



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE LAST SUNDAY AFTER THE EPIPHANY

February 19, 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**.*



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

PRELUDE *Sonata in D, KV 144*

W. A. Mozart (1756–1791)

LAND ACKNOWLEDGMENT

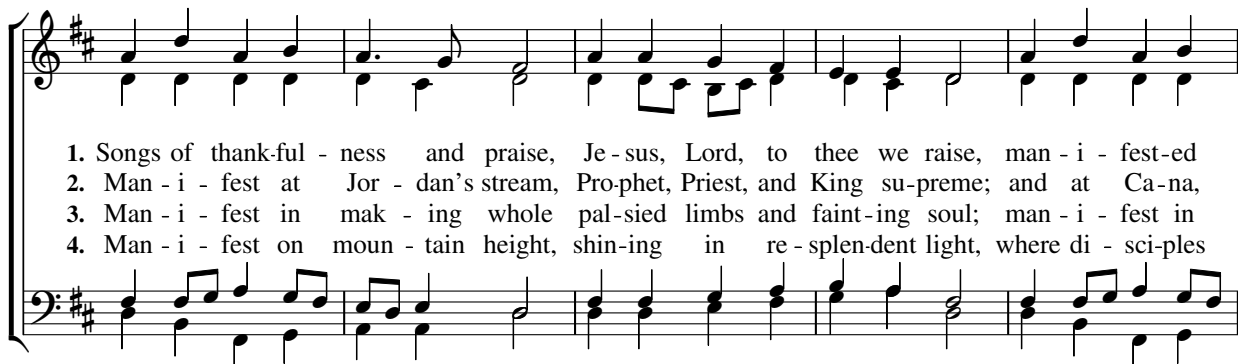
THE ENTRANCE RITE

All stand, as able.

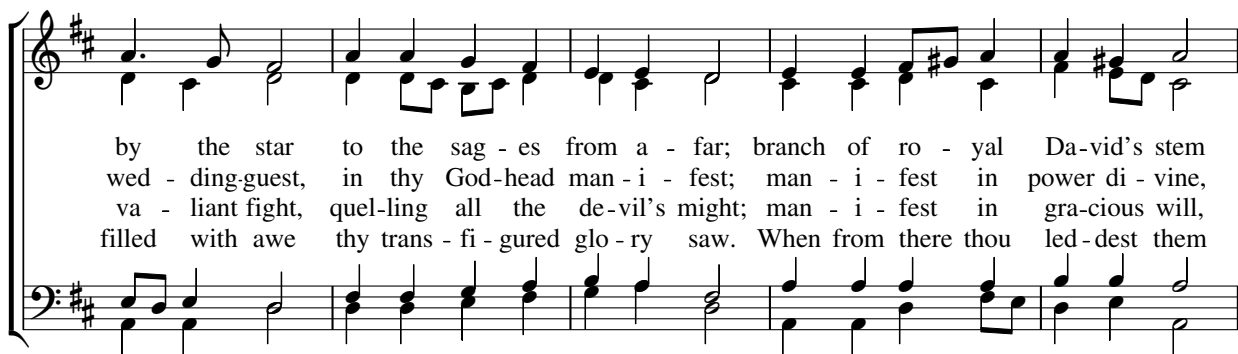
HYMN

Songs of thankfulness and praise (sts. 1 & 4) ♦ The Hymnal 1982

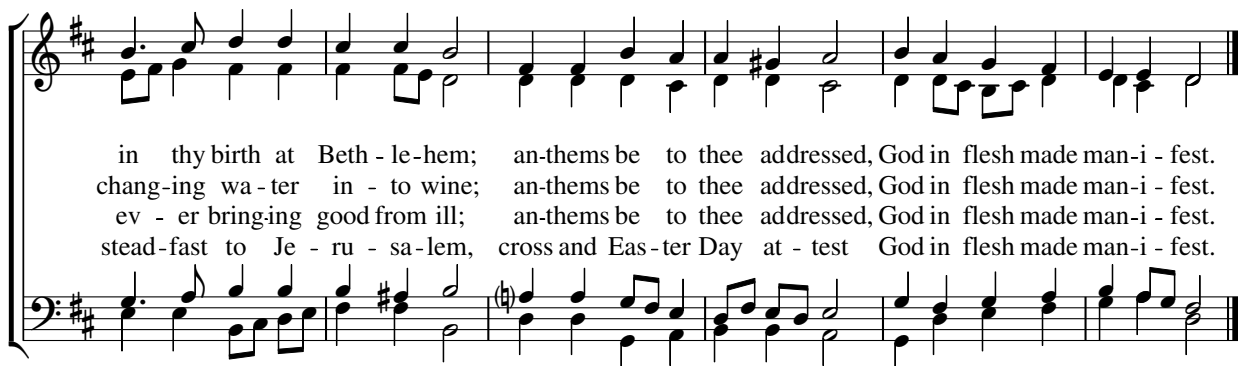
TUNE: Salzburg



1. Songs of thank-ful - ness and praise, Je - sus, Lord, to thee we raise, man - i - fest-ed
2. Man - i - fest at Jor - dan's stream, Pro-phet, Priest, and King su-preme; and at Ca-na,
3. Man - i - fest in mak - ing whole pal-sied limbs and faint-ing soul; man - i - fest in
4. Man - i - fest on moun - tain height, shin-ing in re - splen-dent light, where di - sci-ples



by the star to the sag - es from a - far; branch of ro - yal Da-vid's stem
wed - ding-guest, in thy God-head man - i - fest; man - i - fest in power di - vine,
va - liant fight, quel-ling all the de-vil's might; man - i - fest in gra-cious will,
filled with awe thy trans - fi - gured glo - ry saw. When from there thou led - dest them



in thy birth at Beth - le-hem; an-thems be to thee addressed, God in flesh made man-i - fest.
chang-ing wa - ter in - to wine; an-thems be to thee addressed, God in flesh made man-i - fest.
ev - er bring-ing good from ill; an-thems be to thee addressed, God in flesh made man-i - fest.
stead-fast to Je - ru - sa-lem, cross and Eas - ter Day at - test God in flesh made man-i - fest.

OPENING ACCLAMATION

Enriching Our Worship 1, p. 50

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

COLLECT FOR PURITY

The Book of Common Prayer, p. 355

ALmighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

1. A - rise, your light has come! The Spi - rit's call o - bey;
 2. A - rise, your light has come! Fling wide the pri - son door;
 3. A - rise, your light has come! All you in sor - row born,
 4. A - rise, your light has come! The moun - tains burst in song!

show forth the glo - ry of your God which shines on you to - day.
 pro - claim the cap - tive's li - ber - ty, good tid - ings to the poor.
 bind up the bro - ken - heart - ed ones and com - fort those who mourn.
 Rise up like ea - gles on the wing; God's pow'r will make us strong.

WORDS: *The Third Song of Isaiah*; metrical para. Ruth Duck (b. 1947), © 1992 GIA Publications, Inc.; MUSIC: William H. Walter (1825-1893), public domain.

COLLECT OF THE DAY *Last Sunday after the Epiphany: Year A*

Prayers for an Inclusive Church, adapt.

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

TRANSFIGURING GOD: lift us to the moments when your glory lights upon us, when we glimpse heaven and earth touching each other in brilliant mystery, that we may know this world as a good and holy gift; and in the moment of silence help us to listen to the Chosen One, who goes to die that we might live, Jesus Christ, our Lord. **Amen.**

Please be seated for the readings.

THE LITURGY OF THE WORD

READING *Exodus 24:12-18*

THE LORD said to Moses, "Come up to me on the mountain, and wait there; and I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction." So Moses set out with his assistant Joshua, and Moses went up into the mountain of God. To the elders he had said, "Wait here for us, until we come to you again; for Aaron and Hur are with you; whoever has a dispute may go to them."

Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the LORD settled on Mount Sinai, and the

cloud covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain. Moses was on the mountain for forty days and forty nights.

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

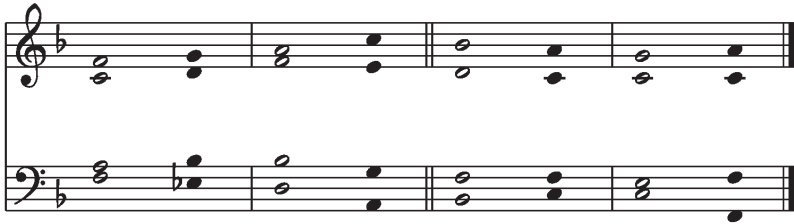
Thanks be to God.

PSALM

Psalm 99 ♦ Dominus regnavit

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

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



THE LORD is King;
let the people / tremble;*
he is enthroned upon the cherubim;
let the earth / shake.
The LORD is great in / Zion;*
he is high above all / peoples.

Let them confess his name, which is great and / awesome;*
he is the / Holy One.

“O mighty King, lover of justice,
you have established / equity;*
you have executed justice and righteousness in / Jacob.”

Proclaim the greatness of the LORD our God
and fall down before his / footstool;*
he is the / Holy One.

Moses and Aaron among his priests,
and Samuel among those who call upon his / Name,*
they called upon the LORD, and he / answered them.

He spoke to them out of the pillar of / cloud;*
they kept his testimonies and the decree that he / gave them.
“O LORD our God, you answered them in-/ deed;*
you were a God who forgave them,
yet punished them for their evil / deeds.”

Repeat 2nd half of chant:

Proclaim the greatness of the LORD our God
and worship him upon his holy / hill;*
for the LORD our God is the / Holy One.

The Hymnal 1982 #8-413; © 1979, Robert Knox Kennedy.

READING

2 Peter 1:16-21

WE DID NOT follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, “This is my Son, my Beloved, with whom I am well pleased.” We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

So we have the prophetic message more fully confirmed. You will

do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. First of all you must understand this, that no prophecy of scripture is a matter of one’s own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

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

Thanks be to God.

All stand, as able.

GOSPEL ACCLAMATION

Tone 2; refrain from *Tibi, Christe, splendor Patris*, 12th cent.; adapt. Marilyn L. Haskel

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



Verse: This is my Son, the Beloved; With him I am well pleased.

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

THE HOLY GOSPEL *Matthew 17:1-9*

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

SIX DAYS LATER, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. Suddenly there appeared to them Moses and Elijah, talking with him. Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah." While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved;

with him I am well pleased; listen to him!" When the disciples heard this, they fell to the ground and were overcome by fear. But Jesus came and touched them, saying, "Get up and do not be afraid." And when they looked up, they saw no one except Jesus himself alone.

As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised from the dead."

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

HOMILY

The Reverend Canon Jennifer King Daugherty

*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

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

Authorized for use by the 1997 General Convention

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:

God, in your mercy, **hear our prayer.**

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

CONFESSION & ABSOLUTION

Let us confess our brokenness to God.

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

Christ, Lover of all who struggle, 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

The peace of Christ be always with you. **And also with you.**

All exchange a sign of peace, respecting others' desires for distance to be maintained.

THE LITURGY OF THE TABLE

OFFERTORY

An offering of money is received. Everyone participating in Saint Mark's Cathedral's worship at this time in any way is invited to make an offering as an expression of gratitude for God's generosity. Together, our gifts make possible this community of welcome, reconciliation and service. All worshipping in person are invited to place their offering in baskets as they are passed through through the rows.

*Links to donate to Saint Mark's online are located on the livestream page. Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right), or visit this link on your mobile device: <https://venmo.com/saintmarkscathedralseattle>. If Venmo asks you for a four-digit code, enter **2076**.*



You may also mail your gift to the cathedral: 1245 10th Ave. E, Seattle, WA 98102.

ANTHEM *Jesu, joy of our's desiring*

WORDS: Robert Bridges (1844–1930);

MUSIC: from Cantata 147 by J. S. Bach (1685–1750)

Jesu, Joy of our desiring,
holy wisdom, love most bright;
drawn by thee, our souls aspiring
soar to uncreated light.
Word of God, our flesh that fashioned,
with the fire of life impassioned,
striving still to truth unknown,
soaring, dying round thy throne.

Through the way where hope is guiding,
hark, what peaceful music rings;
where the flock, in thee confiding,
drink of joy from deathless springs.
Theirs is beauty's fairest pleasure,
theirs is wisdom's holiest treasure.
Thou dost ever lead thine own
in the love of joys unknown.

All stand, as able.

THE GREAT THANKSGIVING

Prayers for an Inclusive Church, adapt.

God be with you. **And also with you.**

Lift up your hearts. **We lift them to God.**

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

We praise you, God of many names, whose Spirit runs freely throughout the earth, whose image lies deep in every mortal soul. In your grace your Word is made known to all people, calling forth their goodness; your Beloved is immersed in the waters of creation,

healing the chaos that floods our world; your Son is the guest who offers new wine and warms hearts grown cold and withered. Therefore, we celebrate the rays of morning light that bathe the world in glory and kindle a new song:

SANCTUS & BENEDICTUS *sung by all*

William Mathias (1934–1992)

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. 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.

We ask that your Holy Spirit fall upon us and upon these gifts, that these fragile, earthly things may be to us the body and blood of our Lord and brother, Jesus Christ.

On the night he was betrayed, Jesus gathered with his faltering friends. He took bread, gave thanks, broke it and said: "This is my body, which is given for you. Do this in remembrance of me." In the same way after supper, he took the cup of wine, saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, in remembrance of me."

As on that night, so here and now he offers himself in touch and taste beyond all that words can hold. And so we proclaim the great mystery of faith, saying:

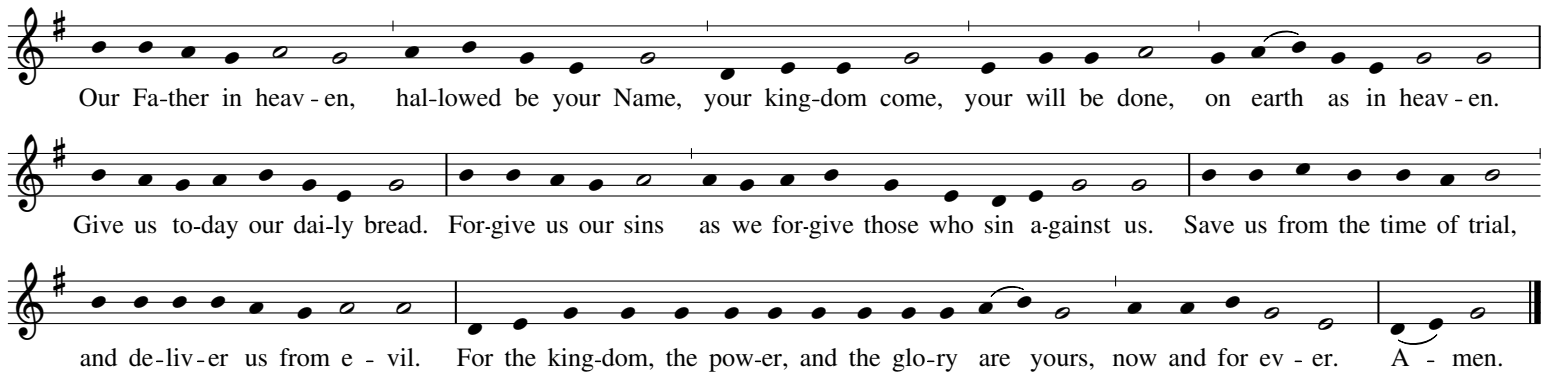
**Christ has died. Christ is risen.
Christ will come again.**

With these gifts we are filled with the life-giving presence of Christ; we proclaim him as creation's host, transforming poverty into plenty with his generous love. Inspire us with the hope that one day death and greed will be no more, and people will come from east and west, north and south to share a feast of abundance.

We ask this through Jesus Christ our Savior, by whom and with whom and in whom, in the unity of the Holy Spirit, all honor and glory be yours, Mother of blessings, for ever and ever. **AMEN.**

THE LORD'S PRAYER

MUSIC: McNeil Robinson II (1943-2015)




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

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

THE BREAKING OF THE BREAD *We who are many*

Plainsong Mode 6

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



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

Verse: Happy are they who come to the Supper of the Lamb. **ANTIPHON**

The Hymnal 1982 #s-167, ©1971 Mason Martens

INVITATION TO COMMUNION

The Gifts of God for the People of God.

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

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

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

VOLUNTARY Organ improvisation

HYMN 383 *Fairest Lord Jesus* ♦ *The Hymnal 1982*

TUNE: *St. Elizabeth*

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

All stand, as able.

SENDING OF EUCHARISTIC VISITORS

On some Sundays, ministers take Holy Communion to sick or housebound members of the community.

One body are we. **For though many, we share one bread and one cup.**

Go in peace, bearing holy gifts for holy people.

POSTCOMMUNION PRAYER

Prayers for an Inclusive Church, adapt.

Let us pray. **Lord of the wedding feast, we thank you for sharing with us the abundance of your life: in the beauty of humility may we receive with joy the gift of the stranger, the grace of the water, and the living bread of love's desire. Amen.**

BLESSING *The Presider asks God's blessing on the Assembly. All respond: Amen.*

HYMN 460 *Alleluia! sing to Jesus* (sts. 1 & 4) ♦ *The Hymnal 1982*

TUNE: *Hyfrydol*

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

VOLUNTARY Festal Postlude on "Ye watchers and ye holy ones" (Hymn 618)

William Faulkes (1863–1933)



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