



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE THIRD SUNDAY AFTER THE EPIPHANY

January 23, 2022 ♦ 9:00 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, 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 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,

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:

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;

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.

Blessed be the one, holy, and living God. **Glory to God for ever and ever.**

COLLECT FOR PURITY

The Book of Common Prayer, p. 355

ALmighty 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 *Arise, your light has come* ♦ The Hymnal 1982

TUNE: 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 morn.
 Rise up like ea - gles on the wing; God's pow'r will make us strong.

WORDS: *The Third Song of Isaiah*; metrical para. Ruth Duck (b. 1947), © 1992 GIA Publications, Inc.; MUSIC: William H. Walter (1825-1893), public domain.

COLLECT OF THE DAY *Third Sunday after the Epiphany*

Prayers for an Inclusive Church, adapt.

God be with you. **And also with you.** Let us pray.

God of freedom,
 you pour your Spirit on all creation:
 Make us part of fulfilling God's good news to all who suffer,
 through your love made manifest in Jesus Christ,
 the Anointed Servant. **Amen.**

Please be seated for the readings.

THE LITURGY OF THE WORD

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

ALL 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."

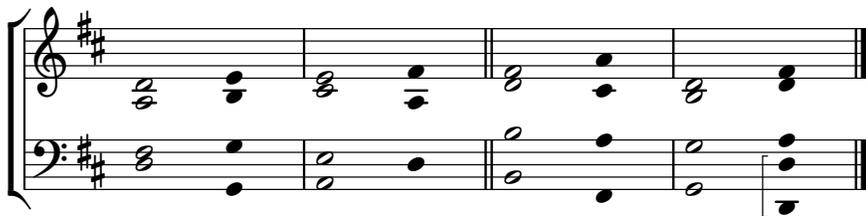
Hear what the Spirit is saying to God's people.

Thanks be to God.

PSALM *Psalm 19* ♦ *Cæli enarrant*

Simplified Anglican Chant, Jerome Meachen (b. 1930)

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



THE HEAVENS declare the glory of / God, *
and the firmament shows his / handiwork.
One day tells its tale to an- / other, *
and one night imparts knowledge to an- / other.

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 a- / gain; *
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 alto- / gether.
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 en- / lightened, *
and in keeping them there is great re- / ward.
Who can tell how often he of- / fends? *
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 of- / fense.

Let the words of my mouth and the meditation of my heart
be acceptable in your / sight, *
O LORD, my strength and my re- / deemer.

The Hymnal 1982 #8-415; © 1956, Jerome Webster Meachen.

READING *1 Corinthians 12:12-31a*

JUST 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

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



Verse: The spirit of the Lord is upon me and has sent me to proclaim release to the captives.

Wonder, Love, & Praise, #847; © 1997 The Church Pension Fund.

THE HOLY GOSPEL *Luke 4:14-21*

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

JESUS, 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

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.

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

Let us confess our brokenness to God.

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

Christ, Lover of all who struggle, **we confess that we have fallen short of your goodness and love: we have not loved one another or creation, we have not loved you, Holy One; we have not loved ourselves. We cannot avoid what we are not; our faults and failures are before us, and we are sorry for our sins. You see us for who we are and yet still stand by us, offering us mercy and hope and forgiveness. Grant us the courage to receive these gifts that we may delight in your will, and walk in your ways. This is our solemn prayer. Amen.**

The Presider pronounces God's forgiveness of our sins. All respond: Amen.

THE PEACE

The peace of Christ 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, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right), or visit this link on your mobile device: <https://venmo.com/saintmarkscathedralseattle>. 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.

SOLO

Gracious Spirit, dwell with me

MUSIC: *Adoro te devote*, Processionale, Parish 1697, arr. K. Lee Scott
WORDS: St. 1-3 Thomas T. Lynch (1818-1871), St. 4 K. Lee Scott (b. 1950)

Gracious Spirit, dwell with me,
I would gracious be;
Help me now thy grace to see,
I would be like thee;
And, with words that help and heal,
my life would thine reveal;
And, with actions bold and meek,
for Christ, my Savior, speak.

Truthful Spirit, dwell with me,
I would truthful be;
Help me now thy truth to see,
I would be like thee;
And, with wisdom kind and clear,
Thy life in mine appear;
And, with actions sisterly,
speak Christ's sincerity.

Holy Spirit, dwell with me,
I would holy be;
Show thy mercy tenderly,
make me more like thee;
Separate from sin, I would
and cherish all things good,
And whatever I can be
give him who gave me thee.

Mighty Spirit dwell with me,
I would mighty be;
Help me now thy pow'r to see,
I would be like thee;
'Gainst all weapons hell can wield,
be thou my strength and shield:

Let thy word my weapon be,
Lord, thine the victory.

Gracious Spirit, dwell with me,
I would be like Thee!

All stand, as able.

THE GREAT THANKSGIVING

Prayers for an Inclusive Church, adapt.

God be with you. **And also with you.**

Lift up your hearts. **We lift them to God.**

Let us give thanks to the Lord our God. **It is right to give God thanks and praise.**

We praise you, God of many names, whose Spirit runs freely throughout the earth, whose image lies deep in every mortal soul. In your grace your Word is made known to all people, calling forth their goodness; your Beloved is immersed in the waters of creation,

healing the chaos that floods our world; your Son is the guest who offers new wine and warms hearts grown cold and withered. Therefore, we celebrate the rays of morning light that bathe the world in glory and kindle a new song:

SANCTUS & BENEDICTUS *sung by all*

William Mathias (1934–1992)

Organ:  *Everyone:* 

Ho - ly, ho - ly, ho - ly Lord, God of power 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.

The Hymnal 1982 #8-128 © Oxford University Press

We ask that your Holy Spirit fall upon us and upon these gifts, that these fragile, earthly things may be to us the body and blood of our Lord and brother, Jesus Christ.

On the night he was betrayed, Jesus gathered with his faltering friends. He took bread, gave thanks, broke it and said: "This is my body, which is given for you. Do this in remembrance of me." In the same way after supper, he took the cup of wine, saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, in remembrance of me."

As on that night, so here and now he offers himself in touch and taste beyond all that words can hold. And so we proclaim the great mystery of faith, saying:

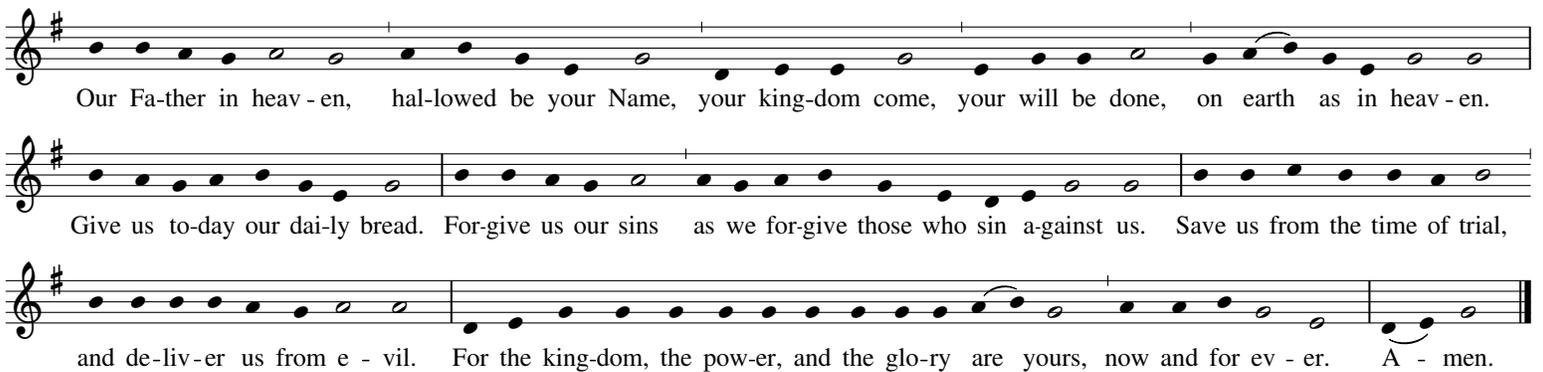
**Christ has died. Christ is risen.
Christ will come again.**

With these gifts we are filled with the life-giving presence of Christ; we proclaim him as creation's host, transforming poverty into plenty with his generous love. Inspire us with the hope that one day death and greed will be no more, and people will come from east and west, north and south to share a feast of abundance.

We ask this through Jesus Christ our Savior, by whom and with whom and in whom, in the unity of the Holy Spirit, all honor and glory be yours, Mother of blessings, for ever and ever. **AMEN.**

THE LORD'S PRAYER

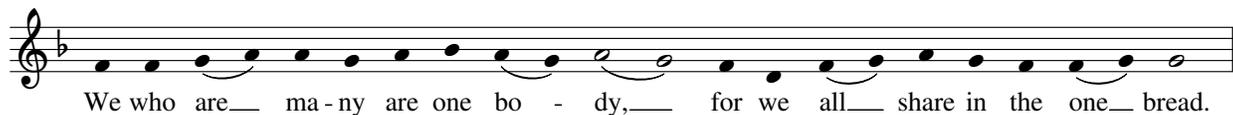
MUSIC: McNeil Robinson II (1943-2015)



Our Fa-ther in heav-en, hal-lowed be your Name, your king-dom come, your will be done, on earth as in heav-en.
 Give us to-day our dai-ly bread. For-give us our sins as we for-give those who sin a-against us. Save us from the time of trial,
 and de-liv-er us from e - vil. For the king-dom, the pow-er, and the glo-ry are yours, now and for ev - er. A - men.

The Hymnal 1982 #8-149; from Music for the Lord's Supper, ©1984 Theodore Presser Co.

The Choir introduces the antiphon, all repeat it. The Choir chants the verse; all repeat the antiphon as indicated.



Verse: Happy are they who come to the Supper of the Lamb. **ANTIPHON**

The Hymnal 1982 #s-167, ©1971 Mason Martens

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.

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

TUNE: *Rockingham*

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

Prayers for an Inclusive Church, adapt.

Let us pray. **Lord of the wedding feast, we thank you for sharing with us the abundance of your life: in the beauty of humility may we receive with joy the gift of the stranger, the grace of the water, and the living bread of love's desire. Amen.**

BLESSING *The Presider asks God's blessing on the Assembly. All respond: Amen.*

HYMN 539 *O Zion, haste (stanzas 1-3)* ♦ *The Hymnal 1982*

TUNE: *Tidings*

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

VOLUNTARY *Fugue in C major, BWV 545*

J. S. Bach (1685-1750)

MINISTERS OF THE LITURGY

PRESIDER The Very Reverend Steven L. Thomason; **PREACHER** The Reverend Canon Eliacín Rosario-Cruz; **ASSISTING CLERGY** The Reverend Edie Weller; **DEACON** The Reverend Earl Grout; **ASSISTING LAY MINISTER** Susan Nicoll; **ALTAR GUILD** TBD; **CRUCIFER** TBD; **LECTORS** Chris Brown, Deborah Person; **INTERCESSOR** Karrie Sutkus; **GREETER** TBD; **USHERS** Jaime Rubio, Dave Harms; **OBLATION BEARER** Chris Brown; **LAND ACKNOWLEDGMENT** Kristen Austin; **FLOWER MINISTER** Kathy Sodergren, *team captain*; **MUSICIANS** The Senior Choristers & Schola of Saint Mark's Choir School; Rebekah Gilmore, *director*; Lucas Jindra & John Stuntebeck, *organists*; **SOUND BOARD** Michael Perera

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