



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SIXTH SUNDAY AFTER THE EPIPHANY

February 12, 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 Andante Sostenuto from *Symphonie gothique*

C. M. Widor (1844–1937)

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *For God alone my soul in silence waits*

WORDS: Psalms 62:1-2; 59:18; 86:11-1;

MUSIC: Peter R. Hallock (1924–2014)

For God alone my soul in silence waits; from him alone comes my salvation.
The Lord is my strength and my song, my rock and my stronghold.
I will sing of his righteous deeds and praise his name in the morning.
Teach me your way that I may walk in truth and I will give thanks to you, O God,
and glorify your name forever.

THE ENTRANCE RITE

HYMN 616 *Hail to the Lord's anointed* ♦ *The Hymnal 1982*

TUNE: *Es flog ein kleins Waldvögelein*

1. Hail to the Lord's A - noint - ed, great Da - vid's great - er Son!
2. He comes with suc - cor speed - y to those who suf - fer wrong,
3. He shall come down like show - ers up - on the fruit - ful earth,
4. Kings shall bow down be - fore him, and gold and in - cense bring;
5. O'er ev - ery foe vic - to - rious, he on his throne shall rest;

Hail, in the time ap - point - ed, his reign on earth be - gun!
 to help the poor and need - y, and bid the weak be strong;
 and love, joy, hope, like flow - ers, spring in his path to birth:
 all na - tions shall a - dore him, his praise all peo - ple sing;
 from age to age more glor - ious, all - bless - ing and all - blest:

He comes to break op - pres - sion, to set the cap - tive free;
 to give them songs for sigh - ing, their dark - ness turn to light,
 be - fore him on the moun - tains shall peace, the he - rald, go;
 to him shall prayer un - ceas - ing and dail - y vows a - scend;
 the tide of time shall nev - er his co - ve - nant re - move;

to take a - way trans - gres - sion, and rule in eq - ui - ty.
 whose souls, con - demned and dy - ing, were pre - cious in his sight.
 and right - eous - ness in foun - tains from hill to val - ley flow.
 his king - dom still in - creas - ing, a king - dom with - out end.
 his Name shall stand for ev - er, his change - less Name of Love.

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.**

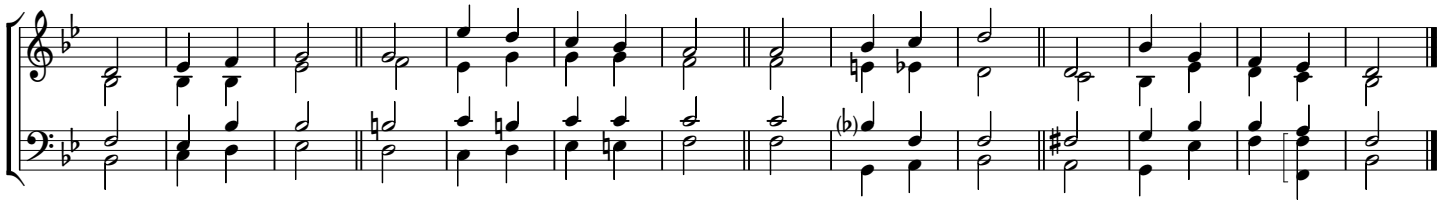
SONG OF PRAISE *The Third Song of Isaiah* ♦ *chanted by all*

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 #8-226

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 *Sixth Sunday after the Epiphany*

The Book of Common Prayer, p. 216

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

O GOD, the strength of all who put their trust in you: Mercifully accept our prayers; and because in our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Please be seated for the readings.

THE LITURGY OF THE WORD

READING *Sirach 15:15-20*

IF YOU CHOOSE, you can keep the commandments, and to act faithfully is a matter of your own choice. He has placed before you fire and water; stretch out your hand for whichever you choose. Before each person are life and death, and whichever one chooses will be given. For great is the wisdom of the Lord; he is mighty in power and sees everything; his eyes are on those who fear him,

and he knows every human action. He has not commanded anyone to be wicked, and he has not given anyone permission to sin.

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

Thanks be to God.

PSALM

Psalm 119:1-8 ♦ Beati immaculati

Peter R. Hallock (1924–2014)

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

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody starts with a quarter rest, followed by a quarter note G4, an eighth note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, a quarter note G4, and a quarter note F#4. The piece ends with a double bar line.

I love you, O LORD my strength.

HAPPY are they whose way is blameless, who walk in the law of the LORD! Happy are they who observe his decrees and seek him with all their hearts! **ANTIPHON**

Who never do any wrong, but always walk in his ways. You laid down your commandments, that we should fully keep them. **ANTIPHON**

Oh, that my ways were made so direct that I might keep your statutes! Then I should not be put to shame, when I regard all your commandments. **ANTIPHON**

I will thank you with an unfeigned heart, when I have learned your righteous judgments. I will keep your statutes; do not utterly forsake me. **ANTIPHON**

READING *1 Corinthians 3:1-9*

BROTHERS AND SISTERS, I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, for you are still of the flesh. For as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations? For when one says, “I belong to Paul,” and another, “I belong to Apollos,” are you not merely human?

What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos

watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth. The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. For we are God’s servants, working together; you are God’s field, God’s building.

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.

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of quarter notes G4, A4, B4, C5, B4, A4, G4, and F#4. The piece ends with a double bar line.

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

Verse: Lord Jesus, think on me, and purge away my sin; from harmful passions set me free, and make me pure within.

THE HOLY GOSPEL *Matthew 5:21-37*

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

JESUS SAID, “You have heard that it was said to those of ancient times, ‘You shall not murder’; and ‘whoever murders shall be liable to judgment.’ But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, ‘You fool,’ you will be liable to the hell of fire. So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. Truly I tell you, you will never get out until you have paid the last penny.

“You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away; it is better for you to

lose one of your members than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell.

“It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

“Again, you have heard that it was said to those of ancient times, ‘You shall not swear falsely, but carry out the vows you have made to the Lord.’ But I say to you, Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let your word be ‘Yes, Yes’ or ‘No, No’; anything more than this comes from the evil one.”

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

HOMILY

The Reverend Canon Eliacín Rosario-Cruz

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 *O God, thou art my God*

WORDS: Psalm 63:1-5, 8; MUSIC: Henry Purcell (1659-1695)

O God, thou art my God: eagerly will I seek thee.
My soul thirsteth for thee, my flesh also longeth after thee
in a barren and dry land where no water is.
Thus have I look'd for thee, in holiness,
that I might behold thy pow'r and glory.
For thy loving kindness is better than life itself:
my lips shall praise thee.

As long as I live will I magnify thee on this manner
and lift up thy hands in thy Name.
Because thou hast been my helper,
therefore under the shadow of thy wings will I rejoice.
Hallelujah!

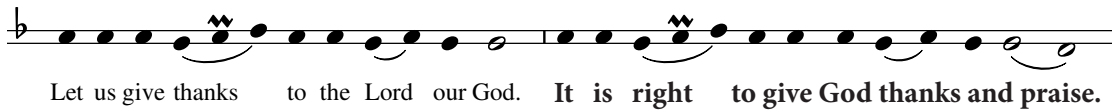
All stand, as able.

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.



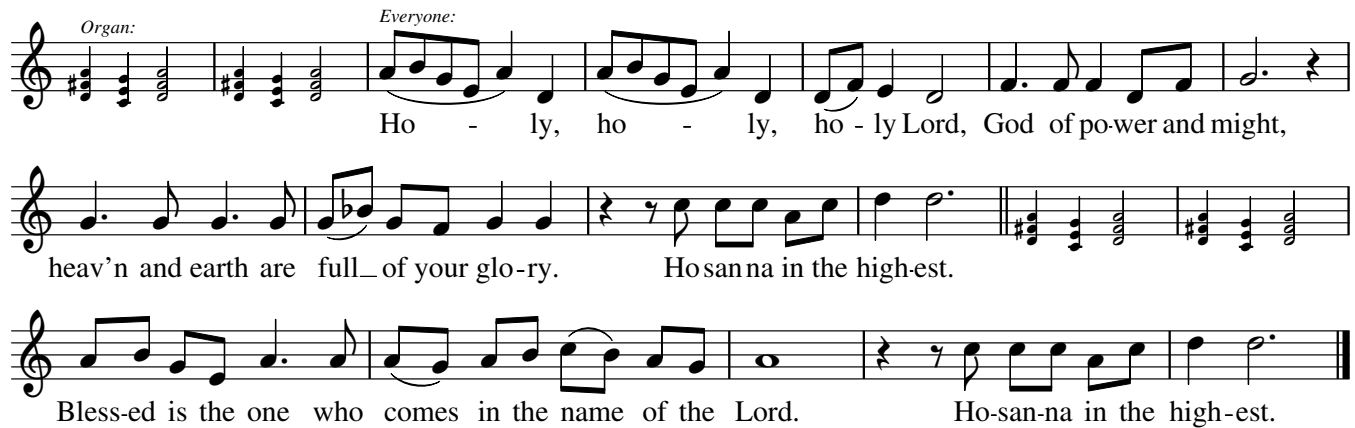
Let us give thanks to the Lord our God. It is right to give God thanks and praise.

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.

VOLUNTARY Two settings of *Wer nur den lieben Gott* (Tune of Hymn 635, "If thou but trust in God to guide thee")

1. J. S. Bach, BWV 642 (1685–1750)

2. Paul Manz, Opus 14 (1919–2009)

HYMN 635 *If thou but trust in God to guide thee* ♦ *The Hymnal 1982*

TUNE: *Wer nur den lieben Gott*

Unison or harmony

1 If thou but trust in God to guide thee, and hope in him through
2 Sing, pray, and keep his ways un - swerv - ing; so do thine own part

all thy ways, he'll give thee strength what - e'er be - tide thee,
faith - ful - ly, and trust his word, though un - de - serv - ing;

and bear thee through the e - vil days. Who trusts in God's un -
thou yet shalt find it true for thee; God nev - er yet for -

chang - ing love builds on a rock that nought can move.
sook in need the soul that trust - ed him in - deed.

Words: Georg Neumark (1621-1681); tr. Catherine Winkworth (1827-1878), alt. Music: *Wer nur lieben Gott*, Georg Neumark (1621-1681)

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 347 *Go forth for God, go to the world in peace* ♦ *The Hymnal 1982*

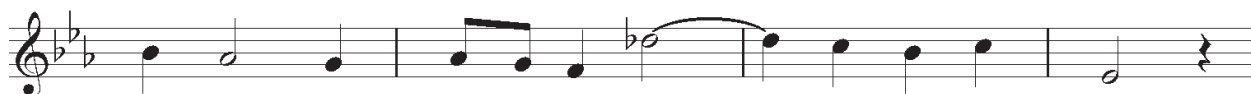
TUNE: *Litton*



1 Go forth for God; go _____ to the world in peace;
2 Go forth for God; go _____ to the world in love;
3 Go forth for God; go _____ to the world in strength;
4 Go forth for God; go _____ to the world in joy,



be of good cour - age, armed with heaven - ly grace,
strength - en the faint, give cour - age to the weak;
hold fast the good, be ur - gent for the right;
to serve God's peo - ple ev - ery day and hour,



in God's good Spi - rit dai - ly to in - crease,
help the af - flict - ed; rich - ly from a - bove
ren - der to no one e - vil; Christ at length
and ser - ving Christ, our ev - ery gift em - ploy,



till in his king - dom we _____ be - hold his face.
his love sup - plies the grace _____ and power we seek.
shall o - ver - come all dark - ness with his light.
re - joic - ing in the Ho - ly Spi - rit's power.

Words: John Raphael Peacey (1896-1971) and *English Praise*, 1975, alt. Copyright © by permission of Mildred E. Peacey.

Music: *Litton*, Erik Routley (1917-1982) Copyright ©1985 by Hope Publishing Company. All rights reserved. Used with permission.

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

VOLUNTARY Fugue from *the Passacaglia in C minor*, BWV 582

J. S. Bach (1685-1750)