



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FOURTH SUNDAY AFTER THE EPIPHANY

January 30, 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 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 *Adagio from Chorale No. 3 in A minor*

César Franck (1822-1890)

LAND ACKNOWLEDGMENT

THE ENTRANCE RITE

All stand, as able.

HYMN 598 *Lord Christ, when first thou cam'st to earth ♦ The Hymnal 1982*

TUNE: *Mit Freuden zart*



1. Lord	Christ when first	thou	cam'st to earth,	up -	on a cross	they__
2. O	awe - ful Love,	which	found no room,	in	life where sin	de -
3. New	ad - vent of	the	love of Christ,	shall	we a - gain	re -
4. O	wound - ed hands	of	Je - sus, build	in	us thy new	cre -

bound thee, and mocked thy sav - ing king - ship then
 nied thee, and, doomed to death, must bring to doom
 fuse thee, till in the night of hate and war
 a - tion; our pride is dust, our vaunt is stilled,

by thorns with which they crowned thee: and still our wrongs
 the pow'rs which cru - ci - fied thee, till not a stone
 we per - ish as we lose thee? From old un - faith
 we wait thy rev - e - la - tion: O love that tri -

may weave thee now new thorns to pierce that
 was left on stone, and all those na - tions'
 our souls re - lease to seek the king - dom
 umphs o - ver loss, we bring our hearts be -

stead - y brow, and robe of sor - row round thee.
 pride, o'er-thrown, went down to dust be - side thee!
 of thy peace, by which a - lone we choose thee.
 fore thy cross, to fi - nish thy sal - va - tion.

OPENING ACCLAMATION

The Book of Common Prayer, p. 355

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

COLLECT FOR PURITY

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.**

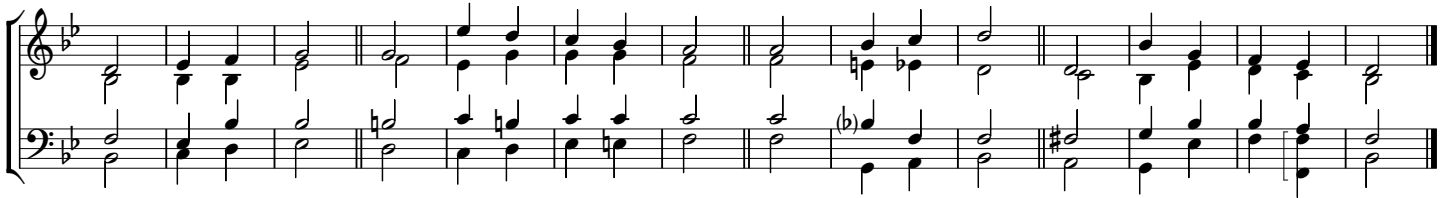
SONG OF PRAISE *The Third Song of Isaiah* ♦ *chanted by all*

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:

3 But over you the / Lord will / rise,
and his / glory • will ap - / pear up - / on you.

4 Nations will / stream to • your / light,
and kings to the / brightness / of your / dawning.

5 Your gates will / always • be / open;
by day or / night • they will / never • be / shut.

6 They will call you, The / City • of the / Lord,
The Zion of the / Holy / One of / Israel.

7 Violence will no more be / heard in • your / land,
ruin or de - / struction • with - / in your / borders.

8 You will call your / walls, Sal - / vation,
and / all your / portals, / Praise.

9 The sun will no more be your / light by / day;
by night you will / not • need the / brightness • of the / moon.

10 The Lord will be your ever - / lasting / light,
and your / God will / be your / glory.

COLLECT OF THE DAY *Fourth Sunday after the Epiphany*

The Book of Common Prayer, p. 215

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

Please be seated for the readings.

THE LITURGY OF THE WORD

READING *Jeremiah 1:4-10*

THE WORD of the LORD came to me saying, “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.”

Then I said, “Ah, Lord God! Truly I do not know how to speak, for I am only a boy.” But the LORD said to me, “Do not say, ‘I am only a boy’; for you shall go to all to whom I send you, and you shall speak whatever I command you, Do not be afraid of them, for I am with you to deliver you, says the LORD.”

Then the LORD put out his hand and touched my mouth; and the LORD said to me, “Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.”

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

Thanks be to God.

PSALM

Psalm 71:1-6 ♦ In te, Domine, speravi

Peter R. Hallock (1924-2014)

The cantor chants the antiphon, all repeat. The cantor chants the psalm, all repeating the antiphon where indicated.



My tongue will proclaim your righteousness, O God.

IN YOU, O LORD, have I taken refuge; let me never be ashamed. In your righteousness, deliver me and set me free; incline your ear to me and save me. **ANTIPHON**

Be my strong rock, a castle to keep me safe; you are my crag and my stronghold. Deliver me, my God, from the hand of the wicked, from the clutches of the evildoer and the oppressor. **ANTIPHON**

For you are my hope, O Lord GOD, my confidence since I was young. I have been sustained by you ever since I was born; from my mother’s womb you have been my strength; my praise shall be always of you. **ANTIPHON**

READING

1 Corinthians 13:1-13

IF I SPEAK in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will

come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love.

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

Thanks be to God.

All stand, as able.

GOSPEL ACCLAMATION

Mel Butler

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



Verse: Today this scripture has been fulfilled. Your Word, Lord, is Truth and Life.

THE HOLY GOSPEL *Luke 4:21-30*

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

JESUS began to speak in the synagogue at Nazareth: "Today this scripture has been fulfilled in your hearing." All spoke well of him and were amazed at the gracious words that came from his mouth. They said, "Is not this Joseph's son?" He said to them, "Doubtless you will quote to me this proverb, 'Doctor, cure yourself!' And you will say, 'Do here also in your hometown the things that we have heard you did at Capernaum.'" And he said, "Truly I tell you, no prophet is accepted in the prophet's hometown. But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a

severe famine over all the land; yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian." When they heard this, all in the synagogue were filled with rage. They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. But he passed through the midst of them and went on his way.

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

HOMILY

The Reverend Linzi Stahlecker

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, 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.

ANTHEM

Set me as a seal upon thine heart

MUSIC: William Walton (1902-1983);
WORDS: from the Song of Solomon

Set me as a seal upon thine heart,
As a seal upon thine arm:
For love is strong as death;
Many waters cannot quench love,
Neither can the floods drown it;
Set me as a seal upon thine heart,
As a seal upon thine arm:
For love is strong as death.

All stand, as able.

THE GREAT THANKSGIVING *Eucharistic Prayer B*

The Book of Common Prayer, p. 367

The Lord be with you. And al - so with you. Lift up your hearts. We lift them to the Lord.

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

The musical notation consists of two staves. The first staff has a treble clef and a key signature of one flat (B-flat). It contains the lyrics: "The Lord be with you. And al - so with you. Lift up your hearts. We lift them to the Lord." The second staff continues with: "Let us give thanks to the Lord our God. It is right to give God thanks and praise." There are decorative wavy lines above some notes in the first staff.

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)

Organ: 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.

The musical notation is in treble clef with a key signature of one sharp (F#). It is divided into three parts. The first part is labeled "Organ:" and features block chords. The second part is labeled "Everyone:" and features a melodic line. The lyrics are: "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." There are rests and fermatas in the notation.

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 musical notation is a simple treble clef with a key signature of one flat (B-flat). It contains the lyrics "A - MEN." with a fermata over the final note.

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.

Enriching Our Music #138, ©2004 George Black.

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.

Final ending

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 440 *Blessed Jesus, at thy word* ♦ *The Hymnal 1982*

TUNE: *Liebster Jesu*

1 Bless - ed Je - sus, at thy word we are gath - ered all to
2 All our know - ledge, sense, and sight lie in deep - est dark - ness
3 Gra - cious Lord, thy - self im - part! Light of Light, from God pro -

hear thee; let our hearts and souls be stirred
shroud - ed, till thy Spi - rit breaks our night
ceed - ing, o - pen thou our ears and heart,

now to seek and love and fear thee; by thy teach - ings
with the beams of truth un - cloud - ed; thou a - lone to
help us by thy Spi - rit's plead - ing. Hear the cry thy

pure and ho - ly, drawn from earth to love thee sole - ly.
 God canst win us; thou must work all good with - in us.
 Church up - rais - es; hear, and bless our prayers and prais - es.

Words: Tobias Clausnitzer (1619-1684); tr. Catherine Winkworth (1827-1878), alt. Music: *Liebster Jesu*, melody Johann Rudolph Ahle (1625-1673); alt. *Das grosse Cantional: oder Kirchen-Gesangbuch*, 1687; harm. George Herbert Palmer (1846-1926)

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 449 *O love, how deep, how broad, how high* ♦ *The Hymnal 1982*

TUNE: *Deo gracias*

1 O love, how deep, how broad, how high, how pass - ing
 2 For us bap - tized, for us he bore his ho - ly
 3 For us he prayed; for us he taught; for us his
 4 For us to wick - ed hands be - trayed, scourged, mocked, in
 5 For us he rose from death a - gain; for us he
 6 All glo - ry to our Lord and God for love so

1 thought and fan - ta - sy, that God, the Son of
 2 fast and hun - gered sore; for us temp - ta - tions
 3 dai - ly works he wrought: by words and signs and
 4 pur - ple robe ar - rayed, he bore the shame - ful
 5 went on high to reign; for us he sent his
 6 deep, so high, so broad; the Trin - i - ty whom



1 God, should take our mor - tal form for mor - tals' sake.
2 sharp he knew; for us the tempt - er ov - er - threw.
3 ac - tions, thus still seek - ing not him - self, but us.
4 cross and death; for us gave up his dy - ing breath.
5 Spi - rit here to guide, to strength - en, and to cheer.
6 we a - dore for ev - er and for ev - er - more.

Words: Latin, 15th cent.; tr. Benjamin Webb (1819-1885), alt. Music: *Deo Gracias*, English ballad melody, Trinity College MS., 15th cent.;
harm. *Hymns Ancient and Modern, Revised*, 1950 Copyright © by permission of Hymns Ancient & Modern Limited. All rights reserved. Used with permission.

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

VOLUNTARY *Concerto in A minor, BWV 593, mov. 1: Allegro*

J. S. Bach (1685-1750)
after Antonio Vivaldi (1678-1741)



MINISTERS OF THE LITURGY

PRESIDER The Very Reverend Steven L. Thomason; **PREACHER** The Reverend Linzi Stahlecker; **ASSISTING CLERGY** The Reverend Doctor Dennis Tierney, The Reverend Canon Jennifer King Daugherty; **DEACON** The Reverend Emily Austin; **ASSISTING LAY MINISTER** Peter Snyder; **ALTAR GUILD** Sharon Ferguson, Deborah Person; **VERGERS** Nancy Cleminshaw, Carrie Davis; **ACOLYTES** Morgan Bawcom-Randall, Russ Campbell, Kate Halamay, Kevin Johnson, Alexandra Thompson; **LECTORS** Lisa Graumllich, Miles Treakle; **INTERCESSOR** John Carroll; **GREETERS** Kathy Minsch, Patricia de la Fuente; **USHERS** Wayne Duncan | Jaime Rubio, Kathy Sodergren; **OBLATION BEARER** Lisa Graumllich; **LAND ACKNOWLEDGMENT** Barbara Erickson; **FLOWER MINISTERS** Beatrix Roemheld-Hamm, *team captain*; **MUSICIANS** The Cathedral Choir, Michael Kleinschmidt, *director*; Lucas Jindra & John Stuntebeck, *organists*; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown

Music and texts under copyright are reprinted by permission under OneLicense.net #A-706820