



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

## THE THIRD SUNDAY OF ADVENT

December 14, 2025

9:00 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 level 5 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](http://saintmarks.org/newcomers) or connect with one of the clergy.*

#### ABOUT THE LITURGY

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

#### ABOUT THE ROSE CANDLE

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

# THE LITURGY OF THE WORD

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

**PRELUDE** Cantilena on Verses of the Magnificat, from *Fifteen Pieces*, Opus 18, No. 13 Marcel Dupré

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.

## LAND ACKNOWLEDGMENT

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

*All stand, as able.*

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

## LIGHTING OF THE ADVENT WREATH

*Presider* My soul proclaims the greatness of God;  
*Assembly* **And my spirit rejoices in God my Savior.**

## OPENING ACCLAMATION

*Enriching Our Worship 1, p. 50*

*Presider* Blessed be the one, holy, and living God.  
*Assembly* **Glory to God for ever and ever.**

## 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** *sung three times*

Archangelsky

Ho - ly God, Ho - ly and might-y, Ho - ly Immortal 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* God 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

Simplified Anglican Chant by Robert Knox Kennedy

*The organist will play through the chant once, then all chant the Psalm together.*



*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.

You have mercy on those who / fear you \*  
in every gene-/ ration.

You have shown the strength of your / arm, \*  
You have scattered the proud in their con-/ ceit.

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.

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. ♦

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.*

*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** *My soul cries out*

1. My soul cries out with a joy - ful shout that the God of my heart is great,  
and my spir - it sings of the won - drous things that you bring to the ones who wait.  
You fixed your sight on the ser - vant's plight, and my weak - ness you did not spurn,  
so from east to west shall my name be blest. Could the world be a - bout to turn?

*Refrain*  
My heart shall sing of the day you bring. Let the fires of your jus - tice burn.  
Wipe a - way all tears, for the dawn draws near, and the world is a - bout to turn.

Words: Rory Cooney, b. 1952, based on the Song of Mary, *Magnificat*. Copyright 1990 GIA Publications, Inc.  
Music: *Star of County Down*, trad. Irish

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**

*Authorized for use by the 1997 General Convention*

**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,  
was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.**

**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,  
who with the Father and the Son is worshiped and glorified,  
who 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

*Enriching Our Worship 1, p. 56*

*Deacon* Let us confess our sins to God.  
*You are invited to stand or kneel for the confession.*

*Deacon* God of all mercy,  
*All* we confess that we have sinned against you,  
opposing your will in our lives.  
We have denied your goodness in each other,  
in ourselves, and in the world you have created.  
We repent of the evil that enslaves us,  
the evil we have done,  
and the evil done on our behalf.  
Forgive, restore, and strengthen us  
through our Savior Jesus Christ,  
that we may abide in your love  
and serve only your will. 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 Christ 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](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.



“Comfort, comfort now my people;  
tell of peace.” So says our God.  
Comfort those who sit in darkness  
mourning under sorrow’s load.  
To God’s people now proclaim  
that God’s pardon waits for them.  
Tell them that their war is over;  
God will reign in peace forever.

For the herald’s voice is crying  
in the desert far and near,  
calling us to true repentance,  
since the Kingdom now is here.  
O 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.

Straight shall be what long was crooked,  
and the rougher places plain.  
Let your hearts be true and humble,  
as befits his holy reign.  
For the glory of the Lord  
now on earth is shed abroad,  
And all flesh shall see the token  
that God’s 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 2*

*Enriching Our Worship 1, p. 60*

*Presider* The Lord be with you.

*Assembly* **And also with you.**

*Presider* Lift up your hearts.

*Assembly* **We lift them to the Lord.**

*Presider* Let us give thanks to the Lord our God.

*Assembly* **It is right to give God thanks and praise.**

*Presider* We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

**SANCTUS & BENEDICTUS**

David Hurd

The musical notation consists of two staves in G major (one sharp). The first staff contains the melody for the first line of lyrics: "Holy, ho-ly, ho-ly Lord, God of power and might, heaven and earth are full of your glory. Hosanna". The second staff contains the melody for the second line of lyrics: "in the high - est. Blest is the one who comes in the name of the Lord. Hosanna in the high - est." The melody is simple and melodic, using quarter and eighth notes.

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* Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made. In the fullness of time bring us, with Mary, Mark, and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.

**All AMEN.**

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**

McNeil Robinson

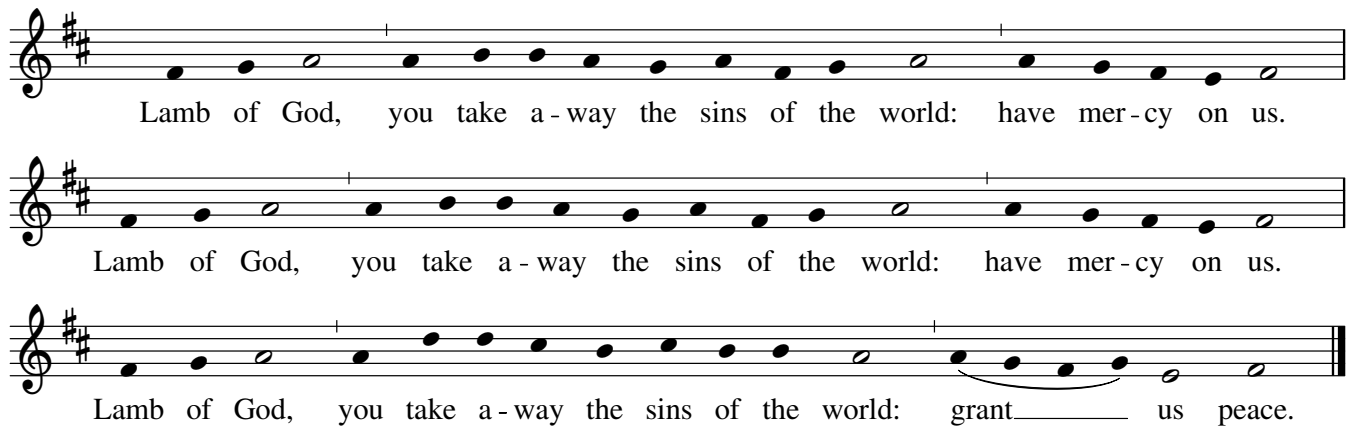


Our Fa-ther in heav-en, hal-lowed be your Name, your king-dom come, your will be done,  
on earth as in heav-en. Give us to-day our dai-ly bread. For-give us our sins as we for-give  
those who sin a-gainst us. Save us from the time of trial, and de-liv-er us from e - vil.  
For the king-dom, the pow-er, 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** *Lamb of God*

Hurd



Lamb of God, you take a-way the sins of the world: have mer-cy on us.  
Lamb of God, you take a-way the sins of the world: have mer-cy on us.  
Lamb of God, you take a-way the sins of the world: grant \_\_\_\_\_ us peace.

## INVITATION TO COMMUNION

*Presider* The Gifts of God for the People of God.

*All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.*

*Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.*

*Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.*

**VOLUNTARY** Organ improvisation

**HYMN 615** "Thy kingdom come!" ♦ *The Hymnal 1982*

*St. Flavian*

*After communion, 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**

*Enriching Our Worship 1, p. 69*

*Presider* God of abundance,

*All* **you have fed us  
with the bread of life and cup of salvation;  
you have united us  
with Christ and one another;  
and you have made us one  
with all your people in heaven and on earth.  
Now send us forth in the power of your Spirit,  
that we may proclaim your redeeming love to the world  
and continue for ever  
in the risen life of Christ our Savior. Amen.**

**BLESSING** *The Presider asks God's blessing on the assembly. All respond: Amen.*

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

*Merton*

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

**VOLUNTARY** *Postlude on Winchester New  
(Tune of Hymn 76, "On Jordan's bank the Baptist's cry")*

Christopher Tambling

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Emily Griffin

## **PREACHER**

The Rev. Richard Jaech

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Judy Andrews

## **EUCCHARISTIC MINISTERS**

The Rev. Adam Conley, Jo Kirschner, Cinda Madonna,  
The Very Rev. Steven L. Thomason, The Rev. Canon Richard C. Weyls

## **ACOLYTE**

Lillian Baker

## **WREATH LIGHTERS**

The Gavin family

## **GREETER**

Marjorie Ringness

## **USHERS**

Eliza Davidson, Randy Urmston

## **OBLATION BEARERS**

The Willis family

## **LAND ACKNOWLEDGMENT**

Josh Judd-Herzfeldt

## **LECTORS**

David Thompson, Sarah Elwood-Faustino

## **INTERCESSOR**

Patrick Sullivan

## **SOUND BOARD**

Michael Perera

## **FLOWER MINISTRY**

Judy Andrews, Courtney van Stolk, Carlos Vargas

## **MUSICIANS**

The Schola of Saint Mark's Choir School, Rebekah Gilmore, *director*  
Saint Mark's Singers  
Canon Michael Kleinschmidt and John Stuntebeck, *organists*