



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

## THE THIRD SUNDAY OF ADVENT

December 14, 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.*

## 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](http://saintmarks.org/newcomers) or connect with one of the clergy.*

## 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.*

## 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** *Llangloffan* (Tune of Hymn 68, "Rejoice! Rejoice, believers")

A. D. Miller

## LAND ACKNOWLEDGMENT

*All stand, as able.*

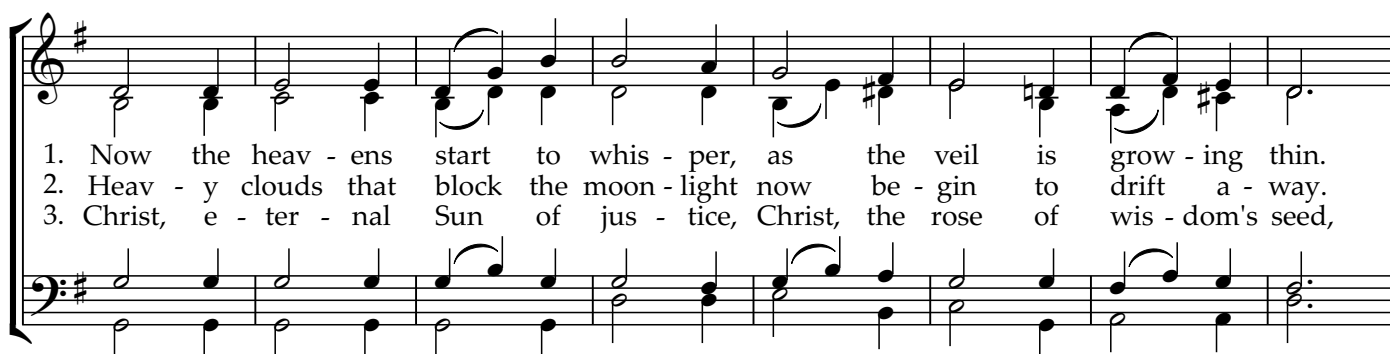
**INTROIT** *An Advent Introit*

Words: Isaiah 45 and Collect for Advent 3  
Music: Michael Kleinschmidt

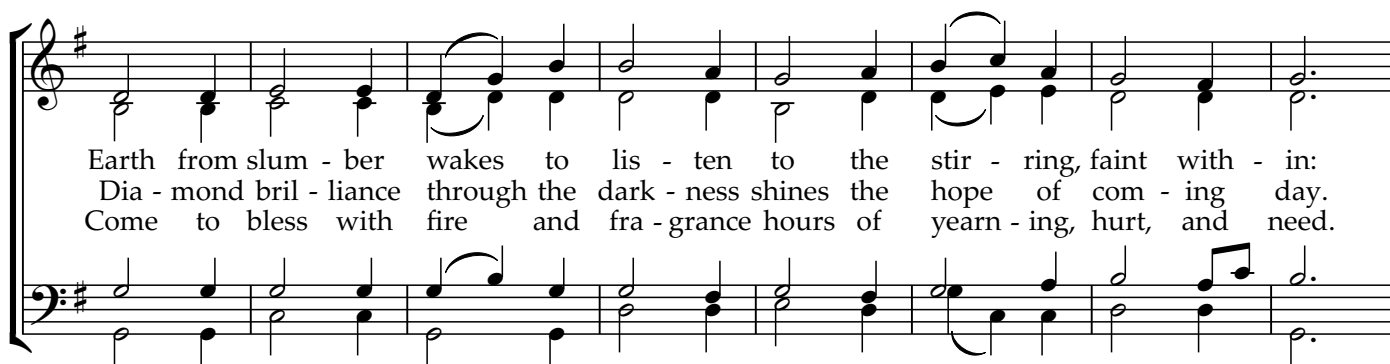
Drop down, O heavens from above: and let the skies rain down righteousness.  
Let the earth open, that salvation may flourish: and let it cause righteousness to spring up also.  
Stir up your power, O Lord: and with great might come among us.

HYMN

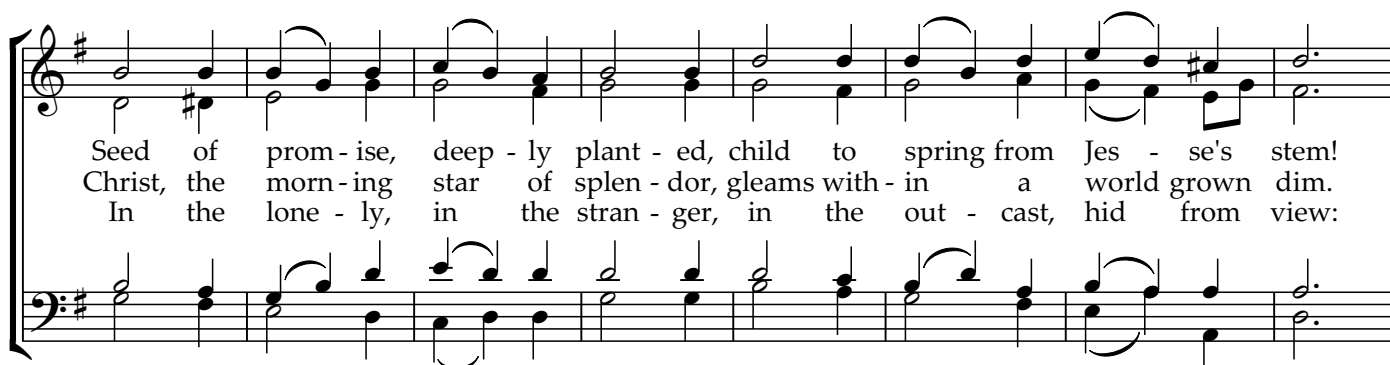
*Now the heavens start to whisper*



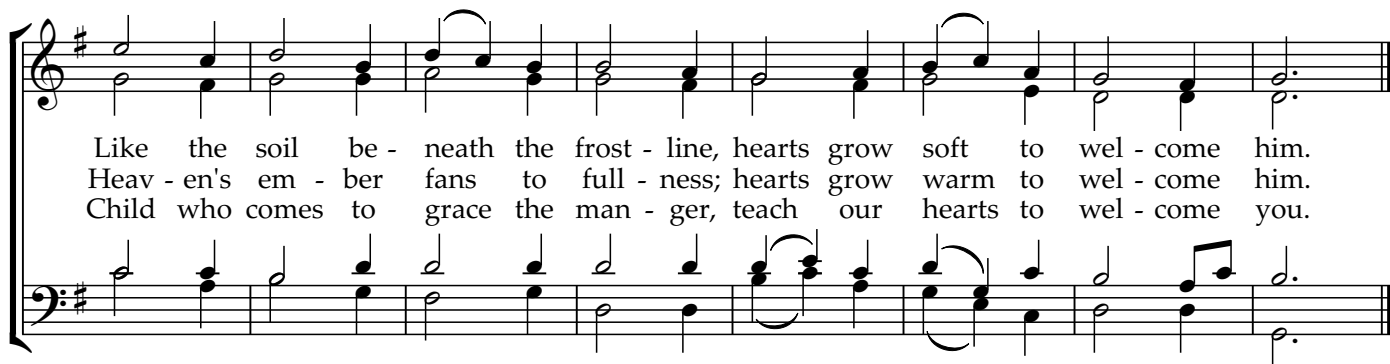
1. Now the heav - ens start to whis - per, as the veil is grow - ing thin.  
2. Heav - y clouds that block the moon - light now be - gin to drift a - way.  
3. Christ, e - ter - nal Sun of jus - tice, Christ, the rose of wis - dom's seed,



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 prom - ise, 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 stran - ger, 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 Louise Bringle, Copyright 2006 by GIA Publications, Inc.  
Music: *Blaenwern*, William Penfro Rowlands, Public Domain

#### **LIGHTING OF THE ADVENT WREATH**

*Presider* My soul proclaims the greatness of God;  
*Assembly* And 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* ALMIGHTY GOD, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.  
*All* Amen.

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** *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.

**S**TIR 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 35:1-10*

**T**HE WILDERNESS and the dry land shall be glad,  
the desert shall rejoice and blossom;  
like the crocus it shall blossom abundantly,  
and rejoice with joy and singing.

The glory of Lebanon shall be given to it,  
the majesty of Carmel and Sharon.  
They shall see the glory of the LORD,  
the majesty of our God.

Strengthen the weak hands,  
and make firm the feeble knees.  
Say to those who are of a fearful heart,  
“Be strong, do not fear!  
Here is your God.

He will come with vengeance,  
with terrible recompense.  
He will come and save you.”

Then the eyes of the blind shall be opened,  
and the ears of the deaf unstopped;  
then the lame shall leap like a deer,  
and the tongue of the speechless sing for joy.  
For waters shall break forth in the wilderness,  
and streams in the desert;  
the burning sand shall become a pool,  
and the thirsty ground springs of water;  
the haunt of jackals shall become a swamp,  
the grass shall become reeds and rushes.

A highway shall be there,  
and it shall be called the Holy Way;  
the unclean shall not travel on it,  
but it shall be for God’s people; no traveler, not even fools, shall go astray.

No lion shall be there,  
 nor shall any ravenous beast come up on it;  
 they shall not be found there,  
 but the redeemed shall walk there.  
 And the ransomed of the LORD shall return,  
 and come to Zion with singing;  
 everlasting joy shall be upon their heads;  
 they shall obtain joy and gladness,  
 and sorrow and sighing shall flee away.

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


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

**CANTICLE**     *The Song of Mary*

Luke 1:46-55  
 Peter R. Hallock, ad.

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

*Organ:*                      *Everyone:*



My    soul pro-claims    the    great-ness of the Ho - ly One.

*Magnificat*

**M**Y SOUL proclaims your greatness, O God,  
 my spirit rejoices in you, my Savior; \*  
 for you have looked with favor on your lowly servant.  
 From this day all generations will call me blessed: \*  
 You, the Almighty, have done great things for me,  
 and holy is your Name.

**ANTIPHON**

You have mercy on those who fear you \*  
 in every generation.  
 You have shown the strength of your arm, \*  
 You have scattered the proud in their conceit.

**ANTIPHON**

You have cast down the mighty from their thrones, \*  
 and have lifted up the lowly.  
 You have filled the hungry with good things, \*  
 and the rich you have sent away empty.

**ANTIPHON**

You have come to the help of your servant Israel, \*  
 for you have remembered your promise of mercy,  
 The promise you made to our forebears, \*  
 to Abraham and his children for ever.

**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** *James 5:7-10*

**B**E PATIENT, therefore, beloved, until the coming of the Lord. The farmer waits for the precious crop from the earth, being patient with it until it receives the early and the late rains. You also must be patient. Strengthen your hearts, for the coming of the Lord is near. Beloved, do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors! As an example of suffering and patience, beloved, take the prophets who spoke in the name of the Lord.

*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 59** *Hark! A thrilling voice is sounding (verses 1, 2, 5) ♦ The Hymnal 1982*

*Merton*

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 11:2-11*

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

*Assembly* **Glory to you, Lord Christ.**

**W**HEN JOHN heard in prison what the Messiah was doing, he sent word by his disciples and said to him, “Are you the one who is to come, or are we to wait for another?” Jesus answered them, “Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. And blessed is anyone who takes no offense at me.”

As they went away, Jesus began to speak to the crowds about John: “What did you go out into the wilderness to look at? A reed shaken by the wind? What then did you go out to see? Someone dressed in soft robes? Look, those who wear soft robes are in royal palaces. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written,

‘See, I am sending my messenger ahead of you,  
who will prepare your way before you.’

“Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he.”

*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 Richard Jaech  
*Bishop Emeritus, Southwestern Washington Synod, Evangelical Lutheran Church in America*

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

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



## ANTHEM

*This is the record of John*

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

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*, 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 (C). The first staff is divided into two parts: 'Presider' and 'Assembly'. The lyrics are: 'The Lord be with you. And al-so 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, each with a key signature of one flat (B-flat) and a common time signature (C). 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-lowed 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; 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.*

**ANTHEM** *E'en so, Lord Jesus, quickly come*

Words: Ruth Manz,  
based on Revelation 1:4-5, 4:8, 12:12, 22:5, 20;  
Music: Paul Manz

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

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

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

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

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

*Psalm 42*

*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 76** *On Jordan's bank the Baptist's cry ♦ The Hymnal 1982* *Winchester New*

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

**VOLUNTARY** Fugue on the Magnificat, J. S. Bach (BWV 733)  
based on the *Tonus peregrinus*, a chant tone associated for centuries with The Song of Mary  
(S 242 in *The Hymnal 1982*)

## MINISTERS OF THE LITURGY

**PRESIDER**

The Very Rev. Steven L. Thomason

**PREACHER**

The Rev. Richard Jaech

**DEACON**

The Rev. Earl Grout

**ASSISTING LAY MINISTER**

Jen Younggren

**EUCCHARISTIC MINISTERS**

Christopher Breunig, The Rev. Adam Conley, James Davidson,  
The Rev. Canon Emily Griffin, Cinda Madonna,  
The Rev. Canon Dr. Marda Steedman Sanborn,  
Debra Waddell, The Rev. Canon Richard C. Weyls

**ALTAR GUILD**

Sharon Ferguson

**VERGERS**

Kate Halamay, Rollin Salsbery

**ACOLYTES**

Kevin Johnson, Hilary McLeland-Wieser, Krista Olson,  
Alexander Snow, Nathan Way

**WREATH LIGHTERS**

Representatives of the Third Actors

**GREETERS**

Barbara Selberg, John Selberg

**USHERS**

Else Trygstad-Burke | Sarah McCord, Jeff Sackett

**OBLATION BEARERS**

The Heath-McCormick family

**LAND ACKNOWLEDGMENT**

Mark Lundquist

**LECTORS**

Ruth McRee, Mark Lundquist

**INTERCESSOR**

Barbara Zito

**SOUND BOARD**

Michael Perera

**LIVESTREAM**

David Wild

**FLOWER MINISTRY**

Judy Andrews, Courtney van Stolk, Carlos Vargas

**MUSICIANS**

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

1. Hark! a thrill - ing voice is sound - ing, "Christ is nigh," it seems to say;  
 2. Wak - ened by the sol - emn warn - ing, from earth's bond - age let us rise;  
 5. Hon - or, glo - ry, might, and bless - ing to the Fa - ther and the Son,

"Cast a - way the works of dark - ness, O ye chil - dren of the day."  
 Christ, our sun, all sloth dis - pel - ling, shines up - on the morn - ing skies.  
 with the ev - er - last - ing Spi - rit while un - end - ing a - ges run.

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

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

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

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

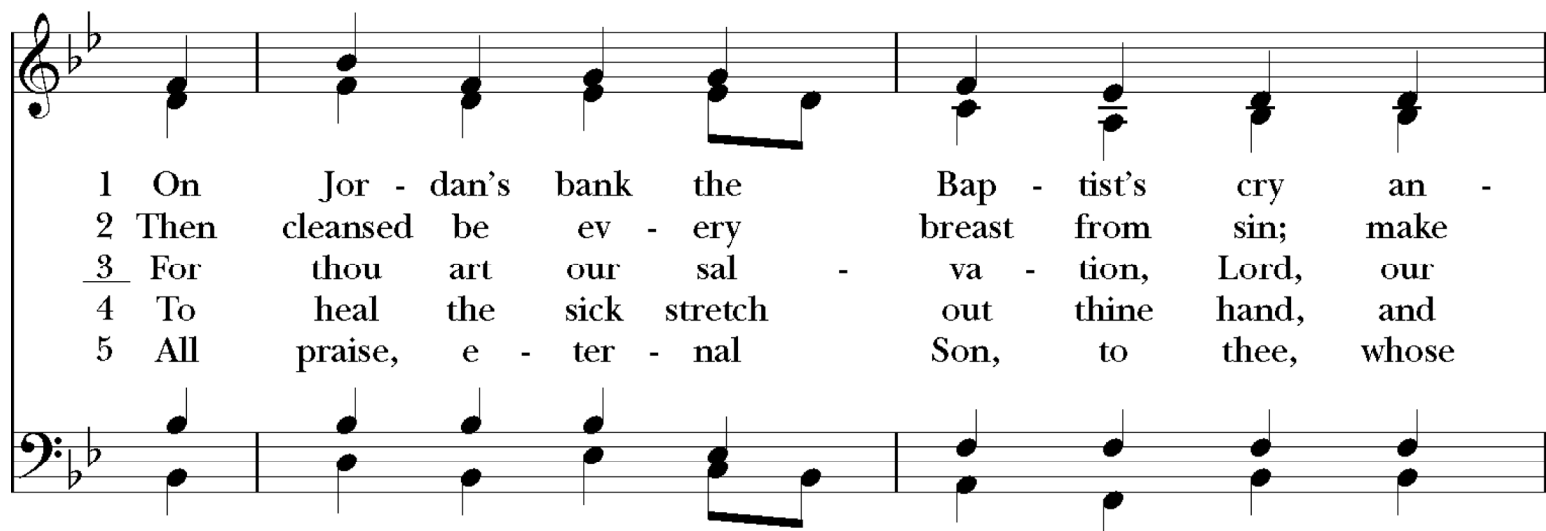
ru - sa - lem of the peace that waits for them;  
 cry o - bey! Now pre - pare for God a way;  
 of the Lord now o'er earth is shed a - broad;

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

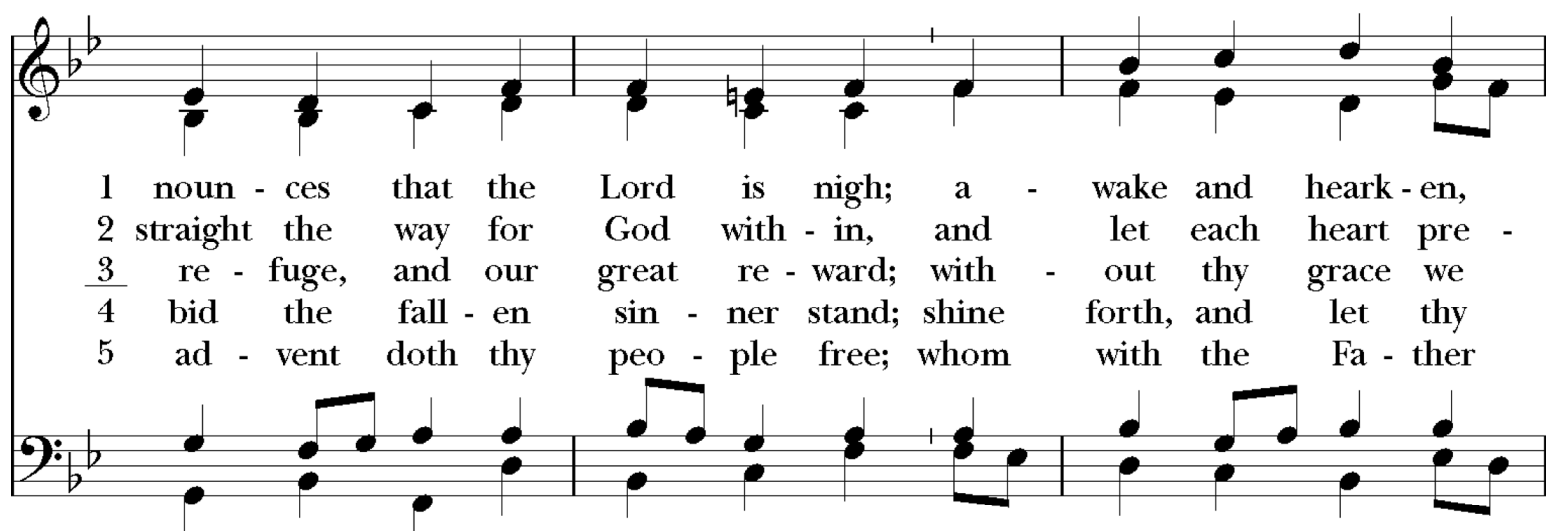
and her war - fare now is o - ver.  
 and the hills bow down to greet him.  
 that the word is nev - er bro - ken.

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

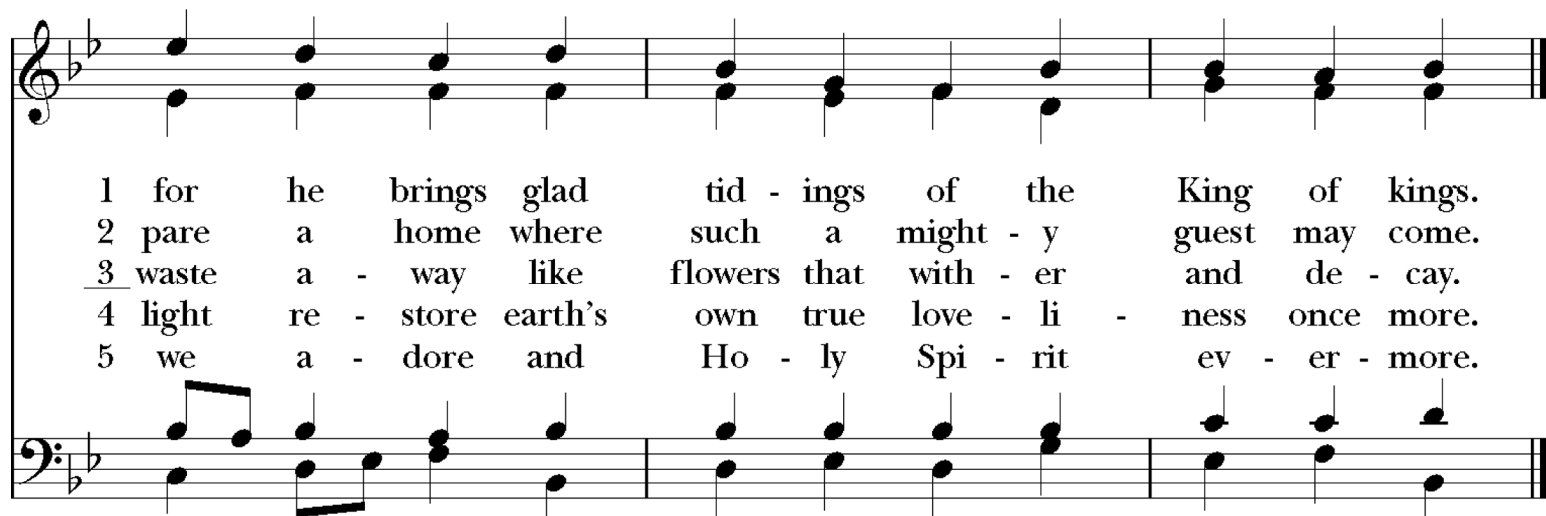
1 Comfort, comfort ye my people,  
 speak ye peace, thus saith our God;  
 comfort those who sit in darkness



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



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



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

Words: Charles Coffin (1676-1749); tr. Charles Winfred Douglas (1867-1944), after John Chandler (1806-1876); alt.  
 Music: *Winchester New*, melody from *Musicalishes Hand-Buch*, 1690; harm. William Henry Monk (1823-1889), alt.