SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIFTH SUNDAY AFTER THE EPIPHANY

February 9, 2025

11:00 AM

LAND ACKNOWLEDGMENT & WELCOME

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

QUESTIONS?

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

NEW TO SAINT MARK'S?

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit saintmarks.org/newcomers 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 *Allegretto grazioso* Frank Bridge

LAND ACKNOWLEDGMENT

INTROIT *Duo seraphim* Words: Isaiah 6:3; Music: Jacob Handl

Duo Seraphim clamabant alter ad alterum:	Two seraphim cried one to another:
Sanctus, sanctus, sanctus	Holy, holy, holy
Dominus Deus Sabaoth.	is the Lord God of Hosts.
Plena est omnis terra gloria ejus.	The whole earth is full of God's glory.

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

All stand, as able.

HYMN 381 *Thy strong word did cleave the darkness* ◆ *The Hymnal 1982* *Ton-y botel*

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

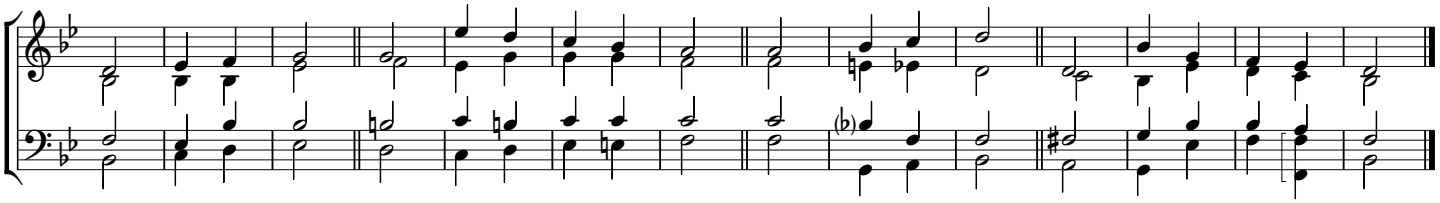
Presider Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.
All **Amen.**

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 *The Third Song of Isaiah ◆ chanted by all*

Words: Isaiah 60:1-3, 11a, 14b, 18-19
Music: Anglican chant by W. H. Longhurst

The first verses are chanted by the Choir alone. All join in chanting the remaining verses.
In this style of chanting, the slashes in the text correspond to the barlines in the chant.
When more than one syllable is sung on a black note, the dot • indicates the change of pitch.



Choir alone:
Arise, shine, for your / light has / come,
and the glory of the / Lord has / dawned up / on you.
For behold, darkness / covers • the / land;
deep / gloom en - / shrouds the / peoples.

All:
But over you the / Lord will / rise,
and his / glory • will ap - / pear up - / on you.
Nations will / stream to • your / light,
and kings to the / brightness / of your / dawning.

Your gates will / always • be / open;
by day or / night • they will / never • be / shut.
They will call you, The / City • of the / Lord,
The Zion of the / Holy / One of / Israel.

Violence will no more be / heard in • your / land,
ruin or de - / struction • with - / in your / borders.
You will call your / walls, Sal - / vation,
and / all your / portals, / Praise.

The sun will no more be your / light by / day;
by night you will / not • need the / brightness • of the / moon.
The Lord will be your ever - / lasting / light,
and your / God will / be your / glory.

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 *The Fifth Sunday after the Epiphany* *The Book of Common Prayer* (1979), p. 216

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

SET US FREE, O God, from the bondage of our sins, and give us the liberty of that abundant life which you have made known to us in your Son our Savior Jesus Christ; 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 6:1-8*

IN THE YEAR that King Uzziah died, I saw the LORD sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said:

"Holy, holy, holy is the LORD of hosts;
the whole earth is full of his glory."

The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!"

Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: "Now that this has touched your lips, your guilt has departed and your sin is blotted out." Then I heard the voice of the LORD saying, "Whom shall I send, and who will go for us?" And I said, "Here am I; send me!"

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 138 ◆ St. Helena Psalter* Anglican Chant (Henry G. Ley)

Sung by the choir.

I will give thanks to you, O God, with my whole heart; *
before the gods I will sing your praise.
I will bow down toward your holy temple and praise your Name, *
because of your love and faithfulness;
For you have glorified your Name *
and your word above all things.
When I called, you answered me; *
you increased my strength within me.
All the rulers of the earth will praise you, O God, *
when they have heard the words of your mouth.
They will sing of the ways of God, *
that great is the glory of God.
Although on high, God cares for the lowly *
and perceives the haughty from afar.
Though I walk in the midst of trouble, you keep me safe; *
you stretch forth your hand against the fury of my enemies;
your right hand shall save me.
You will make good your purpose for me; *
O God, your love endures forever;
do not abandon the works of your hands. ◆

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 *1 Corinthians 15:1-11*

I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you--unless you have come to believe in vain.

For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. Whether then it was I or they, so we proclaim and so you have come to 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.

GOSPEL ACCLAMATION *Alleluia #7* Mel Butler

The choir introduces the Alleluias, all repeat them. The choir sings the verse, then all repeat the Alleluias.

Verse: Come, follow me. Do not be afraid; from now on you will be catching people.
Come, follow me. Hallelujah.

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 *Luke 5:1-11*

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

Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch." Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." When they had done this, they caught so many fish that their nets were beginning to break. So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" For he and all who were with him were amazed at the catch of fish that they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." When they had brought their boats to shore, they left everything and followed him.

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 *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.**

CONFESSION & ABSOLUTION *The Book of Common Prayer* (1979), p. 360

Deacon Let us confess our sins against God and our neighbor.

You are invited to stand or kneel for the confession.

Deacon Most merciful God,
All **we confess that we have sinned against you**
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Presider pronounces God's forgiveness of our sins. All respond: **Amen.**

The exchange of peace within the gathered community is an ancient Christian practice. It is a sign of reconciliation, love, and renewed relationships prior to coming to God's table for Eucharist.

THE PEACE

Presider The peace of the Lord be always with you.
Assembly **And also with you.**

All greet one another in the name of the Lord.

THE LITURGY OF THE TABLE

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

OFFERTORY

An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshiping in person may place their offering in baskets as they are passed 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 *Surge illuminare* Words: Isaiah 60:1-2; Music: Giovanni Pierluigi da Palestrina

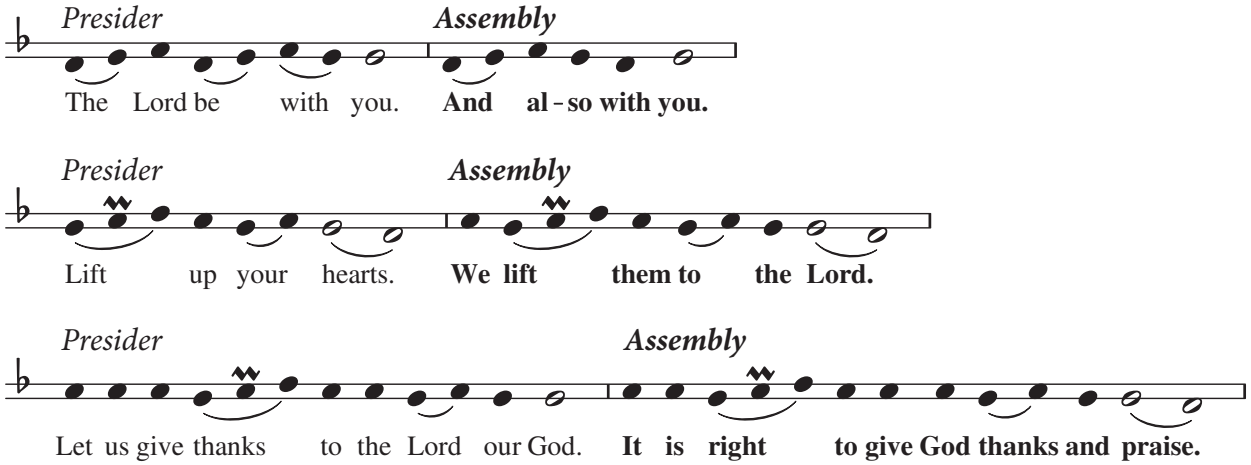
Surge, illuminare Jerusalem
quia venit lumen tuum,
et gloria Domini super te orta est.
Quia ecce tenebræ operient terram,
et caligo populos:
Super te autem orietur Dominus
et gloria ejus in te videbitur.

Arise, shine, Jerusalem
for your light has come,
and the glory of the Lord is risen upon you.
For behold, darkness covers the land;
deep gloom enshrouds the peoples.
But over you the Lord will rise,
and his glory will appear upon you.

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.

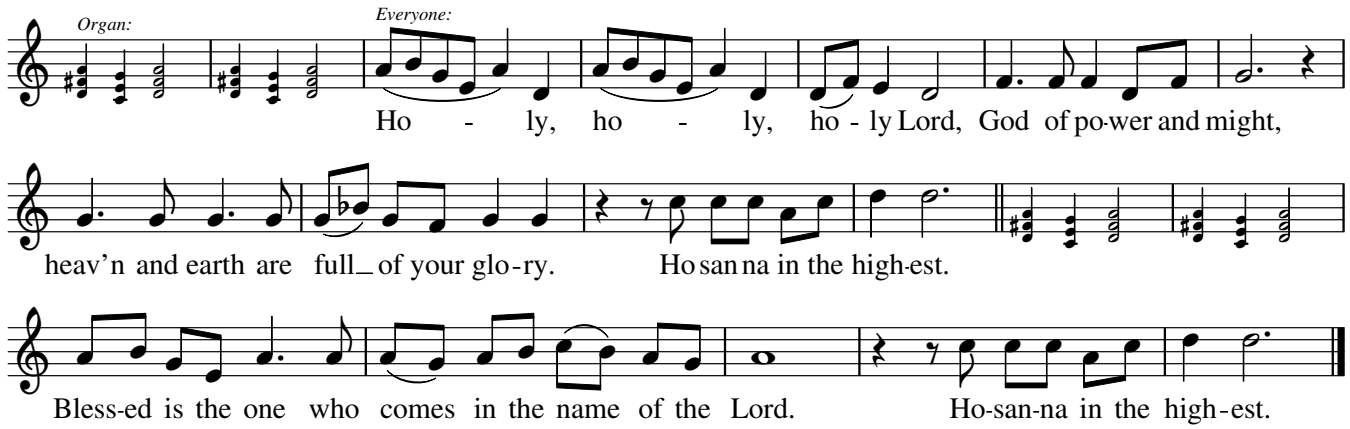
THE GREAT THANKSGIVING *Eucharistic Prayer B* *The Book of Common Prayer* (1979), adapt., p. 367



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 in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. 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:

SANCTUS & BENEDICTUS Mathias

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



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;

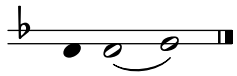
We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Presider 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.

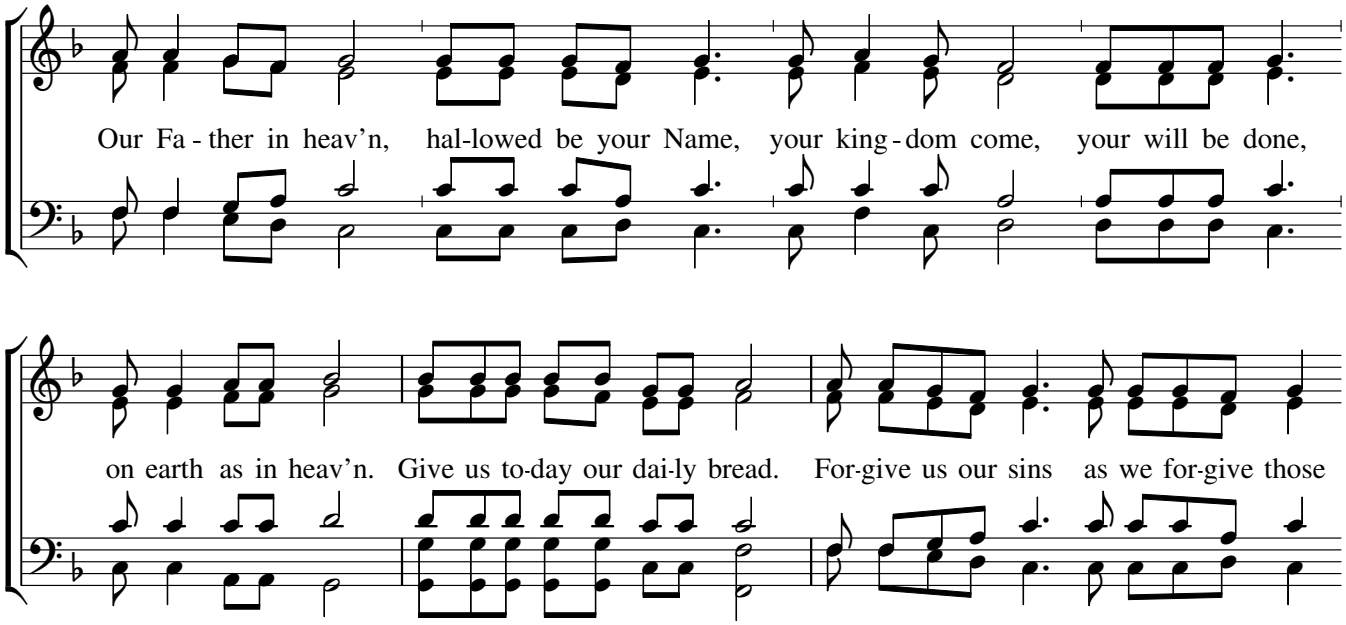
The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

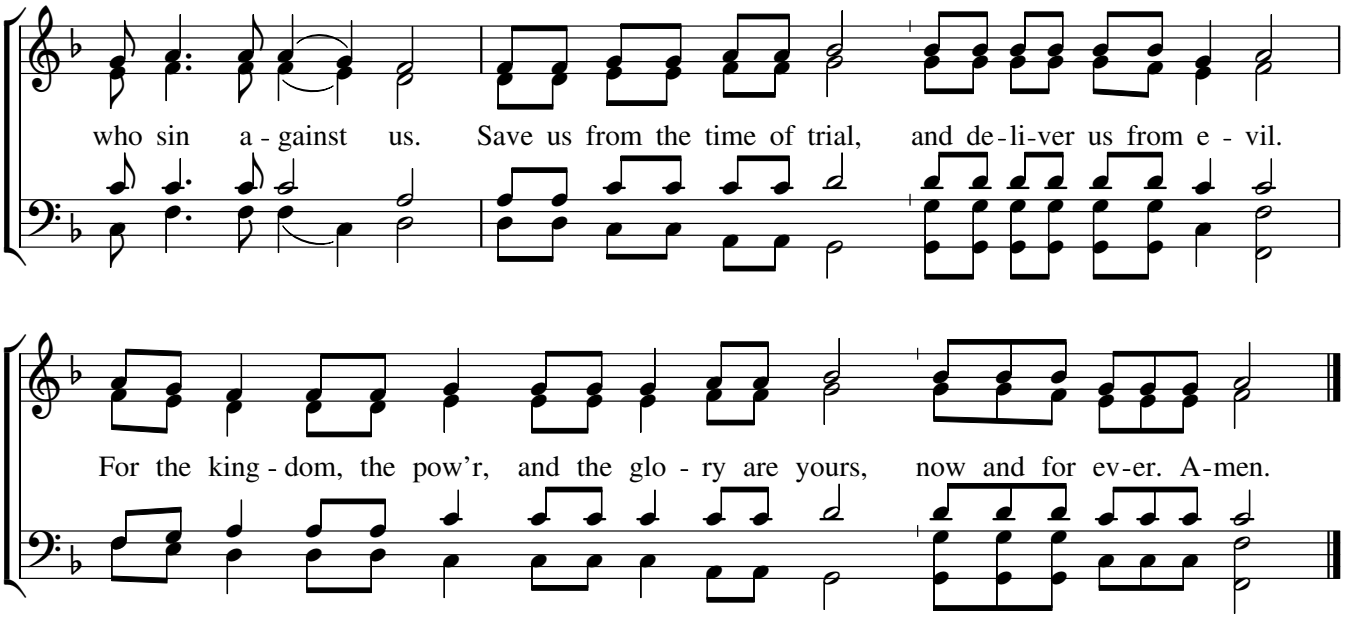


All **A - MEN.**

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 Nikolai Rimsky-Korsakov, adapt. George Black





In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *The disciples knew the Lord Jesus* Mark Sedio (b. 1954)

The choir introduces the refrain, all repeat it. The choir sings the verses, all repeat the refrain as indicated.

Verse: The bread which we break, alleluia, is the communion of the body of Christ. **REFRAIN**

Verse: One body are we, alleluia, though many we share one bread. **REFRAIN**

INVITATION TO COMMUNION

Presider The Gifts of God for the People of God.

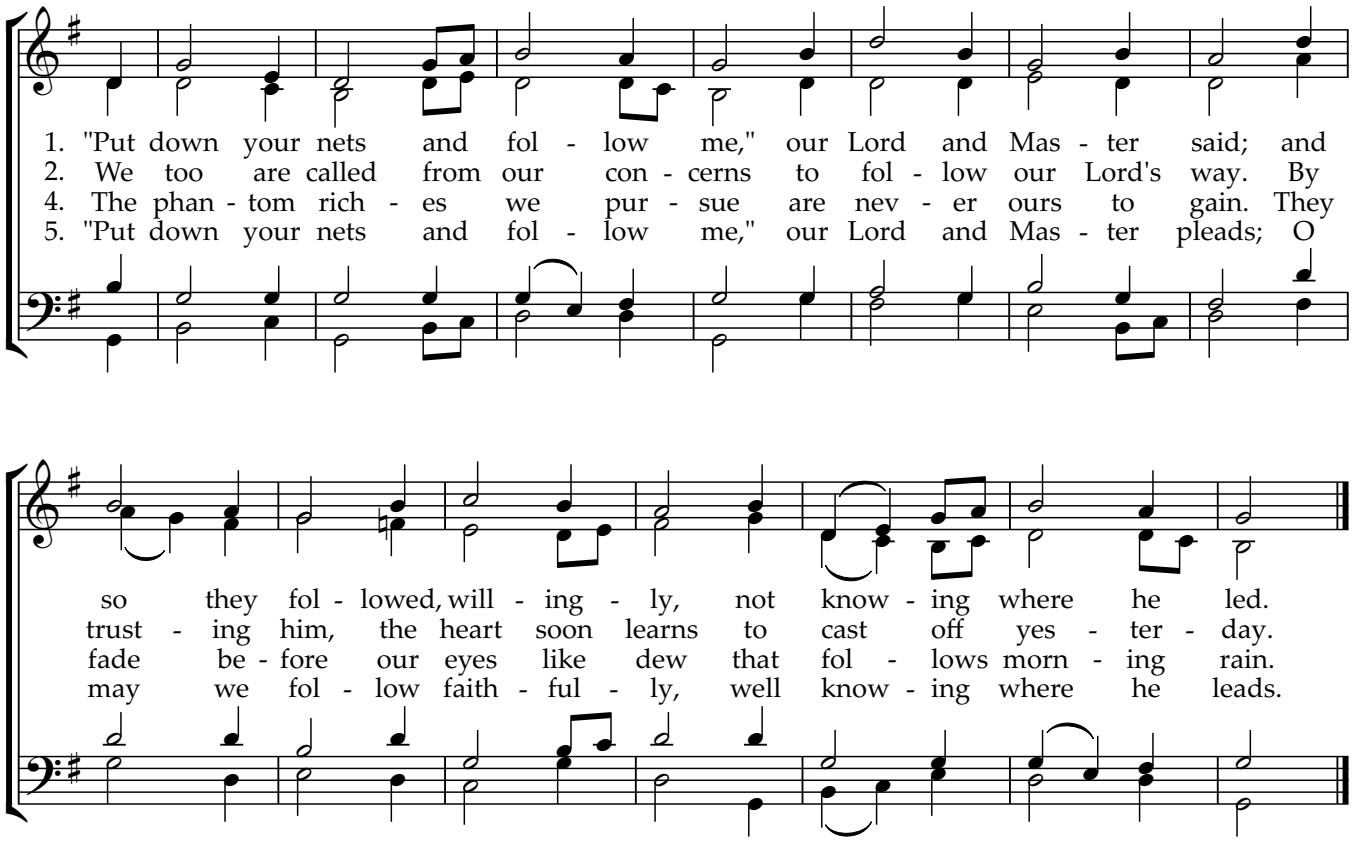
All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.

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.

VOLUNTARY Meditation on *Martyrdom* (Tune of this morning's communion hymn, "Put down your nets, and follow me") C. Hubert H. Parry

HYMN *Put down your nets and follow me*



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(Hymn 807 in *Wonder, Love, and Praise*)
Music: *Martyrdom,* Melody and bass Hugh Wilson (1764-1824);
adapt. and harm. Robert Smith (1780-1829); in the Public Domain

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 686 *Come, thou fount of every blessing* ◆ *The Hymnal 1982* *Nettleton*

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

VOLUNTARY *Fugue in E-flat*, BWV 552b J. S. Bach

MINISTERS OF THE LITURGY

PRESIDER
The Rev. Canon Emily Griffin

PREACHER
The Very Rev. Steven L. Thomason

DEACON
The Rev. Earl Grout

ASSISTING LAY MINISTER
Peter Synder

EUCHARISTIC MINISTERS
Russ Campbell, James Davidson, Justin Shelley, Kathy Thomason,
The Rev. Canon Edie Weller, The Rev. Canon Richard C. Weyls

ALTAR GUILD
James Davidson, TBD

VERGERS
Nancy Cleminshaw, Erik Donner

ACOLYTES
Todd Baker, Russ Campbell, Carrie Davis, Kate Halamay, Hilary McLeland-Wieser

GREETERS
Barbara Selberg, John Selberg

USHERS
Jeff Sackett | Sarah McCord, Chris Rigos

OBLATION BEARERS
Nancy George, TBD

LAND ACKNOWLEDGMENT
Vicky Greenbaum

LECTORS
Deborah Person, Michael Perera

INTERCESSOR
Nancy Beadie

SOUND BOARD
David Poortinga

LIVESTREAM
Timothy Shore

FLOWER MINISTRY
Judy Andrews, Sandra Knafla, Courtney van Stolk, Carlos Vargas

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

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The Alleluias in stanzas 1-3 may be sung antiphonally.

Words: Martin H. Franzmann (1907-1976). From *Worship Supplement*. Copyright © 1969, Concordia Publishing House. Used by permission. Music: *Ton-y Botel*, Thomas John Williams (1869-1944).

1. Come, thou fount of ev - ery bless - ing, tune my heart to sing thy grace!
2. Here I find my great-est trea - sure; hith - er by thy help, I've come;
3. Oh, to grace how great a debt - or dai - ly I'm con - strained to be!
Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.
and I hope, by thy good plea - sure, safe - ly to ar - rive at home.
Let thy good - ness, like a fet - ter, bind my wan - d'ring heart to thee:
Teach me some me - lo-dious son - net, sung by flam - ing tongues a - bove.
Je - sus sought me when a stran - ger, wan - d'ring from the fold of God;
prone to wan - der, Lord, I feel it, prone to leave the God I love;
Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.
he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.
here's my heart, oh, take and seal it, seal it for thy courts a - bove.