



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE SECOND SUNDAY AFTER CHRISTMAS

January 4, 2026

9:00 AM





#### LAND ACKNOWLEDGMENT & WELCOME

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

#### QUESTIONS?

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

#### NEW TO SAINT MARK'S?

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

#### ABOUT THE LITURGY

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

# 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 pieces based on seasonal hymns and carols:

1. *Resonet in laudibus* *Luneberger Tabulatur*, ca. 1650
2. *Vom Himmel hoch*  
(tune of hymn 80, “From heaven above to earth I come”) Johann Pachelbel
3. “How bright appears the Morning Star” Paul Manz

## LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 102** *Once in royal David’s city* (verses 1, 2, 4) ♦ *The Hymnal 1982* *Irby*

## OPENING ACCLAMATION

*Enriching Our Worship 1*, p. 50

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

## COLLECT FOR PURITY

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

*All* **Amen.**

Glo-ry to God in the highest, and peace to God's peo-ple on earth.

Lord God, heav'nly King, al-might-y God and Fa-ther, we wor-ship you, we give you thanks, we praise you for your glo - ry. Lord Je - sus Christ, on - ly Son of the Fa-ther,

Lord God, Lamb of God, you take a way the sin of the world: have mer - cy on us;

you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer.

For you a-lone are the Ho - ly One, you a-lone are the Lord,

you a-lone are the Most High, Je-sus Christ, with the Ho - ly Spi - rit,

in the glo - ry of God the Fa - ther. A - - men.

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** *Second Sunday after Christmas Day*

*The Book of Common Prayer (1979), p. 214*

*Presider* God be with you.

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

*Presider* Let us pray.

**O** GOD, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, your Son Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

**All** Amen.

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**

*Jeremiah 31:7-14*

**T**HUS says the LORD:

Sing aloud with gladness for Jacob,  
and raise shouts for the chief of the nations;  
proclaim, give praise, and say,  
"Save, O LORD, your people,  
the remnant of Israel."

See, I am going to bring them from the land of the north,  
and gather them from the farthest parts of the earth,  
among them the blind and the lame, those with child and  
those in labor, together;  
a great company, they shall return here.

With weeping they shall come,  
and with consolations I will lead them back,  
I will let them walk by brooks of water,  
in a straight path in which they shall not stumble;  
for I have become a father to Israel,  
and Ephraim is my firstborn.

Hear the word of the LORD, O nations,  
and declare it in the coastlands far away;  
say, "He who scattered Israel will gather him,  
and will keep him as a shepherd a flock."

For the Lord has ransomed Jacob,  
and has redeemed him from hands too strong for him.

They shall come and sing aloud on the height of Zion,  
and they shall be radiant over the goodness of the Lord,  
over the grain, the wine, and the oil,  
and over the young of the flock and the herd;  
their life shall become like a watered garden,  
and they shall never languish again.

Then shall the young women rejoice in the dance,  
and the young men and the old shall be merry.

I will turn their mourning into joy,  
I will comfort them, and give them gladness for sorrow.  
I will give the priests their fill of fatness,  
and my people shall be satisfied with my bounty,

says the LORD.

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

*Assembly* **Thanks be to God.**

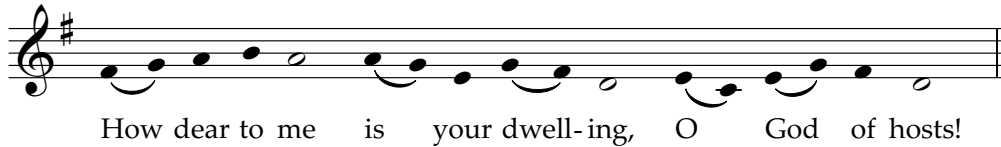
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

**PSALM**

*Psalm 84:1-8 ♦ St. Helena Psalter*

Plainsong, Tone 7.3

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



*Quam dilecta!*

**M**Y SOUL has a desire and longing for your courts;  
my heart and my flesh rejoice in the living God.

The sparrow has found her a house  
and the swallow a nest where she may lay her young, \*  
by the side of your altars. O God of hosts,  
my Ruler and my God. **ANTIPHON**

Happy are they who dwell in your house; \*  
they will always be praising you.

Happy are the people whose strength is in you, \*  
whose hearts are set on the pilgrims' way. **ANTIPHON**

Those who go through the desolate valley will find it a place of springs, \*  
for the early rains have covered it with pools of water.

They will climb from height to height; \*  
the God of gods will be revealed in Zion. **ANTIPHON**

O God of hosts, hear my prayer; \*  
hearken, O God of Jacob.

Behold our defender, O God, \*  
and look upon the face of your Anointed. **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**

*Ephesians 1:3-6,15-19a*

**B**LESSED be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved.

I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers. I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe.

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

**Assembly** **Thanks be to God.**

The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus Christ.”

*All stand, as able.*

*Children are invited to join the Gospel Procession, and gather around as the Gospel is proclaimed. Children ages 3-8 are then invited to Children's Chapel in Thomsen Chapel. They will return at the Peace. Parents are welcome to join their children.*

**HYMN 98** *Unto us a boy is born!* (verses 1-4)

*Puer nobis nascitur*

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 2:13-15, 19-23*

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

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

**A**FTER the wise men had left, an angel of the Lord appeared to Joseph in a dream and said, “Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him.” Then Joseph got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, “Out of Egypt I have called my son.”

When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, “Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child's life are dead.” Then Joseph got up, took the child and his mother, and went to the land of Israel. But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee. There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, “He will be called a Nazorean.”

*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 Very Reverend Steven L. Thomason

*Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon.  
Please stand, as able, when the Presider stands as the liturgy continues.*

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

## **THE NICENE CREED**

*Authorized for use by the 1997 General Convention*

**We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.  
For us and for our salvation  
he came down from heaven,  
was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father,  
who with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

**PRAYERS OF THE PEOPLE** *After each petition:*

*Intercessor* 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.*

**BIRTHDAY & ANNIVERSARY BLESSINGS**

*Those celebrating birthdays and anniversaries this month are invited to come forward to receive a blessing. The Assembly stands as able and joins the Presider in saying the prayers.*

*Birthdays:*

**Watch over your children, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace, which passes understanding, abide all the days of their lives; through Jesus Christ our Savior. Amen.**

*Anniversaries:*

**Loving God, in the mystery of the Holy Trinity, you reveal yourself as a community of self-giving love. We thank you for bringing us together into families. Bless we pray these couples who celebrate the anniversaries of their commitments to one another, and grant that they may grow in grace, fidelity and mutual affection all the days of their lives, through Jesus Christ our Savior. Amen.**

# 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

*Oh, sleep now, holy baby*

Words: Hispanic folk song, tr. John Donald Robb  
Music: *A la ru*, Hispanic folk melody, arr. John D. Robb

Oh, sleep now, holy baby, with your head against my breast;  
meanwhile the pangs of my sorrow are soothed and put to rest.

*A la ru, a la mé...*

You need not fear King Herod, he will bring no harm to you;  
so rest in the arms of your mother who sings you *a la ru*.

*A la ru, a la mé...*

In the Great Thanksgiving, we do what Jesus himself asked us: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a lengthy prayer with several intentions. We recount the story of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the *Sursum corda*, meaning “Lift up your hearts.”

*All stand, as able.*

**THE GREAT THANKSGIVING** *Eucharistic Prayer 2*

*Enriching Our Worship 1, p. 60*

*Presider* The Lord be with you.

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

*Presider* Lift up your hearts.

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

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

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

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

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

**SANCTUS & BENEDICTUS**

Mathias

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

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

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

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

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

**All AMEN.**

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

**THE LORD'S PRAYER**

McNeil Robinson

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

*In silence, the Presider breaks the consecrated bread.*

**THE BREAKING OF THE BREAD** *What feast of love*

Greensleeves

1. What feast of love\_\_ is of - fered here,\_\_ what ban - quet come\_\_ from heav - en?  
2. What light of truth\_\_ is of - fered here,\_\_ what cov - e - nant\_\_ from heav - en?  
what food of ev - er - last - ing life,\_\_ what gra - cious gift\_\_ is giv - en?  
what hope of ev - er - last - ing life,\_\_ what won - drous word\_\_ is giv - en?  
This, this\_\_ is Christ the King,\_\_ the bread come down\_\_ from heav - en.  
This, this\_\_ is Christ the King,\_\_ the sun come down\_\_ from heav - en.  
Oh taste\_\_ and see and sing!\_\_ How sweet\_\_ the man - na giv - en!  
Oh taste\_\_ and hear and sing!\_\_ The Word\_\_ of God\_\_ is giv - en!

## 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

*In the bleak midwinter*

Words: Christina Rossetti

Music: Harold Darke

In the bleak mid-winter  
Frosty wind made moan,  
Earth stood hard as iron,  
Water like a stone;  
Snow had fallen, snow on snow,  
Snow on snow,  
In the bleak mid-winter  
Long ago.  
Our God, Heaven cannot hold Him  
Nor earth sustain;  
Heaven and earth shall flee away  
When He comes to reign:  
In the bleak mid-winter  
A stable-place sufficed  
The Lord God Almighty,  
Jesus Christ.

Enough for Him, whom cherubim  
Worship night and day,  
A breastful of milk  
And a mangerful of hay;  
Enough for Him, whom angels  
Fall down before,  
The ox and ass and camel  
Which adore.  
What can I give Him,  
Poor as I am?  
If I were a shepherd  
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.

*After communion, the assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.*

From the earliest days of the Church, members of the congregation took bread to those who were ill or could not be present in person.

*All stand, as able.*

**SENDING OF EUCHARISTIC VISITORS**

*Presider* One body are we.

*Assembly* **For, though many, we share one bread and one cup.**

*Deacon* Go in peace, bearing holy gifts for holy people.

**POSTCOMMUNION PRAYER**

*Enriching Our Worship 1, p. 69*

*Presider* God of abundance,

*All* **you have fed us  
with the bread of life and cup of salvation;  
you have united us  
with Christ and one another;  
and you have made us one  
with all your people in heaven and on earth.**

**Now send us forth in the power of your Spirit,  
that we may proclaim your redeeming love to the world  
and continue for ever  
in the risen life of Christ our Savior. Amen.**

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

**HYMN 497** *How bright appears the Morning Star (verses 1 & 3) ♦ The Hymnal 1982* *Wie schön leuchtet*

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

**VOLUNTARY** *Recession on Personent hodie* *Rebecca Groom te Velde*  
*(Tune of Hymn 92, "On this day earth shall ring")*

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Richard C. Weyls

## **PREACHER**

The Very Rev. Steven L. Thomason

## **DEACON**

The Ven. Barbra Weza

## **ASSISTING LAY MINISTER**

Rose Hazard

## **EUCCHARISTIC MINISTERS**

The Rev. Adam Conley, Tessa Dul, Brad Kirschner, The Rev. Canon Emily Griffin

## **ACOLYTE**

Alexander Snow

## **GREETER**

Shen Warner

## **USHERS**

Eliza Davidson, Randy Urmston

## **OBLATION BEARERS**

Loy & Michael Dahl

## **LAND ACKNOWLEDGMENT**

David Thompson

## **LECTORS**

Eliza Davidson, Sam Herring

## **INTERCESSOR**

Mark Lundquist

## **SOUND BOARD**

Michael Perera

## **FLOWER MINISTRY**

Vincent Liong, Bobbi Nodell, Carolyn Shaw, Elizabeth Ward, Donna Way

## **MUSICIANS**

The Junior and Senior Choristers of Saint Mark's Choir School, Rebekah Gilmore, *director*

Saint Mark's Singers

Canon Michael Kleinschmidt and John Stuntebeck, *organists*

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