SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIRST SUNDAY AFTER CHRISTMAS

December 28, 2025

11:00 AM

LAND ACKNOWLEDGMENT & WELCOME

Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of all the Coast Salish tribes.

NEW TO SAINT MARK'S?

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit saintmarks.org/newcomers or connect with one of the clergy.

QUESTIONS?

Please ask. Ushers (wearing the purple welcome lanyards) can answer your questions or concerns, or provide a hearing assist device. All-gender restrooms are available in the northwest stairwell and on level 5 of Cathedral House, accessible by elevator or southwest stairwell.

ABOUT THE LITURGY

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

THE LITURGY OF THE WORD

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

PRELUDE *La Nativité* Jean Langlais

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 93 *Angels, from the realms of glory* ◆ *The Hymnal 1982* *Regent Square*

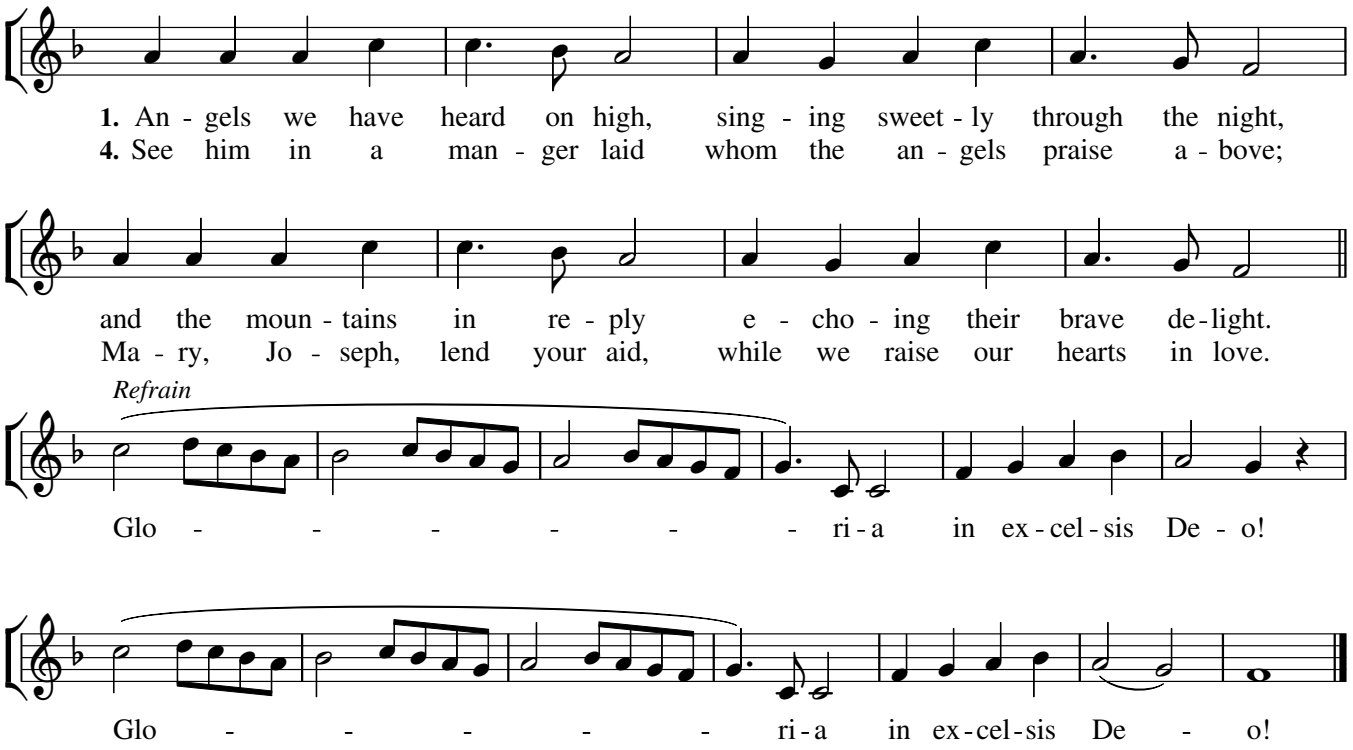
OPENING ACCLAMATION *The Book of Common Prayer* (1979), p. 355

Presider Blessed be God: Father, Son, and Holy Spirit.
Assembly **And blessed be God's kingdom, now and for ever. Amen.**

COLLECT FOR PURITY

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

SONG OF PRAISE *Angels we have heard on high* (verses 1 & 4) *Gloria*



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 *First Sunday after Christmas Day* *The Book of Common Prayer* (1979), p. 213

Presider The Lord be with you.
Assembly **And also with you.**
Presider Let us pray.

ALMIGHTY God, you have poured upon us the new light of your incarnate Word: Grant that this light, enkindled in our hearts, may shine forth in our lives; through Jesus Christ our Lord, 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.

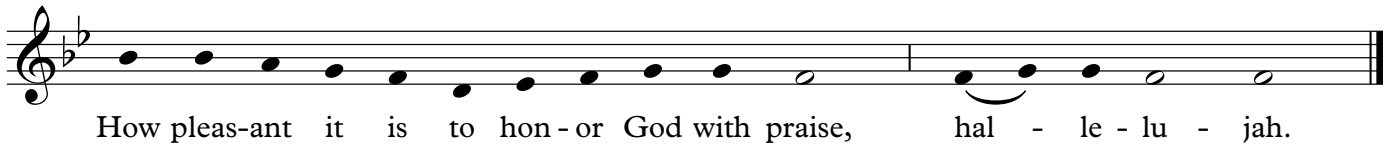
READING *Isaiah 61:10-62:3*

I WILL greatly rejoice in the Lord,
my whole being shall exult in my God;
for he has clothed me with the garments of salvation,
he has covered me with the robe of righteousness,
as a bridegroom decks himself with a garland,
and as a bride adorns herself with her jewels.
For as the earth brings forth its shoots,
and as a garden causes what is sown in it to spring up,
so the Lord God will cause righteousness and praise
to spring up before all the nations.
For Zion's sake I will not keep silent,
and for Jerusalem's sake I will not rest,
until her vindication shines out like the dawn,
and her salvation like a burning torch.
The nations shall see your vindication,
and all the kings your glory;
and you shall be called by a new name
that the mouth of the Lord will give.
You shall be a crown of beauty in the hand of the Lord,
and a royal diadem in the hand of your God.

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 147:13-21 ◆ St. Helena Psalter* Plainsong Tone VIII.1

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

Laudate Dominum

JERUSALEM will worship you, O God, *
and Zion will praise your name.

For you have strengthened the bars of our gates *
and have blest our children within us. **ANTIPHON**

You have established peace on our borders *
and satisfied us with the finest wheat.

You send out your command to the earth, *
and your word runs very swiftly. **ANTIPHON**

You give snow like wool *
and scatter hoarfrost like ashes.

You scatter your hail like bread-crumbs; *
who can stand against your cold?

You send forth your word and melt them; *
you blow with your wind and the waters flow. **ANTIPHON**

You declare your word to Jacob, *
your statutes and your judgments to Israel.

You have not done so to any other nation; *
to them you have not revealed your judgments. Alleluia! **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 *Galatians 3:23-25; 4:4-7*

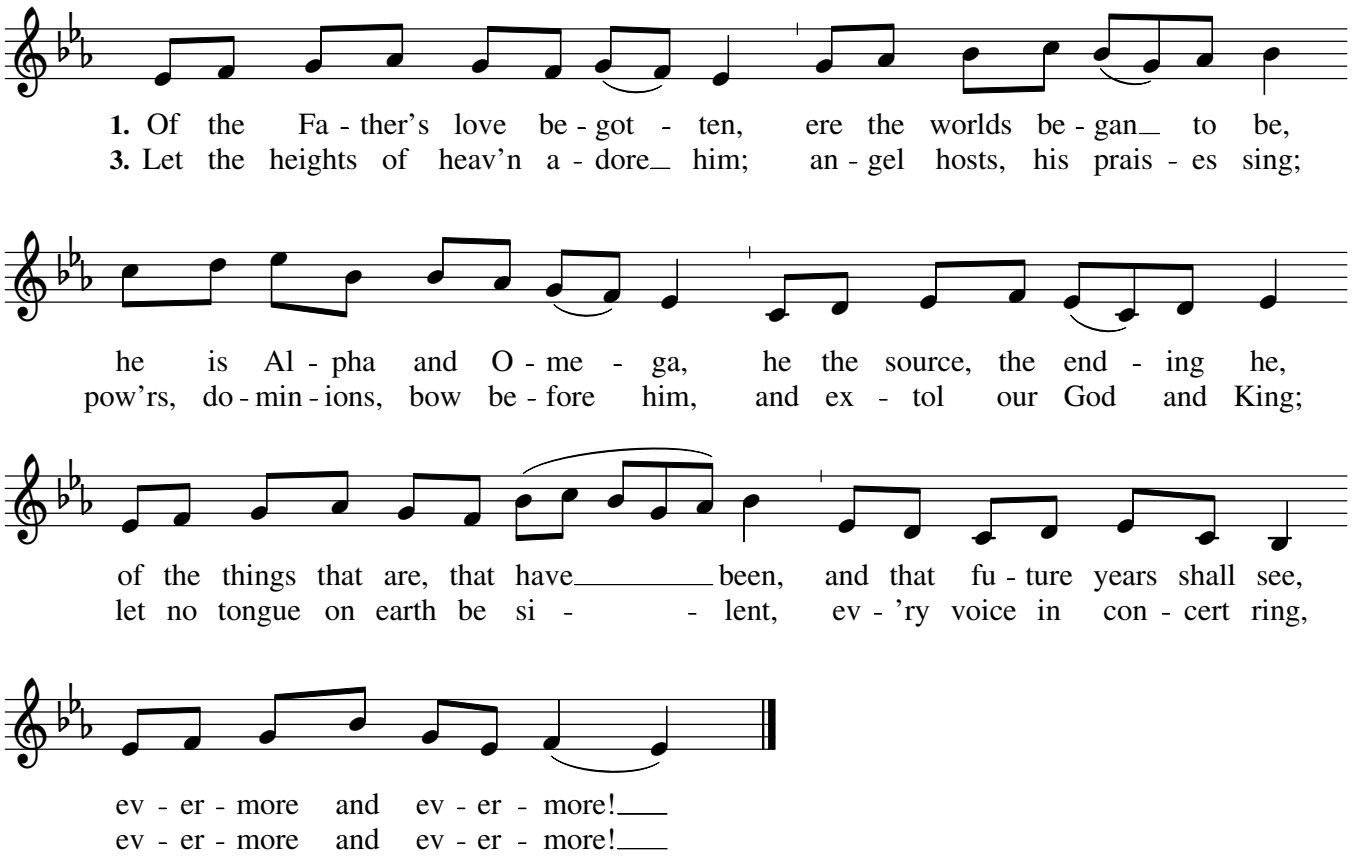
Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian.

But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" So you are no longer a slave but a child, and if a child then also an heir, through God.

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.

SEQUENCE HYMN *Of the Father's love begotten* (verses 1 & 3) *Divinum mysterium*

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 *John 1:1-18*

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

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world.

He was in the world, and the world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God.

And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'") From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known.

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 Alison Leary

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 God, in your mercy,
Assembly **hear our prayer.**

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.
Assembly **And also with you.**

All greet one another in the name of the Lord.

THE LITURGY OF THE TABLE

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness, and shared in the peace, we are prepared for the mystery and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

OFFERTORY

An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshiping in person may to place their offering in baskets as they are passed through through the rows.

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

SOLO Come unto Him, from *Messiah*

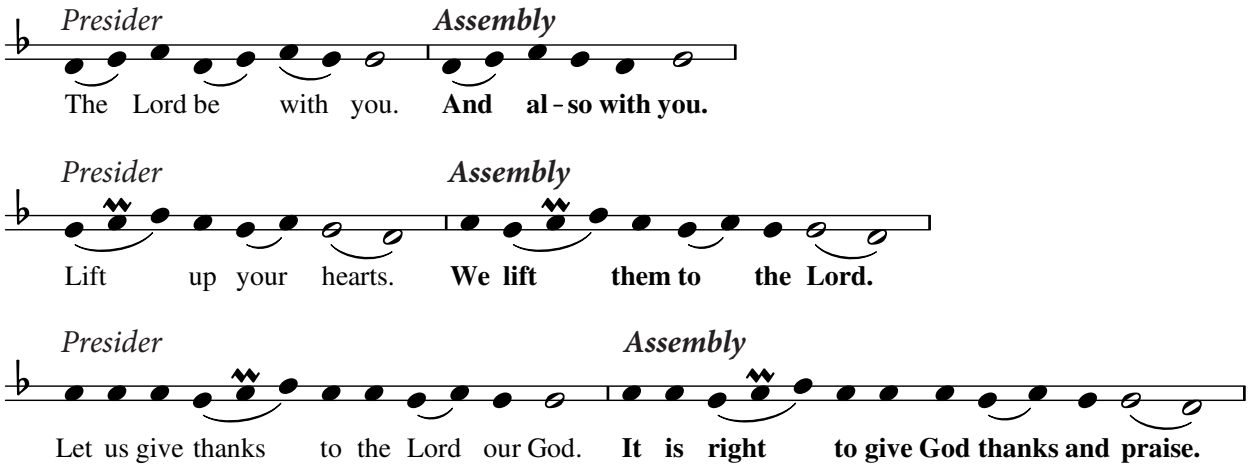
Words: Matthew 11:28-29
Music: G. F. Handel

Come unto Him, all ye that labor.
Come unto Him, ye that are heavy laden, and He will give you rest.
Take His yoke upon you, and learn of Him, for He is meek and lowly of heart,
and ye shall find rest unto your souls.

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.

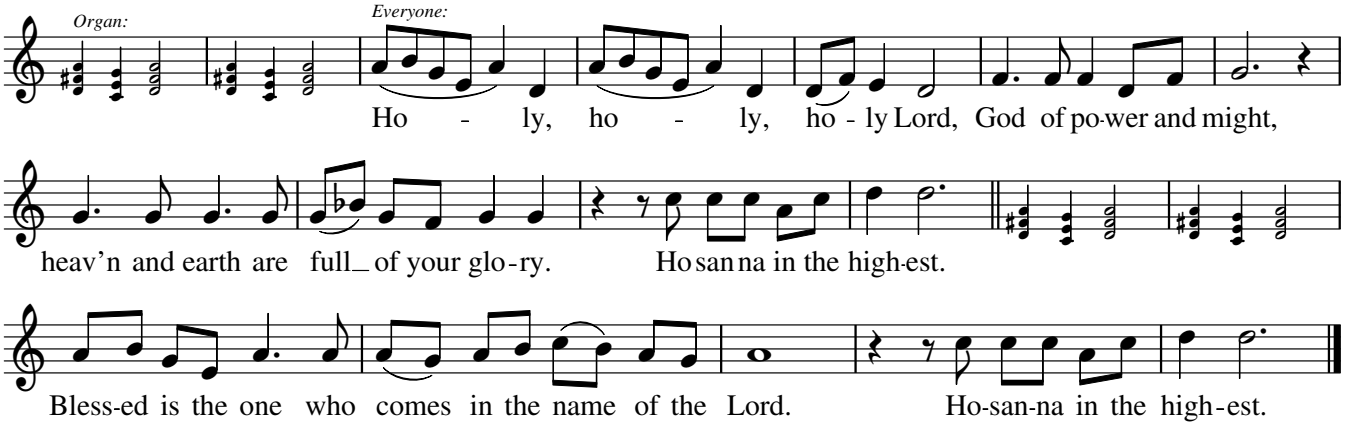
THE GREAT THANKSGIVING *Eucharistic Prayer B,* adapt. *The Book of Common Prayer* (1979), p. 367



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 Mathias



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.**

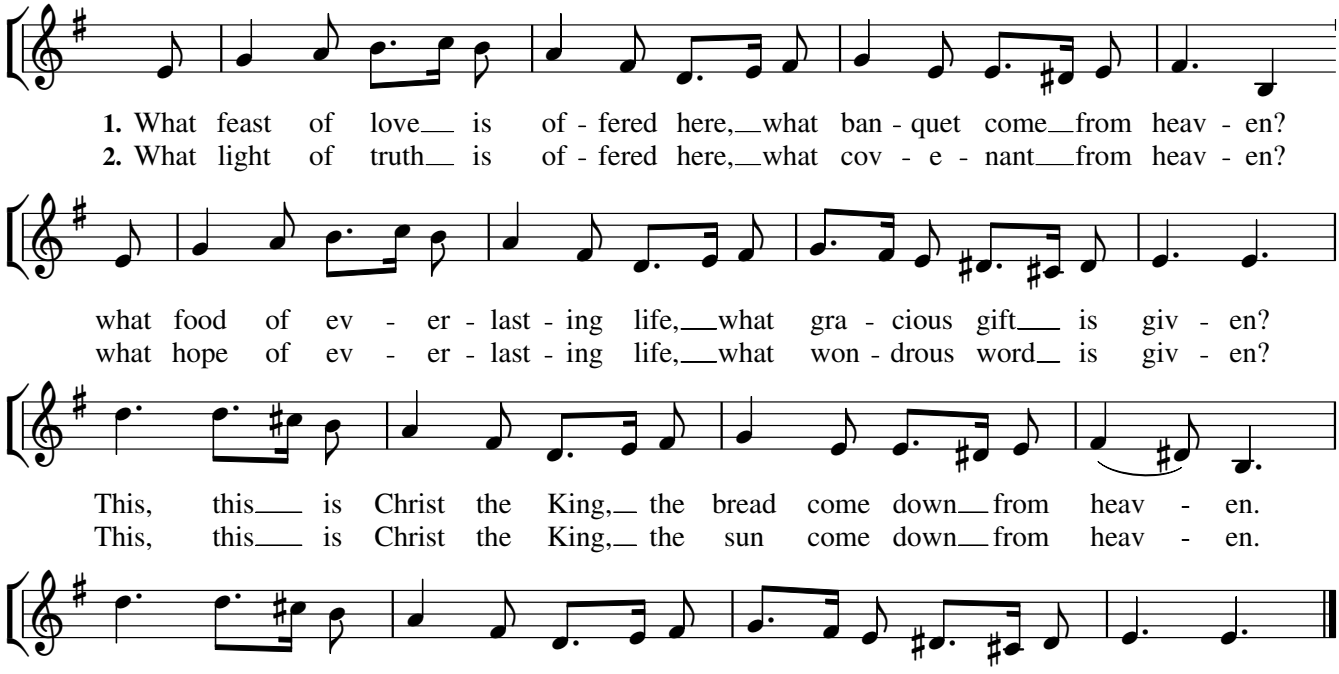
We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

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 *What feast of love* *Greensleeves*



INVITATION TO COMMUNION

Presider The Gifts of God for the People of God.

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

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

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

SOLO *Balulalow*

Words: Anonymous 16th-17th century English
Music: Peter Warlock

O my deir hert, young Jesus sweit,
Prepare thy credil in my spreit,
And I sall rock thee in my hert
And never mair from thee depart.

But I sall praise thee ever moir
With sangis sweit unto thy gloir:
The knees of my hert sall I bow,
And sing that richt Balulalow.

HYMN 112 *In the bleak midwinter* ◆ *The Hymnal 1982* *Cranham*

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.

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 *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.

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

HYMN 107 *Good Christian friends, rejoice!* ◆ *The Hymnal 1982* *In dulci jubilo*

DISMISSAL *The Deacon dismisses the assembly; all respond:* **Thanks be to God.**

VOLUNTARY *Noël XII, Grand Jeu et Duo* Louis-Claude Daquin
(French Christmas folk melody with variations for the loudest stops of the organ as well as in duets with some quieter solo stops of the organ)

MINISTERS OF THE LITURGY

PRESIDER
The Rev. Adam Conley

DEACON & PREACHER
The Rev. Alison Leary

ASSISTING LAY MINISTER
Karen Petersen

EUCHARISTIC MINISTERS
Russ Campbell, The Rev. Stephen Garratt, The Rev. Mark Miller, Deborah Person, John Selberg, Debra Waddell

ALTAR GUILD
Sharon Ferguson

VERGER
Rose Hazard

ACOLYTES
Hilary McLeland-Wieser, Krista Olson, Alexander Snow, Alexandra Thompson

GREETERS
Barbara Erickson, Pat Hoffer

USHERS
David Wild, TBD

OBLATION BEARER
Nicole Thompson

LAND ACKNOWLEDGMENT
Lara Shibata

LECTORS
Barbara Zito, Ruth McRee

INTERCESSOR
George Pro

SOUND BOARD
Michael Perera

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

MUSICIANS
Emily Riesser, *soprano and cantor*;
John Stuntebeck, *organist*

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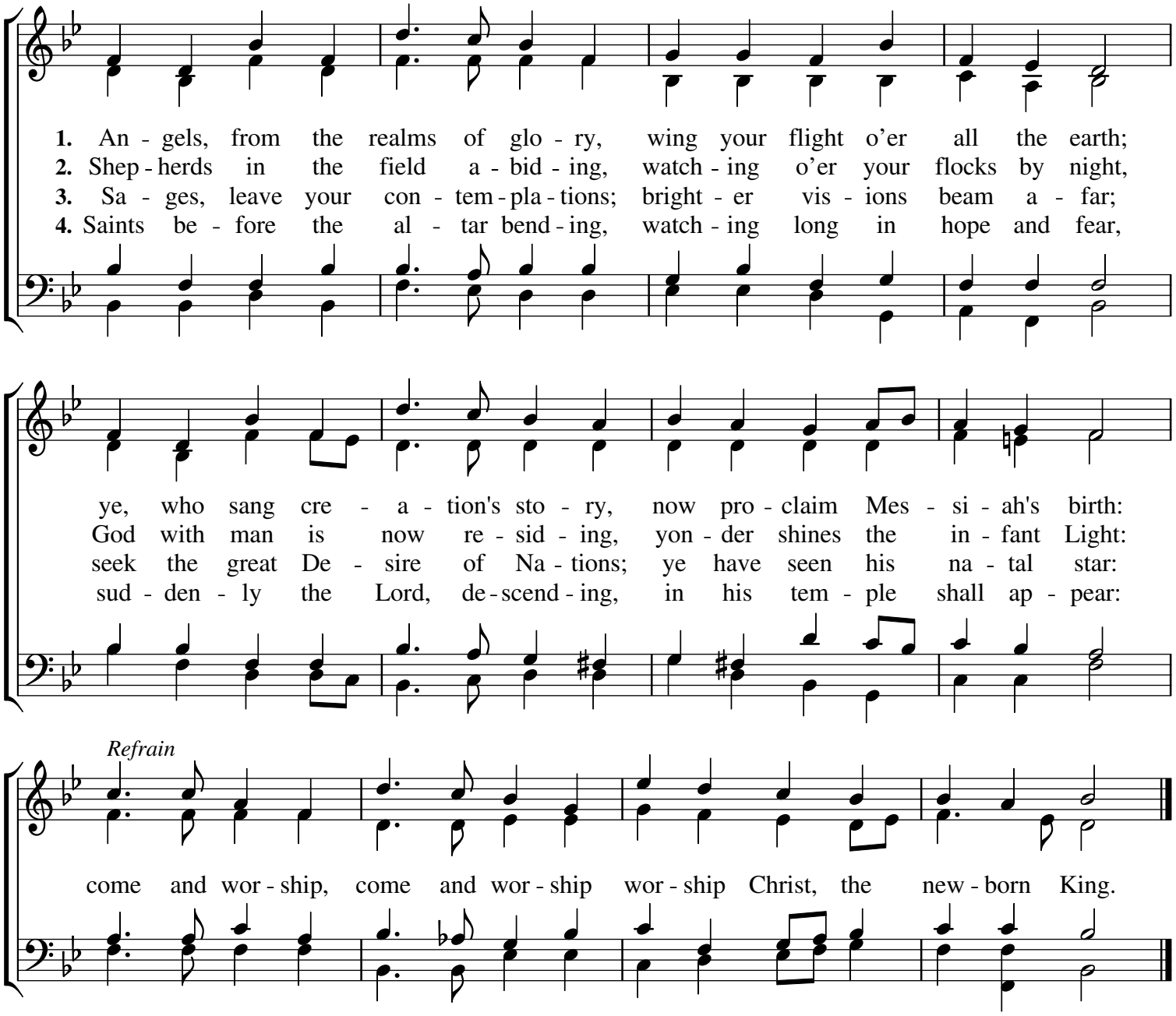
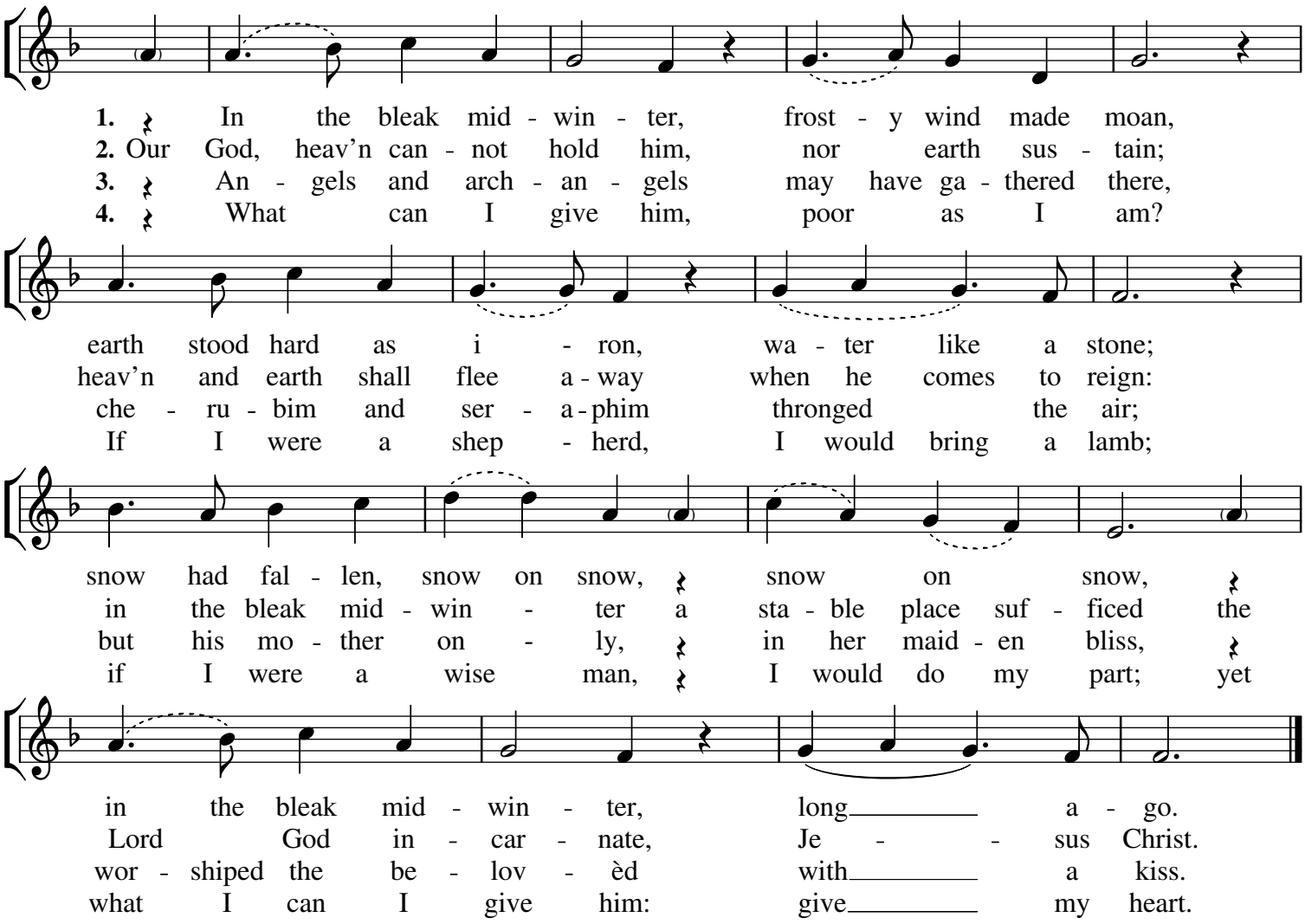
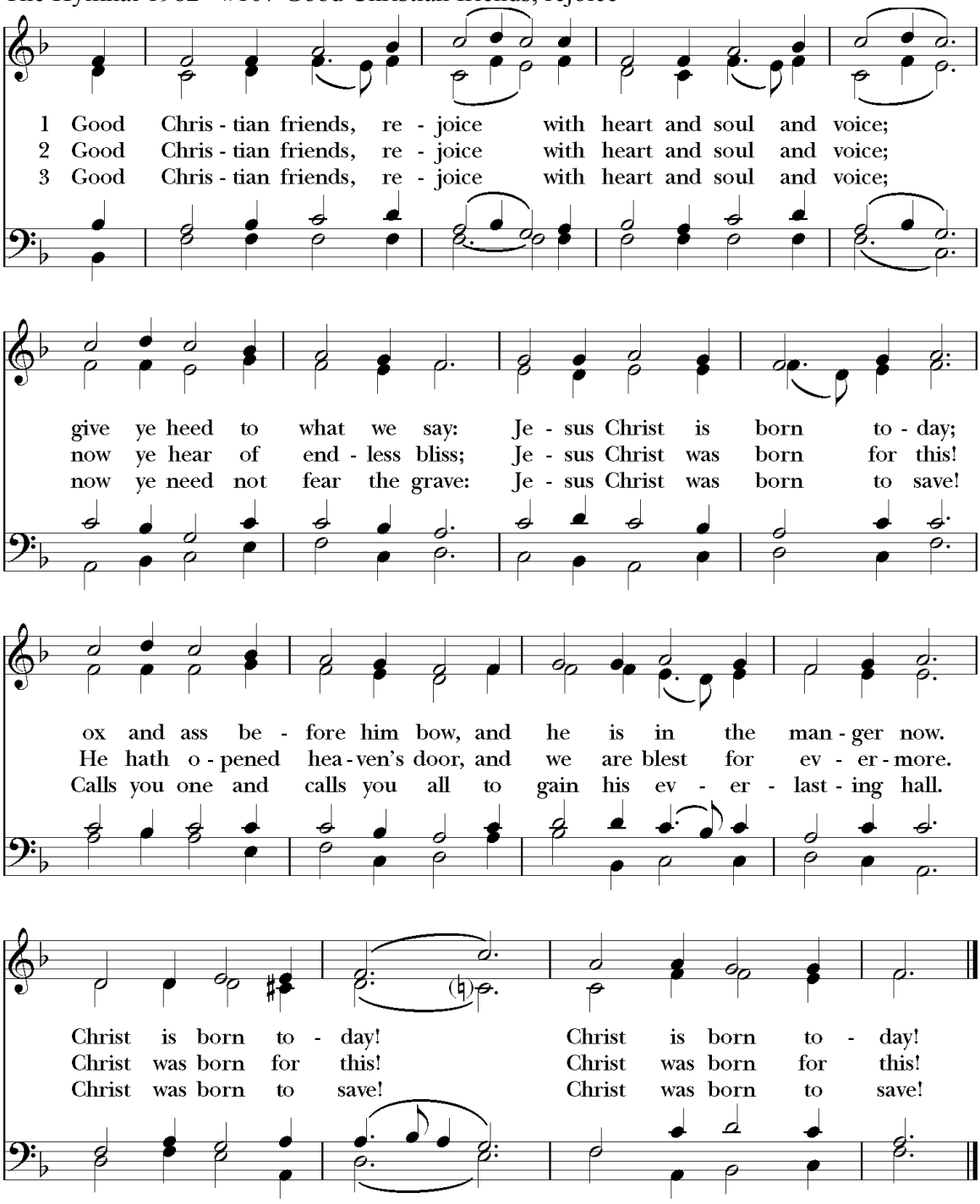

1. An - gels, from the realms of glo - ry, wing your flight o'er all the earth;
2. Shep - herds in the field a - bid - ing, watch - ing o'er your flocks by night,
3. Sa - ges, leave your con - tem - pla - tions; bright - er vis - ions beam a - far;
4. Saints be - fore the al - tar bend - ing, watch - ing long in hope and fear,
ye, who sang cre - a - tion's sto - ry, now pro - claim Mes - si - ah's birth:
God with man is now re - sid - ing, yon - der shines the in - fant Light:
seek the great De - sire of Na - tions; ye have seen his na - tal star:
sud - den - ly the Lord, de - scend - ing, in his tem - ple shall ap - pear:
Refrain
come and wor - ship, come and wor - ship wor - ship Christ, the new - born King.

1. In the bleak mid - win - ter, frost - y wind made moan,
earth stood hard as i - ron, wa - ter like a stone;
snow had fal - len, snow on snow, snow on snow,
in the bleak mid - win - ter long a - go.
2. Our God, heav'n can - not hold him, nor earth sus - tain;
heav'n and earth shall flee a - way when he comes to reign:
in the bleak mid - win - ter a sta - ble place suf - ficed the
Lord God in - car - nate, Je - - sus Christ.
3. An - gels and arch - an - gels may have ga - thered there,
che - ru - bim and ser - a - phim thronged the air;
but his mo - ther on - ly, in her maid - en bliss,
wor - shiped the be - lov - èd with a kiss.
4. What can I give him, poor as I am?
If I were a shep - herd, I would bring a lamb;
if I were a wise man, I would do my part; yet
what I can I give him: give my heart.

The Hymnal 1982 - #107 Good Christian friends, rejoice



Words: John Mason Neale (1818-1866), alt. Music: *In dulci jubilo,* German carol, 14th cent.; harm. Charles Winfred Douglas (1867-1944) Copyright © The Church Pension Fund. All rights reserved. Used with permission.

1 Good Christian friends, rejoice
with heart and soul and voice;

give ye heed to what we say:
Jesus Christ is born today;
ox and ass before him bow,
and he is in the manger now.
Christ is born today!

2 Good Christian friends, rejoice
with heart and soul and voice;
now ye hear of endless bliss;
Jesus Christ was born for this!
He hath opened heaven's door,
and we are blest for evermore.
Christ was born for this!

3 Good Christian friends, rejoice
with heart and soul and voice;
now ye need not fear the grave:
Jesus Christ was born to save!
Calls you one and calls you all
to gain his everlasting hall.
Christ was born to save!

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