



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FOURTH SUNDAY AFTER THE EPIPHANY

January 29, 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 *Prelude in B major, Opus 99, No. 2a*

Camille Saint-Saëns (1835–1921)

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *God of mercy, God of grace*

WORDS: Henry Francis Lyte (1793–1847);

MUSIC: *Lucerna Laudoniae*, David Evans (1874–1948)

God mercy, God of grace,
show the brightness of thy face.
Shine upon us, Savior, shine,
fill thy Church with light divine,
and thy saving health extend
unto earth's remotest end.

Let thy people praise thee, Lord;
be by all that live adored.
Let the nations shout and sing
glory to their Savior King;
let all be, below, above,
one in joy, and light, and love.

THE ENTRANCE RITE

HYMN 542 *Christ is the world's true light ♦ The Hymnal 1982*

TUNE: *St. Joan*

1 Christ is the world's true Light, its Cap-tain of sal - va - tion,
2 In Christ all rac - es meet, their an-cient feuds for - get - ting,
3 One Lord, in one great Name u - nite us all who own thee;

the Day - star clear and bright of ev - ery race and na - tion;
 the whole round world com - plete, from sun-rise to its set - ting;
 cast out our pride and shame that hin - der to en - throne thee;

new life, new hope a - wakes, for all who own his sway:
 when Christ is throned as Lord all shall for - sake their fear,
 the world has wait - ed long, has tra - vailed long in pain;

free - dom her bond - age breaks, and night is turned to day.
 to plough-share beat the sword, to prun - ing - hook the spear.
 to heal its an - cient wrong, come, Prince of Peace, and reign.

Words: George Wallace Briggs (1875-1959), alt. Copyright © by permission Oxford University Press. Music: *St. Joan*, Percy E. B. Collier (b. 1895)
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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

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*

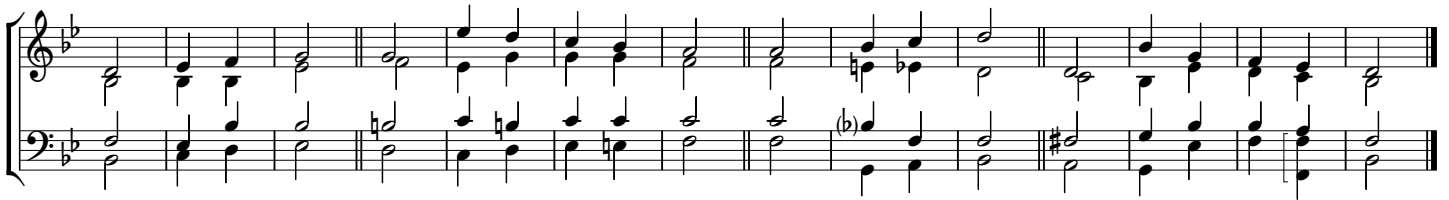
WORDS: Isaiah 60:1-3, 11a, 14b, 18-19

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 *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 *Micah 6:1-8*

HEAR what the LORD says: Rise, plead your case before the mountains, and let the hills hear your voice. Hear, you mountains, the controversy of the LORD, and you enduring foundations of the earth; for the LORD has a controversy with his people, and he will contend with Israel. "O my people, what have I done to you? In what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of

slavery; and I sent before you Moses, Aaron, and Miriam. O my people, remember now what King Balak of Moab devised, what Balaam son of Beor answered him, and what happened from Shittim to Gilgal, that you may know the saving acts of the LORD."

"With what shall I come before the LORD, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the LORD be pleased with thousands of

rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" He has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk

humbly with your God?

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

Thanks be to God.

PSALM Psalm 15 ♦ *Domine, quis habitabit?*

Peter R. Hallock (1924–2014)

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

The righteous shall abide up - on God's ho - ly hill.

LORD, who may dwell in your tabernacle? who may abide upon your holy hill? Whoever leads a blameless life and does what is right, who speaks the truth from his heart. **ANTIPHON**

There is no guile upon his tongue; he does no evil to his friend; he does not heap contempt upon his neighbor. In his sight the wicked is rejected, but he honors those who fear the LORD. **ANTIPHON**

He has sworn to do no wrong and does not take back his word. He does not give his money in hope of gain, nor does he take a bribe against the innocent. **ANTIPHON**

Whoever does these things shall never be overthrown. **ANTIPHON**

READING 1 Corinthians 1:18-31

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. For it is written,

“I will destroy the wisdom of the wise,
and the discernment of the discerning I will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human

wisdom, and God's weakness is stronger than human strength.

Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, “Let the one who boasts, boast in the Lord.”

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

Thanks be to God.

All stand, as able.

GOSPEL ACCLAMATION

Dent Davidson

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

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

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

THE HOLY GOSPEL *Matthew 5:1-12*

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

WHEN JESUS saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

“Blessed are those who mourn, for they will be comforted.

“Blessed are the meek, for they will inherit the earth.

“Blessed are those who hunger and thirst for righteousness, for they will be filled.

“Blessed are the merciful, for they will receive mercy.

“Blessed are the pure in heart, for they will see God.

“Blessed are the peacemakers, for they will be called children of God.

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

“Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

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

HOMILY

The Reverend Linzi Stahlecker

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.

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

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 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 Beatitudes

WORDS: Matthew 5:3-12; MUSIC: Arvo Pärt (b. 1935)

Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness:
for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peace makers: for they shall be called the children of God.
Blessed are they which are persecuted for righteousness sake:
for theirs is the kingdom of heaven.
Blessed are ye, when men shall revile you, and persecute you,
and shall say all manner of evil against you falsely, for my sake.
Rejoice, and be exceedingly glad: for great is your reward in heaven:
for so persecuted they the prophets which were before you. Amen.

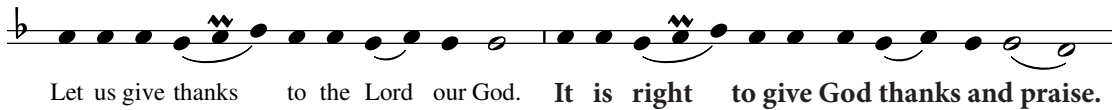
All stand, as able.

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.



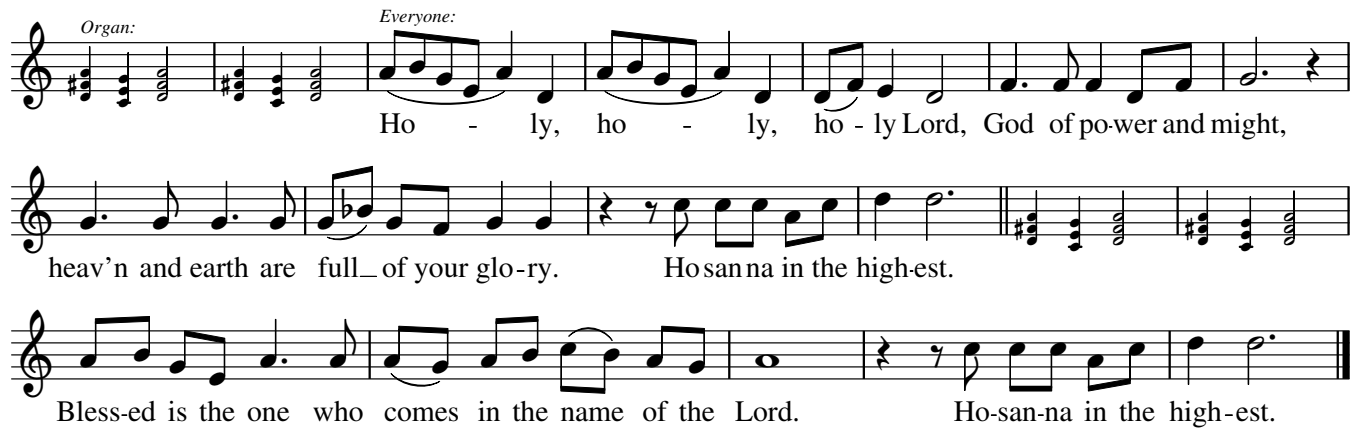
Let us give thanks to the Lord our God. It is right to give God thanks and praise.

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. Final ending 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 Lord, make us ser - vants of your peace: where there is
 2 Where all is doubt, may we sow faith; where all is
 3 Je - sus, our Lord, may we not seek to be con -
 4 May we not look for love's re - turn, but seek to
 5 Dy - ing, we live, and are re - born through death's dark

1 hate, may we sow love; where there is hurt, may we for -
 2 gloom, may we sow hope; where all is night, may we sow
 3 soled, but to con - sole, nor look to un - der - stand - ing
 4 love un - self - ish - ly, for in our giv - ing we re -
 5 night to end - less day: Lord, make us ser - vants of your

1 give; where there is strife, may we make one.
 2 light; where all is tears, may we sow joy.
 3 hearts, but look for hearts to un - der - stand.
 4 ceive, and in for - giv - ing are for - given.
 5 peace, to wake at last in hea - ven's light.

Words: James Quinn (b. 1919), based on prayer att. Francis of Assisi (1182-1226) Copyright © James Quinn, SJ, printed by permission of Geoffrey Chapman a division of Cassell, Ltd. Music: *Dickinson College*, Lee Hastings Bristol, Jr. (1923-1979) Copyright ©1962, Theodore Presser Co. All rights reserved. Used with permission.

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

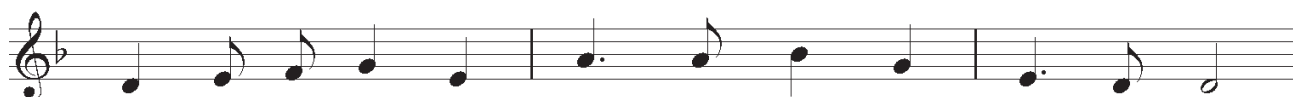
The Book of Common Prayer, p. 365

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.*

HYMN 605 *What does the Lord require ♦ The Hymnal 1982*

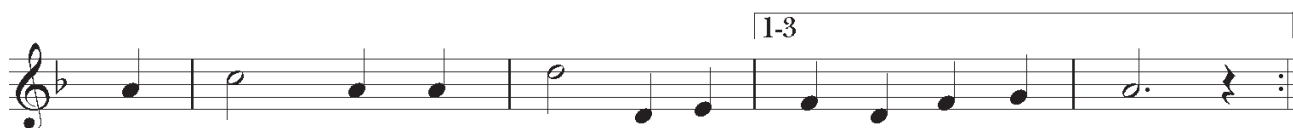
TUNE: *Sharpthorne*



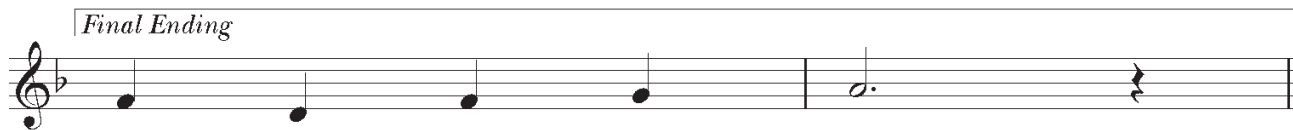
1 What does the Lord re - quire for praise and of - fer - ing?
2 Ru - lers of earth, give ear! Should you not jus - tice show?
3 Still down the a - ges ring the pro - phet's stern com - mands.
4 How shall my soul ful - fill God's law so hard and high?



What sac - ri - fice de - sire, or trib - ute bid you bring?
Will God your plead - ing hear, while crime and cruel - ty grow?
To mer - chant, work - er, king he brings God's high de - mands.
Let Christ en - due our will with grace to for - ti - fy.



Do just - ly; love mer - cy; walk hum - bly with your God.
Do just - ly; love mer - cy; walk hum - bly with your God.
Do just - ly; love mer - cy; walk hum - bly with your God.
Then just - ly; in mer - cy we'll (hum - bly walk with God.)



hum - bly walk with God.

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Music: *Sharpthorne*, Erik Routley (1917-1982) Copyright ©1969 by Hope Publishing Company. All rights reserved. Used with permission.

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

VOLUNTARY *Festival Voluntary*

Flor Peeters (1923–1986)



MINISTERS OF THE LITURGY

PRESIDER The Very Reverend Steven L. Thomason; **PREACHER** The Reverend Linzi Stahlecker; **DEACON** The Reverend Emily Austin; **ASSISTING LAY MINISTER** Rose Hazard; **EUCCHARISTIC MINISTERS** Kelsey Herschberger, Emily Meeks, John Selberg, Jeremy Crawford, The Reverend Canon Jennifer King Daugherty, The Reverend Canon Eliacín Rosario-Cruz; **ALTAR GUILD** James Davidson, Ashley Hedeem, Hannah Hochkeppel; **VERGERS** Kate Halamay, Alexandra Thompson; **ACOLYTES** Carrie Davis, Erik Donner, Austin LeSure, Barbara Zito, Ray Miller; **LECTORS** Kathy Minsch, Vinh Do; **INTERCESSOR** Wendy Claire Barrie; **GREETERS** Patricia de la Fuente, Kathy Minsch; **USHERS** Kathy Sodergren, David Wild, Rebecca Haley; **OBLATION BEARERS** TBD; **LAND ACKNOWLEDGMENT** Carmen Brady; **MUSICIANS** The Cathedral Choir; **SOUND BOARD** Michael Perera; **VIDEO** Chris Brown

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