



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE LAST SUNDAY AFTER THE EPIPHANY

February 15, 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 *Alléluias sereins d'une âme qui désire le ciel* Olivier Messiaen
("Serene Alleluias of a Soul that Longs for the Heavens")
from *L'Ascension*

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* (verses 1, 2, 3, 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.**

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 *The 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

Exodus 24:12-18

THE LORD said to Moses, "Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction." So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. To the elders he had said, "Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them."

Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the LORD settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

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

Assembly **Thanks be to God.**

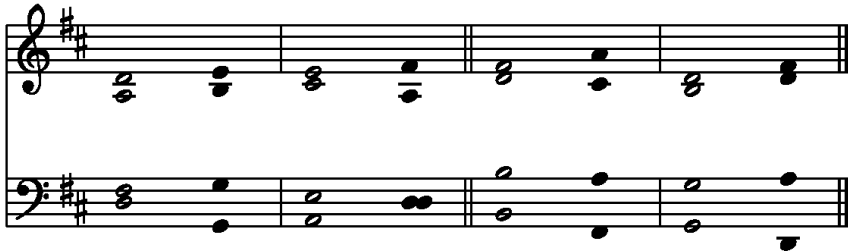
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 2 ♦ St. Helena Psalter

Simplified Anglican Chant by Jerome Meachen

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



Quare fremuerunt gentes?

WHY are the nations in an / uproar; *
why do the peoples mutter empty / threats?
Why do the mighty of the earth rise up in revolt
and the rulers plot to-/ gether, *
against God and against God's A-/ nointed?

“Let us break their yoke,” they / say; *
“let us cast off their bonds from / us.”
You whose throne is in heaven are / laughing; *
you have them in de-/ rision.

Then you speak to them in your / wrath, *
and your rage fills them with / terror.
“I myself have set my / monarch *
upon my holy hill of / Zion.”

Let me announce the decree of / God, *
who has said to me, “You are my Son;
this day have I be-/ gotten you.
Ask of me, and I will give you the nations for your in-/ heritance *
and the ends of the earth for your pos-/ session.

(To second half of chant)

You shall crush them with an iron / rod *
and shatter them like a piece of / pottery.”

And now, you monarchs, be / wise; *
be warned, you rulers of the / earth.
Submit to God with / fear, *
and with trembling bow before the / Most High,

Lest God be angry and you / perish, *
for divine wrath is quickly / kindled.
Happy are they / all *
who take refuge in / God!

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 Peter 1:16-21*

WE DID not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, “This is my Son, my Beloved, with whom I am well pleased.” We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one’s own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from 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 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: 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 *Matthew 17:1-9*

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

SIX days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah." While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to him!" When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, "Get up and do not be afraid." And when they looked up, they saw no one except Jesus himself alone.

As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised 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

The Reverend Canon Emily Griffin

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.

accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, 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

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 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

Christ whose glory fills the skies

Words: Charles Wesley
Music: T. Frederick H. Candlyn

Christ, whose glory fills the skies,
Christ, the true, the only Light,
Sun of Righteousness, arise!
Triumph o'er the shades of night:
Dayspring from on high, be near;
Daystar, in my heart appear.

Dark and cheerless is the morn
unaccompanied by thee;
joyless is the day's return,
till thy mercy's beams I see,
till they inward light impart,
glad my eyes, and warm my heart.

Visit then this soul of mine!
Pierce the gloom of sin and grief!
Fill me, radiancy divine;
scatter all my unbelief;
more and more thyself display,
shining to the perfect day.

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.

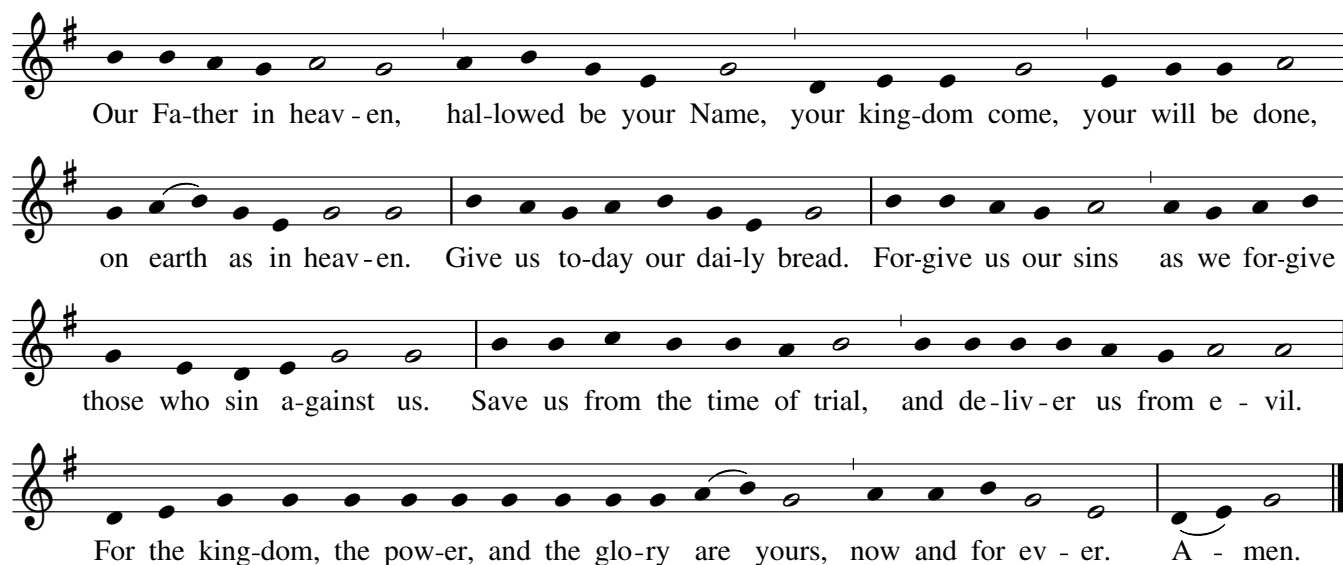
The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.

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.

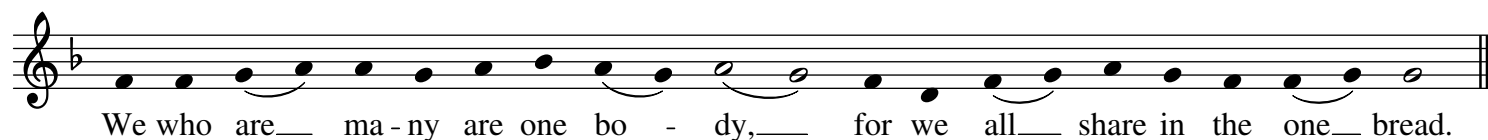
In silence, the Presider breaks the consecrated bread.

THE BREAKING OF THE BREAD *We who are many*

Plainsong, Mode 6

The choir introduces the Antiphon, all repeat it.

The cantor chants the 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.

VOLUNTARY Organ improvisation

HYMN 383 *Fairest Lord Jesus* ♦ *The Hymnal 1982*

St. Elizabeth

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

Songs of thankfulness and praise (verses 1 & 4)

Salzburg

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 bringing 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.

Words: Christopher Wordsworth (1807-1885) alt.; Music: Jakob Hintze (1622-1702), arr. J. S. Bach (1685-1750)
 Hymn 310 in *Evangelical Lutheran Worship*

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

VOLUNTARY Festal Postlude on *Lasst uns erfreuen*
 (Tune of Hymn 618, "Ye watchers and ye holy ones")

William Faulkes

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Adam Conley

PREACHER

The Rev. Canon Emily Griffin

DEACON

The Rev. Alison Leary

ASSISTING LAY MINISTER

Judy Andrews

EUCCHARISTIC MINISTERS

Jo Kirschner, The Rev. Canon Dr. Marda Steedman Sanborn, Nan Sullins, The Rev. Canon Richard C. Weyls

VERGER

Theresa Barker

ACOLYTE

Alexander Snow

USHERS

Eliza Davidson, Randy Urmston

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The Judd-Herzfeldt family

LAND ACKNOWLEDGMENT

Mark Lundquist

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David Thompson | Barbara Zito

INTERCESSOR

Josh Judd-Herzfeldt

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Michael Perera

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Eliza Davidson, Beatrix Roemheld-Hamm, Kathyrn Schipper

MUSICIANS

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

Canon Michael Kleinschmidt and John Stuntebeck, *organists*

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