



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE THIRD SUNDAY AFTER THE EPIPHANY

January 22, 2023 ♦ 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 all the Coast Salish tribes.

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!

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.

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 Trumpet Voluntary

John Bennett (1735–1784)

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT An Epiphany introit

WORDS: Wystan Hugh Auden (1907–1973); MUSIC: Michael Kleinschmidt

He is the Way.
Follow Him through the Land of Unlikeness;
You will see rare beasts,
and have unique adventures.

He is the Truth.
Seek Him in the Kingdom of Anxiety;
You will come to a great city that has
expected your return for years.

He is the Life.
Love Him in the World of the Flesh;
And at your marriage all its occasions
shall dance for joy.

THE ENTRANCE RITE

HYMN 539 O Zion haste, thy mission high fulfilling ♦ The Hymnal 1982

TUNE: Tidings

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

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

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

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

Refrain

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

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

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

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

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 *The Third Song of Isaiah* ♦ *chanted by all*

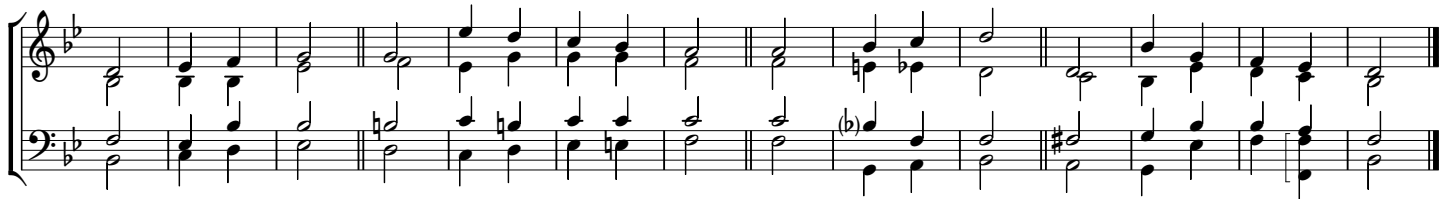
WORDS: Isaiah 60:1-3, 11a, 14b, 18-19

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 #s-226

Choir alone:

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

All:

But over you the / Lord will / rise,
and his / glory • will ap - / pear up - / on you.
Nations will / stream to • your / light,
and kings to the / brightness / of your / dawning.
Your gates will / always • be / open;
by day or / night • they will / never • be / shut.
They will call you, The / City • of the / Lord,
The Zion of the / Holy / One of / Israel.

Violence will no more be / heard in • your / land,
ruin or de - / struction • with - / in your / borders.
You will call your / walls, Sal - / vation,
and / all your / portals, / Praise.

The sun will no more be your / light by / day;
by night you will / not • need the / brightness • of the / moon.
The Lord will be your ever - / lasting / light,
and your / God will / be your / glory.

COLLECT OF THE DAY *Third Sunday after the Epiphany*

The Book of Common Prayer, p. 215

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

GIVE US GRACE, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated for the readings.

THE LITURGY OF THE WORD

READING *Isaiah 9:1-4*

THERE will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who lived in a land of deep darkness— on them light has shined. You have multiplied the nation, you have increased its

joy; they rejoice before you as with joy at the harvest, as people exult when dividing plunder. For the yoke of their burden, and the bar across their shoulders, the rod of their oppressor, you have broken as on the day of Midian.

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


Thanks be to God.

PSALM

Psalm 27:1,5-13 ♦ Dominus illuminatio

Plainsong, Tone 8.1

The cantor chants the antiphon, all repeat. The cantor chants the verses, all repeat the antiphon.



I will of - fer in his dwell - ing an ob - la - tion with sounds of great glad-ness.

THE LORD is my light and my salvation; whom then shall I fear? the LORD is the strength of my life; of whom then shall I be afraid? **ANTIPHON**

One thing have I asked of the LORD; one thing I seek; that I may dwell in the house of the LORD all the days of my life; To behold the fair beauty of the LORD and to seek him in his temple. For in the day of trouble he shall keep me safe in his shelter; he shall hide me in the secrecy of his dwelling and set me high upon a rock. **ANTIPHON**

Even now he lifts up my head above my enemies round about me. Therefore I will offer in his dwelling an oblation with sounds of great gladness; I will sing and make music to the LORD. Hearken to my voice, O LORD, when I call; have mercy on me and answer me. **ANTIPHON**

You speak in my heart and say, "Seek my face." Your face, LORD, will I seek. Hide not your face from me, nor turn away your servant in displeasure. You have been my helper; cast me not away; do not forsake me, O God of my salvation. **ANTIPHON**

READING

1 Corinthians 1:10-18

Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that

you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

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

Thanks be to God.

All stand, as able.

GOSPEL ACCLAMATION

Mel Butler

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



bells:
Al - le-lu - ia, al - le-lu - ia; al - le-lu - ia, al-le-lu-ia.

Verse: The time is fulfilled, and the realm of God has come near; repent, and believe in the good news.

THE HOLY GOSPEL *Matthew 4:12-23*

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

WHEN JESUS heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what had been spoken through the prophet Isaiah might be fulfilled:

“Land of Zebulun, land of Naphtali,
on the road by the sea, across the Jordan,
Galilee of the Gentiles—
the people who sat in darkness
have seen a great light,
and for those who sat in the region and shadow of death
light has dawned.”

From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.”

As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people.

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

HOMILY

The Very Reverend Steven L. Thomason

Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon.

Please stand, as able, when the Presider stands to introduce the Creed.

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

The Lord is my light

WORDS: from Psalm 27, 139, and 63;
MUSIC: Peter R. Hallock (1924–2014)

The Lord is my light, the refuge of my life and my salvation;
of whom then shall I be afraid?
If I take the wings of the morning or go up into heaven,
your right hand will hold me.
In the shadow of your wings I will rejoice and bless your holy Name;
and I will sing of your Glory, O Lord my strength, as long as I live.

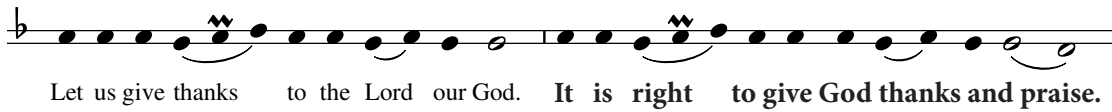
All stand, as able.

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.



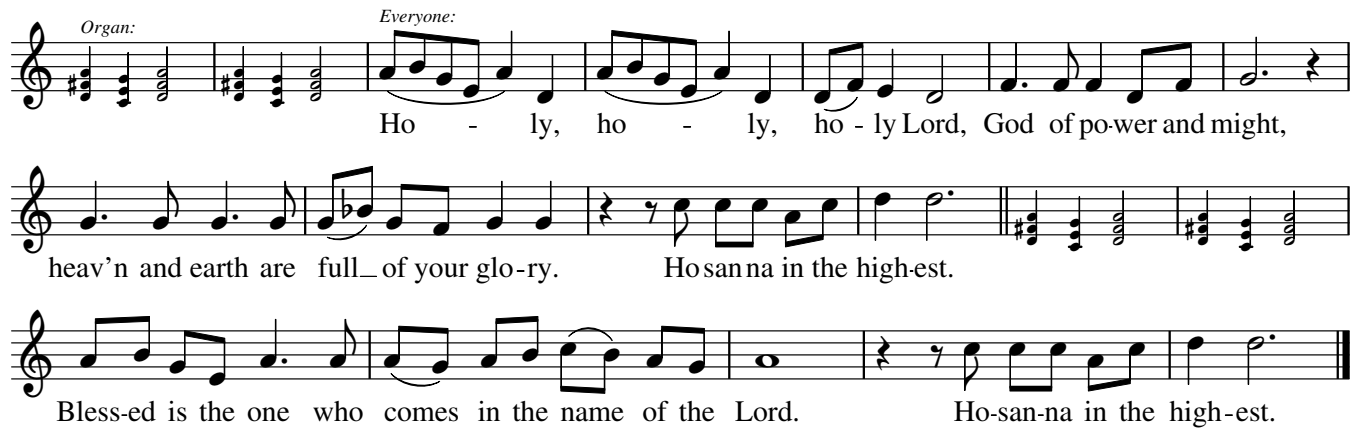
Let us give thanks to the Lord our God. It is right to give God thanks and praise.

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,
Everyone: 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 give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

Therefore, according to his command, O Father:

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

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with Mary, Mark and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

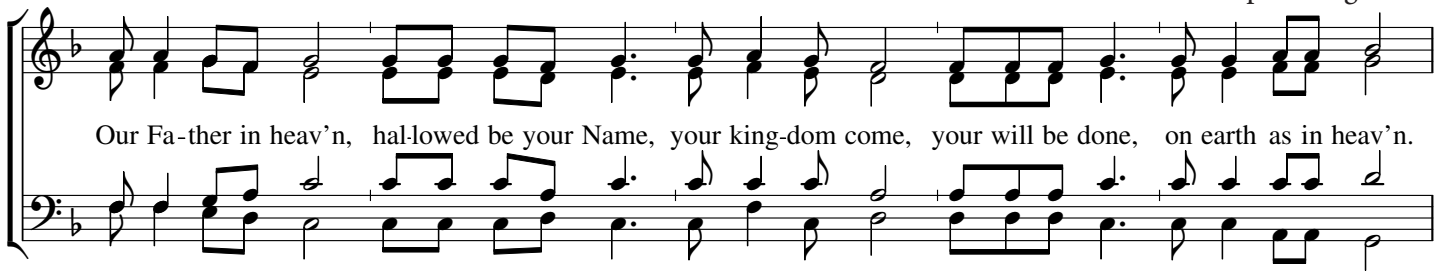


A - MEN.

THE LORD'S PRAYER

Nikolai Rimsky-Korsakov (1844-1908),

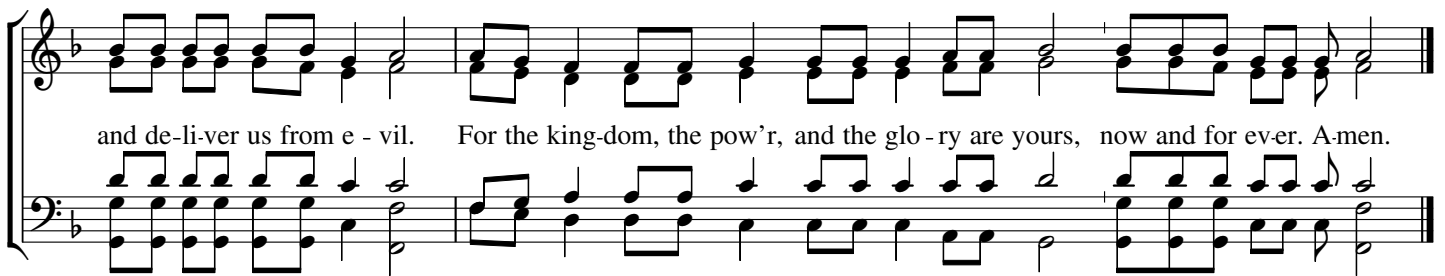
adapt. George Black



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



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



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

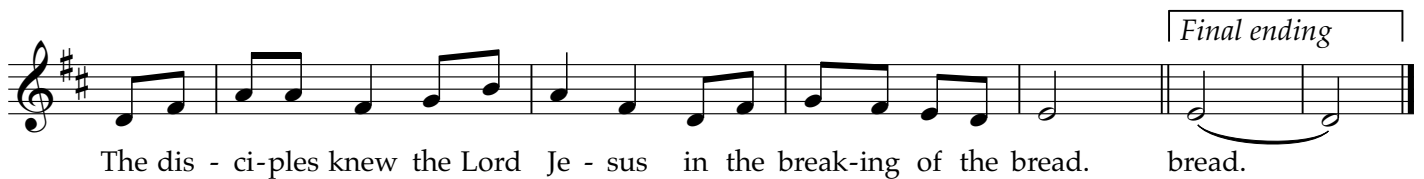
Enriching Our Music #138, ©2004 George Black.

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.

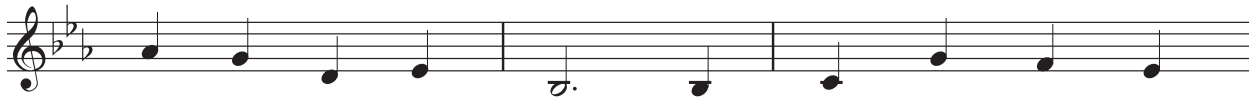
All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.

Please follow the directions of the Liturgical Ministers. Bread 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.



1 Dear Lord and Fa - ther of man - kind, for -
 2 In sim - ple trust like theirs who heard, be -
 3 O Sab - bath rest by Gal - i - lee! O
 4 Drop thy still dews of qui - et - ness, till
 5 Breathe through the heats of our de - sire thy



1 give our fool - ish ways! Re - clothe us in our
 2 side the Syr - ian sea, the gra - cious call - ing
 3 calm of hills a - bove, where Je - sus knelt to
 4 all our striv - ings cease; take from our souls the
 5 cool - ness and thy balm; let sense be dumb, let



1 right - ful mind, in pur - er lives thy ser - vice find, in
 2 of the Lord, let us, like them, with - out a word, rise
 3 share with thee the si - lence of e - ter - ni - ty in -
 4 strain and stress, and let our or - dered lives con - fess the
 5 flesh re - tire; speak through the earth - quake, wind, and fire, O



1 deep - er rev - erence, praise, in deep - er rev - erence, praise.
 2 up and fol - low thee, rise up and fol - low thee.
 3 ter - pret - ed by love! in - ter - pret - ed by love!
 4 beau - ty of thy peace, the beau - ty of thy peace.
 5 still, small voice of calm, O still, small voice of calm.

Words: John Greenleaf Whittier (1807-1892), alt. Music: *Repton*, Charles Hubert Hastings Parry, (1848-1918), alt.

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.**

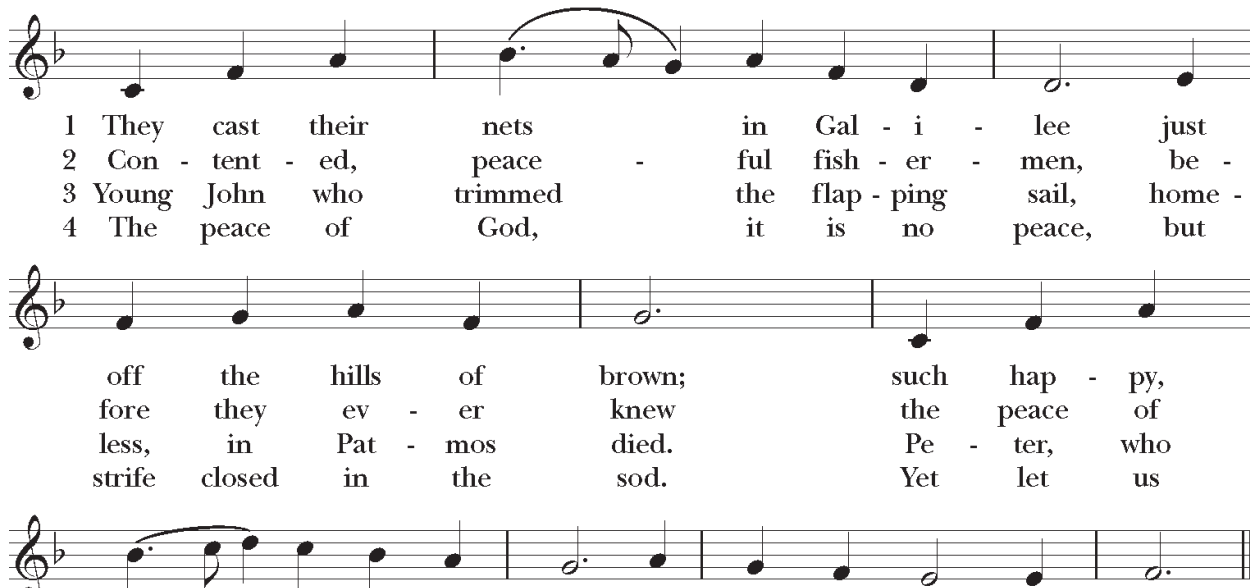
Go in peace, bearing holy gifts for holy people.

POSTCOMMUNION PRAYER

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.*



1 They cast their nets in Gal - i - lee just
 2 Con - tent - ed, peace - ful fish - er - men, be -
 3 Young John who trimmed the flap - ping sail, home -
 4 The peace of God, it is no peace, but

off the hills of brown; such hap - py,
 fore they ev - er knew the peace of
 less, in Pat - mos died. Pe - ter, who
 strife closed in the sod. Yet let us

sim - ple fish - er - folk, be - fore the Lord came down.
 God that filled their hearts brim - ful, and broke them too.
 hauled the teem - ing net, head - down was cru - ci - fied.
 pray for but one thing— the mar - velous peace of God.

Words: William Alexander Percy (1885-1942), alt. Copyright © by Edward B. Marks Music Corporation. Music: *Georgetown*, David McKinley Williams (1887-1978) Copyright © The Church Pension Fund. All rights reserved. Used with permission.

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

VOLUNTARY Toccata on “Lift every voice and sing”

Mark Miller (b. 1967)



MINISTERS OF THE LITURGY

PRESIDER The Reverend Canon Eliacín Rosario-Cruz; **PREACHER** The Very Reverend Steven L. Thomason; **DEACON** The Reverend Earl Grout; **ASSISTING LAY MINISTER** Jeremy Crawford; **EUCCHARISTIC MINISTERS** Justin Shelley, Shelley Mackaman, Rose Hazard, Emily Meeks, The Reverend Linzi Stahlecker, The Reverend Canon Jennifer King Daugherty; **ALTAR GUILD** Deborah Person, Walter Stuteville; **VERGERS** Nancy Cleminshaw, TBD; **ACOLYTES** Morgan Bawcom-Randall, Russ Campbell, Ray Miller; **LECTORS** Lara Shibata, Christine Szabadi; **INTERCESSOR** Peter Snyder; **GREETERS** Hisako Beasley, Tony Deleganos; **USHERS** Wayne Duncan, Jeff Sackett; **OBULATION BEARERS** The Heath-McCormick Family; **FLOWER MINISTERS** Beatrix Roemheld-Hamm, *team captain*; **LAND ACKNOWLEDGMENT** Scott Kovacs; **MUSICIANS** The Cathedral Choir; **SOUND BOARD** Michael Perera; **VIDEO** Chris Brown

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