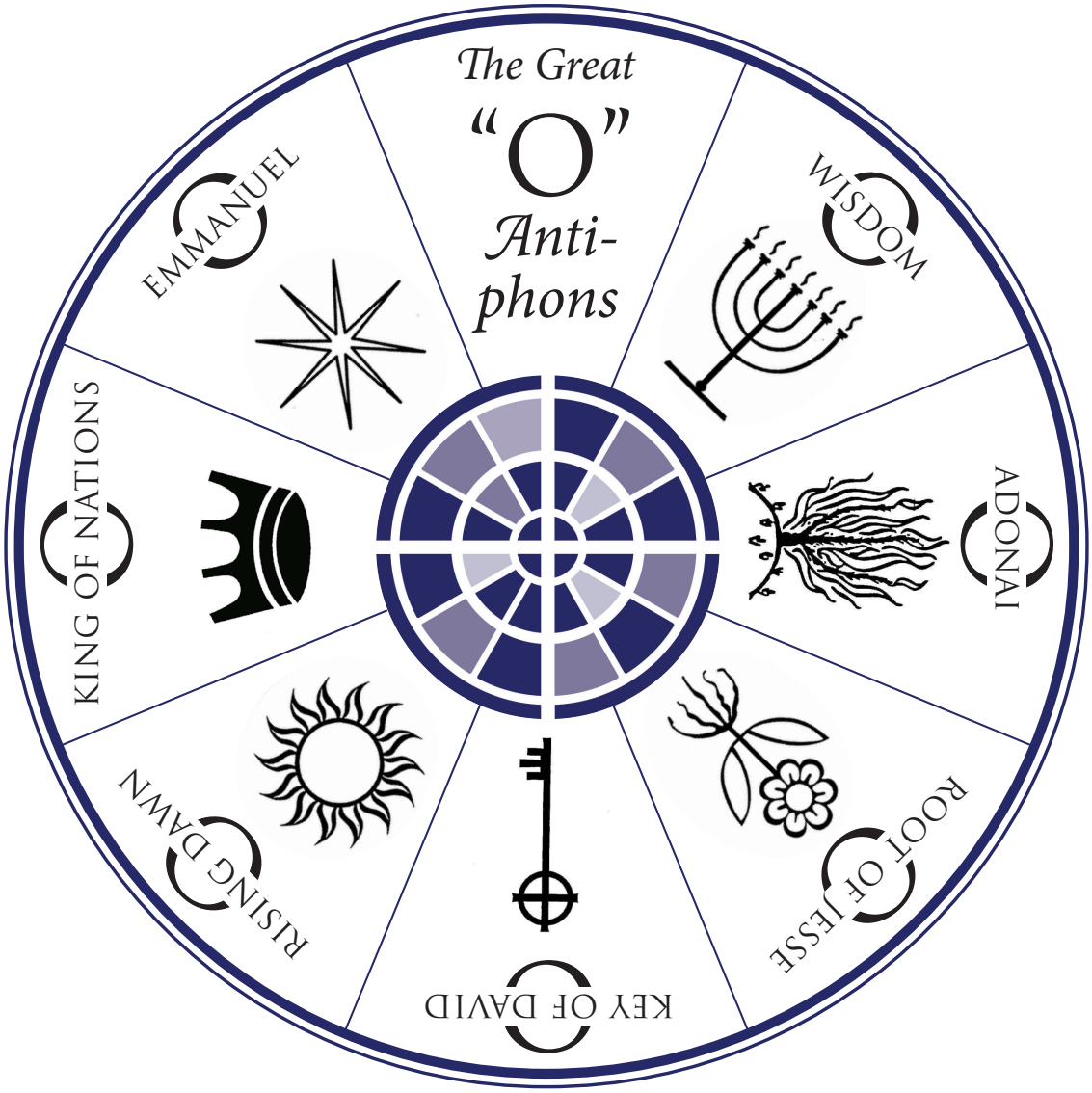
SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON



ADVENT PROCESSION

WITH LESSONS & CAROLS

November 30, 2025

7:00 PM

SAINT MARK'S
EPISCOPAL CATHEDRAL

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.

To members of the cathedral community near and far, and to visitors and guests in person and online, welcome to the 2025 "O" Antiphons Liturgy from Saint Mark's Cathedral, Seattle. Created in 1986 in this cathedral, and offered here almost every Advent since, this service is a highlight of the liturgical year at Saint Mark's, and an emblem of this community's tradition of liturgical innovation and musical excellence.

We hope that this service will provide a quiet time of reflection through music, readings and prayer that will help you enter into this Advent season. Please be aware that incense will be used.

This service will be livestreamed. Please, no unauthorized photography or audio/video recording during the liturgy. A complete video will be available shortly after the service at **saintmarks.org**

Out of respect for the liturgy we are about to celebrate, please turn off all cell phones, smart watches, and other audible devices.

The assembly gathers in silence.

INCENSE RITE

Please remain seated during the incense rite so that all may see.

Officiant Let us pray.

O God, who enfolds us in night's sacred darkness, accept our evening sacrifice of prayer and praise. As frankincense was brought to the Christ Child by the magi, and as the angel offers incense before the throne of God amidst the prayers of all the saints, so now we bring to you our gift of incense. May these clouds ascending to you be a sign of our prayer. May their fragrance fill us with longing for the sweetness of Christ. May our offering this night honor and please you. This we pray through the one whose coming we await, Jesus Christ our Lord.

All **Amen.**

A bell is rung and all stand, as able.

PROCESSION *I Saw a New Heaven and a New Earth*

WORDS: based on Revelation 21 & 22
MUSIC: Peter R. Hallock (1924–2014)

I saw a new heaven and a new earth;
the first heaven and the first earth had all passed away,
and the sea was no more.

I saw the holy city, the new Jerusalem,
coming down out of heaven,
prepared as a bride adorned.

I heard a great voice from the Throne saying,
"Behold, the dwelling of God is with men.
He will dwell with them,
and they shall be his people."

God himself will be with them;
he will wipe every tear from their eyes,
and death will be no more.

I heard a voice from the Throne saying,
"Behold, I am coming soon!
I am the Alpha and the Omega,
the beginning and the end."

GREETING & BIDDING PRAYER

Officiant Jesus Christ is the Light of the world.

Assembly **The Great King who is to come.**

Officiant Dear friends in Christ, in the stillness of this cathedral church we gather to mark the beginning of Advent, a season of waiting upon the Lord: who came once in the flesh as Savior and Redeemer of the world, who comes daily in word, Sacrament, and ordinary moments of human encounter, who will come again in glorious majesty to establish God's Kingdom of justice and peace.

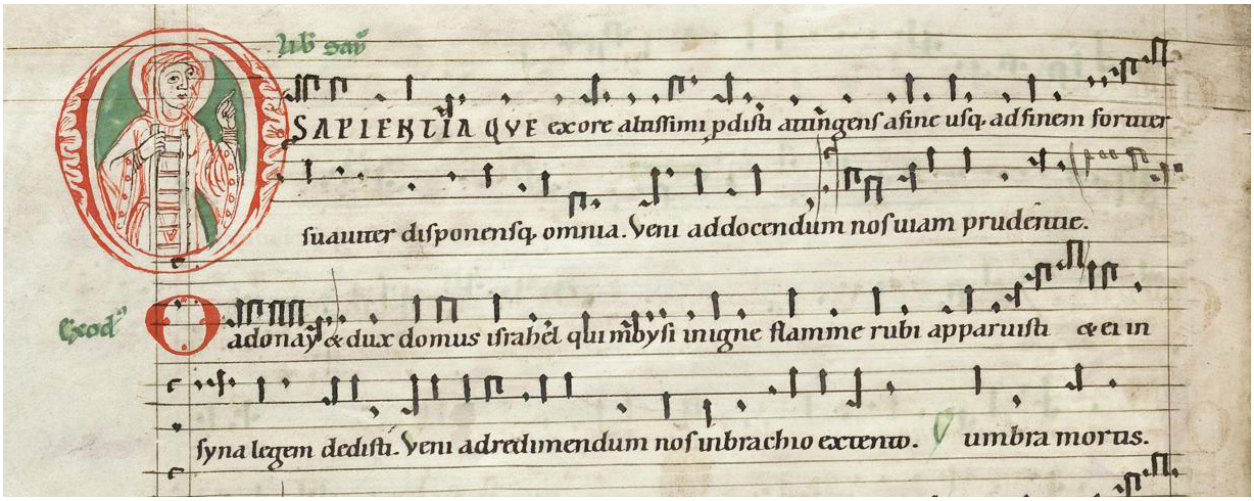
Let us hear from prophets foretelling the first coming of Emmanuel and proclaiming "God with us." Let us remember prophecies fulfilled in the distant past and strive to proclaim Christ's transforming presence in our own generation.

Let us also pray for a renewed vision of God's righteousness on earth; where healing is freely offered to all: the poor and the oppressed, the privileged and proud, the complacent and complicit, the sick and the suffering, prisoners and refugees, the forgotten and outcasts—that together we may proclaim and enact the coming of God's Reign.

May God give us ears to hear, minds to understand, and hearts to receive the message of Christ.

All **Amen.**

Please be seated.



The first two "O" Antiphons, as they appear in a late twelfth-century antiphoner produced at Zwiefalten Abbey in southern Germany.

The initial "O" depicts Wisdom calling out from atop a ladder.

ANTIPHON I

setting by Peter R. Hallock

SAPIENTIA, *quæ ex ore Altissimi prodisti, attingens a fine usque ad finem, fortiter suaviter disponesque omnia: veni ad docendum nos viam prudentiæ.*

WISDOM, you came forth from the mouth of the Most High, and reach from one end of the earth to the other, mightily and sweetly ordering all things: Come, and teach us the way of prudence.

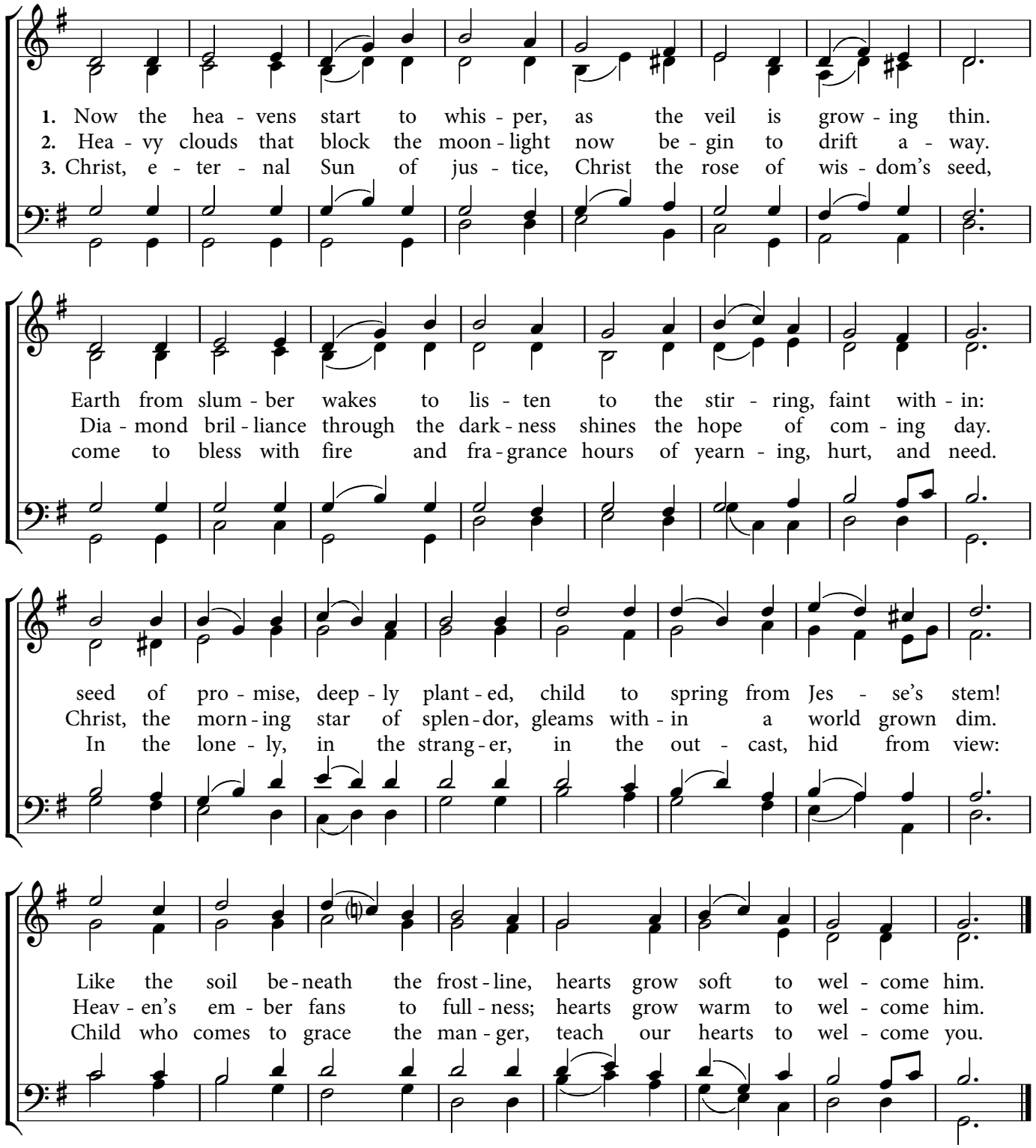
READING I *Proverbs 8:1–3, 22–31*

Does not wisdom call,
and does not understanding raise her voice?
On the heights, beside the way,
at the crossroads she takes her stand;
beside the gates in front of the town,
at the entrance of the portals she cries out:

"The Lord created me at the beginning of his work,
the first of his acts of long ago.
Ages ago I was set up,
at the first, before the beginning of the earth.
When there were no depths I was brought forth,
when there were no springs abounding with water.
Before the mountains had been shaped,
before the hills, I was brought forth—
when he had not yet made earth and fields,
or the world's first bits of soil.
When he established the heavens, I was there,
when he drew a circle on the face of the deep,
when he made firm the skies above,
when he established the fountains of the deep,
when he assigned to the sea its limit,
so that the waters might not transgress his command,
when he marked out the foundations of the earth,
then I was beside him, like a master worker;
and I was daily his delight,
rejoicing before him always,
rejoicing in his inhabited world
and delighting in the human race." ◆

Please stand, as able.

HYMN *Now the heavens start to whisper* ◆ *sung by all*

WORDS: Mary Louise Bringle (b. 1953)
TUNE: *Blaenwern,* William Penfro Rowlands (1860–1937)

WORDS: ©2006 GIA Publications, Inc.; MUSIC: public domain

Please remain standing, as able.

COLLECT I O Wisdom, your words spoken in the beginning of creation generated a world of beauty and goodness: Come and instruct us in the way of prudence, that we may care for your world with justice and compassion; through the One whom we know as the Wisdom of the Ages, Jesus Christ our Lord.

All **Amen.**

Please be seated.

ANTIPHON II Hallock

ADONAI, *et Dux domus Israel, qui Moysi in igne flammæ rubi apparuisti, et ei in Sina legem dedisti: veni ad redimendum nos in brachio extento.*

ADONAI, Ruler of the house of Israel, you appeared to Moses in the fire of the burning bush; on Mount Sinai you gave him your law: With outstretched arm, come and redeem us.

READING II *Ezekiel 20:33–36, 40–41*

As I LIVE, says the Lord GOD, surely with a mighty hand and an outstretched arm, and with wrath poured out, I will be king over you. I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand and an outstretched arm, and with wrath poured out; and I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. As I entered into judgment with your ancestors in the wilderness of the land of Egypt, so I will enter into judgment with you, says the Lord GOD.

For on my holy mountain, the mountain height of Israel, says the Lord GOD, there all the house of Israel, all of them, shall serve me in the land; there I will accept them, and there I will require your contributions and the choicest of your gifts, with all your sacred things. As a pleasing odor I will accept you, when I bring you out from the peoples, and gather you out of the countries where you have been scattered; and I will manifest my holiness among you in the sight of the nations. ◆

ANTHEM *E'en so, Lord Jesus, quickly come*

WORDS: Ruth Manz (1919–2008)
based on Revelation 1:4–5, 4:8, 12:12, 22:5, 20
MUSIC: Paul Manz (1919–2009)

Peace be to you and grace from him
  who freed us from our sins,
who loved us all and shed his blood
  that we might savèd be.

Sing "Holy, Holy" to our Lord,
  the Lord, Almighty God,
who was, and is, and is to come;
  Sing "Holy, Holy Lord!"

Rejoice in heaven, all ye that dwell therein!
  Rejoice on earth, ye saints below!
For Christ is coming, is coming soon.
  For Christ is coming soon.

E'en so, Lord Jesus, quickly come,
  and night shall be no more;
they need no light nor lamp nor sun,
  for Christ will be their All.

Please stand, as able.

COLLECT II O Adonai, Ruler of the house of Israel, you rescued remnants of your people from slavery and exile: Come and with great might deliver us from all that binds us to sin and alienates us from you, through the One whom we know as Mighty Savior of all, Jesus Christ our Lord.

All **Amen.**

Please be seated.

ANTIPHON III Hallock

RADIX JESSE, *qui stas in signum populorum, super quem continebunt reges os suum, quem gentes deprecabuntur: veni ad liberandum nos, iam noli tardare.*

ROOT OF JESSE, you stand as an ensign to the peoples; before you kings shall keep silence, all nations bow in worship: Come and save us, and do not delay.

READING III *Isaiah 11:1–10*

A shoot shall come out from the stump of Jesse,
and a branch shall grow out of his roots.
The spirit of the Lord shall rest on him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the Lord.
His delight shall be in the fear of the Lord.

He shall not judge by what his eyes see,
or decide by what his ears hear;
but with righteousness he shall judge the poor,
and decide with equity for the oppressed of the earth;
he shall strike the earth with the rod of his mouth,
and with the breath of his lips
he shall kill the wicked.
Righteousness shall be the belt around his waist,
and faithfulness the belt around his loins.

The wolf shall live with the lamb,
the leopard shall lie down with the kid,
the calf and the lion will feed together,
and a little child shall lead them.
The cow and the bear shall graze,
their young shall lie down together;
and the lion shall eat straw like the ox.
The nursing child shall play
over the hole of the asp,
and the weaned child shall put its hand
on the adder's den.
They will not hurt or destroy
on all my holy mountain;
for the earth will be full
of the knowledge of the Lord
as the waters cover the sea.

On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious. ◆

ANTHEM *Comfort, comfort ye my people*

words: *Tröstet, tröstet,* Johann Olearius (1611–1684)
trans. Catherine Winkworth (1827–1878)
music: Dan Locklair (b. 1949)

Comfort, comfort ye my people,
speak ye peace, thus saith our God;
comfort those who sit in darkness
mourning 'neath their sorrow's load.
Speak ye to Jerusalem
of the peace that waits for them;
tell her that her sins I cover,
and her warfare now is over.

Hark, the voice of one that crieth
in the desert far and near,
calling us to new repentance
since the kingdom now is here.
Oh, that warning cry obey!
Now prepare for God a way;
let the valleys rise to meet him,
and the hills bow down to greet him.

Make ye straight what long was crooked,
make the rougher places plain:
let your hearts be true and humble,
as befits his holy reign.
For the glory of the Lord
Now o'er earth is shed abroad;
and all flesh shall see the token
that the word is never broken.

Please stand, as able.

COLLECT III O Root of Jesse, you reach deep into our hearts, drawing forth our longing for justice: Come and plant within us a passion for your Kingdom; through the One whom we know as the Root of all righteousness, Jesus Christ our Lord.

All **Amen.**

Please be seated.

ANTIPHON IV Hallock

O CLAVIS DAVID, *et Sceptrum domus Israel;*
qui aperis, et nemo claudit; claudis et nemo aperit:
veni, et educ vinctum de domo carceris, sedentem in tenebris, et umbra mortis.

KEY OF DAVID, Scepter of the house of Israel;
you open and no one closes; you close and no one opens:
Come and deliver us from the chains of prison—we who sit in darkness and in the shadow of death.

READING IV *Isaiah 42:1–7*

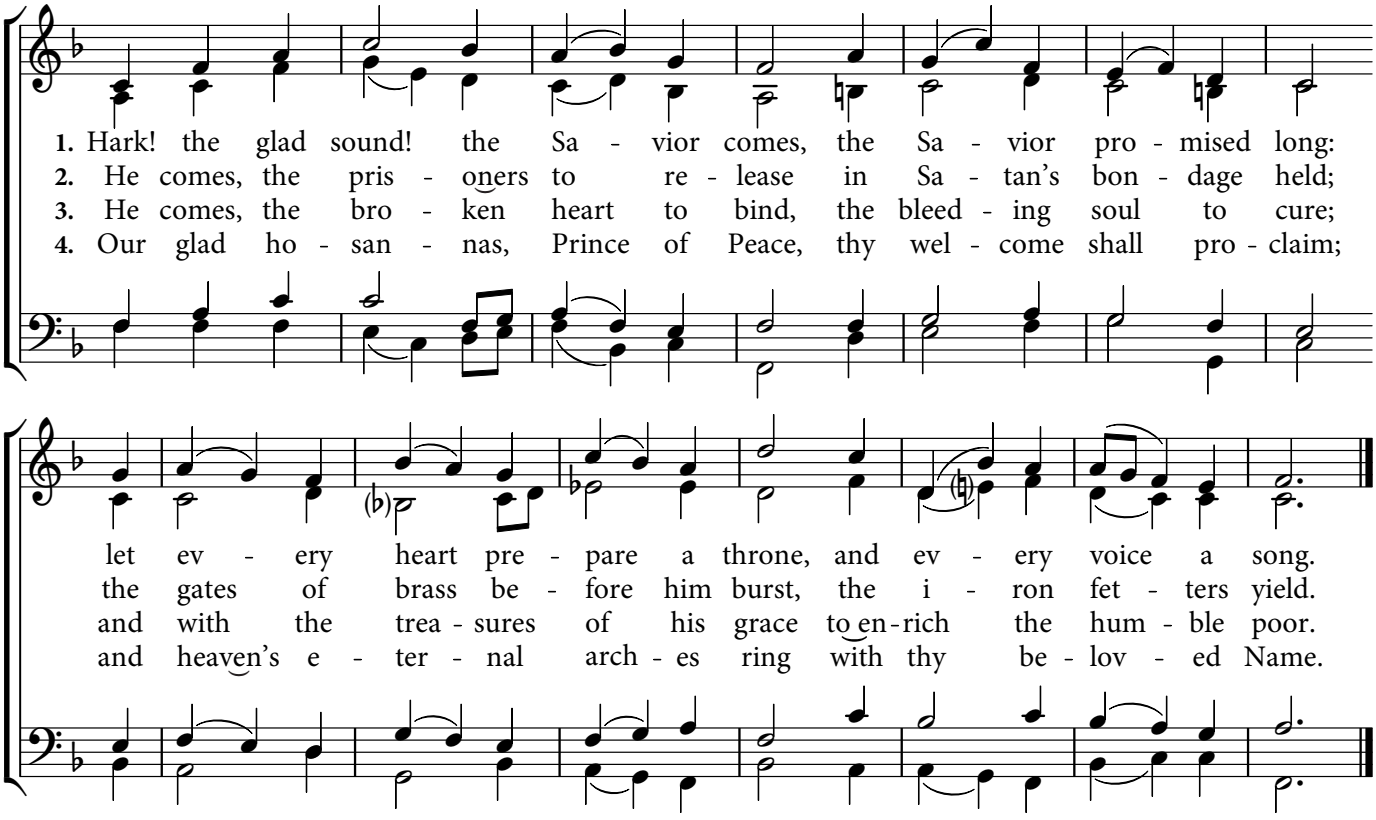
HERE is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations. He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice. He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching.

Thus says God, the LORD, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the LORD, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. ◆

Please stand, as able.

HYMN *Hark! the glad sound!* ◆ *sung by all, standing as able*

WORDS: Philip Doddridge (1702–1751)
TUNE: *Richmond,* Thomas Haweis (1734–1820), adapt.
DESCANT: Stephen Cleobury, adapt. Michael Kleinschmidt



The Hymnal 1982 #72, WORDS & MUSIC: public domain.

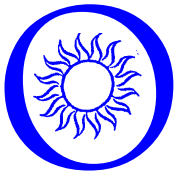
Please remaining standing, as able.

COLLECT IV O Key of David, you open and no one closes; you close and no one opens: Come and liberate us from captivity to our past, that we may face your future's promise with boldness and purpose; through the One whom we know as the Son of David, Jesus Christ our Lord.

All **Amen.**

Please be seated.

ANTIPHON V Hallock



ORIENS, *splendor lucis æternæ, et sol justitiæ:*
veni, et illumina sedentes in tenebris, et umbra mortis.

RISING DAWN, brightness of the light eternal, sun of righteousness:
Come and enlighten those who sit in darkness and in the shadow of death.

READING V *Malachi 4:1–6*

See, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. But for you who revere my name the sun of righteousness shall rise, with healing in its wings. You shall go out leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts. ◆

During the following anthem, an offering is collected. Your contribution, together with the gifts of many others, makes possible this community of welcome, reconciliation and service.

To give electronically, visit saintmarks.org/give, or use the Venmo mobile app—@SaintMarksCathedralSeattle, or scan the code at right. (If asked for a code, enter 2076.)

You may also mail your gift to the cathedral: 1245 10th Ave. E, Seattle,WA 98102.

saintmarks.org/give Venmo

ANTHEM *Child of Our Dreams* WORDS & MUSIC: Marty Haugen (b. 1950)

Holy child of poverty,
so lowly is your birth,
sharing our humanity,
embracing all the earth.
Every nation, every race,
Every person, wears your face.
Come anew, O child of our dreams.

Joyful child of mystery,
come warm our winter night;
fire our dull complacency
and fill us with your light.
Speak the word that makes us whole;
lead each lost and hungry soul.
Come anew, O child of our dreams

Child of all eternity,
our justice and our peace,
born into our history
that hatreds all may cease.
Bring us all to life from death,
be our hope, our joy, our breath
Come anew, O child of our dreams.

Please stand, as able.

COLLECT V O Rising Dawn, you chase away the shadows of the night: Come and enlighten our darkness with visions of reconciliation, that we who are estranged one from another may seek fullness of life together; through the One whom we know as the Light of the world, Jesus Christ our Lord.

All **Amen.**

Please be seated.

ANTIPHON VI

REX GENTIUM, *et desideratus earum,*
lapisque angularis, qui facis utraque unum:
veni, et salva hominem, quem de limo formasti.
KING OF NATIONS, and their desire,
you are the cornerstone that binds two into one:
Come and save the creature whom you have fashioned from clay.

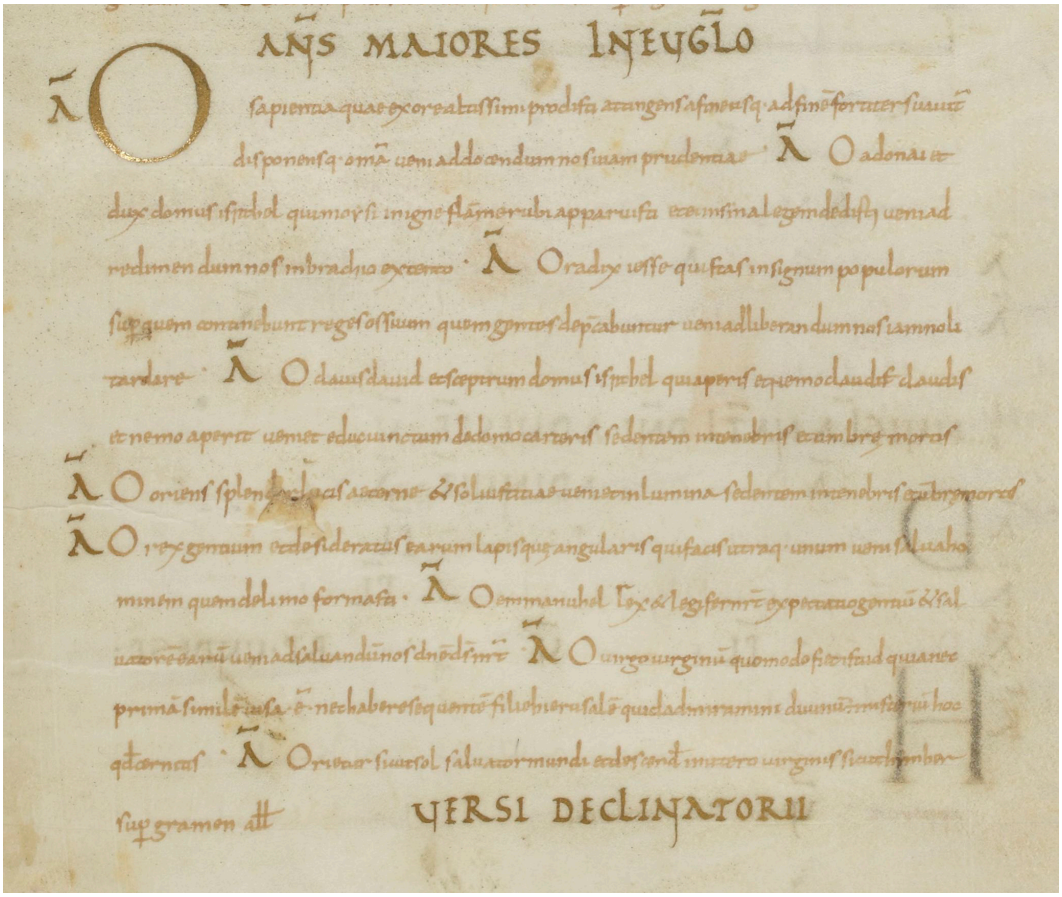
READING VI *Revelation 19:6, 11–16*

Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals, crying out,

"Hallelujah!
For the Lord our God the Almighty reigns."

Then I saw heaven opened, and there was a white horse! Its rider is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed that no one knows but himself. He is clothed in a robe dipped in blood, and his name is called The Word of God. And the armies of heaven, wearing fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name inscribed: "King of kings and Lord of lords." ◆

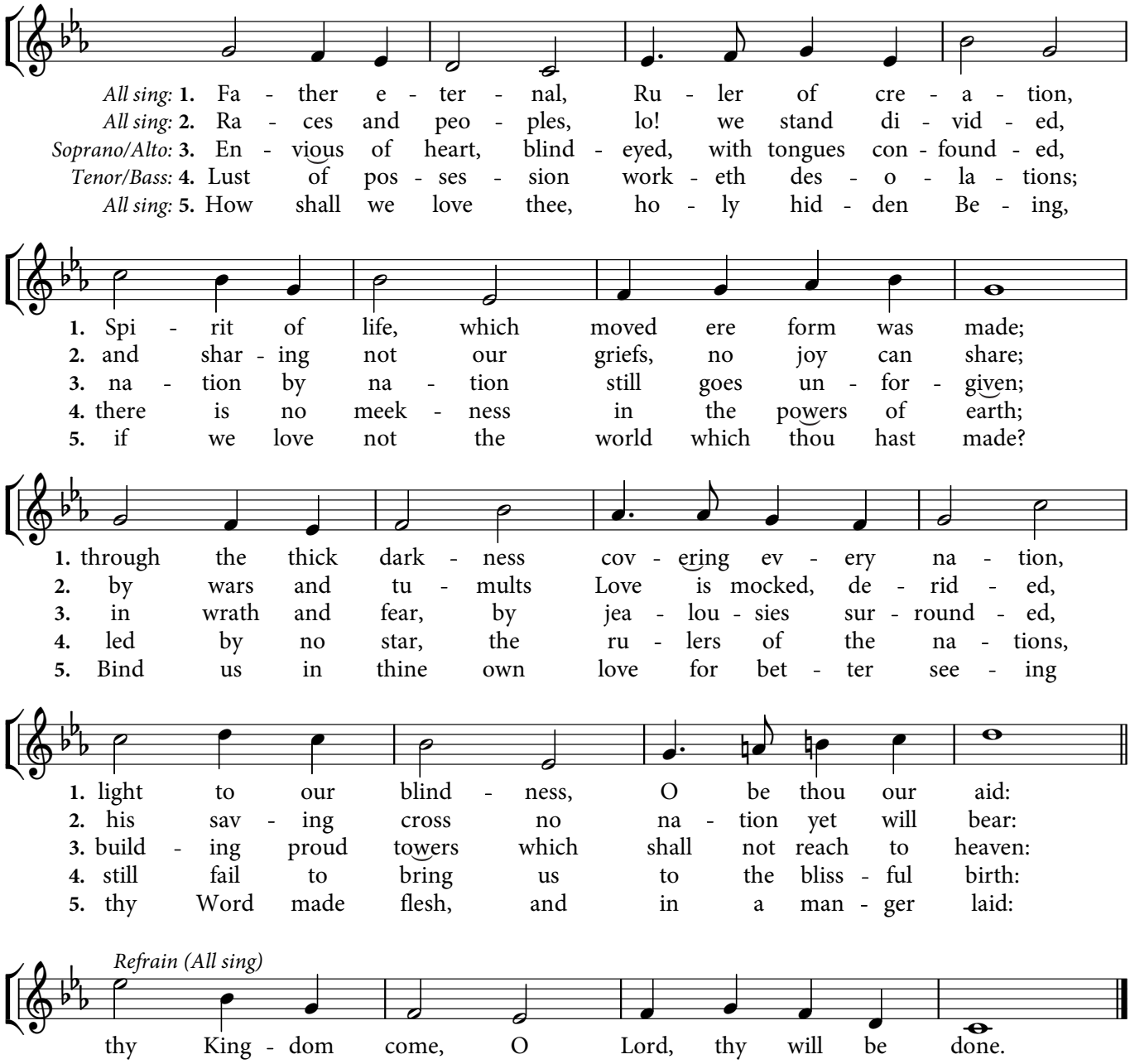
Please stand, as able.



The earliest complete source for the texts of the "O" Antiphons is this 9th-century manuscript, the "Antiphoner of Charles the Bald," created in Compiègne, France, sometime before 877.

A gold "Ā" (for "antiphona") precedes each antiphon.

HYMN *Father eternal, Ruler of creation* ◆ *sung by all, as indicated, standing as able*

WORDS: Laurence Housman (1865–1959)
TUNE: *Langham,* Geoffrey Shaw (1879–1943)

The Hymnal 1982 #573, WORDS: by permission of Oxford University Press; TUNE: by permission of the United Nations Association

Please remaining standing, as able.

COLLECT VI O King of the Nations, you defend the cause of the poor and raise up the oppressed of the earth: Come and bind all your creatures into a community where all are valued and the vulnerable protected; through the One whom we know as the chief cornerstone, Jesus Christ our Lord.

All **Amen.**

Please be seated.

ANTIPHON VII Hallock

EMMANUEL, *Rex et legifer noster, expectatio gentium, et Salvator earum: veni ad salvandum nos, Domine Deus noster.*

EMMANUEL, our King and Lawgiver, the desire of the nations and their Salvation: Come and save us, O Lord our God.

READING VII *Isaiah 7:10–15*

Again 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. ◆

ANTHEM *Let All Mortal Flesh Keep Silence*

words: *Σιγησάτω πᾶσα σάρξ*, Offertory hymn from the Greek *Divine Liturgy of St. James* (*c.* 4th century) composite trans. after J.M. Neale (1818–1866) and others
music: Edward Bairstow (1874–1946)

Let all mortal flesh keep silence
and stand with fear and trembling,
and lift itself above all earthly thought,

for the King of kings and Lord of lords, Christ our God,
cometh forth to be our oblation,
and to be given for food to the faithful.

Before him come the choirs of angels
with every principality and power—
the Cherubim with many eyes
and wingèd Seraphim,
who veil their faces as they shout exultingly the hymn:

Alleluia! Alleluia! Alleluia!

Please stand, as able.

COLLECT VII O Emmanuel, God with us, you dwell beyond our farthest reach, yet are nearer to us than we are to ourselves: Come among us in these days of Advent expectation, that we may bear witness to what is true, just, beautiful and good; for you are the One whom we know as Lord, and with the Creator and the Holy Spirit, you abide with us, one God, now and forever.

All **Amen.**

"O Antiphons," a silkscreen print on paper by artist and Saint Mark's community member Sandy Nelson

Please remaining standing, as able.

BLESSING

Officiant May Almighty God, by whose providence our Savior Christ came among us in great humility, sanctify you with the light of God's blessing and set you free from all sin.

All **Amen.**

Officiant May he whose second Coming in power and great glory we await, make you steadfast in faith, joyful in hope, and constant in love.

All **Amen.**

Officiant May you, who rejoice in the first Advent of our Redeemer, at his second Advent be rewarded with unending life.

All **Amen.**

Officiant And the blessing of God Almighty, Father, Son, and Holy Spirit, be upon you and remain with you for ever.

All **Amen.**

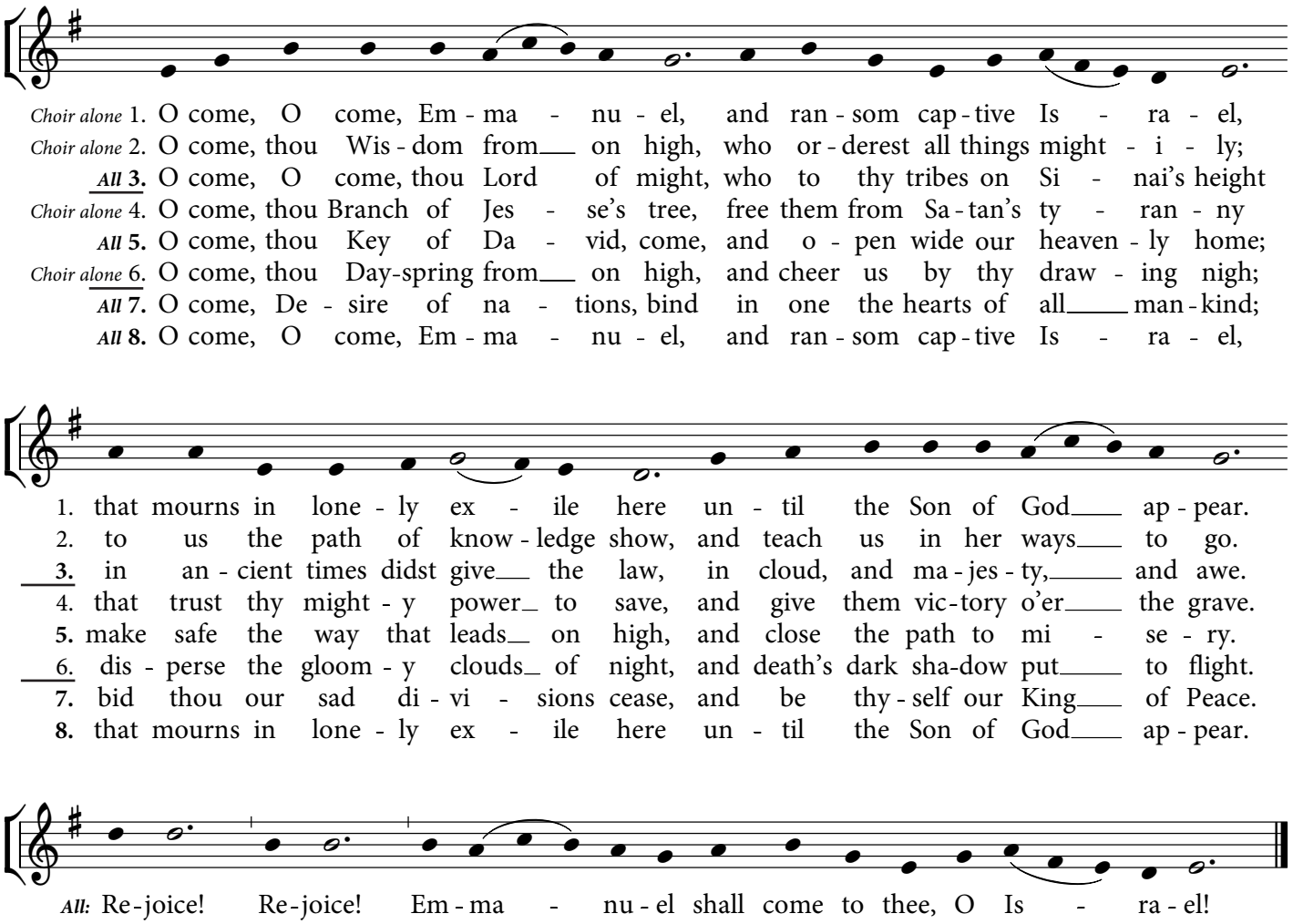
A bell is rung seven times, followed by the concluding procession and hymn.

CONCLUDING PROCESSION *O come, O come, Emmanuel*

WORDS: 17th-century Latin hymn,
based on the medieval "O" Antiphons,
translated by John Mason Neale (1818–1866), vers. *The Hymnal 1982*

TUNE: *Bone Jesu dulcis cunctis,* burial chant trope, *c.* 1500
arranged by Peter Hallock, Richard Proulx, Mel Butler, and others

The assembly joins in the singing of stanzas 3, 5, 7, 8 and all refrains.



The Hymnal 1982 #56 (altered rhythm), WORDS: © The Church Pension Fund; MUSIC: public domain.

DISMISSAL *The Officiant dismisses the assembly. The assembly responds:* **Thanks be to God.**

VOLUNTARY *Antiphon No. 5: O quam speciosa es* [O how beautiful you are] Marcel Dupré (1886–1971)
from *Fifteen Pieces on Antiphons for Vespers of the Holy Mother,* Op. 18

ABOUT THE "O" ANTIPHONS

The seven "Great 'O' Antiphons" which provide the framework for this liturgy were originally sung as a part of the daily evening prayers of the Western church before and after the Magnificat, in the Octave before Christmas—December 17 to 23—with one antiphon being appointed for each evening. Each of the seven antiphons addresses the Messiah by one of his titles, using images drawn from the prophetic books of the Hebrew Bible, and concludes with a petition beginning "Come!" and relating to the title.

The antiphons date back at least to the reign of Charlemagne (771–814), and they may be significantly older. At least two—and up to five—additional antiphons were later added to the original seven. However, it is clear that these seven were designed as a group, since their initial letters (ignoring the "O") spell out, in reverse, the acrostic ERO CRAS, that is, "I shall be [with you] tomorrow."

By the later Middle Ages, the antiphons were sometimes put together to form the verses of a single hymn, with the addition of a refrain. The earliest known metrical and rhymed paraphrase of the antiphons appeared (in Latin) in the late 17th century, but it was not until 1858—over one thousand years after the creation of the antiphons themselves—that an English translation of that text was paired with an unrelated 15th-century tune, creating the hymn we know today as *O come, O come, Emmanuel.*

A NEW VERSION OF "O COME, O COME, EMMANUEL"

In our ongoing efforts to revisit, renew, and refresh the liturgical patterns in the life of this cathedral, we invite you to join even now in preparing our hearts and minds for a special element of next year's offering of this liturgy, on Sunday, November 29, 2026—which will be the 40th anniversary of the first Advent service here framed around the "O" Antiphons.

At that service, the congregation at Saint Mark's Cathedral will be introduced to a new translation of *O come, O come, Emmanuel* by Compline Choir director Dr. Jason Anderson. This new version will require letting go of beloved words that have been deeply embedded in the hearts of worshipers for generations, but there are very good reasons for this sacrifice. Currently we sing a 19th-century English version of the hymn text which makes only passing reference to the words of the original medieval Latin "O" Antiphons. Furthermore, certain verses are unkind to our Jewish siblings because of "supersessionist" language —that is, language which supports the suggestion that the Christian Church has replaced (superceded) the Jewish people as God's covenanted people.

Dr. Anderson's new version makes more explicit connections between the medieval antiphons and the hymn's verses, while striving to bring the words we sing into closer alignment with our theology and values. And fear not! The new words fit beautifully with the time-honored melody, *Veni Emmanuel,* which will remain unchanged.

ABOUT THE "O" ANTIPHONS LITURGY AT SAINT MARK'S

Special services marking the beginning of Advent have been offered at Saint Mark's Cathedral for many decades, though known by various names: Advent Procession, Advent Vespers, Advent Lessons and Carols, etc. Whatever they were called, they tended to follow a similar format, with a series of reading from scripture, with each reading followed by a musical response and a prayer.

In the 1980s, Peter R. Hallock, organist and choirmaster of Saint Mark's from 1951 to 1991, was inspired by Dr. William Bertolas, a scholar of music and liturgy and member of the Compline Choir, to use the seven Great "O" Antiphons as an overarching framework for this liturgy. With the collaboration of many other creative people, the service was presented for the first time at Saint Mark's in 1986. The "O" Antiphons liturgy has been offered at the cathedral almost every year since then, continuing to inspire creativity and innovation through the decades. Today, the form of this liturgy created here is used in churches around the world.

Saint Mark's Cathedral acknowledges with gratitude the ministries of the following who have offered their gifts of time and talent in the creation of this liturgy: William Bertolas, for the original concept; Peter Hallock and Carl Crosier, whose creative vision and business acumen brought the original concept to fruition; Katherine Crosier, for creating the original "O" Antiphon graphics; The Rev. Fritz Fritschel, for authoring the bidding prayer and the collects prayed at each antiphon; Kathy Warner, Alma Bacon, Julie Laguire, Herb Williams, Bill Williams, William Bertolas, Frances De Germain, and Ray Miller for the construction and ongoing care of the the banners; Jim Warner and Richard Greene, for the construction of the banner stands.

MINISTERS OF THE LITURGY

OFFICIANT
The Very Reverend Steven L. Thomason

LECTORS
Kathy Minsch
Mark Lundquist
Michael Perera
Peter Snyder
Mary Dickinson
Canon Wendy Claire Barrie
Carrie Kahler

MINISTERS OF CEREMONY
Rose Hazard
Karen Petersen

USHERS
Rebecca Haley
Hilary McLeland-Wieser
Jen van Wesep

INCENSE
Carrie Davis

VERGERS
Rollin Salsbery
Theresa Barker

CRUCIFER
Kevin Johnson

ACOLYTES
Nathan Way
Krista Olson
Darrin Davis
Stacy Anderson
Maris Olsen
Justin Shelley
Elsie Brown
Patty Lewis
Sandy Nelson
Wayne Duncan
Alison Leary
Russ Campbell
Cinda Madonna
Christopher Breunig

MUSICIANS
The Compline Choir
Dr. Jason Anderson, *Director*
Joel Bevington, *Cantor*
Jeffrey Ricco, *Handbell Coordinator*

The Cathedral Choir
Canon Michael Kleinschmidt, *Director*

The Senior Choristers
of Saint Mark's Cathedral Choir School
Rebekah Gilmore, *Director*

John Stuntebeck, *Organist*

SOUND
Michael Perera

VIDEOGRAPHY
Richard Gilbert

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choral evensong
on the second sunday of advent

SUNDAY, DECEMBER 7 ◆ 4:30 PM

Prayers and praise in a traditional Anglican cathedral style with Saint Mark's intergenerational Evensong Choir—First Sunday of the month (October–June), in the nave & livestreamed.

THE PAGEANT
of the NATIVITY

WEDNESDAY, DECEMBER 17 ◆ 7 PM

Holy Scripture, multiple choirs, cathedral finery—a retelling of the Nativity story for all ages, on a cathedral scale.

Advent & Christmas 2025 at Saint Mark's

In this special season, Saint Mark's offers a spectrum of liturgies, performances, forums, and other other offerings. Scan the QR code or visit: saintmarks.org/advent

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