



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FOURTH SUNDAY IN LENT

March 27, 2022 ♦ 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 the Duwamish Tribe.

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. 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 656
(O Lamb of God, pure and holy)

J. S. Bach (1685-1750)

LAND ACKNOWLEDGMENT

THE PENITENTIAL ORDER

All stand, as able.

HYMN 471 We sing the praise of him who died ♦ The Hymnal 1982

TUNE: Breslau

1 We sing the praise of him who died, of
 2 In - scribed up - on the cross we see in
 3 The cross: it takes our guilt a - way, and
 4 It makes the coward spi - rit brave, and
 5 The balm of life, the cure of woe, the

1 him who died up - on the cross; the sin - ner's hope let
 2 shin - ing let - ters, God is love: he bears our sins up -
 3 holds the faint - ing spi - rit up; it cheers with hope the
 4 nerves the fee - ble arm for fight; it takes its ter - ror
 5 mea - sure and the pledge of love, the sin - ner's re - fuge

1 sin de - ride: for this we count the world but loss.
 2 on the tree: he brings us mer - cy from a - bove.
 3 gloom - y day, and sweet - ens ev - ery bit - ter cup.
 4 from the grave, and gilds the bed of death with light.
 5 here be - low, the an - gels' theme in heaven a - bove.

Words: Thomas Kelly (1769-1855), alt. Music: Breslau, melody from *Lochamer Gesangbuch*, ca. 1450; harm. Felix Mendelssohn (1809-1847)

OPENING ACCLAMATION

The Book of Common Prayer, p. 351

Bless the Lord who forgives all our sins; **God's mercy endures for ever.**

The Presider reads a sentence from scripture.

CONFESSION & ABSOLUTION

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.

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.

from *Missa Ecumenica*, ©1999 Oregon Catholic Press.

COLLECT OF THE DAY *Fourth Sunday in Lent*

The Book of Common Prayer, p. 219

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

GRACIOUS FATHER, whose blessed Son Jesus Christ came down from heaven to be the true bread which gives life to the world: Evermore give us this bread, that he may live in us, and we in him; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Please be seated for the readings.



THE LITURGY OF THE WORD

READING *Joshua 5:9-12*

THE LORD said to Joshua, “Today I have rolled away from you the disgrace of Egypt.” And so that place is called Gilgal to this day.

While the Israelites were camped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The

manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

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

Thanks be to God.

Sung by the choir.

HAPPY are they whose transgressions are forgiven, *
and whose sin is put away!

Happy are they to whom the LORD imputes no guilt, *
and in whose spirit there is no guile!

While I held my tongue, my bones withered away, *
because of my groaning all day long.

For your hand was heavy upon me day and night; *
my moisture was dried up as in the heat of summer.

Then I acknowledged my sin to you, *
and did not conceal my guilt.

I said, "I will confess my transgressions to the LORD." *
Then you forgave me the guilt of my sin.

Therefore all the faithful will make their prayers to you in
time of trouble; *
when the great waters overflow, they shall not reach them.

You are my hiding-place;
you preserve me from trouble; *
you surround me with shouts of deliverance.

"I will instruct you and teach you in the way that you
should go; *
I will guide you with my eye.

Do not be like horse or mule, which have no understanding; *
who must be fitted with bit and bridle,
or else they will not stay near you."

Great are the tribulations of the wicked; *
but mercy embraces those who trust in the LORD.

Be glad, you righteous, and rejoice in the LORD; *
shout for joy, all who are true of heart. ♦

READING

2 Corinthians 5:16-21

FROM now on, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the

message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made himself to be sin who knew no sin, so that in him we might become the righteousness of God.

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.

HYMN 686 Come, thou fount of every blessing (stanzas 1 & 3) ♦ The Hymnal 1982

TUNE: *Nettleton*



1. Come, thou fount of ev - ery bless - ing, tune my heart to sing thy grace!
2. Here I find my great - est trea - sure; hith - er by thy help, I've come;
3. Oh, to grace how great a debt - or dai - ly I'm con - strained to be!



Streams of mer - cy nev - er ceas - ing, call for songs of loud - est praise.
and I hope, by thy good plea - sure, safe - ly to ar - rive at home.
Let thy good - ness, like a fet - ter, bind my wan - d'ring heart to thee:



Teach me some me - lo - dious son - net, sung by flam - ing tongues a - bove.
Je - sus sought me when a stran - ger, wan - d'ring from the fold of God;
prone to wan - der, Lord, I feel it, prone to leave the God I love;



Praise the mount! Oh, fix me on it, mount of God's un - chang - ing love.
he, to res - cue me from dan - ger, in - ter - posed his pre - cious blood.
here's my heart, oh, take and seal it, seal it for thy courts a - bove.

THE HOLY GOSPEL Luke 15:1-3,11b-32

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

ALL THE tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.”

So Jesus told them this parable:

“There was a man who had two sons. The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.”’ So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, ‘Father, I have

sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

“Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’”

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

HOMILY

The Very Reverend Steven L. Thomason

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

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.***

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.

The anthem offered by the choir at the Offertory was composed by Micah Hayes, who, together with his spouse, Ashley House, is a member of Saint Mark's Cathedral. An award-winning composer of film scores as well as music for choir and organ, Micah is currently Director of Music Production and Assistant Professor of Music Technology at Seattle Pacific University. Composed in 2014 specifically for the season of Lent, "Hear Us" is a setting of poem XIII from John Donne's Litany.

ANTHEM

Hear us

WORDS: John Donne (1572-1631); MUSIC: Micah Hayes (composed, 2014)

Hear us, O hear us, Lord; to Thee
A sinner is more music, when he prays,
Than spheres' or angels' praises be,
In panegyric alleluias;
Hear us, for till Thou hear us, Lord,
We know not what to say;
Thine ear to our sighs, tears, thoughts, gives voice and word;
O Thou, who Satan heard'st in Job's sick day,
Hear Thyself now, for Thou in us dost pray.

All stand, as able.

THE GREAT THANKSGIVING *Eucharistic Prayer C*

The Book of Common Prayer, p. 369

The Lord be with you. **And also 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.**

God of all power, Ruler of the Universe, you are worthy of glory and praise. **Glory to you for ever and ever.**

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace. **By his blood, he reconciled us. By his wounds, we are healed.**

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

SANCTUS & BENEDICTUS *Missa œcumenica*

Russian Orthodox Tone I, adapt. Richard Proulx

Two staves of musical notation in G major, 4/4 time. The first staff contains the lyrics: "Ho-ly, ho - ly, ho - ly Lord, God of power and might, heav'n and earth are full of your glo - ry. Ho san-na in the high-est." The second staff contains the lyrics: "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 music features a simple, melodic line with some rests and a final cadence.

© 1999, Richard Proulx. Published by TRINITAS, a division of Oregon Catholic Press, Portland, OR. All rights reserved.

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, 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, gave thanks, 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."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

We celebrate his death and resurrection, as we await the day of his coming.

Lord God of our ancestors; God of Abraham, Sarah, and Hagar, Isaac and Rebekah, Jacob, Leah, Rachel, Bilhah, and Zilpah; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.

AMEN.

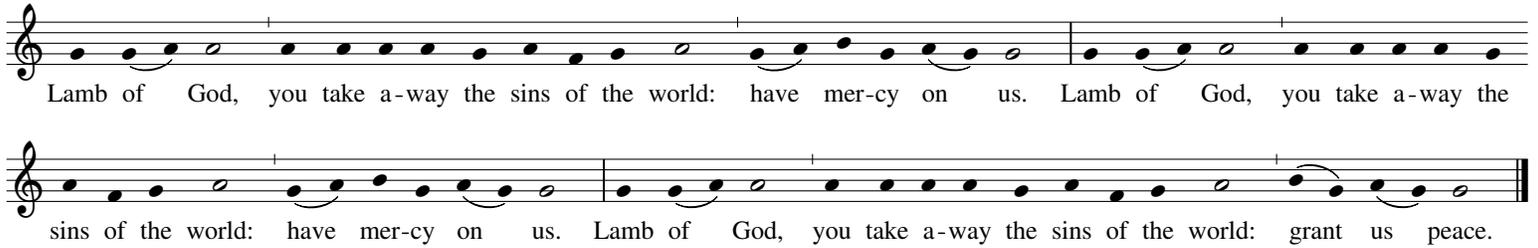
THE LORD'S PRAYER

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

Anaphora chant



Lamb of God, you take a-way the sins of the world: have mer-cy on us. Lamb of God, you take a-way the
sins of the world: have mer-cy on us. Lamb of God, you take a-way the sins of the world: grant us peace.

The Hymnal 1982 #8-160, © 1984 by Mason Martens.

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.

VOLUNTARY *Organ improvisation*



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

HYMN 690 *Guide me, O thou great Jehovah* ♦ *The Hymnal 1982*

TUNE: *Cwm Rhondda*



1. Guide me, O thou great Je - ho - vah, pil - grim through this bar - ren land;
2. O - pen now the crys - tal foun - tain, whence the heal - ing stream doth flow;
3. When I tread the verge of Jor - dan, bid my anx - ious fears sub - side;



I am weak, but thou art might - y; hold me with thy pow'r - ful hand; bread of hea - ven,
let the fire and cloud - y pil - lar lead me all my jour - ney through; strong de - liv - erer,
death of death, and hell's de - struc - tion, land me safe on Ca - naan's side; songs of prais - es,



bread of hea - ven, feed me now and ev - er - more, feed me now and ev - er - more.
strong de - liv - erer. be thou still my strength and shield, be thou still my strength and shield.
songs of prais - es, I will ev - er give to thee, I will ev - er give to thee.

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

VOLUNTARY *Ciacona in E minor, BuxWV 160*

Dieterich Buxtehude (1637-1707)



MINISTERS OF THE LITURGY

PRESIDER The Reverend Canon Jennifer King Daugherty; **PREACHER** The Very Reverend Steven L. Thomason; **DEACON** The Reverend Emily Austin; **EUCCHARISTIC MINISTERS** TBD, TBD, TBD, TBD, The Reverend Canon Doctor Marda Steedman Sanborn, The Reverend Canon Eliacín Rosario-Cruz; **ASSISTING LAY MINISTER** Walter Stuteville; **ALTAR GUILD** Sharon Ferguson, Deborah Person; **VERGERS** Nancy Cleminshaw, Carrie Davis; **ACOLYTES** Austin LeSure, Jake Lunde, Taylor Lunde, Ray Miller, Barbara Zito; **LECTORS** Carrie Kahler, Peter Snyder; **INTERCESSOR** Mark Uyeda; **GREETERS** Hisako Beasley, Carolyn White; **USHERS** Jaime Rubio | Emily Meeks, David Wild; **OBLATION BEARERS** The Heath-McCormick Family; **LAND ACKNOWLEDGMENT** Scott Kovacs; **MUSICIANS** The Cathedral Choir; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown

Music and texts under copyright are reprinted by permission under OneLicense.net #A-706820