



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

## THE THIRD SUNDAY AFTER THE EPIPHANY

January 23, 2022 ♦ 11:00 AM

*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 the Duwamish Tribe.*

*Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, and whether you are joining in the nave or via the livestream, you are welcome here!*

*Per the governor's current requirement, all are asked to wear masks while inside (except when leading worship or children under 2).*

*Signs in the nave indicate the distanced and undistanced sections. Ushers are available during the liturgy should you have any questions or concerns, or if you need a hearing assist device.*

*If you are new to Saint Mark's and would like to learn more, please consider completing a newcomer form, visit [saintmarks.org/newcomers](https://saintmarks.org/newcomers) or simply contact one of the clergy. Grace and peace to you!*

*The Assembly speaks aloud the **text in boldface**.*

*A brief organ voluntary offered a few minutes before the hour bids all to keep silence for prayer and preparation.*

**PRELUDE**     *Chant du Paix (Song of Peace)*

Jean Langlais (1907-1991)

**LAND ACKNOWLEDGMENT**



# THE ENTRANCE RITE

All stand, as able.

HYMN 782

Gracious Spirit, give your servants ♦ Wonder, Love, & Praise

TUNE: Abbot's Leigh

1. Gra - cious Spi - rit, give your ser - vants joy to set sin's cap - tives free,  
2. Word made flesh, who gave up glo - ry to be - come our great high priest,  
3. Lov - ing God, who birthed cre - a - tion from the no - thing - ness of space,  
4. Tri - une God, e - ter - nal Be - ing, nev - er end - ing, un - be - gun,

hope to heal the bro - ken - heart - ed, peace to share love's li - ber - ty.  
tak - ing on our hu - man na - ture to re - deem the last and least:  
kin - dling life where all was em - pty, turn - ing cha - os in - to grace:  
bound - less grace and per - fect jus - tice, right - eous and for - giv - ing One:

Through us bring your balm of glad - ness to the wound - ed and op - pressed;  
let your cour - age and com - pas - sion shape and guide our min - is - tries;  
when we feel con - fused and fruit - less, dawn up - on our rest - less night;  
so en - fold us in your mer - cy that our wills and yours u - nite;

help us claim and show God's fa - vor as a peo - ple called and blessed.  
as our Sa - vior and our Shep - herd, lead us to the truth that frees.  
give us faith's im - ag - i - na - tion, hope's re - new - ing, love's de - light.  
through us may the world be - hold you, find your love, your truth, your light.

Blessed be God: Father, Son, and Holy Spirit. **And blessed be God's kingdom, now and for ever. Amen.**

COLLECT FOR PURITY

**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. **Amen.**

SONG OF PRAISE *The Third Song of Isaiah* ♦ *chanted by all*

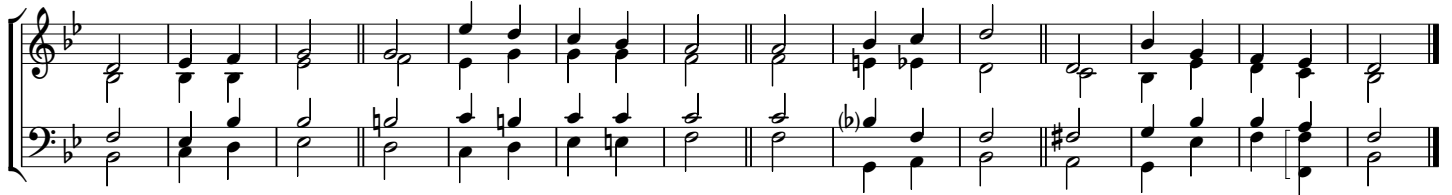
WORDS: Isaiah 60:1-3, 11a, 14b, 18-19

MUSIC: Anglican chant by W.H. Longhurst (1819-1904)

*The first verses are chanted by the Choir alone. All join in chanting the remaining verses.*

*In this style of chanting, the slashes in the text correspond to the barlines in the chant.*

*When more than one syllable is sung on a black note, the dot • indicates the change of pitch.*



The Hymnal 1982 #8-226.

*Choir alone:*

- 1 Arise, shine, for your / light has / come,  
and the glory of the / Lord has / dawned up / on you.
- 2 For behold, darkness / covers • the / land;  
deep / gloom en - / shrouds the / peoples.

*All:*

- |  |  |
|--|--|
| <ol style="list-style-type: none"> <li>3 But over you the / Lord will / rise,<br/>and his / glory • will ap - / pear up - / on you.</li> <li>4 Nations will / stream to • your / light,<br/>and kings to the / brightness / of your / dawning.</li> <li>5 Your gates will / always • be / open;<br/>by day or / night • they will / never • be / shut.</li> <li>6 They will call you, The / City • of the / Lord,<br/>The Zion of the / Holy / One of / Israel.</li> </ol> | <ol style="list-style-type: none"> <li>7 Violence will no more be / heard in • your / land,<br/>ruin or de - / struction • with - / in your / borders.</li> <li>8 You will call your / walls, Sal - / vation,<br/>and / all your / portals, / Praise.</li> <li>9 The sun will no more be your / light by / day;<br/>by night you will / not • need the / brightness • of the / moon.</li> <li>10 The Lord will be your ever - / lasting / light,<br/>and your / God will / be your / glory.</li> </ol> |
|--|--|

COLLECT OF THE DAY *Third Sunday after the Epiphany*

The Book of Common Prayer, p. 215

The Lord be with you. **And also with you.** 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. **Amen.**

*Please be seated for the readings.*

## THE LITURGY OF THE WORD

READING *Nehemiah 8:1-3,5-6,8-10*

**A**LL THE people of Israel gathered together into the square before the Water Gate. They told the scribe Ezra to bring the book of the law of Moses, which the LORD had given to Israel. Accordingly, the priest Ezra brought the law before the assembly, both men and women and all who could hear with understanding.

This was on the first day of the seventh month. He read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. And Ezra opened the book in the sight of all

the people, for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed the LORD, the great God, and all the people answered, "Amen, Amen," lifting up their hands. Then they bowed their heads and worshiped the LORD with their faces to the ground. So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading.

And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people,

"This day is holy to the LORD your God; do not mourn or weep." For all the people wept when they heard the words of the law. Then he said to them, "Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our LORD; and do not be grieved, for the joy of the LORD is your strength."

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

**Thanks be to God.**

**PSALM**      *Psalm 19 ♦ Cæli enarrant*

*Sung by the choir.*

**T**HE HEAVENS declare the glory of God, \*  
and the firmament shows his  
handiwork.

One day tells its tale to another, \*  
and one night imparts  
knowledge to another.

Although they have no words or language, \*  
and their voices are not heard,

Their sound has gone out into all lands, \*  
and their message to the  
ends of the world.

In the deep has he set a pavilion  
for the sun; \*  
it comes forth like a bridegroom  
out of his chamber;  
it rejoices like a champion  
to run its course.

It goes forth from the uttermost  
edge of the heavens  
and runs about to the end of it again; \*  
nothing is hidden from its burning heat.

The law of the LORD is perfect  
and revives the soul; \*  
the testimony of the LORD is sure  
and gives wisdom to the innocent.

The statutes of the LORD are just  
and rejoice the heart; \*  
the commandment of the LORD is clear  
and gives light to the eyes.

The fear of the LORD is clean  
and endures for ever; \*  
the judgments of the LORD are true  
and righteous altogether.

More to be desired are they than gold,  
more than much fine gold, \*  
sweeter far than honey,  
than honey in the comb.

By them also is your servant enlightened, \*  
and in keeping them there is great reward.

Who can tell how often he offends? \*  
cleanse me from my secret faults.

Above all, keep your servant from  
presumptuous sins;  
let them not get dominion over me; \*  
then shall I be whole and sound,  
and innocent of a great offense.

Let the words of my mouth and the  
meditation of my  
heart be acceptable in your sight, \*  
O LORD, my strength and my redeemer. ♦

**READING**      *1 Corinthians 12:12-31a*

**J**UST as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor,

and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts.

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

**Thanks be to God.**

*All stand, as able.*

**GOSPEL ACCLAMATION**

*The choir sings the alleluia, all repeat. The choir sings the verse, all repeat the alleluia.*

Mel Butler



*Verse:* The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor.

**THE HOLY GOSPEL** *Luke 4:14-21*

The Holy Gospel of our Lord Jesus Christ according to Luke. **Glory to you, Lord Christ.**

**J**ESUS, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone.

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He

has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.”

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, “Today this scripture has been fulfilled in your hearing.”

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

**HOMILY**

The Reverend Canon Eliacín Rosario-Cruz

*All stand, as able.*

**THE NICENE CREED**

*The Book of Common Prayer, p. 358*

**We believe in one God, the Father, the Almighty, Maker of heaven and earth, of all that is, seen and unseen.**

**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 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: by the power of the Holy Spirit he became incarnate from the Virgin Mary; and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day**

**We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He 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.**

**PRAYERS OF THE PEOPLE**

*After each petition:*

God, in your mercy, **hear our prayer.**

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

**CONFESSION & ABSOLUTION**

*The Book of Common Prayer, p. 359*

Let us confess our sins against God and our neighbor.

*Silence is kept. You are invited to stand or kneel for the confession.*

Most merciful God, **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 PEACE

The peace of the Lord be always with you. **And also with you.**

*All exchange a sign of peace, respecting others' desires for distance to be maintained.*

# THE LITURGY OF THE TABLE

## OFFERTORY

An offering of money is received. Everyone participating in Saint Mark's Cathedral's worship at this time in any way is invited to make an offering as an expression of gratitude for God's generosity. Together, our gifts make possible this community of welcome, reconciliation and service. All worshipping in person are invited to place their offering in baskets as they are passed through through the rows.

Links to donate to Saint Mark's online are located on the livestream page. Visit [saintmarks.org/give](https://saintmarks.org/give), or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right), or visit this link on your mobile device: <https://venmo.com/saintmarkscathedraseattle>. If Venmo asks you for a four-digit code, enter **2076**.



You may also mail your gift to the cathedral: 1245 10th Ave. E, Seattle, WA 98102.

## ANTHEM

*The Spirit of the Lord* (Prologue to *The Apostles*, Opus 49)

MUSIC: Edward Elgar (1857-1934);

WORDS: Isaiah 61:1-3,11

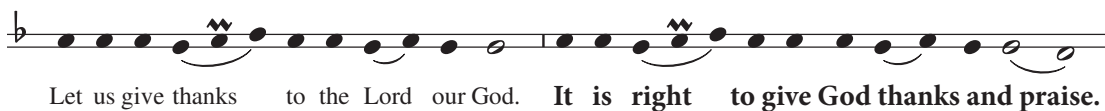
The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor: He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to preach the acceptable year of the Lord; to give unto them that mourn a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations—as the earth bringeth forth her bud. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel.

—Isaiah 61:1-3,11 (partially echoed by Jesus in Luke 4:18-19)

*All stand, as able.*

## THE GREAT THANKSGIVING *Eucharistic Prayer B*

*The Book of Common Prayer, p. 367*

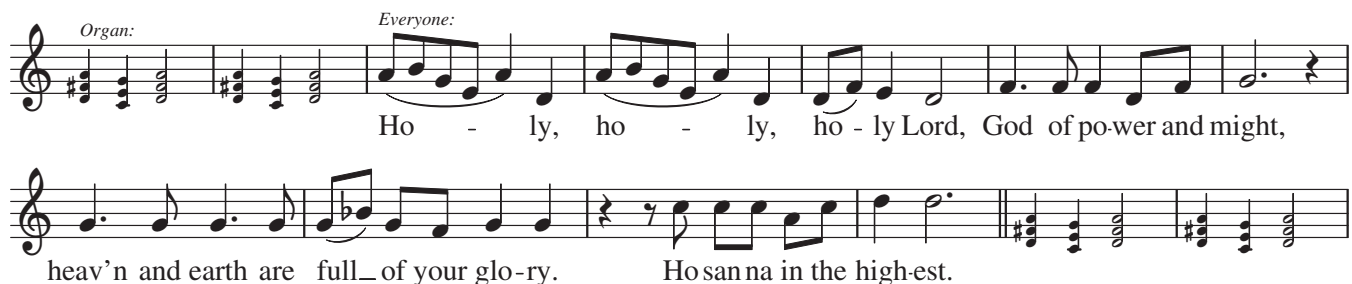


It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your

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:

## SANCTUS & BENEDICTUS *sung by all*

William Mathias (1934-1992)





Bless-ed is the one who comes in the name of the Lord. Ho-san-na in the high-est.

*The Hymnal 1982 #8-128 © Oxford University Press*

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. In him, you have delivered us from evil, and made us worthy to stand before you. In him, 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, our Lord Jesus Christ 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."

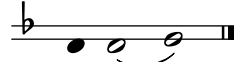
After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father:

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

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; 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, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, Mark and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

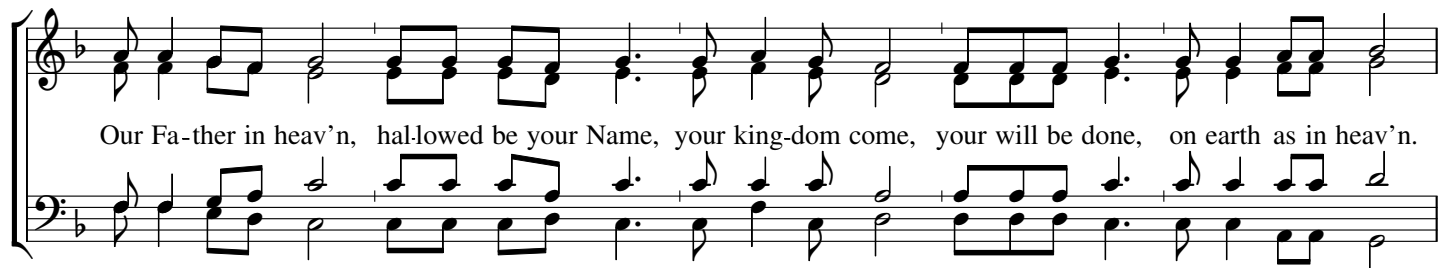
By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.



A - MEN.

### **THE LORD'S PRAYER**

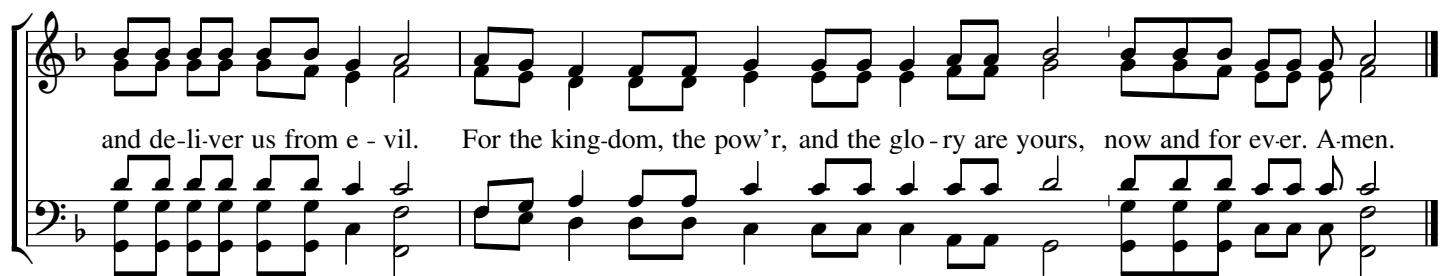
Nikolai Rimsky-Korsakov (1844-1908),  
adapt. George Black



Our Fa-ther in heav'n, hal-lowed be your Name, your king-dom come, your will be done, on earth as in heav'n.



Give us today our daily bread. Forgive us our sins as we forgive those who sin a- gainst us. Save us from the time of trial,



and de-li-ver us from e - vil. For the king-dom, the pow'r, and the glo-ry are yours, now and for ev-er. A-men.

In silence, the Presider breaks the consecrated bread.

**THE BREAKING OF THE BREAD** *The disciples knew the Lord Jesus*

Mark Sedio (b. 1954)

*The choir introduces the refrain, all repeat it. The choir sings the verses, all repeat the refrain as indicated.*



The dis - ci-ples knew the Lord Je - sus in the break-ing of the bread. bread.

Verse: The bread which we break, alleluia, is the communion of the body of Christ. **REFRAIN**

Verse: One body are we, alleluia, though many we share one bread. **REFRAIN**

*Wonder, Love, & Praise #877, © 1996 Mark Sedio*

**INVITATION TO COMMUNION**

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 is distributed by priests at standing stations at the head of three aisles. Before receiving the bread, please sanitize your hands. The priest will place the bread into your outstretched palm taking care not to touch your hand. Communion is currently being offered in one kind. The full grace of the sacrament is received with only the bread. If you prefer a gluten-free wafer, simply ask the priest for one at the time of Communion.*

*Those worshipping at home are invited to pray:*

**PRAYER AT THE TIME OF COMMUNION**

from *Saint Augustine's Prayer Book* (Forward Movement, 2014)

O Christ, I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. Amen.

**HYMN 321** *My God, thy table now is spread* ♦ *The Hymnal 1982*

TUNE: *Rockingham*





thith - er led, and let them thy sweet mer - cies know.  
 va - tion see, that here its sa - cred pledg - es tastes.  
 Fa - ther's board the Bread that lives be - yond the tomb.  
 all be blessed who see the light or feel the sun.

Words: Sts. 1-3, Philip Doddridge (1702-1751), alt.; st. 4, Isaac Watts (1674-1748), alt. Music: *Rockingham*, melody from *Second Supplement to Psalmody in Miniature*, ca. 1780; adapt. Edward Miller (1731-1807); harm. Samuel Webbe (1740-1816)

*All stand, as able.*

**SENDING OF EUCHARISTIC VISITORS**

*On some Sundays, ministers take Holy Communion to sick or housebound members of the community.*

One body are we. **For though many, we share one bread and one cup.**

Go in peace, bearing holy gifts for holy people.

**POSTCOMMUNION PRAYER**

*The Book of Common Prayer, p. 365*

Let us pray. **Eternal God, heavenly Father, 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 539** *O Zion, haste* ♦ *The Hymnal 1982*

TUNE: *Tidings*

O Zi - on, haste, thy mis - sion high ful - fill - ing,  
 Pro - claim to ev - ery peo - ple, tongue, and na - tion  
 Send her - alds forth to bear the mes - sage glo - rious;  
 He comes a - gain! O Zi - on, ere thou meet him,

to tell to all the world that God is Light;  
 that God, in whom they live and move, is Love:  
 give of thy wealth to speed them on their way;  
 make known to ev - ery heart his sav - ing grace;

that he who made all na - tions is not will - ing  
 tell how he stooped to save his lost cre - a - tion,  
 pour out thy soul for them in prayer vic - to - rious  
 let none whom he hath ran - somed fail to greet him,

one soul should fail to know his love and might.  
 and died on earth that all might live a - bove.  
 till God shall bring his king - dom's joy - ful day.  
 through thy ne - glect, un - fit to see his face.

*Refrain*

Pub - lish glad ti - dings: ti - dings of peace,

ti - dings of Je - sus, re - demp - tion and re - lease.

Words: Mary Ann Thomson (1834-1923), alt. Music: *Tidings*, James Walch (1837-1901)

**DISMISSAL** *The Deacon dismisses the Assembly. The Assembly responds: Thanks be to God.*

**VOLUNTARY** *Fugue in C major, BWV 546*

J. S. Bach (1685-1750)



## MINISTERS OF THE LITURGY

**PRESIDER** The Reverend Canon Jennifer King Daugherty; **PREACHER** The Reverend Canon Eliacín Rosario-Cruz; **ASSISTING CLERGY** The Reverend Edie Weller, The Reverend Canon Doctor Marda Steedman Sanborn; **DEACON** The Reverend Earl Grout; **ASSISTING LAY MINISTER** Walter Stuteville; **ALTAR GUILD** James Davidson, Lorelei Amato; **VERGERS** Nancy Cleminshaw, Paul Tonnes; **ACOLYTES** Austin LeSure, Jake Lunde, Taylor Lunde, Ray Miller, Barbara Zito; **LECTORS** Peter Snyder, Carrie Kahler; **INTERCESSOR** Rachel Baker; **GREETERS** Hisako Beasley, Vicky Greenbaum; **USHERS** Carolyn Woodward | Jaime Rubio, Chris Rigos; **OBLATION BEARERS** Emily Morgan, Laura Muther; **LAND ACKNOWLEDGMENT** James Buskirk; **FLOWER MINISTERS** Kathy Sodergren, *team captain*; **MUSICIANS** The Cathedral Choir, Rebekah Gilmore, *conducting*; Lucas Jindra & John Stuntebeck, *organists*; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown

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