



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SIXTH SUNDAY AFTER THE EPIPHANY

February 13, 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 *Ricercar primo*

Marcantonio Cavazzoni (c. 1490 – c. 1560)

LAND ACKNOWLEDGMENT

THE ENTRANCE RITE

All stand, as able.

HYMN 665 *All my hope on God is founded* (stanzas 1-3, 5) ♦ *The Hymnal 1982*

TUNE: Michael



1. All my hope on God is found - ed; he doth still my trust re - new,
2. Mor - tal pride and earth - ly glo - ry, sword and crown be - tray our trust;
3. God's great good - ness e'er en - dur - eth, deep his wis - dom, pass - ing thought:
5. Still from earth to God e - ter - nal sa - cri - fice of praise be done,



me through change and chance he guid - eth, on - ly good and on - ly true.
though with care and toil we build them, tower and tem - ple fall to dust.
splen - dor, light and life at - tend him, beau - ty spring - eth out of naught.
high a - bove all prais - es prais - ing for the gift of Christ, his Son.



God un - known, he a - lone calls my heart to be his own.
But God's power, hour by hour, is my tem - ple and my tower.
Ev - er - more from his store new - born worlds rise and a - dore.
Christ doth call one and all: ye who fol - low shall not fall.

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 *Gloria in excelsis*

William Mathias (1934-1992)



Glo-ry to God in the highest, and peace to God's peo-ple on earth. Lord God, heav'n-ly King, al-
might-y God and Fa-ther, we wor-ship you, we give you thanks, we praise you for your glo - ry. Lord Je - sus
Christ, on - ly Son of the Fa-ther, Lord God, Lamb of God, you take away the sin of the world: have mer - cy
on us; you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer.
For you alone are the Ho - ly One, you alone are the Lord, you alone are the Most High, Je - sus Christ, with the
Ho - ly Spi - rit, in the glo - ry of God the Fa - ther. A - men.

The Hymnal 1982 #8-278, by permission of Oxford University Press.

COLLECT OF THE DAY *Sixth Sunday after the Epiphany*

The Book of Common Prayer, p. 216

The Lord be with you. **And also with you.** Let us pray.

O GOD, the strength of all who put their trust in you: Mercifully accept our prayers; and because in our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; 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 17:5-10*

THUS says the LORD: Cursed are those who trust in mere mortals and make mere flesh their strength, whose hearts turn away from the LORD. They shall be like a shrub in the desert, and shall not see when relief comes. They shall live in the parched places of the wilderness, in an uninhabited salt land. Blessed are those who trust in the LORD, whose trust is the LORD. They shall be like a tree planted by water, sending out its roots by the stream. It shall not fear when heat comes, and its leaves shall stay green; in the

year of drought it is not anxious, and it does not cease to bear fruit. The heart is devious above all else; it is perverse—who can understand it? I the LORD test the mind and search the heart, to give to all according to their ways, according to the fruit of their doings.

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

Thanks be to God.

PSALM *Psalm 1 ♦ Beatus vir qui non abiit*

Peter R. Hallock (1924-2014)

The choir sings the antiphon, all repeat. The choir sings the Psalm and the people repeat the antiphon where indicated.



Happy are they whose de - light is in the law of the LORD.

HAPPY are they who have not walked in the counsel of the wicked, nor lingered in the way of sinners, nor sat in the seats of the scornful! Their delight is in the law of the LORD, and they meditate on his law day and night. **ANTIPHON**

They are like trees planted by streams of water, bearing fruit in due season, with leaves that do not wither; everything they do shall prosper. It is not so with the wicked; they are like chaff which the wind blows away. **ANTIPHON**

Therefore the wicked shall not stand upright when judgment comes, nor the sinner in the council of the righteous. For the LORD knows the way of the righteous, but the way of the wicked is doomed.

ANTIPHON

READING *1 Corinthians 15:12-20*

NOW IF Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ—whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you

are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied.

But in fact Christ has been raised from the dead, the first fruits of those who have died.

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

Thanks be to God.

All stand, as able.

GOSPEL ACCLAMATION

Dent Davidson (b. 1960)

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



Verse: Rejoice and be glad, for great shall be your reward in heaven.

THE HOLY GOSPEL *Luke 6:17-26*

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

JESUS came down with the twelve apostles and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them.

Then he looked up at his disciples and said: "Blessed are you who are poor, for yours is the kingdom of God. Blessed are you who are hungry now, for you will be filled. Blessed are you who weep now, for you will laugh. Blessed are you when people hate you, and when

they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

"But woe to you who are rich, for you have received your consolation. Woe to you who are full now, for you will be hungry. Woe to you who are laughing now, for you will mourn and weep. Woe to you when all speak well of you, for that is what their ancestors did to the false prophets."

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

Os justi

WORDS: Psalm 37:32-33; MUSIC: Anton Bruckner (1824-1896)

*Os Justi meditabitur sapientiam,
et lingua ejus loquetur judicium.
Lex Dei ejus in corde ipsius,
et non supplantabuntur gressus ejus.*

*The mouth of the righteous utters wisdom,
and their tongue speaks what is right.
The law of their God is in their heart,
and their footsteps shall not falter.*

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 image shows two staves of musical notation in a single system. The first staff 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 contains the lyrics: "Let us give thanks to the Lord our God. It is right to give God thanks and praise." The music is written in a simple, melodic style with a key signature of one flat (B-flat) and a common time signature.

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*

Mathias

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 image shows three staves of musical notation. The first staff is labeled "Organ:" and features a treble clef with a key signature of one sharp (F#) and a common time signature. The lyrics "Ho - ly, ho - ly, ho - ly Lord, God of po- wer and might," are written below the notes. The second staff continues the organ part with the lyrics "heav'n and earth are full_ of your glo- ry. Ho san na in the high- est." The third staff continues with the lyrics "Bless- ed is the one who comes in the name of the Lord. Ho- san- na in the high- est." The organ part is written in a simple, melodic style with a key signature of one sharp (F#) and a common time signature.

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.

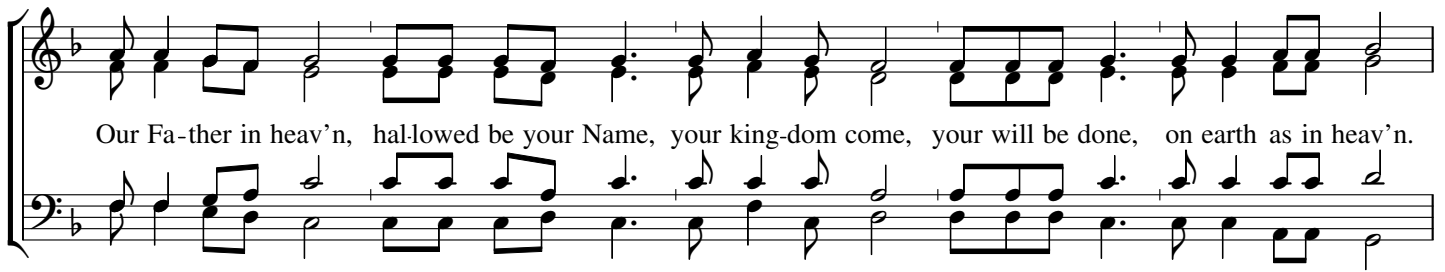
By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

A - MEN.

The image shows a single staff of musical notation for the word "A - MEN." The music is written in a simple, melodic style with a key signature of one flat (B-flat) and a common time signature.

THE LORD'S PRAYER

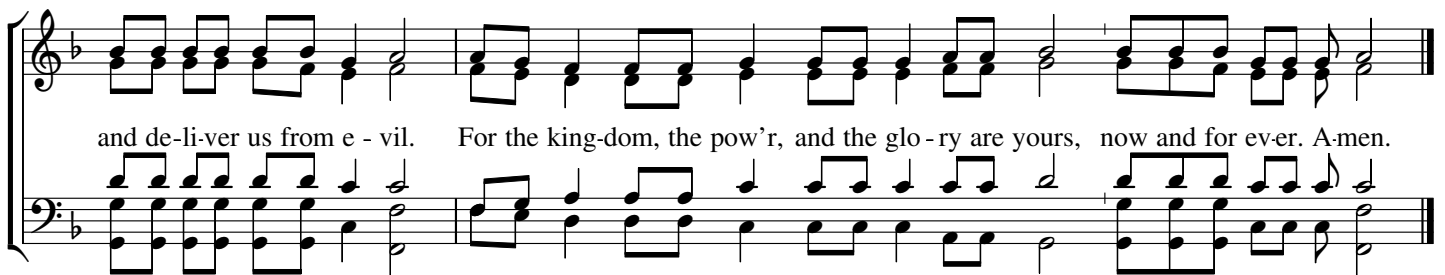
Nikolai Rimsky-Korsakov (1844-1908),
adapt. George Black



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.



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 656 *Blest are the pure in heart* ♦ *The Hymnal 1982*

TUNE: *Franconia*

1 Blest are the pure in heart, for they shall see our God; the
2 The Lord, who left the heavens our life and peace to bring, to
3 he to the low - ly soul will still him - self im - part and
4 Lord, we thy pres - ence seek; may ours this bless - ing be; give

se - cret of the Lord is theirs, their soul is Christ's a - bode.
dwell in low - li - ness with us, our pat - tern and our King;
for his dwell - ing and his throne will choose the pure in heart.
us a pure and low - ly heart, a tem - ple fit for thee.

Words: Sts. 1 and 3, John Keble (1792-1866), alt.; sts. 2 and 4, William John Hall (1793-1861), alt.
Music: *Franconia*, melody Johann Balthasar König (1691-1758); adapt. and harm. William Henry Havergal (1793-1870)

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 544 *Jesus shall reign where'er the sun ♦ The Hymnal 1982*

TUNE: *Duke Street*

1 Je - sus shall reign wher - e'er the sun doth his suc -
 2 To him shall end - less prayer be made, and prais - es
 3 Peo - ple and realms of ev - ery tongue dwell on his
 4 Bless - ings a - bound wher - e'er he reigns: the pris - oners
 5 Let ev - ery crea - ture rise and bring pe - cu - liar

1 ces - sive jour - neys run; his king - dom stretch from
 2 throng to crown his head; his Name like sweet per -
 3 love with sweet - est song; and in - fant voic - es
 4 leap to lose their chains, the wea - ry find e -
 5 hon - ors to our King; an - gels de - scend with

1 shore to shore, till moons shall wax and wane no more.
 2 fume shall rise with ev - ery morn - ing sac - ri - fice.
 3 shall pro - claim their ear - ly bless - ings on his Name.
 4 ter - nal rest, and all who suf - fer want are blest.
 5 songs a - gain, and earth re - peat the loud a - men.

Words: Isaac Watts (1674-1748), alt. Music: *Duke Street*, John Hatton (d. 1793)

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

VOLUNTARY *Präludium in E minor*

Nicolaus Bruhns (1665-1697)



MINISTERS OF THE LITURGY

PRESIDER The Very Reverend Steven L. Thomason; **PREACHER** The Reverend Linzi Stahlecker; **ASSISTING CLERGY** The Reverend Canon Doctor Marda Steedman Sanborn, The Reverend Canon Eliacín Rosario-Cruz, The Reverend Canon Jennifer King Daugherty; **DEACON** The Reverend Earl Grout; **ASSISTING LAY MINISTER** Peter Snyder; **ALTAR GUILD** Sharon Ferguson, Morgan Bawcom-Randall; **VERGERS** Nancy Cleminshaw, Paul Tonnes; **ACOLYTES** Austin LeSure, Ray Miller, Barbara Zito, Kate Halamay, TBD; **LECTORS** Christine Szabadi, Emily Meeks; **INTERCESSOR** Vicky Greenbaum; **GREETERS** Barbara & John Selberg; **USHERS** Jay Quarterman | Jeff Sackett, Chris Rigos; **OBLATION BEARERS** Adam Oberstadt & Laurel Petrik; **LAND ACKNOWLEDGMENT** Clara Berg; **FLOWER MINISTERS** Molly Henderson, *team captain*; **MUSICIANS** The Cathedral Choir; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown

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