



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

## THE FOURTH SUNDAY IN LENT

March 27, 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](http://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*

Charles-Marie Widor (1844-1937)

### LAND ACKNOWLEDGMENT

## THE PENITENTIAL ORDER

*All stand, as able.*

**HYMN 411** O bless the Lord, my soul ♦ *The Hymnal 1982*

TUNE: *St. Thomas (Williams)*

### 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.

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

**COLLECT OF THE DAY** *Fourth Sunday in Lent C*

*Prayers for an Inclusive Church*, adapt.

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

**P**RODIGAL GOD, host of the feast of love:  
 you long for us to return home  
 from the far country of despair and greed;  
 and you invite us to loose the shackles  
 of resentment and envy,  
 help us lean into your embrace  
 and the abundant life of mutual joy offered to all;  
 through Jesus Christ, the Broken Bread of Life. **Amen.**

*Please be seated for the readings.*



## THE LITURGY OF THE WORD

**READING** *Joshua 5:9-12*

**T**HE 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.

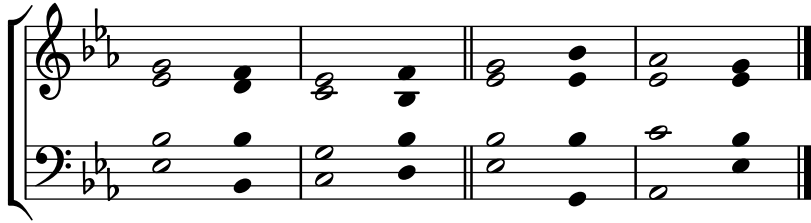
**Thanks be to God.**

**PSALM**

*Psalm 32 ♦ Beati quorum*

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

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



**H**APPY are they whose transgressions are for- / given, \*  
and whose sin is put a- / way!

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 a- / way, \*  
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 de- / liverance.

"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 under- / standing; \*  
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.

*The Hymnal 1982 #8-411; © 1979, Robert Knox Kennedy.*

**READING**

*2 Corinthians 5:16-21*

**F**ROM 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 him 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.*

**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.*



*Verse: I will arise and go to my father and say, "I have sinned against heaven and before you."*

**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.**

**A**LL 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**

**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](https://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 for a closer walk with God*

WORDS: William Cowper (1731-1800);  
MUSIC: C. Villiers Stanford (1852-1924)

O for a closer walk with God,  
A calm and heavenly frame;  
A light to shine upon the road  
That leads me to the Lamb!

Return, O holy Dove, return!  
Sweet messenger of rest;  
I hate the sins that made thee mourn,  
And drove thee from my breast.

So shall my walk be close with God,  
Calm and serene my frame;  
So purer light shall mark the road  
That leads me to the Lamb.

*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.**

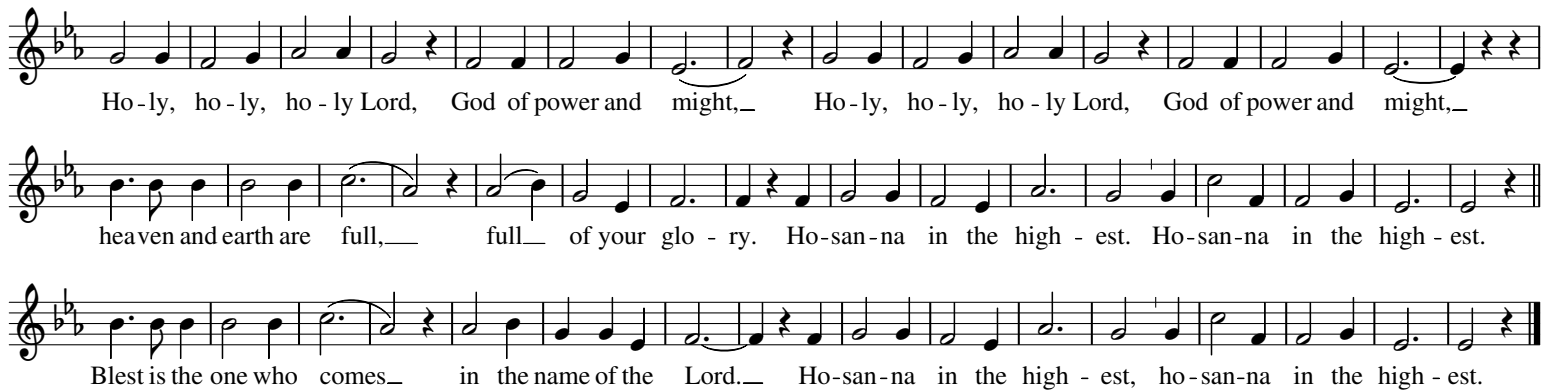
Let us give thanks to the Lord our God. **It is right to give God thanks and praise.**

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.*

**VOLUNTARY** *Organ improvisation*

**HYMN 693** *Just as I am, without one plea* ♦ *The Hymnal 1982*

TUNE: *Woodworth*

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

TUNE: *Cwm Rhondda*

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

**VOLUNTARY** *Fantasia of Four Parts*

Orlando Gibbons (1583-1625)



## MINISTERS OF THE LITURGY

**PRESIDER** The Reverend Canon Jennifer King Daugherty; **PREACHER** The Very Reverend Steven L. Thomason; **DEACON** The Reverend Emily Austin; **EUCHARISTIC MINISTERS** Rachel Crosbie, ReKnack, The Reverend Canon Eliacín Rosario-Cruz; **ASSISTING LAY MINISTER** Lynne Markova; **ALTAR GUILD** Sue Tait; **CRUCIFER** TBD; **LECTORS** Maris Olsen, Pamela Bradburn; **INTERCESSOR** Kristen Austin; **GREETER** Julia Reid; **USHERS** Dave Harms, Randy Urmston; **OBLATION BEARERS** Loy & Michael Dahl; **LAND ACKNOWLEDGMENT** ReKnack; **MUSICIANS** The Senior Choristers and Schola of Saint Mark's Choir School; **SOUND BOARD** Michael Perera

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