



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE FOURTH SUNDAY AFTER EPIPHANY

January 28, 2024

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 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](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**     Andante Sostenuto from *Symphonie gothique*

C.M. Widor

## LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 449**     *O love, how deep, how broad, how high* (sts. 1, 3 & 6) ♦ *The Hymnal 1982*

*Deo gracias*

## 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*     **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.**

1. A - rise, your light has come! The Spi - rit's call o - bey;  
2. A - rise, your light has come! Fling wide the pri - son door;  
3. A - rise, your light has come! All you in sor - row born,  
4. A - rise, your light has come! The moun - tains burst in song!

show forth the glo - ry of your God which shines on you to - day.  
pro - claim the cap - tive's li - ber - ty, good tid - ings to the poor.  
bind up the bro - ken - heart - ed ones and com - fort those who mourn.  
Rise up like ea - gles on the wing; God's pow'r will make us strong.

Words: The Third Song of Isaiah; metrical paraphrase by Ruth Duck, born 1947, Copyright 1992 GIA Publications, Inc.

Music: *Festal Song*, William H. Walter, 1825-1893, public domain.

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** *Fourth Sunday after the Epiphany*

*The Book of Common Prayer 1979, p. 215*

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**A**Lmighty and everlasting God, you govern all things both in heaven and on earth: Mercifully hear the supplications of your people, and in our time grant us your peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and 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**

*Deuteronomy 18:15-20*

**M**oses said: The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: "If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die." Then the Lord replied to me: "They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak—that prophet shall die."

*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 111 ♦ St. Helena Psalter*

Plainchant Tone 8.5

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



*Confitebor tibi*

**H**ALLELUJAH! I will give thanks to you, O God, with my whole heart, \*  
in the assembly of the upright, in the congregation.

Great are your deeds, O God; \*  
they are studied by all who delight in them.    **ANTIPHON**

Your work is full of majesty and splendor, \*  
and your righteousness endures for ever.

You make your marvelous works to be remembered: \*  
you are gracious and full of compassion.

You give food to those who fear you; \*  
you are ever mindful of your covenant.

You have shown your people the power of your works \*  
in giving them the lands of the nations.    **ANTIPHON**

The works of your hands are faithfulness and justice; \*  
all your commandments are sure.

They stand fast for ever and ever, \*  
because they are done in truth and equity.    **ANTIPHON**

You sent redemption to your people; you commanded your covenant for ever; \*  
holy and awesome is your Name.

The fear of God is the beginning of wisdom; \*  
those who act accordingly have a good understanding;  
God's praise endures for ever.    **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**      *1 Corinthians 8:1-13*

**N**ow concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. Anyone who claims to know something does not yet have the necessary knowledge; but anyone who loves God is known by him.

Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. “Food will not bring us close to God.” We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall.

*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 for the baptisms. Parents are welcome to join their children.*

#### **GOSPEL ACCLAMATION**

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



*Verse:* Great are the works of the Lord; And studied by all who delight in them.

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** *Mark 1:21-28*

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

**J**ESUS and his disciples went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." But Jesus rebuked him, saying, "Be silent, and come out of him!" And the unclean spirit, convulsing him and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, "What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him." At once his fame began to spread throughout the surrounding region of Galilee.

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

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

**HOMILY**

The Reverend Canon Jennifer King Daugherty

*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.*

## 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](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

*Ubi caritas*

Words: Maundy Thursday Antiphon; Music: Ola Gjeilo

*Ubi caritas et amor, Deus ibi est.  
Congregavit nos in unum Christi amor.  
Exultemus, et in ipso jucundemur.  
Timeamus, et amemus Deum vivum.  
Et ex corde diligamus nos sincero. Amen.*

Where there is charity and love, God is there.  
The love of Christ has gathered us together.  
Let us rejoice and be glad in it.  
Let us revere and love the living God.  
And from a sincere heart let us love one another. Amen.

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. 360*

*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* 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:

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

The musical score is written on three staves. The first staff begins with an organ introduction, indicated by the word "Organ:" above the first few measures. The rest of the score is for "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. Hosanna 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 music is in a simple, hymn-like style with a treble clef and a key signature of one sharp (F#).

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

*Presider* We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. Through Mary's Holy Child, you have delivered us from evil and made us worthy to stand before you. You have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, Jesus took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O God:

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

*Presider* And we offer our sacrifice of praise and thanksgiving to you, Dear One; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, gather all things into the circle of Christ's love, and bring us to that heavenly country where with Mary, Mark, and all your saints, we may enter the everlasting heritage of all your children; through Jesus Christ, the firstborn of all creation, the head of the Church, and the author of our salvation.

By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory is yours, Most Blessed One, now and forever.

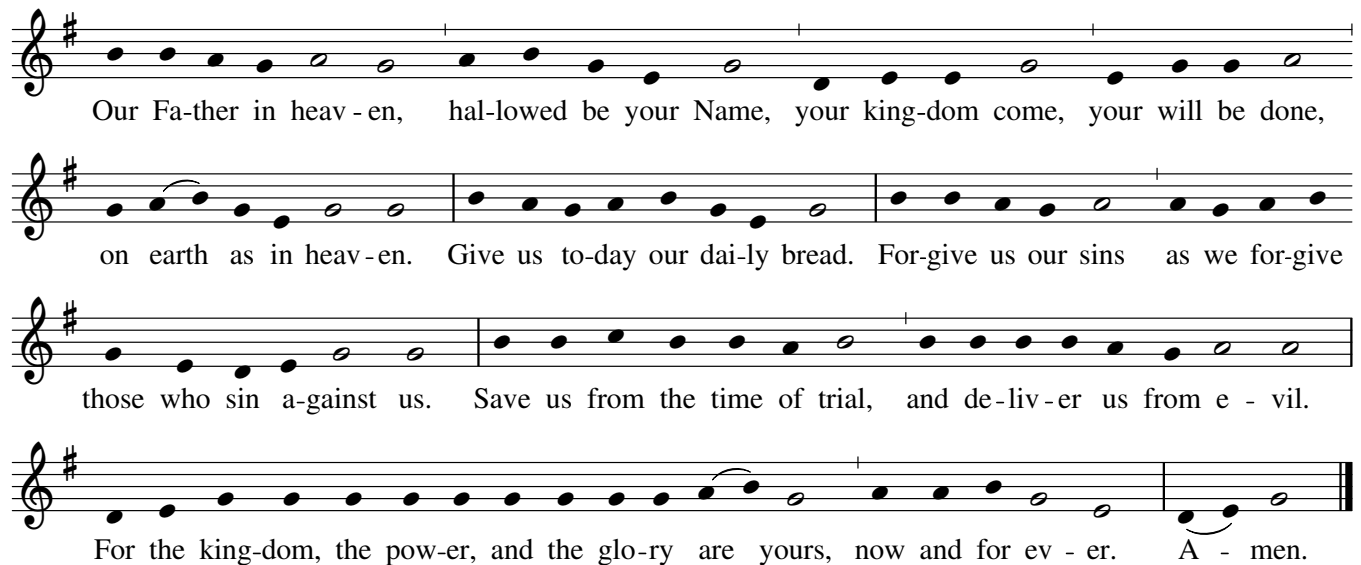
The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

*All 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-lowed 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

*The choir introduces the Refrain, all repeat it.*

*The choir chants the verses, all repeat the Refrain as indicated.*



We who are ma-ny are one bo-dy, for we all share in the one bread.  
Verse: We break this bread to share in the body of Christ. ANTIPHON

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

### 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.*

**VOLUNTARY**    *Organ improvisation*

**HYMN 304**    *I come with joy to meet my Lord* ♦ *The Hymnal 1982*

*Land of Rest*

*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.

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 380** *From all that dwell below the skies (sts. 1 & 2) ♦ The Hymnal 1982*

*Old 100th*

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

**VOLUNTARY** *Prelude in G*

Charles Villiers Stanford

# MINISTERS OF THE LITURGY

## **PRESIDER & PREACHER**

The Rev. Canon Jennifer King Daugherty

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Rachel Crosbie

## **EUCCHARISTIC MINISTERS**

John Carroll, Norm Harris, The Rev. Canon Linzi Stahlecker, The Very Rev. Steven L. Thomason

## **ACOLYTE**

Elli Howard

## **GREETERS**

TBD

## **USHERS**

Don Sutkus, Karrie Sutkus

## **OBLATION BEARERS**

Justin Mills, Nicolette Mills

## **LAND ACKNOWLEDGMENT**

Norm Harris

## **LECTORS**

Sam Herring, Norm Harris

## **INTERCESSOR**

Sam Herring

## **SOUND BOARD**

TBD

## **MUSICIANS**

The Schola of the Saint Mark's Choir School, Rebekah Gilmore, *director*; Gregory Bloch; *cantor*  
John Stuntebeck, *organist*

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