



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SECOND SUNDAY AFTER THE EPIPHANY

January 15, 2023 ♦ 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 all the Coast Salish tribes.

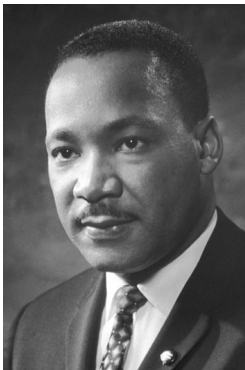
Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey you are welcome here!

Signs in the nave indicate the distanced and undistanced sections. Please note that masks are required only in the distanced sections on the south side of the nave. Masks are recommended everywhere else.

All-gender restrooms are available on the 5th floor of Cathedral House, accessible via the elevator or southwest stairwell. Ushers can direct you. 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**.*



Martin Luther King, Jr. was born on January 15, 1929, in Atlanta. As the son and grandson of Baptist preachers, he was steeped in the Black Church tradition. In 1954, King became pastor of a church in Montgomery, Alabama. While serving there, Black indignation at inhumane treatment on segregated buses culminated in December, 1955, in the arrest of Rosa Parks for refusing to give up her seat to a white man. King was catapulted into national prominence as the leader of the Montgomery bus boycott. He became increasingly the articulate prophet, who could not only rally the Black masses, but could also move the consciences of Whites.

King founded the Southern Christian Leadership Conference to spearhead non-violent mass demonstrations against racism. King's campaigns were instrumental to the passage of the Civil Rights Acts of 1964, 1965 and 1968. King then turned his attention to economic empowerment of the poor and opposition to the Vietnam War, contending that racism, poverty and militarism were intersectional forms of injustice. After preaching at Washington Cathedral on March 31, 1968, King went to Memphis in support of sanitation workers in their struggle for better wages. There, he proclaimed that he had been "to the mountain-top" and had seen "the Promised Land," and that he knew that one day he and his people would be "free at last." On the following day, April 4, he was murdered by an assassin's bullet.

Today we remember Dr. King's contributions in the cause of justice. Our entire society has more hope and is better because of him.

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

PRELUDE Adoration

Florence Price (1887–1953)

LAND ACKNOWLEDGMENT

THE ENTRANCE RITE

All stand, as able.

OPENING HYMN *Let streams of living justice flow*

TUNE: *Thaxted*

1. Let streams of liv - ing jus - tice flow down up - on the earth;
2. For heal - ing of the na - tions, for peace that will not end,
3. Your ci - ty's built to mu - sic; we are the stones you seek;

give free - dom's light to cap - tives, let all the poor have worth.
for love that makes us lov - ers, God grant us grace to mend.
your har - mo - ny is lan - guage; we are the words you speak.

The hun - gry's hands are plead - ing, the work - ers claim their rights,
Weave our var - ied gifts to - geth - er; knit our lives as they are spun;
Our faith we find in ser - vice, our hope in oth - er's dreams,

the mourn - ers long for laugh - ter, the blind - ed seek for sight.
on your loom of time en - roll us till our thread of life is run.
our love in hand of neigh - bor; our home - land bright - ly gleams.

Make lib - er - ty a bea - con, strike down the i - ron pow'r;
O great weav - er of our fab - ric, bind church and world in one;
In - scribe our hearts with jus - tice; your way, the path un - tried;

a - bol - ish an - cient ven - geance: pro - claim your peo - ple's hour.
dye our tex - ture with your ra - diance, light our col - ors with your sun.
your truth, the heart of stran - ger; your life, the Cru - ci - fied.

WORDS: William Whitla (b. 1934), © 1989 William Whitla; MUSIC: Gustav Holst (1874-1934); public domain.

OPENING ACCLAMATION

Enriching Our Worship 1, p. 50

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 ♦ sung by all*

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 mourn.
 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 *Second Sunday after the Epiphany*

Prayers for an Inclusive Church, adapt.

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

HOLY ONE, you teach us a new song,
 and train our feet to follow:
 meet us in our searching and turn our eyes and hearts
 to the One who gives his life for the world;
 through Jesus Christ, the Lamb of God. **Amen.**

Please be seated for the readings.

THE LITURGY OF THE WORD

READING *Isaiah 49:1-7*

LISTEN to me, O coastlands, pay attention, you peoples from far away! The LORD called me before I was born, while I was in my mother's womb he named me. He made my mouth like a sharp sword, in the shadow of his hand he hid me; he made me a polished arrow, in his quiver he hid me away. And he said to me, "You are my servant, Israel, in whom I will be glorified." But I said, "I have labored in vain, I have spent my strength for nothing and vanity; yet surely my cause is with the LORD, and my reward with my God." And now the LORD says, who formed me in the womb to be his servant, to bring Jacob back to him, and that Israel might be gathered to him, for I am honored in the sight of the LORD, and my God has become my strength— he says, "It is too light a thing

that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth."

Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nations, the slave of rulers, "Kings shall see and stand up, princes, and they shall prostrate themselves, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you."

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

Thanks be to God.

PSALM *Psalms 40:1-12* ♦ *Expectans, expectavi*

Simplified Anglican Chant, Robert Knox Kennedy (b. 1945)

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



IWAITED patiently upon the / LORD; *
He stooped to me and heard my / cry.
He lifted me out of the desolate pit, out of the mire and / clay; *
he set my feet upon a high cliff and made my footing / sure.

He put a new song in my mouth,
a song of praise to our / God; *
many shall see, and stand in awe,
and put their trust in the / LORD.
Happy are they who trust in the / LORD! *
they do not resort to evil spirits or turn to false / gods.

Great things are they that you have done, O LORD my God!
how great your wonders and your / plans for us! *
there is none who can be compared with / you.
Oh, that I could make them known and / tell them! *
but they are more than I can / count.

In sacrifice and offering you take no / pleasure *
(you have given me ears to / hear you);
Burnt-offering and sin-offering you have not re- / quired, *
and so I said, "Behold, I / come.

In the roll of the book it is written con- / cerning me: *
'I love to do your will, O my God;
your law is deep in my / heart.'
I proclaimed righteousness in the great congre- / gation; *
behold, I did not restrain my lips;
and that, O LORD, you / know.

Your righteousness have I not hidden in my heart;
I have spoken of your faithfulness and your de- / liverance; *
I have not concealed your love and faithfulness from the
great congre- / gation.
You are the LORD;
do not withhold your compassion from / me; *
let your love and your faithfulness keep me safe for / ever.

The Hymnal 1982 #8-411; © 1979, Robert Knox Kennedy.

READING *1 Corinthians 1:1-9*

PAUL, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,

To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours:

Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have

been enriched in him, in speech and knowledge of every kind--just as the testimony of Christ has been strengthened among you--so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

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

The choir will introduce the Alleluias, all repeat them. The choir will chant the verse, all again repeat the Alleluias.



Verse: Here is the Lamb of God who takes away the sins of the world.

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

THE HOLY GOSPEL *John 1:29-42*

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

JOHAN saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.' I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel." And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him. I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.' And I myself have seen and have testified that this is the Son of God."

The next day John again was standing with two of his disciples, and as he watched Jesus walk by, he exclaimed, "Look, here is the Lamb

of God!" The two disciples heard him say this, and they followed Jesus. When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" He said to them, "Come and see." They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. He first found his brother Simon and said to him, "We have found the Messiah" (which is translated Anointed). He brought Simon to Jesus, who looked at him and said, "You are Simon son of John. You are to be called Cephas" (which is translated Peter).

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

HOMILY

The Reverend Canon Carla Robinson, *Canon for Multicultural Ministries, Diocese of Olympia*

All stand, as able.

AFFIRMATION OF FAITH

From Liturgy for the Whole Church: Multigenerational Resources

Presider We believe in God

All who said, "Let there be light,"
and there was!

With that light, God made the world
and all people in whom, and through whom,
the Light burns on, strong and true.
We believe!

We believe in Jesus,
the true Light,
who went down to darkness
to overcome death, and rose again,
to unveil our own brightness,
in the victory of whose love
a path shines home to God's heart
where all will live forever.
We believe!

We believe in the Spirit,
blazing with hope,
speaking the truth into every darkness,
warming our lives with God's gifts and call.
We believe!

We believe in the church,
where God's Light is praised,
and from where we are sent
to love and serve the world.
We believe!

We ask today that a gentle breath
blow from above
on the light that is in us,
the light that is among us,
and enflame us anew
with the courage of love.
Enflame us, O God! Amen.

PRAYERS OF THE PEOPLE

*adapted from A Litany for Social Justice,
Office of Young Adult and Campus Ministries of the Episcopal Church,
and from worship resources for observing Martin Luther King remembrance,
Trinity Episcopal Church in Toledo, Ohio*

Deacon Creator of All, you have promised to hear when we pray in the name of your Son.
Therefore in confidence and trust we pray for the Church.

Intercessor Holy One, enliven the Church for its mission,
People that we may be salt of the earth and light to the world.

Intercessor Breathe fresh life into your people.
People Give us power to reveal Christ in word and action.

Intercessor Creator of all, lead us and every people into ways of justice and peace,
People that we may respect one another in freedom and truth.

Intercessor Awaken in us a sense of wonder for the earth and all that is in it.
People Teach us to care creatively for its resources.

Intercessor God of truth, inspire with your wisdom those whose decisions affect the lives of others,
People that all may act with integrity and courage.

Intercessor Give grace to all whose lives are linked with ours.
People May we serve Christ in one another, and love as he loves us.

Intercessor Fill us with gratitude for all the blessings of our lives. We especially give thanks for [...] and all those blessings we now name [...]. Fill our hearts with your peace,
People as we serve your world in gratitude and love.

Intercessor We pray for those on our Cathedral Prayer List [...], and those we now name silently or aloud. God of hope, comfort and restore all who suffer in body, mind or spirit.
People May they know the power of your healing love.

Intercessor Make us willing agents of your compassion.
People Strengthen us as we share in making people whole.

Intercessor Grant eternal rest to those who have died, especially [...], and those we now name [...]. Give comfort to those who mourn,
People and bring them peace in their time of loss.

Intercessor We praise you for all your saints who have entered your eternal glory.
People May their example inspire and encourage us.

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

CONFESSON & ABSOLUTION

This prayer of confession was written by Dr. King and offered in a radio broadcast from Ebenezer Baptist Church in 1953

Deacon Let us confess our sins against God and our neighbor.

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

Deacon Our Holy Father,

**All we confess the weakness and sinfulness of our lives.
 We have often turned away from you to seek our own desires.
 And often when we have done no evil, we have undertaken nothing of good,
 and so have been guilty of uselessness and neglect.
 From this sin of idleness and indifference set us free.
 Lead us into fruitful effort, and deliver us from profitless lives.
 To you we look for whatever good the future holds.
 We are not satisfied with the world as we have found it.
 It is too little the kingdom of God as yet.
 Grant us the privilege of a part in its regeneration.
 We are looking for a new earth in which dwells righteousness.
 It is our prayer that we may be children of light,
 the kind of people for whose coming and ministry the world is waiting. 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.

ANTHEM

The Summons

MUSIC: *Mary Alexandra*, John L. Hooker (b. 1944), arr. Michael Kleinschmidt

WORDS: from the Iona Community;

Will you come and follow me if I but call
your name? Will you go where you don't
know and never be the same?

Will you leave your self behind if I but call
your name? Will you care for cruel and
kind and never be the same?

Will you let the blinded see if I but call your
name? Will you set the prisoner free and
never be the same?

Will you let my love be shown?

Will you risk the hostile stare

Will you kiss the leper clean,

Will you let my Name be known?

should your life attract or scare?

and do such as this unseen?

Will you let my life be grown in you and
you in me?

Will you let me answer prayer in you and
you in me?

And admit to what I mean in you and you
in me?

Will you love the "You" you hide if I but call your name?

Christ, your summons echoes true when you but call my name.

Will you quell the fear inside and never be the same?

Let me turn and follow you and never be the same.

Will you use the faith you've found

In your company I'll go

to reshape the world around

where your love and footsteps show,

through my sight and touch and sound in you and you in me?

thus I'll move and live and grow in you and you in me.

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)

The musical score is written on three staves. The first staff is labeled 'Organ:' and contains chords. The second and third staves are labeled 'Everyone:' and contain a vocal melody. 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.'

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)



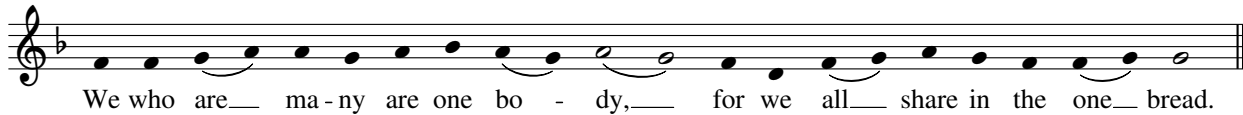
Our Fa-ther in heav-en, hal-lowed be your Name, your king-dom come, your will be done, on earth as in heav-en.
Give us to-day our dai-ly bread. For-give us our sins as we for-give those who sin a-against us. Save us from the time of trial,
and de-liv-er us from e-vil. For the king-dom, the pow-er, and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

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

THE BREAKING OF THE BREAD *We who are many*

Plainsong Mode 6

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



We who are ma-ny are one bo-dy, for we all share in the one bread.

Verse: 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 and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm taking care not to touch your hand. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.

Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.

HYMN 800 *Precious Lord, take my hand* ♦ *Wonder, Love, & Praise*

1. Pre-cious Lord, take my hand, lead me on, let me stand, I am tired, I am
 2. When my way grows drear, pre-cious Lord, lin-ger near, when my life is
 3. When the dark - ness ap - pears and the night draws near, and the day is

weak, I am worn; through the storm, through the night, lead me on to the
 al - most gone; hear my cry, hear my call, hold my hand, lest I
 past and gone; at the riv - er I stand, guide my feet, hold my

light, take my hand, pre-cious Lord, lead me on.
 fall, take my hand, pre-cious Lord, lead me on.
 hand, take my hand, pre-cious Lord, lead me on.

Wonder, Love, & Praise #800, WORDS: Thomas A. Dorsey (1899-1993), public domain;
 MUSIC: George N. Allen (1812-1877), adapt. Thomas A. Dorsey, arr. Horace Clarence Boyer (b. 1935); © 1938 by Unichappel Music, Inc.

The assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.

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 599 *Lift every voice and sing ♦ The Hymnal 1982*

TUNE: Lift Every Voice

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

Please remain standing, as able, for the concluding voluntary and closing procession.

VOLUNTARY *Jubilate*

Fela Sowande (1905–1987)



MINISTERS OF THE LITURGY

PRESIDER The Very Reverend Steven L. Thomason; **PREACHER** The Reverend Canon Carla Robinson, *Canon for Multicultural Ministries, Diocese of Olympia*; **DEACON** The Reverend Emily Austin; **ASSISTING LAY MINISTER** Hannah Hochkeppel; **EUCHARISTIC MINISTERS** John Carroll, Rachel Crosbie, The Reverend Canon Eliacín Rosario-Cruz, The Reverend Linzi Stahlecker; **ALTAR GUILD** Deborah Person; **CRUCIFER** Allen Barnes; **LECTORS** Eliza Davidson, David Thompson; **GREETERS** Jaime Rubio, Nancy George; **USHERS** Liz Shea, Dave Harms; **OBLATION BEARERS** Michael Garrett & Alan Conrad; **LAND ACKNOWLEDGMENT** Kristen Kelly; **MUSICIANS** The Sr. Choristers of Saint Mark's Choir School; Saint Mark's Singers; **SOUND BOARD** Michael Perera

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