



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

Instructed Liturgy with Commentary

THE FOURTH SUNDAY AFTER THE EPIPHANY

January 29, 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**.



We begin with an organ prelude, which sets a prayerful mood, followed by a hymn in procession and an opening acclamation. All the people gathered sing and speak with one voice, transforming themselves from a group of individuals into a single congregation gathered to praise God.

PRELUDE *Jesus calls us o'er the tumult*

Emma Lou Diemer (b. 1927)

LAND ACKNOWLEDGMENT

THE ENTRANCE RITE

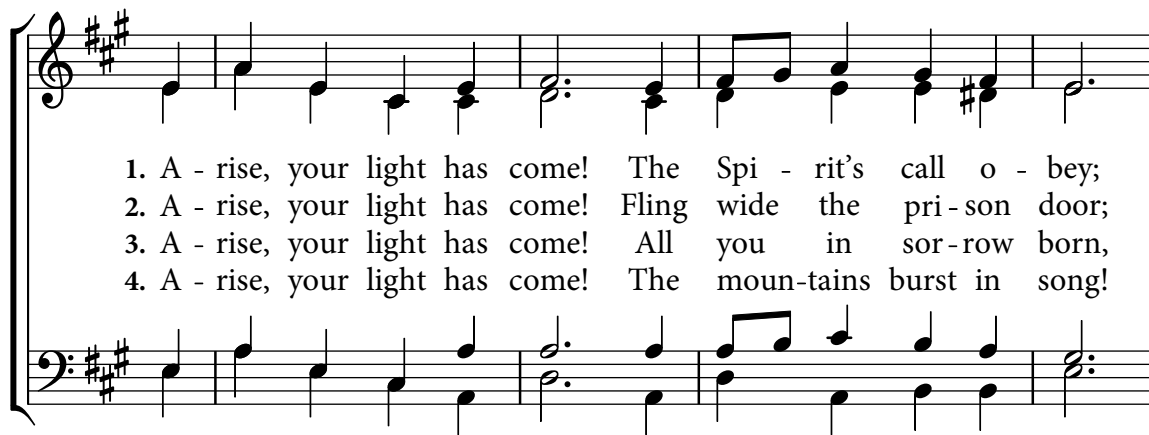
All stand, as able

HYMN 554 'Tis the gift to be simple ♦ *The Hymnal 1982*
(sung twice by all with an organ interlude between repetitions)

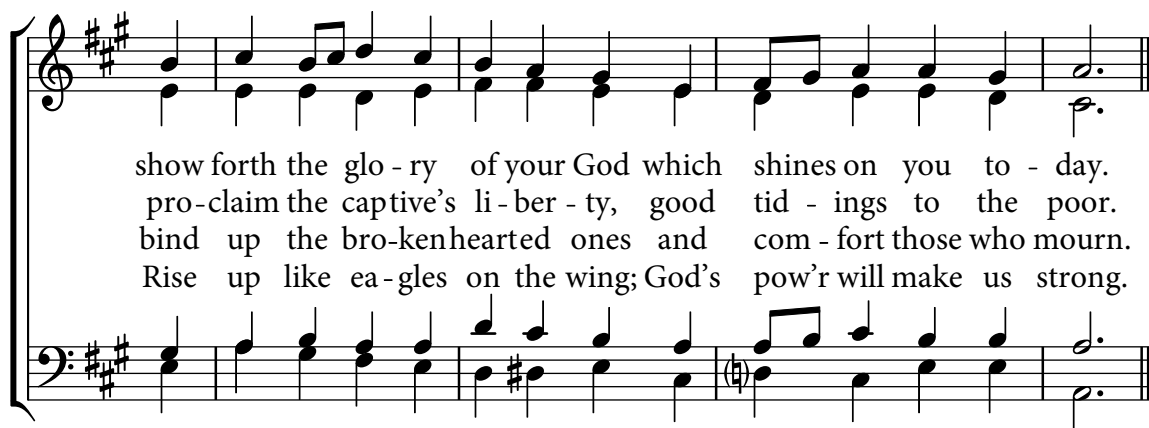
TUNE: *Simple Gifts*

OPENING ACCLAMATION

Presider Blessed be the one, holy, and living God.
Assembly **Glory to God for ever and ever.**



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 captive's li - ber - ty, good tid - ings to the poor.
 bind up the bro-kenhearted 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

Prayers for an Inclusive Church, adapt.

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

GOD OF MERCY AND JUSTICE,
 You upend the wisdom of worldly power:
 may your blessings dwell with the poor and hungry,
 the grieving and persecuted;
 and may your paradox of foolish wisdom and expansive love
 be our joy and strength,
 through Jesus Christ, the power of God,
 who calls us to do justice, love mercy,
 and walk humbly with our God.

All Amen.

A Song of Praise is usually sung at the beginning of the liturgy, whether a hymn in procession precedes it or not. The words are usually canticles, or biblical songs, such as the Song of the Angels (Glory to God in the highest), or the Song of Mary (My soul proclaims the greatness of the Lord). In the season between Epiphany and Lent, it is customary to sing the Third Song of Isaiah (Arise, shine, for your light has come.) Here, we sing a paraphrase of it by the poet, Ruth Duck, paired with the sturdy tune, *Festal Song*, by composer, William H. Walter.

The *collect* (pronounced with stress on the first syllable) is a special prayer which “collects” the prayers of the whole community. They are written down (not improvised) and often use formal or poetic language. Many of the collects we pray are very ancient, while others (like this one) were written more recently.



THE LITURGY OF THE WORD

The first reading is almost always drawn from the Hebrew Scriptures, the ancient sacred stories and writings of the Jewish people. Christians call these books “The Old Testament.”

READING

Micah 6:1-8

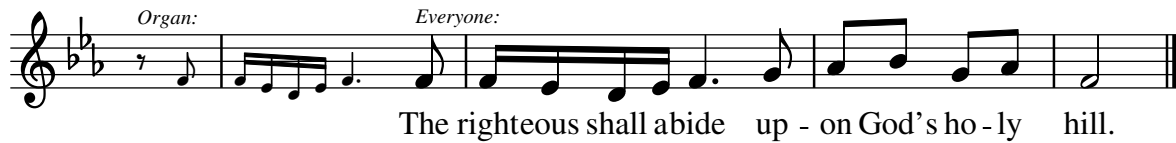
HEAR what the LORD says: Rise, plead your case before the mountains, and let the hills hear your voice. Hear, you mountains, the controversy of the LORD, and you enduring foundations of the earth; for the LORD has a controversy with his people, and he will contend with Israel. “O my people, what have 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?

Reader Hear what the Spirit is saying to God’s people.
Assembly **Thanks be to God.**

PSALM*Psalm 15 ♦ Domine, quis habitabit?*

Peter R. Hallock (1924–2014)

*The Cantor or Choir introduces the antiphon, all repeat it.**The Cantor or Choir chants the psalm verses, all repeating the antiphon as indicated.*

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**



The response to the reading from Hebrew Scriptures is almost always a selection from the Book of Psalms, the ancient collection of sacred Hebrew songs. Jews, and later Christians, have been singing these songs continually for over two thousand years, translated into countless languages and sung to all sorts of melodies in all sorts of styles. They are so important to our worship that the entire Book of Psalms is printed in the *Book of Common Prayer* (p.585–808).

The second reading is almost always drawn from the Epistles, the collection of letters written from Christian leaders to small, isolated Christian communities in the first few decades after the life of Jesus on earth. Some of these letters are the oldest Christian writings we have, older than any of the Gospels. Many of them, like this one, were written by Saint Paul, a convert to Christianity who became the most important teacher and evangelist of the early Church.

As Christians, the teachings of Jesus recorded in the Gospels hold a central place in our faith, so we greet the Gospel in a special way. Often (but not always) this means singing “Alleluia!”—a Latin version of a Hebrew word that means “Praise the Lord!”

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.”

Reader Hear what the Spirit is saying to God’s people.
Assembly Thanks be to God.

After a brief silence the Presider stands; all rise, as able, for the proclamation of the Gospel.

GOSPEL PROCESSION

Children are invited to join the Gospel Procession, and gather around as the Gospel is proclaimed. There is no Children’s Chapel today.

GOSPEL ACCLAMATION

TUNE: *Tibi Christe splendor Patris* (12th century)
adapt. Marilyn Haskel (b. 1945)

The Cantor introduces the alleluias; all repeat. The Cantor sings the verse; all repeat the alleluias.



Verse: What does the Lord require of you? Do justice, love kindness, walk humbly with your God.



THE HOLY GOSPEL *Matthew 5:1-12*

Deacon The Holy Gospel of our Lord Jesus Christ according to Matthew.
Assembly **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.”

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

The four Gospels—Matthew, Mark, Luke, and John—form the bedrock of what we know about Jesus. They were written in Greek between approximately 40 and 70 years after the death and resurrection of Jesus. A reading from one of the Gospels is required at every Eucharist.

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

Authorized for use by the 1997 General Convention

The Nicene Creed is named after the town of Nicaea (which is today known as İznik in Turkey). In that town, the Emperor Constantine called a grand meeting of bishops from across the Christian world in the year 325 AD, in order to write a statement of faith that all Christians could affirm. Some of the more difficult-to-understand language of the Creed was meant to settle particular debates going on within Christianity at that time. For over 1,600 years, Christians throughout the world have been proclaiming these same words.

The *Book of Common Prayer* directs that the Nicene Creed shall be said on all Sundays and major feast days.

**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,
was incarnate of the Holy Spirit
and the Virgin Mary
and became truly human.**

**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,
who with the Father and the Son is worshiped and glorified,
who 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:

Intercessor God, in your mercy,

Assembly Hear our prayer.

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

CONFESSION & ABSOLUTION

Prayers for an Inclusive Church, adapt.

Deacon Let us confess our brokenness to God.
You are invited to stand or kneel for the confession.

Deacon Christ, Lover of all who struggle,

All we confess that we have fallen short of your goodness and love: we have not loved one another or creation, we have not loved you, Holy One; we have not loved ourselves. We cannot avoid what we are not; our faults and failures are before us, and we are sorry for our sins. You see us for who we are and yet still stand by us, offering us mercy and hope and forgiveness. Grant us the courage to receive these gifts that we may delight in your will, and walk in your ways. This is our solemn prayer. Amen.

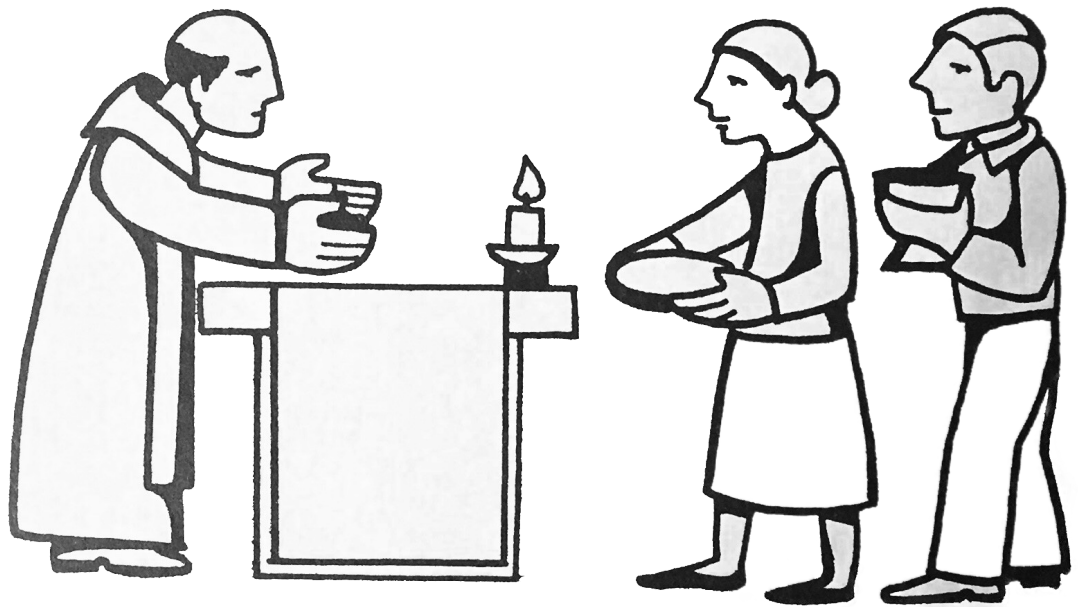
The Presider pronounces God's forgiveness of our sins. All respond: Amen.

THE PEACE

Presider The peace of Christ be always with you.
Assembly And also with you.
All greet one another in the name of Christ.

The communal confession of sin is a product of the Reformation. We say it together as we acknowledge our brokenness. The confession always leans into the Pronouncement of Forgiveness, as a gift offered freely to all.

Sharing the peace is an ancient liturgical action that has been an obligatory part of the Holy Eucharist from the time of the early Church.



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 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 5:3-12a

MUSIC: Russian Orthodox hymn, arr. Richard Proulx (1937-2010)

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

Blessed are those who mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are those who hunger and thirst after righteousness; for they shall be satisfied.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are those who are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Blessed are you when the world reviles you and persecutes you;

and utters all manner of evil against you falsely for my sake:

Rejoice and be exceeding glad; for great is your reward in heaven.

All stand, as able.

THE GREAT THANKSGIVING

Prayers for an Inclusive Church, adapt.

Presider God be with you.

Assembly And also with you.

Presider Lift up your hearts.

Assembly We lift them to God.

Presider Let us give thanks to the Lord our God.

Assembly It is right to give God thanks and praise.

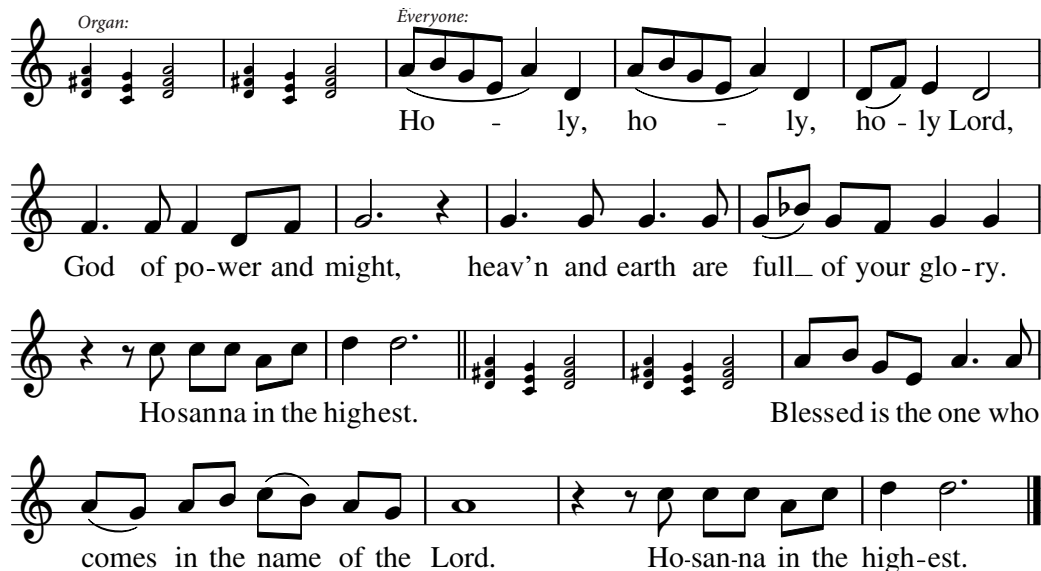
Presider We praise you, God of many names,
whose Spirit runs freely throughout the earth,
whose image lies deep in every mortal soul.

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

William Mathias (1934–1992)



Organ:

Everyone:

Ho - ly, ho - ly, ho - ly Lord,
God of po-wer and might, heav'n and earth are full of your glo-ry.
Hosanna in the highest. Blessed 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

The word *eucharist* means “thanksgiving,” so this part of the service is called the “Eucharistic Prayer” or “Great Thanksgiving.” It encompasses everything from this opening dialogue through the *Holy, holy, holy* (sung by all, below), and the Words of Institution as first uttered by Jesus at the Last Supper (“*This is my body... this is the new covenant in my blood*”), to the great “AMEN” at the very end. Sometimes the whole prayer is chanted and sung, sometimes it is all spoken. Here, as in much of the Episcopal Church today, we practice a blend of singing and speaking the prayer.

This song, known by the Latin titles of the two parts: *Sanctus* and *Benedictus*, is a part of every Eucharistic Prayer. The first part echoes the song of the angels who surround God’s throne (Isaiah 6:3; Revelation 4:8). The second quotes the Psalm cried out by the throng who hailed Jesus’ entry into Jerusalem (Psalm 118:25–26; John 12:13).

The Eucharistic prayer concludes with an “amen” said or sung by the Assembly, with which we affirm all that the presider has prayed. Because of its special significance, it is called “The Great Amen” and is printed in ALL CAPS. One of the earliest accounts of the Holy Eucharist, written by the Saint known as “Justin Martyr” around 150 AD, describes:

“... when [the priest] has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. This Hebrew word Amen corresponds to [the Greek phrase] *ge'noito* [both meaning so be it].”

Presider 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:

**All Christ has died.
Christ is risen.
Christ will come again.**

Presider 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.

All AMEN.



THE LORD'S PRAYER

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-gainst 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 Company

In silence, the Presider breaks the consecrated bread.

FRACTION ANTHEM *We who are many*

Plainsong Mode 6

The cantor introduces the antiphon, all repeat it.

The cantor sings the verse, all repeating 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**

Enriching Our Music 2, #147, based on Ubi caritas, adapt. David Hurd; ©1998 David Hurd

We call the prayer beginning “Our Father” the Lord’s Prayer because, according to the Gospels of Luke and Matthew, it was taught to the disciples by Jesus himself. However, the final sentence, (“For the kingdom, the power...”) is a later, though still ancient, addition to the biblical prayer. The practice of singing rather than saying the prayer during the Eucharist liturgy goes back many centuries.

Following the breaking of the bread in silence, there is often a special song sung while the bread and wine are prepared for sharing. This particular “fraction anthem” was written using the melody of the ancient chant “Ubi Caritas” (found in *The Hymnal 1982* #606).

In our tradition of hymn singing, one hymn text can be sung to several different tunes, and the same tune can be used for many different texts. For this reason, hymn tunes are given their own names so it is always clear what will be sung. (Examples of these tune names can be found on p. 949-953 in *The Hymnal 1982* – some of them are quite unusual!)

INVITATION TO COMMUNION

Presider 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 593 *Lord, make us servants of your peace* ♦ *The Hymnal 1982* TUNE: Dickinson College

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

Presider One body are we.

Assembly For, though many, we share one bread and one cup.

Deacon Go in peace, bearing holy gifts for holy people.



Taking away the sacrament to share with members of the community who cannot attend the service because of sickness or other reasons is also an ancient practice. In the same 2nd-century description by Justin Martyr quoted above, we read:

*“And when the presider has given thanks, and all the people have expressed their assent, those who are called by us ‘deacons’ give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, **and to those who are absent they carry away a portion.**”*

PRAYER AFTER COMMUNION

Prayers for an Inclusive Church, adapt.

Presider Let us pray.

All 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.

This prayer and other elements of this Order of Service were developed for our use at Saint Mark’s. Themes of the Season of Epiphany are threaded throughout.

Organ solos played before, during, and after the Liturgy are sometimes called “Voluntaries” for the simple reason that the organist can play whatever they want! Still, seasoned church organists will prayerfully select music which is appropriate in mood, often related to one of the hymns being sung in the liturgy or a hymn associated with the liturgical season. Sometimes the Voluntary will simply be a celebration of the sound of wind-blown pipes.

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*

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** Hannah Hochkeppel; **EUCCHARISTIC MINISTERS** John Carroll, Jon Achée, The Reverend Canon Jennifer King Daugherty; **ALTAR GUILD** Walter Stuteville; **CRUCIFER** Peter Ermoian; **LECTORS** Deborah Person, Ray Miller; **INTERCESSOR** Deborah Person; **GREETER** TBD; **USHERS** Loy Dahl, Michael Dahl; **OBLATION BEARERS** TBD; **LAND ACKNOWLEDGMENT** Re Knack; **MUSICIANS** Saint Mark’s Singers; Rebekah Gilmore, *cantor*; **SOUND BOARD** Michael Perera

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