



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIFTH SUNDAY AFTER THE EPIPHANY

February 6, 2022 ♦ 11:00 AM

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 the Duwamish Tribe.

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, and whether you are joining in the nave or via the livestream, you are welcome here!

Per the governor's current requirement, all are asked to wear masks while inside (except when leading worship or children under 2).

Signs in the nave indicate the distanced and undistanced sections. Ushers are available during the liturgy should you have any questions or concerns, or if you need a hearing assist device.

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

*The Assembly speaks aloud the **text in boldface**.*

A brief organ voluntary offered a few minutes before the hour bids all to keep silence for prayer and preparation.

PRELUDE *Aria, from Symphony 6*

Louis Vierne (1870-1937)

LAND ACKNOWLEDGMENT

THE ENTRANCE RITE

All stand, as able.

HYMN 362 *Holy, holy, holy! Lord God Almighty ♦ The Hymnal 1982*

TUNE: *Nicaea*

1. Ho - ly, ho - ly, ho - ly! Lord God Al - mighty - y!

2. Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,

3. Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,

4. Ho - ly, ho - ly, ho - ly! Lord God Al - mighty - y!

Ear - ly in the morn - ing our song shall rise to thee:
 cast - ing down their gold - en crowns a - round the glass - y sea;
 though the sin - ful hu - man eye thy glo - ry may not see,
 All thy works shall praise thy Name, in earth, and sky, and sea;

Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,
 che - ru - bim and ser - a - phim fall - ing down be - fore thee,
 on - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly! Mer - ci - ful and might - y,

God in three Per - sons, bless - èd Tri - ni - ty.
 which wert, and art, and ev - er - more shalt be.
 per - fect in power, in love, and pu - ri - ty.
 God in three Per - sons, bless - èd Tri - ni - ty.

OPENING ACCLAMATION

The Book of Common Prayer, p. 355

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

COLLECT FOR PURITY

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. **Amen.**

SONG OF PRAISE *Gloria in excelsis*

William Mathias (1934-1992)

Glo-ry to God in the highest, and peace to God's peo-ple on earth. Lord God, heav'n-ly 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 away 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 alone are the Ho - ly One, you alone are the Lord, you alone 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 Hymnal 1982 #8-278, by permission of Oxford University Press.

COLLECT OF THE DAY *Fifth Sunday after the Epiphany*

The Book of Common Prayer, p. 216

The Lord be with you. **And also with you.** 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. **Amen.**

Please be seated for the readings.



THE LITURGY OF THE WORD

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!”

Hear what the Spirit is saying to God’s people.

Thanks be to God.

PSALM *Psalms 138 ♦ Confitebor tibi*

Sung by the choir.

I WILL give thanks to you, O LORD, 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 kings of the earth will praise you, O LORD, *
when they have heard the words of your mouth.

Anglican Chant (Henry G. Ley, 1887-1962)

They will sing of the ways of the LORD, *
that great is the glory of the LORD.

Though the LORD be high, he cares for the lowly; *
he 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.

The LORD will make good his purpose for me; *
O LORD, your love endures for ever;
do not abandon the works of your hands. ♦

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.

Hear what the Spirit is saying to God’s people.

Thanks be to God.

All stand, as able.

GOSPEL ACCLAMATION

Mel Butler

The choir sings the alleluia, all repeat. The choir sings the verse, all repeat the alleluia.

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia, alle - lu - ia!_____

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

THE HOLY GOSPEL *Luke 5:1-11*

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

The Gospel of the Lord. **Praise to you, Lord Christ.**

HOMILY

The Very Reverend Steven L. Thomason

All stand, as able.

THE NICENE CREED

The Book of Common Prayer, p. 358

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

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 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

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.

PRAYERS OF THE PEOPLE

After each petition:

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

The Presider concludes the prayers with a collect; all respond: Amen.

CONFESSION & ABSOLUTION

The Book of Common Prayer, p. 359

Let us confess our sins against God and our neighbor.

Silence is kept. You are invited to stand or kneel for the confession.

Most merciful God, **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 PEACE

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

All exchange a sign of peace, respecting others’ desires for distance to be maintained.

THE LITURGY OF THE TABLE

OFFERTORY

An offering of money is received. Everyone participating in Saint Mark’s Cathedral’s worship at this time in any way is invited to make an offering as an expression of gratitude for God’s generosity. Together, our gifts make possible this community of welcome, reconciliation and service. All worshipping in person are invited to place their offering in baskets as they are passed through through the rows.

*Links to donate to Saint Mark’s online are located on the livestream page. Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right), or visit this link on your mobile device: <https://venmo.com/saintmarkscathedralseattle>. If Venmo asks you for a four-digit code, enter **2076**.*



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

ANTHEM

Duo seraphim

MUSIC: Jacobus Gallus (1550-1591);
WORDS: from Isaiah 6

*Duo Seraphim clamabant alter ad alterum:
Sanctus, sanctus, sanctus
Dominus Deus Sabaoth.
Plena est omnis terra gloria ejus.*

Two seraphim cried one to another:
Holy, holy, holy
is the Lord God of Hosts.
The whole earth is full of God’s glory.

All stand, as able.

THE GREAT THANKSGIVING *Eucharistic Prayer B*

The Book of Common Prayer, p. 367

The Lord be with you. And al - so with you. Lift up your hearts. We lift them to the Lord.

Let us give thanks to the Lord our God. It is right to give God thanks and praise.

The musical notation consists of two staves. The first staff has a key signature of one flat (B-flat) and a common time signature. It contains the lyrics: "The Lord be with you. And al - so with you. Lift up your hearts. We lift them to the Lord." The second staff continues with the lyrics: "Let us give thanks to the Lord our God. It is right to give God thanks and praise." The melody is simple and hymn-like, with some notes marked with a 'w' for a wavy line.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator 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 *sung by all*

Mathias

Organ: 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.

Everyone: Bless-ed is the one who comes in the name of the Lord. Ho-san-na in the high-est.

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

The Hymnal 1982 #8-128 © Oxford University Press

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. In him, you have delivered us from evil, and made us worthy to stand before you. In him, 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, our Lord Jesus Christ 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 he 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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father:

We remember his death, We proclaim his resurrection, We await his coming in glory;

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; 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, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, Mark and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

A - MEN.

The musical notation for "A - MEN." is a single staff in treble clef with a key signature of one flat (B-flat) and a common time signature. It consists of a simple melody: A4, G4, F4, E4, D4.

THE LORD'S PRAYER

Nikolai Rimsky-Korsakov (1844-1908),
adapt. George Black

Our Fa-ther in heav'n, hal-lowed be your Name, your king-dom come, your will be done, on earth as in heav'n.

Give us today our daily bread. Forgive us our sins as we forgive those who sin a- gainst us. Save us from the time of trial,

and de-li-ver us from e - vil. For the king-dom, the pow'r, and the glo - ry are yours, now and for ev-er. A-men.

Enriching Our Music #138, ©2004 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.

Final ending

The dis - ci-ples knew the Lord Je - sus in the break-ing of the bread. bread.

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**

Wonder, Love, & Praise #877, © 1996 Mark Sedio

INVITATION TO COMMUNION

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 is distributed by priests at standing stations at the head of three aisles. Before receiving the bread, please sanitize your hands. The priest will place the bread into your outstretched palm taking care not to touch your hand. Communion is currently being offered in one kind. The full grace of the sacrament is received with only the bread. If you prefer a gluten-free wafer, simply ask the priest for one at the time of Communion.

Those worshipping at home are invited to pray:

PRAYER AT THE TIME OF COMMUNION

from *Saint Augustine's Prayer Book* (Forward Movement, 2014)

O Christ, I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. Amen.

HYMN 643 *My God, how wonderful thou art* ♦ *The Hymnal 1982*

TUNE: *Windsor*

Unison or harmony

1 My God, how won - der - ful thou art, thy ma - jes - ty how bright,
2 How dread are thine e - ter - nal years, O ev - er - last - ing Lord,
3 How won - der - ful, how beau - ti - ful, the sight of thee must be,
4 O how I fear thee, liv - ing God, with deep - est, ten - derest fears,
5 Yet I may love thee too, O Lord, al - might - y as thou art,

1 how beau - ti - ful thy mer - cy seat, in depths of burn - ing light!
2 by pros - trate spi - rits day and night in - ces - sant - ly a - dored!
3 thine end - less wis - dom, bound - less power, and awe - ful pur - i - ty!
4 and wor - ship thee with trem - bling hope and pen - i - ten - tial tears!
5 for thou hast stooped to ask of me the love of my poor heart.

Words: Frederick William Faber (1814-1863) Music: *Windsor*; melody William Damon (1540?-1591?), alt.; harm. *Booke of Musicke*, 1591

All stand, as able.

SENDING OF EUCHARISTIC VISITORS

On some Sundays, ministers take Holy Communion to sick or housebound members of the community.

One body are we. **For though many, we share one bread and one cup.**
Go in peace, bearing holy gifts for holy people.

POSTCOMMUNION PRAYER

The Book of Common Prayer, p. 365

Let us pray. **Eternal God, heavenly Father, 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*

TUNE: *Nettleton*



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.

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

VOLUNTARY *Fanfare and Chorale (2009)*

Calvin Fuller (b. 1943)



MINISTERS OF THE LITURGY

PRESIDER & PREACHER The Very Reverend Steven L. Thomason; **ASSISTING CLERGY** The Reverend Mark Miller, The Reverend Canon Eliacín Rosario-Cruz, The Reverend Canon Jennifer King Daugherty; **DEACON** The Reverend Linzi Stahlecker; **ASSISTING LAY MINISTER** Lynne Markova; **ALTAR GUILD** Jay Quarterman, Walter Stuteville; **VERGERS** Carrie Davis, Kate Halamay; **ACOLYTES** Adam Oberstadt, Krista Olson, Rollin Salsbery; **LECTORS** Mark Uyeda, Vicky Greenbaum; **INTERCESSOR** Ruth McRee; **GREETERS** Julia Logan, Norva Osborn; **USHERS** Jaime Rubio | Janet Miller, Kathy Sodergren; **OBLATION BEARERS** Carrie Kahler & Michael Lee; **LAND ACKNOWLEDGMENT** Kathy Minsch; **FLOWER MINISTERS** Ray Miller, *team captain*; **MUSICIANS** The Cathedral Choir; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown

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