



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FOURTH SUNDAY AFTER THE EPIPHANY

February 1, 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 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 *Adoration*

Florence Price

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 542 *Christ is the world's true Light* ♦ *The Hymnal 1982*

St. Joan

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 *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.

ALmighty 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 *Micah 6:1-8*

HEAR what the LORD says:
Rise, plead your case before the mountains,
and let the hills hear your voice.
Hear, you mountains, the controversy of the LORD,
and you enduring foundations of the earth;
for the LORD has a controversy with his people,
and he will contend with Israel.

“O my people, what have I done to you?
In what have I wearied you? Answer me!
For I brought you up from the land of Egypt,
and redeemed you from the house of slavery;
and I sent before you Moses,
Aaron, and Miriam.
O my people, remember now what King Balak of Moab devised,
what Balaam son of Beor answered him,
and what happened from Shittim to Gilgal,
that you may know the saving acts of the LORD.”

“With what shall I come before the LORD,
and bow myself before God on high?
Shall I come before him with burnt-offerings,
with calves a year old?
Will the LORD be pleased with thousands of rams,
with tens of thousands of rivers of oil?
Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?”
He has told you, O mortal, what is good;
and what does the LORD require of you
but to do justice, and to love kindness,
and to walk humbly with your God?

Reader Hear what the Spirit is saying to God's people.

Assembly **Thanks be to God.**

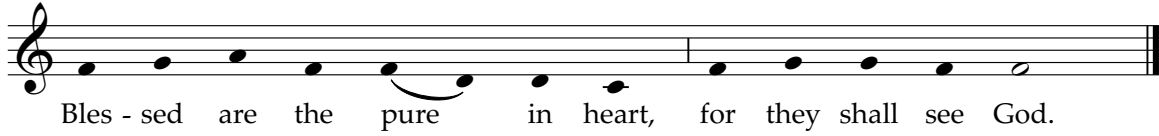
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 15 ♦ St. Helena Psalter

Plainsong, Tone VI

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



Domine, quis habitabit?

O GOD, who may dwell in your tabernacle; *
who may abide upon your holy hill?
Those who lead blameless lives and do what is right, *
who speak truthfully from the heart. **ANTIPHON**

There is no guile upon their tongues;
they do no evil to their friends; *
they do not heap contempt upon their neighbors;
In their sight the wicked are rejected, *
but they honor those who fear God. **ANTIPHON**

They have sworn to do no wrong *
and do not take back their word.
They do not give their money in hope of gain, *
nor do they take a bribe against the innocent.
Whoever does these things *
shall never be overthrown. **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 1:18-31*

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. For it is written,

“I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength.

Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, “Let the one who boasts, boast in the Lord.”

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 Tone 2; refrain from *Tibi, Christe, splendor Patris*, 12th cent.; adapt. Marilyn L. Haskel

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



Verse: What does the Lord require of you? Do justice, love kindness, walk humbly with your God.

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 5:1-12*

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

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

WHEN Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“Blessed are those who mourn, for they will be comforted.

“Blessed are the meek, for they will inherit the earth.

“Blessed are those who hunger and thirst for righteousness, for they will be filled.

“Blessed are the merciful, for they will receive mercy.

“Blessed are the pure in heart, for they will see God.

“Blessed are the peacemakers, for they will be called children of God.

“Blessed are those who are persecuted for righteousness' sake,
for theirs is the kingdom of heaven.

“Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

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 Adam Conley

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.

BIRTHDAY & ANNIVERSARY BLESSINGS

Those celebrating birthdays and anniversaries this month are invited to come forward to receive a blessing. The Assembly stands as able and joins the Presider in saying the prayers.

Birthdays:

Watch over your children, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace, which passes understanding, abide all the days of their lives; through Jesus Christ our Savior. Amen.

Anniversaries:

Loving God, in the mystery of the Holy Trinity, you reveal yourself as a community of self-giving love. We thank you for bringing us together into families. Bless we pray these couples who celebrate the anniversaries of their commitments to one another, and grant that they may grow in grace, fidelity and mutual affection all the days of their lives, through Jesus Christ our Savior. Amen.

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 worshipping in person may to place their offering in baskets as they are passed through through the rows.

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



ANTHEM*Blessed are they*

Words: Carolyn Jennings,
 based on portions of Psalms 1, 119, and Ephesians 3;
 Music: Carolyn Jennings

Blessed are they who take delight in the living Word of God,
 for they, like trees among a stream, grow strong in all they do,
 deeply rooted in the Word, ever nourished by the Word;
 and the fruit of a holy life is good.

The Word enlightens all who strive to know and do God's will:
 a lamp to guide us on our way, a light upon our path,
 for the law of God is true, and the grace of God is pure,
 and the fruit of a holy life is good.

All you hearers of the Word, rejoice and offer thanks
 for love so deep and broad and high, and praise for life so full,
 deeply rooted in the Word, ever nourished by the Word;
 and the fruit of a holy life is good.

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.

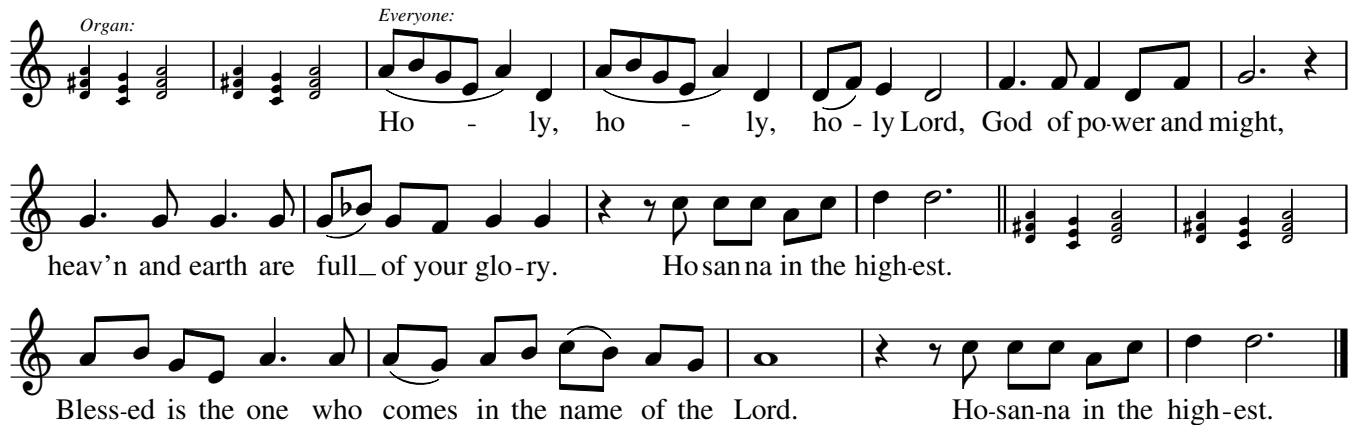
***Assembly* It is right to give God thanks and praise.**

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.

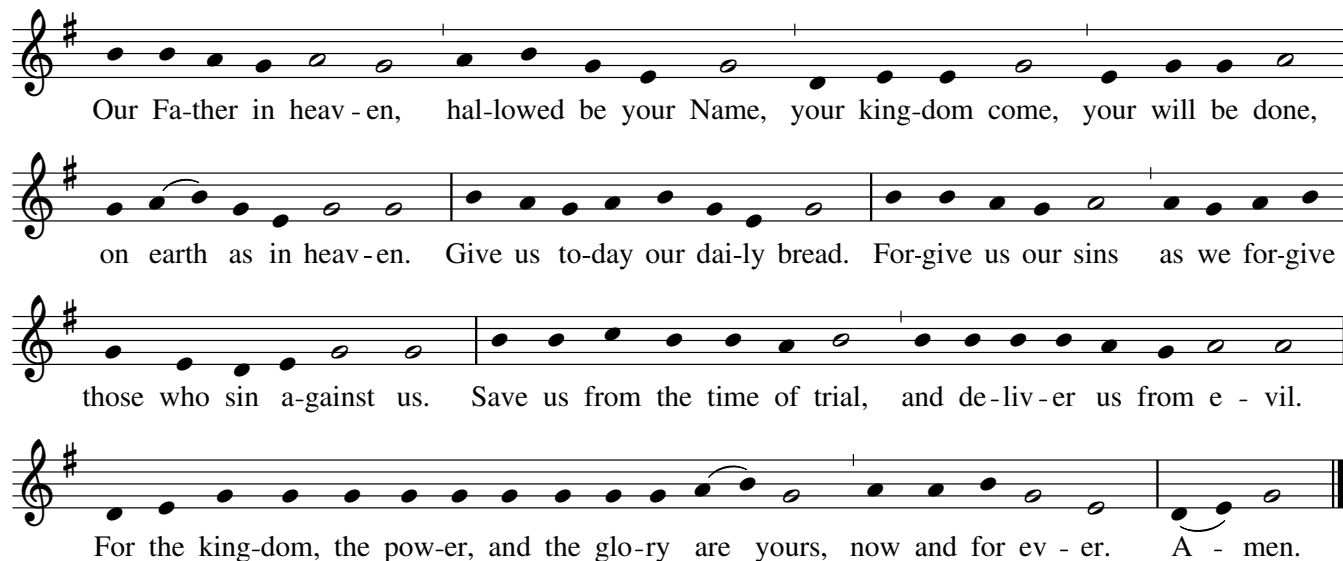
By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory is yours, Most Blessed One, now and for ever.

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.

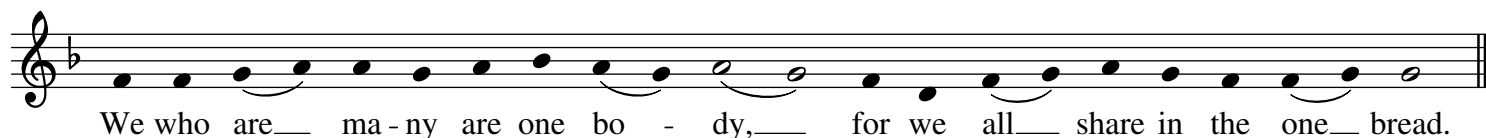
In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *We who are many*

Plainsong, Mode 6

The choir introduces the Antiphon, all repeat it.

The cantor chants the verse, 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.

ANTHEM

Simple gifts

Words and Music: Joseph Brackett Jr., Traditional Shaker hymn

'Tis the gift to be simple, 'tis the gift to be free,
'tis the gift to come down where we ought to be,
and when we find ourselves in the place just right,
'twill be in the valley of love and delight.
When true simplicity is gained
to bow and to bend we shan't be ashamed,
to turn, turn, will be our delight
till by turning, turning we come round right.

HYMN 593

Lord, make us servants of your peace ♦ *The Hymnal 1982*

Dickinson College

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 605 *What does the Lord require? ♦ The Hymnal 1982*

Sharpethorne

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

VOLUNTARY Fanfare and Chorale

Calvin Fuller

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Richard C. Weyls

PREACHER

The Rev. Adam Conley

DEACON

The Ven. Barbra Weza

ASSISTING LAY MINISTER

Karen Petersen

EUCCHARISTIC MINISTERS

The Rev. Canon Emily Griffin, Jo Kirschner, Deborah Person,
The Rev. Canon Dr. Marda Steedman Sanborn, The Very Rev. Steven L. Thomason

ACOLYTE

Alexander Snow

GREETER

Shen Warner

USHERS

Ralph Ermoian, Rick Wyckoff

OBLATION BEARERS

TBD

LAND ACKNOWLEDGMENT

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Elizabeth Antley, Mark Lundquist

INTERCESSOR

Sarah Elwood-Faustino

SOUND BOARD

Michael Perera

FLOWER MINISTRY

Vincent Liong, Bobbi Nodell, Carolyn Shaw

MUSICIANS

The Junior and Senior Choristers of Saint Mark's Choir School, Rebekah Gilmore, *director*
Saint Mark's Singers
John Stuntebeck, *organist*

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