



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE NATIVITY OF OUR LORD JESUS CHRIST

CHRISTMAS EVE

December 24, 2025

11:00 PM





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SEATTLE, WASHINGTON

LAND ACKNOWLEDGMENT

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.

WELCOME

On this happy feast of Christmas, we welcome you to Saint Mark's Cathedral. We are glad you have joined us to celebrate the Nativity of our Lord. Thank you for sharing your Christmas hopes and joy with us. Wherever you are on your spiritual journey, and whether you are joining in the nave or via the livestream, you are welcome here!

QUESTIONS?

Ushers (wearing purple Welcome laynards) are available during the liturgy should you have any questions or concerns, or if you need a hearing assist device.

All-gender restrooms are in the northwest stairwell and on level 5 of Cathedral House, accessible by elevator or via the southwest stairwell.

TO LEARN MORE ABOUT SAINT MARK'S

If you are new to Saint Mark's and would like to learn more, please consider completing a newcomer form, visit saintmarks.org/newcomers or simply contact one of the clergy. Grace and peace to you!

THE PRELUDE

10:30 PM BRASS QUINTET *March in C*

Henry Purcell

LAND ACKNOWLEDGMENT & DEAN'S WELCOME

Dean Thomason

We gather with offerings from the choir, brass quintet and organ, and hymns and carols for all to sing, standing as able.

Sung by all, standing as able.

CAROL

The first Nowell

TUNE: The First Nowell; arr. Sir David Willcocks



All sing 1. The first No - well the an - gel did say was to certain poor shepherds in fields as they lay;
 Treble voices only 2. They look - ed up and saw a star shining in the east be - yond them far,
 All sing 3. And by the light of that same star three wise men came from coun - try far;
 Low voices only 4. This star drew nigh to the north west, o'er Beth - le - hem it took its rest,
 Choir alone 5. Then en - tered in those wise men three full rev - erent - ly up - on their knee,
 All sing 6. Then let us all with one ac - cord sing prais - es to our heaven - ly Lord;



1. in fields as they lay, keeping their sheep, on a cold winter's night that was so deep.
 2. and to the earth it gave great light, and so it con - tin - ued both day and night.
 3. to seek for a king was their in - tent, and to fol - low the star wher - ev - er it went.
 4. and there it did both stop and stay right o - ver the place where Je - sus lay.
 5. and of - fered there in his pre - sence their gold, and myrrh, and frank - in - cense.
 6. that hath made heaven and earth of nought, and with his blood our life hath bought.



Refrain (All sing)
No - well, No - well, No - well, No - well, born is the King of Is - ra - el!

Please be seated.

CHOIR

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 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 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 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.

CHOIR*Jesus Christ the Apple Tree*

WORDS: from *Divine Hymns or Spiritual Songs*,
 compiled by Joshua Smith;
 MUSIC: Elizabeth Poston

The tree of life my soul hath seen,
 Laden with fruit, and always green:
 The trees of nature fruitless be
 Compared with Christ the apple tree.

His beauty doth all things excel:
 By faith I know, but ne'er can tell
 The glory which I now can see
 In Jesus Christ the apple tree.

For happiness I long have sought,
 And pleasure dearly I have bought:
 I missed of all; but now I see
 'Tis found in Christ the apple tree.

I'm weary with my former toil,
 Here I will sit and rest awhile:
 Under the shadow I will be,
 Of Jesus Christ the apple tree.

This fruit doth make my soul to thrive,
 It keeps my dying faith alive;
 Which makes my soul in haste to be
 With Jesus Christ the apple tree.

CHOIR*The Holly and the Ivy*

WORDS: Trad. English Carol
 MUSIC: Trad. French melody, arr. June Nixon

The holly and the ivy
 when they are both full grown,
 of all the trees that are in the wood
 the holly bears the crown,

*O the rising of the sun,
 the running of the deer,
 the playing of the organ,
 sweet singing in the choir.*

The holly bears a prickle
 as sharp as any thorn
 and Mary bore sweet Jesus Christ
 on Christmas Day in the morn,

Refrain

The holly bears a bark
 as bitter as any gall
 and Mary bore sweet Jesus Christ
 for to redeem us all,

Refrain

The holly and the ivy
 when they are both full grown,
 of all the trees that are in the wood
 the holly bears the crown,

Refrain

Sung by all, standing as able.

CAROL

God rest you merry

TUNE: *God Rest You Merry*; arr. Sir David Willcocks



1. God rest you mer - ry, gen - tle - men, let noth - ing you dis - may;
2. From God our heaven - ly Fa - ther a bless - èd an - gel came
3. "Fear not, then," said the an - gel, "Let noth - ing you af - fright;
4. Now to the Lord sing prais - es, all you with - in this place,



re - mem - ber Christ our Sa - vior was born on Christ - mas Day,
and un - to cer - tain shep - herds brought tid - ings of the same:
this day is born a Sa - vior of a pure vir - gin bright,
and with true love and cha - ri - ty each o - ther now em - brace;



to save us all from Sa - tan's power when we were gone a - stray.
how that in Beth - le - hem was born the Son of God by name.
to free all those who trust in him from Sa - tan's power and might."
this ho - ly tide of Christ - mas doth bring re - deem - ing grace.



O__ tid - ings of com - fort and joy, com - fort and joy; O__ tid - ings of com - fort and joy!

Please be seated.

ORGAN

Sinfonia from *Christmas Oratorio*, Part II, BWV 248

J. S. Bach, arr. Martin Setchel

THE LITURGY OF THE WORD

11:00 PM *A bell is rung, and all stand, as able.*

INTROIT *From heaven above to earth I come* WORDS: Martin Luther, tr. *Lutheran Book of Worship*, 1978;
MUSIC: *Vom Himmel hoch*, melody from 16th century German hymnal, harm. J. S. Bach

From heaven above to earth I come
to bring good news to everyone!
Glad tidings of great joy I bring
to all the world, and gladly sing:

to you this night is born a child
of Mary, chosen virgin mild;
this newborn child of lowly birth
shall be the joy of all the earth.

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

HYMN IN PROCESSION *O come, all ye faithful* TUNE: *Adeste fideles*; arr. Sir David Willcocks



1. O come, all ye faith - ful, joy - ful and tri - um - phant, O come ye, O come ye, to
2. ♪ God from God, Light from Light e - ter - nal, ♪ lo! he ab - hors not the
3. ♪ Sing, choirs of an - gels, sing in ex - ul - ta - tion; ♪ sing, all ye ci - ti - zens of
4. ♪ See how the shep - herds, sum - moned to his cra - dle, ♪ leav - ing their flocks, draw
6. ♪ Yea, Lord, we greet thee, born this hap - py morn - ing, ♪ Je - sus, to thee be



1. Beth - le - hem; come and be - hold him, born the King of an - gels;
2. Vir - gin's womb; on - ly be - got - ten Son of the Fa - ther;
3. heav'n a - bove; glo - ry to God, glo - ry in the high - est;
4. nigh to gaze; we too will thith - er bend our joy - ful foot - steps;
6. glo - ry giv'n; Word of the Fa - ther, now in flesh ap - pear - ing;



O come, let us a - dore him, O come, let us a - dore him,



O come, let us a - dore him, Christ the Lord.

OPENING ACCLAMATION

The Book of Common Prayer (1979), p. 355

Presider Blessed be God: Father, Son, and Holy Spirit.

People 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.

SONG OF PRAISE *Angels we have heard on high*

TUNE: *Gloria*; arr. Michael Kleinschmidt



1. An - gels we have heard on high, sing - ing sweet - ly through the night,
3. Come to Beth - le - hem and see him whose birth the an - gels sing;



and the moun - tains in re - ply e - cho - ing their brave de - light.
come, a - dore on bend - ed knee Christ the Lord, the new - born King.

Refrain



Glo - - - - - ri - a in ex - cel - sis De - o!



Glo - - - - - ri - a in ex - cel - sis De - o!

The collect is the prayer designated for Feast Days 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 *The Nativity of our Lord*

The Book of Common Prayer (1979), p. 212

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

O God, you have caused this holy night to shine with the brightness of the true Light: Grant that we, who have known the mystery of that Light on earth, may also enjoy him perfectly in heaven; where with you and the Holy Spirit he lives and reigns, one God, in glory everlasting.

All Amen.

Please be seated.

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 9:2-7

THE PEOPLE who walked in darkness
have seen a great light;
those who lived in a land of deep darkness—
on them light has shined.

You have multiplied the nation,
you have increased its joy;

they rejoice before you
as with joy at the harvest,
as people exult when dividing plunder.

For the yoke of their burden,
and the bar across their shoulders,
the rod of their oppressor,
you have broken as on the day of Midian.

For all the boots of the tramping warriors
and all the garments rolled in blood
shall be burned as fuel for the fire.

For a child has been born for us,
a son given to us;
authority rests upon his shoulders;
and he is named

Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.

His authority shall grow continually,
and there shall be endless peace

for the throne of David and his kingdom.

He will establish and uphold it
with justice and with righteousness
from this time onward and forevermore.

The zeal of the Lord of hosts will do this.

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 96 (St. Helena Psalter) ♦ Cantate Domino

Anglican Chant (Edward C. Bairstow)

Sung by the choir.

SING to God a new song; *
sing to God all the whole earth.
Sing and bless God's holy Name; *
proclaim the good news of salvation from day to day.
Declare God's glory among the nations, *
God's wonders among all peoples.
For God is great and greatly to be praised, *
more to be feared than all gods.
As for all the gods of the nations, they are but idols, *
but it is God who made the heavens.
Oh, the majesty and magnificence of God's presence! *
Oh, the power and the splendor of God's sanctuary!
Ascribe to God, you families of the peoples, *
ascribe to God honor and power.
Ascribe due honor to God's holy Name; *
bring offerings and come into God's courts.
Worship the Most High in the beauty of holiness; *
let the whole earth tremble before the Holy One.
Tell it out among the nations that God reigns! *
God has made the world so firm that it cannot be moved,
and will judge the peoples with equity.
Let the heavens rejoice, and let the earth be glad;
let the sea thunder and all that is in it; *
let the field be joyful and all that is therein.
Then shall all the trees of the wood shout for joy
before God, who will come, *
who will come to judge the earth.
God will judge the world with righteousness *
and the peoples with truth. ♦

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church that speaks to us even still.

READING

Titus 2:11-14

FOR THE GRACE of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ. He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.

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.”

When the Presider stands, all rise, as able.

SEQUENCE HYMN *Joy to the world!*

TUNE: *Antioch*; arr. Bern Herbolzheimer

1. Joy to the world! the Lord is come: let earth re - ceive her King;
 2. Joy to the world! the Sa - vior reigns; let us our songs em - ploy,
 3. No more let sins and sor - rows grow nor thorns in - fest the ground;
 4. He rules the world with truth and grace, and makes the na - tions prove

let ev - 'ry heart pre - pare him room,
 while fields and floods, rocks, hills, and plains,
 he comes to make his bless - ings flow
 the glo - ries of his right - eous - ness

and heav'n and na - ture sing, and heav'n and na - ture
 re - peat the sound - ing joy, re - peat the sound - ing
 far as the curse is found, far as the curse is
 and won - ders of his love, and won - ders of his

and heav'n and na - ture sing, and
 re - peat the sound - ing joy, re -
 far as the curse is found, far
 and won - ders of his love, and

sing, and heav'n, and heav'n and na - ture sing.
 joy, re - peat, re - peat the sound - ing joy.
 found, far as, far as the curse is found.
 love, and won - ders, won - ders of his love.

heav'n and na - ture sing,
 peat the sound - ing joy,
 as the curse is found,
 won - ders of his love,

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.

Please remain standing, as able, for the proclamation of the Gospel.

THE HOLY GOSPEL *Luke 2:1-20 (King James Version)*

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

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

AND IT came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest,
and on earth peace, good will toward all!"

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Deacon The Gospel of the Lord.

People **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.

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.

All stand, as able.

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 Let the heavens rejoice;
People **and let the earth be glad.**

The Presider concludes the prayers with a collect; 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.
People **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, 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 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

Gloria in excelsis Deo, from A Christmas Cantata

WORDS: from Luke 2 and Psalm 11

MUSIC: Daniel Pinkham

Refrain:

*Gloria in excelsis Deo
et in terra pax
hominibus bonae voluntatis.*

*Jubilate Deo omnis terra,
servite Dominum in laetitia.*

Introite in conspectu ejus, in exultatione.

*Scitote quoniam Dominus ipse est Deus:
Ipse fecit nos, et non ipsi nos.*

Alleluia.

Refrain:

Glory to God in the highest
and on earth peace
to people of good will.

Rejoice in the Lord, all ye lands.
Serve the Lord with joy.

Come into his presence with exultation.

Know that the Lord is God. It is God who
has made us and not we ourselves.

Alleluia.

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, 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 also has 'Presider' and 'Assembly' parts. The lyrics are: 'Lift up your hearts. We lift them to the Lord.' The third staff has '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 every where to give thanks to you, the Maker of heaven and earth. Because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect in the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children. 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 *sung by all*

William Mathias

The musical notation is in treble clef with a key signature of one sharp (F#) and a common time signature. It is divided into three parts: 'Organ:', 'Everyone:', and a final line. The lyrics are: 'Ho - ly, ho - ly, ho - ly Lord, God of po- wer and might, heav'n and earth are full_ of your glo-ry. Ho san na in the high-est. Bless-ed is the one who comes in the name of the Lord. 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 for ever.

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. We orient to hope for God's reign of justice and peace, and the forgiveness of sins. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

THE LORD'S PRAYER

All Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.

In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *We who are many*

Plainsong, Mode 6

The cantor introduces the antiphon, all repeat. The cantor sings the verses; all repeat the antiphon as indicated.



We who are__ ma - ny are one bo - dy,__ for we all__ share in the one__ bread.

Verse: We break this bread to share in the Body of Christ. ANTIPHON

Verse: Happy are they who come to the Supper of the Lamb. ANTIPHON

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 four stations in the nave. 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

O magnum mysterium

WORDS: Responsorial from Matins for Christmas Day

MUSIC: Tomás Luis de Victoria

*O magnum mysterium,
et admirabile sacramentum,
ut animalia viderent Dominum natum,
jacentem in praesepio.
O beata Virgo,
cujus viscera meruerunt portare
Dominum Christum. Alleluia.*

O great mystery,
and wondrous sacrament,
that the animals should see the Lord born
lying in a manger.
O blessed Virgin,
whose womb was worthy to bear
the Lord Christ. Alleluia.

HYMN DURING COMMUNION *What child is this?*

TUNE: Greensleeves

1. What child is this, who, laid to rest, on Ma - ry's lap is sleep - ing?
2. Why lies he in such mean es - tate where ox and ass are feed - ing?
3. So bring him in - cense, gold, and myrrh, come, peas - ant, king, to own him;

Whom an - gels greet with an - thems sweet, while shep - herds watch are keep - ing?
Good Chris - tian, fear: for sin - ners here the si - lent Word is plead - ing.
the King of kings sal - va - tion brings, let lov - ing hearts en - throne him.

Refrain

This, this is Christ the King, whom shep - herds guard and an - gels sing;

haste, haste to bring him laud, the babe, the son of Ma - ry.

As communion distribution comes to a close, the nave lights will be dimmed and liturgical ministers will bring candle light to the congregation.

When the time comes to light your candle, angle your unlit candle towards your neighbor's lit candle. Once your candle is burning, keep it as upright as possible at all times to avoid dripping wax.

CAROL with CANDLE LIGHTING *Silent night, holy night*

TUNE: *Stille Nacht*; descant Gerre Hancock

1. Si - lent night, ho - ly night, all is calm, all is bright
 2. Si - lent night, ho - ly night, shep - herds quake at the sight,
 3. Si - lent night, ho - ly night, Son of God, love's pure light

round yon vir - gin mo - ther and child. Ho - ly in - fant, so ten - der and mild,
 glo - ries stream from hea - ven a - far, heaven - ly hosts sing al - le - lu - ia;
 ra - diant beams from thy ho - ly face, with the dawn of re - deem - ing grace,

sleep in hea - ven - ly peace, — sleep in hea - ven - ly peace.
 Christ, the Sa - vior, is born! — Christ, the Sa - vior, is born!
 Je - sus, Lord, at thy birth, — Je - sus, Lord, at thy birth.

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.

All stand, as able.

POSTCOMMUNION PRAYER

The Book of Common Prayer (1979), p. 365

Presider Eternal God, heavenly Father,

***All* you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.**

**Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

EPISCOPAL BLESSING

Bishop Our help is in the Name of the Lord.

***People* The maker of heaven and earth.**

Bishop Blessed be the Name of the Lord.

***People* From this time forth for ever more.**

Bishop The blessing of God Almighty,
the Father, the Son, and the Holy Spirit,
be among you, and remain with you always.

***All* Amen.**

1. Hark! the her - ald - an - gels sing glo - ry to the new - born King!
 2. Christ, by high - est heaven a - dored, Christ, the ev - er - last - ing Lord,
 3. Mild he lays his glo - ry by, born that we no more may die,

Peace on earth and mer - cy mild, God and sin - ners re - con - ciled!
 late in time be - hold him come, off - spring of the Vir - gin's womb:
 born to raise us from the earth, born to give us se - cond birth.

Joy - ful, all ye na - tions, rise, join the tri - umph of the skies;
 Veiled in flesh the God - head see; hail the in - car - nate De - i - ty.
 Risen with heal - ing in his wings, light and life to all he brings,

with the an - ge - lic host pro - claim: Christ is born in Beth - le - hem!
 Pleased as man with us to dwell, Je - sus, our Em - man - u - el!
 hail, the Sun of Right - eous - ness! hail, the heaven - born Prince of Peace!

Hark! the he - rald an - gels sing glo - ry to the new - born King!

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

VOLUNTARY *Basse danse bergeret*

Tielman Susato

As you are leaving, please place your extinguished candles in the baskets at the back of the church.

Merry Christmas!



MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Rt. Rev. Philip N. LaBelle
Bishop of Olympia

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Karen Petersen

SACRISTAN

David Poortinga

EUCHARISTIC MINISTERS

The Rev. Adam Conley
James Davidson
Mary Dickinson
The Rev. Canon Emily Griffin
Kathy Thomason
The Rev. Canon Richard C. Weyls
TBD

ALTAR GUILD

TBD

VERGERS

TBD

THURIFER

Rose Hazard

ACOLYTES

Krista Olson
Alexander Snow
TBD

OBLATION BEARERS

TBD

GREETERS

TBD

USHERS

Rebecca Haley
Hilary McLeland-Wieser
TBD

LECTORS

Eliza Davidson
Carrie Kahler

INTERCESSOR

Christopher Breunig

FLOWER MINISTERS

Judy Andrews
Karen Ann Chalupnik
Eliza Davidson
Beatrix Roemheld-Hamm
Kathryn Schipper
Carolyn Shaw
Kathy Sodergren
Elizabeth Ward
Donna Way

BREAD BAKERS

Katie Earles
Barbara Erickson
René Marceau
Sandra Piscitello

SOUND BOARD

Michael Perera

LIVESTREAM

David Wild

MUSICIANS

Zachary Lyman, *trumpet*
Jacob Boseley, *trumpet*
Matthew Berliner, *French horn*
Mike Giuliani, *trombone*
Cole Henslee, *tuba*
Tim Helming, *timpani & percussion*
John Stuntebeck, *organ*
The Cathedral Choir

Rebekah Gilmore and Canon Michael Kleinschmidt, *conducting*

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SUNDAY SERVICES

* indicates livestreamed services

8 A.M.

The Holy Eucharist, Thomsen Chapel

9 A.M.

The Holy Eucharist, Cathedral Nave

11 A.M.

* **The Holy Eucharist**, Cathedral Nave

4:30 P.M.

* **Choral Evensong**, Cathedral Nave
first Sunday of the month, October–June only.

7 P.M.

Contemplative Eucharist, Thomsen Chapel

9:30 P.M.

* **Compline**, Cathedral Nave
also broadcast on Classical KING (98.1 FM & king.org)

WEEKDAY OFFERINGS

MONDAY–FRIDAY, 7:30 A.M.

AND MONDAY–FRIDAY, 6 P.M.

The Daily Office online via Zoom only.
Find the link at: saintmarks.org/prayer

MONDAY, 6:30 P.M.

Cathedral Yoga

in the cathedral nave: saintmarks.org/yoga

TUESDAY, 12 P.M.

Bible Study via Zoom: saintmarks.org/classes

TUESDAY, 7 P.M.

Contemplative Prayer in the cathedral nave
* **Taizé service** usually replaces Contemplative Prayer on the 2nd Tuesday of the month.

WEDNESDAY, 5:30 P.M.

In-person Evening Prayer

in the cathedral nave: saintmarks.org/prayer

THURSDAY, 7:30 A.M.

Thursday Morning Chapel Eucharist

in Thomsen Chapel, 1st/3rd/5th Thursdays only

Weekday services are occasionally canceled due to holidays or conflicts. Check the cathedral events calendar at saintmarks.org/calendar

CATHEDRAL HOURS

MONDAY–FRIDAY, 9 A.M.–4:30 P.M.

On weekdays, enter through the Hoerster Annex (office entrance, lower parking lot).
Main office number: 206.323.0300
General email: info@saintmarks.org

PASTORAL CARE

For urgent spiritual concerns after hours, call or text a priest on their personal cell phone. Parishioners can find these numbers via the online Parish Directory, the ChurchLife mobile app, or by contacting the office. For non-urgent needs after hours, call the main office number 206-323-0300 and leave a message.



NEW YEAR'S EVE LABYRINTH WALK with MIDNIGHT EUCHARIST

WEDNESDAY, DECEMBER 31
6 P.M. TO MIDNIGHT

Since 1999, Seattle's most peaceful New Year's experience. All are welcome. At midnight, a special service of Holy Eucharist will be offered, celebrating the Feast of the Holy Name.

2026 epiphany celebration

with Choral Evensong, Bonfire & Community Chili Supper

SUNDAY, JANUARY 4, 2026

4:30 p.m. Choral Evensong ♦ 5:30 p.m. Burning of the Greens & Potluck Chili Supper. Register at saintmarks.org/twelfthnight

Experience

Compline

at Saint Mark's

EVERY SUNDAY NIGHT AT 9:30 P.M.

Chants and prayers for the close of the day—
a beloved Seattle tradition every week since 1956

SAINT MARK'S CATHEDRAL CHOIR SCHOOL

Is your child a future cathedral chorister?
We hope so!

The Saint Mark's Cathedral Choir School welcomes all children, regardless of church affiliation, to sing beautiful music in an inspiring cathedral setting while learning to be strong musicians and liturgical leaders. Learn more at:

saintmarks.org/choirschool

Prayer in the style of

Taizé

A liturgy of song, scripture, silence, and stillness. The next offering will be
FEBRUARY 10, 2026. Learn more at:

saintmarks.org/taize



CATHEDRAL YOGA

Every Monday at 6:30 p.m.,
in the sacred space of the cathedral nave.
A gentle, spiritual practice open to all.
Pay what you can.

saintmarks.org/yoga

SELECTED UPCOMING OFFERINGS FROM

THE WISDOM SCHOOL at SAINT MARK'S

Wilderness Spirituality

with the Rt. Rev. Phil LaBelle, Bishop of Olympia

SATURDAY, JANUARY 10, 9 A.M.–12:30 P.M.

*Silence & Honey Cakes: Lessons from the Desert for Modern Communities—
A Wisdom Practice Day in Lent*

with the Rev. Sr. Miriam Elizabeth Bledsoe of the Order of St. Helena

SATURDAY, FEBRUARY 21, 9 A.M.–12:30 P.M.

Write Around the Corner

with the Rev. Mary Lindberg

SATURDAY, MAY 2, 9 A.M.–12 P.M.

Details and registration at:

saintmarks.org/wisdom

