



SAINt MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIFTH SUNDAY IN LENT

April 3, 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 Meditation on Rockingham

C. Hubert H. Parry (1848-1918)

(Tune of Hymn 474, "When I survey the wondrous cross")

LAND ACKNOWLEDGMENT

THE PENITENTIAL ORDER

All stand, as able.

HYMN 413 *New songs of celebration render* ◆ *The Hymnal 1982*

TUNE: *Rendez à Dieu*



1. New songs of cel - e - bra-tion ren - der to him who has great won - ders done;
2. Joy - ful - ly, heart - i - ly re - sound-ing, let ev - ery in - stru - ment and voice
3. Riv - ers and seas and tor-rents roar - ing, ho - nor the Lord with wild ac - claim;



1. awed by his love his foes sur-rend - er and fall be - fore the Might - y One.
2. peal out the praise of grace a-bound-ing, call - ing the whole world to re - joice.
3. moun - tains and stones look up a - dor - ing and find a voice to praise his Name.



1. He has made known his great sal - va - tion which all his friends with joy con - fess;
2. Trum - pets and or - gans set in mo - tion such sounds as make the hea -vens ring:
3. Right-eous, com - mand - ing, ev - er glor - ious, prais - es be his that nev - er cease;



1. he has re - vealed to ev - ery na - tion his ev - er -last - ing right-eous-ness.
2. all things that live in earth and o - cean, make mu - sic for your might - y King.
3. just is our God, whose truth vic-tor - ious es - tab -lish - es the world in peace.

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.

CONFESS & 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 Fifth Sunday in Lent

The Book of Common Prayer, p. 219

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

ALMIGHTY GOD, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, 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 *Isaiah 43:16-21*

THUS says the LORD, who makes a way in the sea, a path in the mighty waters, who brings out chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick: Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness

and rivers in the desert. The wild animals will honor me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself so that they might declare my praise.

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

Thanks be to God.

PSALM *Psalm 126 ♦ In convertendo*

Peter R. Hallock (1924-2014)

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

Organ: Everyone:
The LORD has done great things for us and we are glad in - deed.

WHEN the LORD restored the fortunes of Zion, then were we like those who dream. Then was our mouth filled with laughter, and our tongue with shouts of joy. **ANTIPHON**

Then they said among the nations, "The LORD has done great things for them." The LORD has done great things for us, and we are glad indeed. **ANTIPHON**

Restore our fortunes, O LORD, like the watercourses of the Negev. Those who sowed with tears will reap with songs of joy. **ANTIPHON**

Those who go out weeping, carrying the seed, will come again with joy, shouldering their sheaves.
ANTIPHON

READING *Philippians 3:4b-14*

IF ANYONE else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God

based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

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 382 *King of glory, King of peace* ♦ *The Hymnal 1982*

TUNE: *General Seminary*



1. King of glo - ry, King of peace, I will love Thee; and that love may
2. Where - fore with my ut-most art I will sing Thee, and the cream of
3. Seven whole days, not one in seven, I will praise Thee; in my heart, though



nev - er cease, I will move Thee. Thou hast grant - ed my re - quest,
all my heart I will bring Thee. Though my sins a - gainst me cried,
not in heav'n, I can raise Thee. Small it is, in this poor sort



Thou hast heard me; Thou didst note my work-ing breast, Thou hast spared me.
Thou didst clear me; and a - lone, when they re - plied, Thou didst hear me.
to en - roll Thee: e'en e - ter - ni - ty's too short to ex - tol Thee.

THE HOLY GOSPEL *John 12:1-8*

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

SIX DAYS before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money

given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

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

HOMILY

The Reverend Doctor Bradley S. Hauff, *Missioner for Indigenous Ministries of The Episcopal Church*

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: 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

The Book of Common Prayer, p. 358

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 glo-
rified. 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.

ANTHEM

A Litany

WORDS: Phineas Fletcher (1582-1650); MUSIC: William Walton (1902-1983)

Drop, drop slow tears,
And bathe those beauteous feet,
Which brought from heav'n
The news and Prince of Peace:
Cease not, wet eyes,
His mercy to entreat;
To cry for vengeance,
Sin doth never cease.
In your deep flood
Drown all my faults and fears;
Nor let his eye
See sin, but through my tears.

All stand, as able.

THE GREAT THANKSGIVING *Eucharistic Prayer C*

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.**

SANCTUS & BENEDICTUS *Missa oecumenica*

The Book of Common Prayer, p. 369

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:

The musical notation consists of two staves of music. The top staff is in G major and the bottom staff is in C major. The lyrics are written below the notes. The first section starts with "Ho-ly, ho - ly, ho - ly Lord, God of power and might, heav'n and earth are full of your glo - ry. Hosan-na in the high-est." The second section starts with "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."

Russian Orthodox Tone I, adapt. Richard Proulx

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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 #s-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 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 474 *When I survey the wondrous cross* ♦ *The Hymnal 1982*

TUNE: Rockingham

1. When I sur - vey the won-drous cross on which the Prince of Glo - ry died,
2. For - bid it, Lord, that I should boast, save in the cross of Christ, my God:
3. See, from his head, his hands, his feet, sor - row and love flow min - gled down!
4. Were the whole realm of na - ture mine, that were an of - fering far too small;

my rich - est gain I count but loss, and pour con - tempt on all my pride.
 all the vain things that charm me most, I sac - ri - fice them to his blood.
 Did e'er such love and sor - row meet, or thorns com - pose so rich a crown?
 love so a - maz - ing, so di - vine, de-mands my soul, my life, my all.

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

The Book of Common Prayer, p.366

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

SOLEMN PRAYER OVER THE ASSEMBLY

The Presider prays over the Assembly. All respond: Amen

HYMN 701 *Jesus, all my gladness* ♦ *The Hymnal 1982*

TUNE: *Jesu, meine Freude*

1 Je - sus, all my glad - ness, my re - pose in sad - ness,
 2 Hence with earth - ly trea - sure: thou art all my plea - sure,
 3 Flee, dark clouds that low - er, for my joy be - stow - er,

Je-sus, heaven to me, ah, my heart long plain - eth, ah, my spi - rit
 Je-sus, my de - sire! Hence, for pomps I care not, e'en as though they
 Je-sus, en - ters in! Joy from tri - bu - la - tion, hope from des - o -

 strain - eth, long - eth af - ter thee! Thine I am, O ho - ly Lamb;
 were not rank and for - tune's hire. Want and gloom, cross, death and tomb;
 la - tion, they who love God win. Be it blame or scorn or shame,

 on - ly where thou art is plea - sure, thee a - lone I trea - sure.
 nought that I may suf - fer ev - er shall from Je - sus sev - er.
 thou art with me in earth's sad - ness, Je - sus, all my glad - ness!

Words: Johann Franck (1618-1677); tr. Arthur Wellesley Wotherspoon (1853-1936), alt. Music: *Jesu, meine Freude*, Johann Cruger (1598-1662), alt.

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

VOLUNTARY *Jesu, meine Freude*
(Tune of Hymn 701, "Jesus, all my gladness")

Johann Ludwig Krebs (1713-1780)



MINISTERS OF THE LITURGY

PRESIDER The Very Reverend Steven L. Thomason; **PREACHER** The Reverend Doctor Bradley S. Hauff, *Missioner for Indigenous Ministries of The Episcopal Church*; **DEACON** The Reverend Linzi Stahlecker; **EUCARISTIC MINISTERS** Peter Snyder, Russ Campbell, John Selberg, Kathy Thomason, The Reverend Doctor Dennis Tierney, The Reverend Canon Eliacín Rosario-Cruz, The Reverend Canon Jennifer King Daugherty; **ASSISTING LAY MINISTER** Lynne Markova; **ALTAR GUILD** Morgan Bawcom-Randall, TBD; **VERGERS** Paul Tonnes, Sharon Ferguson; **ACOLYTES** Ray Miller, Russ Campbell, Kate Halamay, Adam Oberstadt, TBD; **LECTORS** Ruth McRee, Carrie Kahler; **INTERCESSOR** Emily Meeks; **GREETERS** Julia Logan, Norva Osborn; **USHERS** Wayne Duncan | Erin Beary Andersen, Chris Rigos; **OBLATION BEARERS** Carrie Kahler & Michael Lee; **LAND ACKNOWLEDGMENT** Chris Rigos; **MUSICIANS** The Cathedral Choir; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown

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