - tures find their true ac - cord;



till by God's grace our war-ring world shall see Christ's pro-mised reign of peace.
the hope of peace shall be ful-filled, for all the earth shall know the Lord.