



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE FOURTH SUNDAY OF ADVENT

December 21, 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](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.*

## THE LITURGY OF THE WORD

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

**PRELUDE** Three Baroque-era settings of *Nun komm der Heiden Heiland* (Tune of Hymn 54, "Savior of the nations, come!")

1. From the *Lüneberger Orgeltabulatur* (ca. 1650)
2. J. S. Bach (BWV 660)
3. Dieterich Buxtehude (BUXWV 211)

#### LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT**     *Redeemer of the nations, come*

Words: attributed to Ambrose of Milan (340-397),  
tr. Charles P. Price;  
Music: Veni Redemptor gentium, plainsong, Mode 1,  
Einsiedeln manuscript, 12<sup>th</sup> century

Redeemer of the nations, come;  
reveal yourself in virgin birth,  
the birth which ages all adore,  
a wondrous birth, befitting God.

From human will you do not spring,  
but from the Spirit of our God;  
O Word of God, come; take our flesh  
and grow as child in Mary's womb.

You came forth from the eternal God,  
and you returned to that same source.  
You suffered death and harrowed hell,  
and reigned once more from God's high throne.

With God the Father you are one,  
and one with us in human flesh.  
Oh, fill our weak and dying frame  
with godly strength which never fails.

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

**HYMN 54**     *Savior of the nations, come!* ♦ *The Hymnal 1982*

*Nun komm, der Heiden Heiland*

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

*Presider* Restore us, O God of hosts;  
*Assembly* **Show the light of your countenance, and we shall be saved.**

#### **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 -



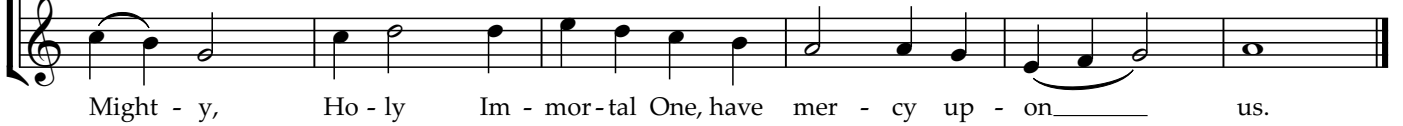
on us. Ho - ly God, Ho - ly and Might - y, Ho - ly Im -



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** *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.

**P**URIFY 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** *Isaiah 7:10-16*

**A** GAIN the LORD spoke to Ahaz, saying, Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven. But Ahaz said, I will not ask, and I will not put the LORD to the test. Then Isaiah said: “Hear then, O house of David! Is it too little for you to weary mortals, that you weary my God also? Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel. He shall eat curds and honey by the time he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted.”

*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 80:1-7, 16-18*

Plainsong, Tone IV.4

*The cantor introduces the Antiphon, all repeat it.*

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



*Qui regis Israel*

Hear, O Shepherd of Israel, leading Joseph like a flock; \*  
shine forth, you that are enthroned upon the cherubim.

In the presence of Ephraim, Benjamin, and Manasseh, \*  
stir up your strength and come to help us.

Restore us, O God of hosts, \*  
show the light of your countenance, and we shall be saved. **ANTIPHON**

O God of hosts, \*  
how long will you be angered  
despite the prayers of your people?

You have fed them with the bread of tears; \*  
you have given them bowls of tears to drink.

You have made us the derision of our neighbors, \*  
and our enemies laugh us to scorn.

Restore us, O God of hosts; \*  
show the light of your countenance, and we shall be saved. **ANTIPHON**

Let your hand be upon the anointed one at your right hand \*  
the one you have made so strong for yourself.

And so will we never turn away from you; \*  
give us life, that we may call upon your Name.

Restore us, O God of hosts; \*  
show the light of your countenance, and we shall be saved. **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 1:1-7*

**P**AUL, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, including yourselves who are called to belong to Jesus Christ,

To all God's beloved in Rome, who are called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

*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 248** *To the Name of our salvation (verses 1 & 4) ♦ The Hymnal 1982*

*Oriel*

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 1:18-25*

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

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

**N**OW THE BIRTH of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins.” All this took place to fulfill what had been spoken by the Lord through the prophet:

“Look, the virgin shall conceive and bear a son,  
and they shall name him Emmanuel,”

which means, “God is with us.” When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus.

*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 Richard C. Weyls

*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](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

*And all in the morning*

Trad. English Carol, arr. Gerald Near

It was on Christmas Day,  
And all in the morning,  
Our Savior was born,  
And our heavenly King:  
And was not this a joyful thing?  
And sweet Jesus they called him by name.

It was on the Twelfth Day,  
And all in the morning,  
The wise men were led  
To our heavenly King:  
And was not this a joyful thing?  
And sweet Jesus they called him by name.

It was on Candlemas Day,  
And all in the morning,  
They visited the Temple  
With our heavenly King:  
And was not this a joyful thing?  
And sweet Jesus they called him by name.

It was on Good Friday,  
And all in the morning,  
They crucified our Savior  
And our heavenly King:  
And was not this a woeful thing?  
And sweet Jesus we'll call him by name.

It was on Easter Day,  
And all in the morning,  
Our Savior arose,  
Our own heavenly King:  
The sun and the moon  
They did both rise with him.  
And sweet Jesus we'll call him by name.

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-so with you.' The second staff is also divided into 'Presider' and 'Assembly'. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff is divided into 'Presider' and 'Assembly'. 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 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, —' (Staff 1); 'heav'n and earth — are full of your glo - ry. Ho - san - na in the high - est.' (Staff 2); 'Blest is the one who comes in the name of the Lord. —' (Staff 3); 'Ho - san - na in — the high - est, ho - san - na in the high - est.' (Staff 4).

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 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: 15<sup>th</sup>-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 265** *The angel Gabriel from heaven came* ♦ *The Hymnal 1982*

*Gabriel's Message*

*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.



# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

The Rev. Canon Richard C. Weyls

## **DEACON**

The Rev. Alison Leary

## **ASSISTING LAY MINISTER**

Peter Snyder

## **EUCCHARISTIC MINISTERS**

The Rev. Adam Conley, The Rev. Canon Emily Griffin, Shelley Mackaman, Cinda Madonna, Karen Petersen, Debra Waddell

## **ALTAR GUILD**

Casie Danielson

## **VERGERS**

Sharon Ferguson, Erik Donner

## **ACOLYTES**

Russ Campbell, Carrie Davis, Maya Roark, Alexandra Thompson, Nathan Way

## **WREATH LIGHTERS**

TBD

## **GREETERS**

Mary Frederick, John Mertens

## **USHERS**

Hilary McLeland-Wieser | Wayne Duncan, Jay Quarterman

## **OBLATION BEARERS**

The Gilmore Morse family

## **LAND ACKNOWLEDGMENT**

Carrie Kahler

## **LECTORS**

Nancy Beadie, James Davidson

## **INTERCESSOR**

Carrie Kahler

## **SOUND BOARD**

Michael Perera

## **LIVESTREAM**

David Wild

## **FLOWER MINISTRY**

Eliza Davidson, Beatrix Roemheld-Hamm, Kathryn Schipper

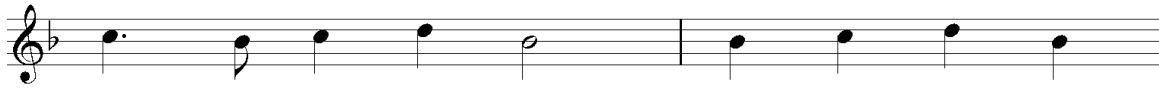
## **MUSICIANS**

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

The Hymnal 1982 - #54 Savior of the nations, come



1 Sa - vior of the na - tions, come! Vir - gin's  
 2 Won - drous birth! Oh, won - drous child of the  
 3 Thus on earth the Word ap - pears, grac - ing  
 4 Come, O Fa - ther's sav - ing Son, who o'er



Son, make here your home. Mar - vel now, both  
 Vir - gin un - de - filed! Might - y God and  
 his cre - a - ted spheres; hence to death and  
 sin the vic - tory won. Bound - less shall your



heaven and earth, that the Lord chose such a birth.  
 Ma - ry's son, ea - ger now his race to run!  
 hell de - scends, then the heaven - ly throne a - scends.  
 king - dom be; grant that we its glo - ries see.

Words: Martin Luther (1483-1546) after Ambrose of Milan (340-397); tr. William M. Reynolds (1812-1876) and James Waring McCrady (b. 1938)  
 St. 3-4, Copyright ©1982, James Waring McCrady. All rights reserved. Used with permission. Music: *Nun komm, der Heiden Heiland*, melody from  
*Erfurt Enchiridia*, 1524; harm. Melchoir Vulpius (1560?-1616)

- 1 Savior of the nations, come!  
 Virgin's Son, make here your home.  
 Marvel now, both heaven and earth,  
 that the Lord chose such a birth.
- 2 Wondrous birth! Oh, wondrous child  
 of the Virgin undefiled!  
 Mighty God and Mary's son,  
 eager now his race to run!
- 3 Thus on earth the Word appears,  
 gracing his created spheres;  
 hence to death and hell descends,  
 then the heavenly throne ascends.
- 4 Come, O Father's saving Son,  
 who o'er sin the victory won.  
 Boundless shall your kingdom be;  
 grant that we its glories see.

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1 To the Name of our sal - va - tion laud and hon - or  
 2 Je - sus is the Name we trea - sure; Name be - yond what  
 3 'Tis the Name that who - so preach - eth speaks like mu - sic  
 4 There - fore we, in love a - dor - ing, this most bless - ed



let us pay, which for man - ya gen - er - a - tion  
 words can tell; Name of glad - ness, Name of plea - sure,  
 to the ear; who in prayer this Name be - seech - eth  
 Name re - vere, ho - ly Je - sus, thee im - plor - ing



hid in God's fore - know - ledge lay; but with ho - ly  
 ear and heart de - light - ing well; Name of sweet - ness,  
 sweet - est com - fort find - eth near; who its per - fect  
 so to write it in us here that here - af - ter,



ex - ul - ta - tion we may sing a - loud to - day.  
 pass - ing mea - sure, sav - ing us from sin and hell.  
 wis - dom reach - eth, heav - en - ly joy pos - sess - eth here.  
 heaven - ward soar - ing, we may sing with an - gels there.



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! —

1. Hark! the glad sound! the Sa - vior comes, the Sa - vior pro - mised long;  
2. He comes, the pris - oners to re - lease in Sa - tan's bon - dage held;  
3. He comes, the bro - ken heart to bind, the bleed - ing soul to cure;  
4. Our glad ho - san - nas, Prince of Peace, thy wel - come shall pro - claim;

let ev - ery heart pre - pare a throne, and ev - ery voice a song.  
the gates of brass be - fore him burst, the i - ron fet - ters yield.  
and with the trea - sures of his grace to en - rich the hum - ble poor.  
and heaven's e - ter - nal arch - es ring with thy be - lov - ed Name.