



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE THIRD SUNDAY IN LENT

March 20, 2022 ♦ 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 the Duwamish Tribe.

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. To protect our young children and others with health concerns, masks are required for everyone in the distanced sections. While

seated in the undistanced sections, masking is optional.

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 O Lamm Gottes, unschuldig, BWV 618
(O Lamb of God, pure and holy)

J. S. Bach (1685-1750)

LAND ACKNOWLEDGMENT

THE PENITENTIAL ORDER

All stand, as able.

HYMN 439 What wondrous love is this, O my soul ♦ The Hymnal 1982

TUNE: Wondrous Love

OPENING ACCLAMATION

Enriching Our Worship 1, p. 50

Blessed be the God of our salvation: **who bears our burdens and forgives our sins.**

The Presider reads a sentence from scripture.

CONFESSION & ABSOLUTION

Let us pray to God for the forgiveness of our sins.

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

Have mercy upon us, most merciful Father; in your compassion forgive us our sins, known and unknown, things done and left undone; and so uphold us by your Spirit that we may live and serve you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen.

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

KYRIE ELEISON

Alexandr Arkhangelsky (1846–1924), arr. Richard Proulx

1. Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy up - on _____ us.
 2. Christ, have mer-cy. Christ, have mer-cy. Christ, have mer-cy up - on _____ us.
 3. Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy up - on _____ us.

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COLLECT OF THE DAY *Third Sunday in Lent C*

Prayers for an Inclusive Church, adapt.

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

LIVING GOD, whose ways are higher than our ways,
 whose name cannot be bought or sold:
 lead us from justice without compassion,
 and righteousness without mercy,
 to a love which nurtures and a grace which has no price;
 through Jesus Christ, the Broken Bread of Life. **Amen.**

Please be seated for the readings.



THE LITURGY OF THE WORD

READING *Exodus 3:1-15*

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the LORD appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, “I must turn aside and look at this great sight, and see why the bush is not burned up.” When the Lord saw that he had turned aside to

see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” Then he said, “Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.” He said further, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God.

Then the LORD said, “I have observed the misery of my people who

are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.” But Moses said to God, “Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?” He said, “I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.”

But Moses said to God, “If I come to the Israelites and say to them, ‘The God of your ancestors has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I AM WHO I AM.” He said further, “Thus you shall say to the Israelites, ‘I AM has sent me to you.’” God also said to Moses, “Thus you shall say to the Israelites, ‘The LORD, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you’: This is my name forever, and this my title for all generations.”

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

Thanks be to God.

PSALM *Psalm 63:1-8 ♦ Deus, Deus meus*

Peter R. Hallock (1924-2014)

The choir introduces the antiphon, all repeat. The cantor chants the Psalm, all repeating the antiphon where indicated.



O God, you are my God; eagerly I seek you.

MY SOUL thirsts for you, my flesh faints for you, as in a barren and dry land where there is no water. Therefore I have gazed upon you in your holy place, that I might behold your power and your glory. **ANTIPHON**

For your loving-kindness is better than life itself; my lips shall give you praise. So will I bless you as long as I live and lift up my hands in your Name. **ANTIPHON**

My soul is content, as with marrow and fatness, and my mouth praises you with joyful lips, When I remember you upon my bed, and meditate on you in the night watches. **ANTIPHON**

For you have been my helper, and under the shadow of your wings I will rejoice. My soul clings to you; your right hand holds me fast. **ANTIPHON**

READING *1 Corinthians 10:1-13*

IDO NOT want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, “The people sat down to eat and drink, and they rose up to play.” We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single

day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

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

Thanks be to God.

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

GOSPEL ACCLAMATION

Marty Haugen (b. 1950)

The choir introduces the refrain, all repeat it. The choir sings the verse below, then all repeat the refrain.

Re - turn to God with all your heart, the Source of grace and
mer - cy; Come, seek the ten - der faith - ful ness of God.

Verse: Jesus began to proclaim, "Repent, for the kingdom of heaven has come near."

THE HOLY GOSPEL Luke 13:1-9

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

AT THAT very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them--do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did."

Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

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.

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.***

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

When from bondage we are summoned

WORDS: Delores Dufner, OSB (b. 1939);

MUSIC: Haywood's Home, Carl Haywood (b. 1949)

When from bondage we are summoned out of darkness into light,
We must go in hope and patience walk by faith and not by sight.
*Let us throw off all that hinders; let us run the race to win!
Let us hasten to our homeland and rejoicing, enter in.*

When our God names us a people, Jesus leads us by the hand
Through a lonely, barren desert to a great and glorious land.
Refrain

Through all stages of the journey Christ is with us, night and day,
With compassion for our weakness every step along the way.
Refrain

We must not lose sight of Jesus, who accepted pain and loss,
Who, for joy of love unmeasured, dared embrace the shameful
cross.
Refrain

See the prize our God has promised; endless life with Christ our Lord.
Now we fix our eyes on Jesus, walk by faith in Jesus' word.
Refrain

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 thank you, God of the wilderness, that in the valley of dry bones you create hearts of flesh quickened by the Spirit's breath. We thank you that you shared your Beloved Child who spurns might and glory and turns toward all who are broken in mind, body or spirit. We count the cross as folly to the world of violence

and coercion, and true wisdom to all who would follow you on the journey of selfless love. Therefore, with the whole communion of saints who glimpsed the glory in the humanity you shared, we worship you in holy majesty, as we sing:

SANCTUS & BENEDICTUS *Deutsche Messe*

Franz Schubert (1797–1828), arr. Richard Proulx

Ho-ly, ho-ly, ho-ly Lord, God of power and might,___ Ho-ly, ho-ly, ho-ly Lord, God of power and might,___
heaven and earth are full,___ full___ of your glo - ry. Ho-san-na in the high - est. Ho-san-na in the high - est.
Blest is the one who comes___ in the name of the Lord.___ Ho-san-na in the high - est, ho-san-na in the high - est.

The Hymnal 1982 #8-130, adaptation © 1985 G.I.A. Publications, Inc.

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

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.

In silence, the Presider breaks the consecrated bread.

BREAKING OF THE BREAD *Deutsche Messe*

Schubert, arr. Proulx

Je-sus, Lamb of God: have mer-cy on___ us. Je-sus, bear-er of our sins: have mer-cy on___ us.

Je - sus, re-deem - er, re - deem-er of the world: give us your peace, give us your peace.

The Hymnal 1982 #S-130, adaptation © 1985 G.I.A. Publications, Inc.

INVITATION TO COMMUNION

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

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.

ANTHEM *The Song of the Tree of Life*

WORDS: adapted from the book of Revelation;
MUSIC: Ralph Vaughan Williams (1872-1958)

Unto him that overcometh shall be given of the tree of life
which is in the midst of the paradise of God.
On either side of the river groweth the tree of life,
the leaves of tree are for thy healing.
In the midst of that fair city flows the river of water of life
clear as crystal.
Who so will, let him take of the water of life freely.
Who so drinketh of this water shall never thirst.
Take thou the leaves of the tree of life.
So shalt thou enter in through the gates of the city.

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

TUNE: *Wer nun den lieben Gott*

*The assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.
Please stand, as able, when the Presider stands and returns to the Altar.*

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.

Lord of the feast of boundless love; **we thank you for meeting us in our brokenness so that none might be lost: liberate us now to share the living bread of good news with our neighbor, each receiving from the other what we need to live according to your will. Amen.**

SOLEMN PRAYER OVER THE ASSEMBLY *The Presider prays over the Assembly. All respond: Amen*

HYMN 344 *Lord, dismiss us with thy blessing* ♦ *The Hymnal 1982*

TUNE: *Sicilian Mariners*

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

VOLUNTARY *Fugue in C minor, BWV 537b*

Bach



MINISTERS OF THE LITURGY

PRESIDER The Reverend Canon Eliacín Rosario-Cruz; **PREACHER** The Reverend Canon Jennifer King Daugherty; **DEACON** The Reverend Linzi Stahlecker; **EUCHARISTIC MINISTERS** Doug Thorpe, Nan Sullins, The Very Reverend Steven L. Thomason; **ASSISTING LAY MINISTER** Marc Aubertin; **ALTAR GUILD** Sue Tait; **CRUCIFER** Ray Miller; **LECTORS** Maris Olsen, Michael Perera; **INTERCESSOR** Pamela Bradburn; **GREETER** Jaime Rubio; **USHERS** Liz Shea, Ralph Ermoian; **OBLATION BEARERS** The Rubio-Maruyama Family; **LAND ACKNOWLEDGMENT** Doug Thorpe; **MUSICIANS** The Senior Choristers of Saint Mark's Choir School; Rebekah Gilmore, *cantor*; Saint Mark's Singers; **SOUND BOARD** Michael Perera

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