



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE THIRD SUNDAY AFTER THE EPIPHANY

January 25, 2026

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 level 5 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](https://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** Meditation on *Land of Rest* Leo Sowerby  
(Tune of Hymn 304, "I come with joy to meet my Lord")

## LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 126** *The people who in darkness walked* ♦ *The Hymnal 1982* Dundee

**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.**

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** *Arise, your light has come ♦ sung by all*

*Festal Song*

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, 1947-2024, 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** *Third 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.

**G**IVE us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; 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**

*Isaiah 9:1-4*

**T**HERE will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.

The people who walked in darkness  
have seen a great light;  
those who lived in a land of deep darkness—  
on them light has shined.  
You have multiplied the nation,  
you have increased its joy;  
they rejoice before you  
as with joy at the harvest,  
as people exult when dividing plunder.  
For the yoke of their burden,  
and the bar across their shoulders,  
the rod of their oppressor,  
you have broken as on the day of Midian.

*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 27:1, 5-13 ♦ St. Helena Psalter*

Simplified Anglican Chant by Robert Knox Kennedy

*The organist will play through the chant once, then all chant the Psalm together.*



*Dominus illuminatio*

**G**OD is my light and my salvation;  
whom then shall I / fear? \*

God is the strength of my life;  
of whom then shall I be a- / fraid?

One thing have I asked of you, O God;  
one thing I / seek; \*

that I may dwell in your house all the days of my / life;

*Repeat 2nd half of chant.*

To behold your fair beauty O / God \*  
and to seek you in your / temple.

For in the day of trouble you shall keep me safe  
in your / shelter; \*

you shall hide me in the secrecy of your dwelling  
and set me high upon a / rock.

Even now you lift up my / head \*

above my enemies round a- / bout me.

*Repeat 2nd half of chant:*

Therefore I will offer in your dwelling an oblation  
with sounds of great / gladness; \*

I will sing and make music to / you.

Hearken to my voice, O Most High, when I / call; \*  
have mercy on me and / answer me.

You speak in my heart and say, "Seek my / face." \*

Your face, O God, will I / seek.

Hide not your face from / me, \*

nor turn away your servant in dis- / pleasure.

You have been my helper;

cast me not a- / way; \*

do not forsake me, O God of my sal- / vation.

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 1:10-18*

**N**ow I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

*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, all repeat the Alleluias.*



*Verse:* Jesus proclaimed the good news of the kingdom. And cured every disease among the people.

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** *Matthew 4:12-23*

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

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

**W**HEN Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled:

“Land of Zebulun, land of Naphtali,  
on the road by the sea, across the Jordan, Galilee of the Gentiles—  
the people who sat in darkness  
have seen a great light,  
and for those who sat in the region and shadow of death  
light has dawned.”

From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”

As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

*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

**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**

*Authorized for use by the 1997 General Convention*

**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 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

*Dear Lord and Father of mankind*

Words: John Greenleaf Whittier  
Music: Charles Hubert Hastings Parry

Dear Lord and Father of mankind,  
forgive our foolish ways!  
Reclothe us in our rightful mind,  
in purer lives thy service find,  
in deeper reverence, praise.

In simple trust like theirs who heard,  
beside the Syrian sea,  
the gracious calling of the Lord,  
let us, like them, without a word,  
rise up and follow thee.

Drop thy still dews of quietness,  
till all our strivings cease;  
take from our souls the strain and stress,  
and let our ordered lives confess  
the beauty of thy peace.

Breathe through the heats of our desire  
thy coolness and thy balm;  
let sense be dumb, let flesh retire;  
speak through the earthquake, wind, and fire,  
O still, small voice of calm.

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*, adapt.

*The Book of Common Prayer* (1979), p. 367

*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**

William 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 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 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.

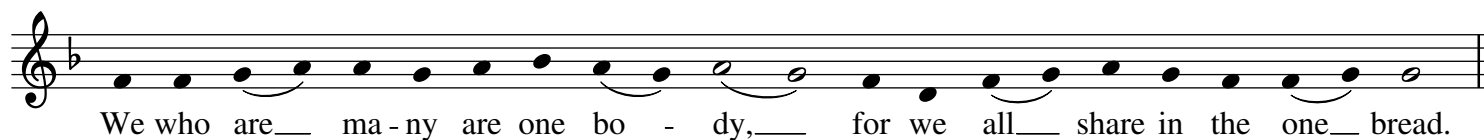
*In silence, the Presider breaks the consecrated bread.*

**THE BREAKING OF THE BREAD** *We who are many*

Plainsong, Mode 6

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

*The cantor chants the verses, all repeat the Antiphon 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**

## 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 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 661** *They cast their nets in Galilee ♦ The Hymnal 1982*

*Georgetown*

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

**VOLUNTARY** Trumpet Voluntary

Simon Stublely

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Emily Griffin

## **PREACHER**

The Very Rev. Steven L. Thomason

## **DEACON**

The Rev. Alison Leary

## **ASSISTING LAY MINISTER**

Peter Snyder

## **EUCCHARISTIC MINISTERS**

The Rev. Adam Conley, Re Knack, Ann McCartney, The Rev. Canon Richard C. Weyls

## **VERGER**

Theresa Barker

## **ACOLYTE**

Sandy Nelson

## **GREETER**

Carolyn Blount

## **USHERS**

Don Sutkus, Karrie Sutkus

## **OBLATION BEARERS**

Loy & Michael Dahl

## **LAND ACKNOWLEDGMENT**

Doug Thorpe

## **LECTORS**

Kristen Austin, Sam Herring

## **INTERCESSOR**

Maris Olsen

## **SOUND BOARD**

Michael Perera

## **FLOWER MINISTRY**

Ashley Hedeem, Kathy Sodergren, Elizabeth Ward, Donna Way

## **MUSICIANS**

The Senior Choristers and Schola of Saint Mark's Choir School, Rebekah Gilmore, *director*

Saint Mark's Singers

Canon Michael Kleinschmidt and John Stuntebeck, *organists*

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