



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE LAST SUNDAY AFTER EPIPHANY

February 11, 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** Prelude on “How bright appears the Morning Star” (Hymn 496)

*Paul Manz*

## LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 427** *When morning gilds the skies* (sts. 1, 2, 5) ♦ *The Hymnal 1982*

*Laudes Domini*

## 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** *Last Sunday after the Epiphany*

*The Book of Common Prayer 1979, p. 217*

*Presider* The Lord be with you.

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

*Presider* Let us pray.

**O** GOD, who before the passion of your only-begotten Son revealed his glory upon the holy mountain: Grant to us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; 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**

*2 Kings 2:1-12*

**W**HEN the LORD was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here; for the LORD has sent me as far as Bethel." But Elisha said, "As the LORD lives, and as you yourself live, I will not leave you." So they went down to Bethel. The company of prophets who were in Bethel came out to Elisha, and said to him, "Do you know that today the LORD will take your master away from you?" And he said, "Yes, I know; keep silent."

Elijah said to him, "Elisha, stay here; for the Lord has sent me to Jericho." But he said, "As the LORD lives, and as you yourself live, I will not leave you." So they came to Jericho. The company of prophets who were at Jericho drew near to Elisha, and said to him, "Do you know that today the LORD will take your master away from you?" And he answered, "Yes, I know; be silent."

Then Elijah said to him, "Stay here; for the LORD has sent me to the Jordan." But he said, "As the LORD lives, and as you yourself live, I will not leave you." So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.

When they had crossed, Elijah said to Elisha, "Tell me what I may do for you, before I am taken from you." Elisha said, "Please let me inherit a double share of your spirit." He responded, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not." As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, "Father, father! The chariots of Israel and its horsemen!" But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

*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 50:1-6 ♦ St. Helena Psalter*

Plainsong Tone I.2

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



*Deus deorum.*

**T**HE GOD of gods has spoken; \*  
God has called the earth from the rising of the sun to its setting.

Out of Zion, perfect in its beauty, \*  
God is revealed in glory.    **ANTIPHON**

O God, you will come and will not keep silence; \*  
before you there is a consuming flame,  
and round about you a raging storm.

You call the heavens and the earth from above \*  
to witness the judgment of your people.    **ANTIPHON**

“Gather before me my loyal followers, \*  
those who have made a covenant with me and sealed it with sacrifice.”

Let the heavens declare the rightness of your cause, \*  
for you alone are judge.    **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**      *2 Corinthians 4:3-6*

**E**VEN if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus’ sake. For it is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

*Reader* Hear what the Spirit is saying to God’s people.  
*Assembly* **Thanks be to God.**

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

*All stand, as able.*

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

#### **GOSPEL ACCLAMATION**

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



*Verse:* This is my Son, the Beloved; with him I am well pleased.

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 9:2-9*

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

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

Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, “Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.” He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, “This is my Son, the Beloved; listen to him!” Suddenly when they looked around, they saw no one with them any more, but only Jesus.

As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.

*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**

Canon Wendy Claire Barrie

*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.**



## RITE OF ENROLLMENT

*All may be seated while those participating in Contours of the Christian Life come forward.*

TODD BAKER  
THERESA BARKER  
CATHERINE BEARD  
CARLO CENAMO  
SALLIE CROTTY  
TESSA DUL  
MARGUERITE GARLING

BRAD KIRSCHNER  
JO KIRSCHNER  
JANE MILLS  
MARJORIE RINGNESS  
TIMOTHY SHORE  
DAVID THOMPSON  
MAUREEN TRAVAILLE

*When invited, the Assembly stands and answers the following question:*

*Intercessor* Will you who witness these commitments do all in your power to support these persons in their life in Christ?

*Assembly* **We will.**

*The Presider concludes with a prayer; all respond* **Amen.**

*The Assembly remains standing for the Prayers of the People.*

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

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

*Intercessor* God, in your mercy,

*Assembly* **hear our prayer.**

*The Presider concludes the prayers with a collect. All respond:* **Amen.**

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

## THE PEACE

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

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

*All greet one another in the name of the Lord.*

# 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 to place their offering in baskets as they are passed through through the rows.*

Visit [saintmarks.org/give](https://saintmarks.org/give), or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



## ANTHEM

*This glimpse of glory*

WORDS: Carl P. Daw, Jr.; MUSIC: David Ashley White

We have come at Christ's own bidding  
to this high and holy place,  
where we wait with hope and longing  
for some token of God's grace.  
Here we pray for new assurance  
that our faith is not in vain,  
searching like those first disciples  
for a sign both clear and plain.

Light breaks in upon our darkness  
splendor bathes the flesh-joined Word,  
Moses and Elijah marvel  
as the heavenly voice is heard.  
Eyes and hearts behold with wonder  
how the Law and Prophets meet:  
Christ, with garments drenched in  
brightness,  
stands transfigured and complete.

Strengthened by this glimpse of glory,  
fearful lest our faith decline,  
we like Peter find it tempting  
to remain and build a shrine.  
But true worship gives us courage  
to proclaim what we profess,  
that our daily lives may prove us  
people of the God we bless.

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

*Organ:*

*Everyone:*

Ho - ly, ho - ly, ho - ly Lord, God of po-wer and might,  
 heav'n and earth are full\_ of your glo-ry. Ho san na in the high-est.  
 Bless-ed is the one who comes in the name of the Lord. Ho-san-na in the high-est.

We recall God’s acts of salvation history. The presider says the “Words of Institution” that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ’s death, resurrection, and promise to return at the end of the age.

During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

*Presider* 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-against 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.



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.

**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

*Songs of thankfulness and praise (sts. 1 & 4)*

1. Songs of thank-ful - ness and praise, Je - sus, Lord, to thee we raise, man - i - fest-ed  
 2. Man - i - fest at Jor - dan's stream, Pro-phet, Priest, and King su-preme; and at Ca-na,  
 3. Man - i - fest in mak - ing whole pal-sied limbs and faint-ing soul; man - i - fest in  
 4. Man - i - fest on moun - tain height, shin-ing in re - splen-dent light, where di - sci-ples

by the star to the sag - es from a - far; branch of ro - yal Da-vid's stem  
 wed - ding-guest, in thy God-head man - i - fest; man - i - fest in power di - vine,  
 va - liant fight, quel-ling all the de-vil's might; man - i - fest in gra-cious will,  
 filled with awe thy trans - fi - gured glo - ry saw. When from there thou led - dest them

in thy birth at Beth - le-hem; an-thems be to thee addressed, God in flesh made man-i - fest.  
 chang-ing wa - ter in - to wine; an-thems be to thee addressed, God in flesh made man-i - fest.  
 ev - er bring-ing good from ill; an-thems be to thee addressed, God in flesh made man-i - fest.  
 stead-fast to Je - ru - sa-lem, cross and Eas - ter Day at - test God in flesh made man-i - fest.

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

**VOLUNTARY** *Wie schön leuchtet der Morgenstern*  
 (Tune of Hymn 496, "How bright appears the Morning Star")

Johann Pachelbel

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

Canon Wendy Claire Barrie

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Jon Achee

## **EUCCHARISTIC MINISTERS**

TBD, Peter Snyder, The Rev. Canon Linzi Stahlecker, TBD

## **ACOLYTE**

Sandy Nelson

## **GREETERS**

Marjorie Ringness

## **USHERS**

Loy Dahl, Michael Dahl

## **OBLATION BEARERS**

TBD

## **LAND ACKNOWLEDGMENT**

Pamela Bradburn

## **LECTORS**

Emily Meeks, Pamela Bradburn

## **INTERCESSOR**

John Carroll

## **SOUND BOARD**

Michael Perera

## **FLOWER MINISTERS**

Judy Andrews, Sandra Knafla

## **MUSICIANS**

The Senior Choristers of Saint Mark's Cathedral Choir School, Rebekah Gilmore, *director & cantor*;  
Saint Mark's Singers;  
Canon Michael Kleinschmidt and John Stuntebeck, *organists*

*Music under copyright is reprinted by permission under OneLicense.net #A-706820*