



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

## THE THIRD SUNDAY IN LENT

March 12, 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](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** Variations on *Nettleton* (tune of Hymn 686, "Come, thou fount of every blessing")  
Undine Smith Moore (1904–1989)

### LAND ACKNOWLEDGMENT

## THE PENITENTIAL ORDER

*All stand, as able.*

**HYMN 686** *Come, thou fount of every blessing* ♦ *The Hymnal 1982* TUNE: *Nettleton*

**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.***

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** *Third Sunday in Lent Year A*

*Prayers for an Inclusive Church, adapt.*

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

**L**ORD OF THE WELLSPRING,  
 source of life and truth:

Jesus asked for water from the hands of a woman in the land of the stranger;  
 may he teach us to name our need, love our neighbor, and worship you in spirit and in truth;  
 through Jesus Christ, who shows us who we are. **Amen.**

*Please be seated for the readings.*



## THE LITURGY OF THE WORD

**READING** *Exodus 17:1-7*

**F**ROM the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, “Give us water to drink.” Moses said to them, “Why do you quarrel with me? Why do you test the Lord?” But the people thirsted there for water; and the people complained against Moses and said, “Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?” So Moses cried out to the LORD, “What shall I do with this people? They are almost ready to stone me.” The LORD said to Moses, “Go on ahead of the people, and take some of the

elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.” Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the LORD, saying, “Is the LORD among us or not?”

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

**Thanks be to God.**

The cantor chants the Psalm, all repeat the antiphon. The cantor chants the verses, all repeat the antiphon.



**C**OME, let us sing to the LORD; let us shout for joy to the Rock of our salvation. Let us come before his presence with thanksgiving and raise a loud shout to him with psalms. **ANTIPHON**

For the LORD is a great God, and a great King above all gods. In his hand are the caverns of the earth, and the heights of the hills are his also. The sea is his, for he made it, and his hands have molded the dry land.

**ANTIPHON**

Come, let us bow down, and bend the knee, and kneel before the LORD our Maker. For he is our God, and we are the people of his pasture and the sheep of his hand. Oh, that today you would hearken to his voice! Harden not your hearts, as your forebears did in the wilderness, at Meribah, and on that day at Massah, when they tempted me. **ANTIPHON**

They put me to the test, though they had seen my works. Forty years long I detested that generation and said, “This people are wayward in their hearts; they do not know my ways.” So I swore in my wrath, “They shall not enter into my rest.” **ANTIPHON**

**READING** Romans 5:1-11

**S**INCE we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to

die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

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: Lord, you are truly the Savior of the world; give me this living water that I may never thirst again.

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

**J**ESUS came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth,

for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you."

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him.

Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

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

## **HOMILY**

The Reverend Canon Eliacín Rosario-Cruz

*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

*The Apple Tree*

WORDS: Anonymous, collection of Joshua Smith, New Hampshire, 1784;  
MUSIC: Scottish folk melody, arr. K. Lee Scott (b. 1950)

The tree of life my soul hath seen, laden  
with fruit and always green: the trees of  
nature fruitless be compared with Christ,  
the apple tree.

His beauty doth all things excel: by faith I  
know, but ne'er can tell the glory which I

now can see in Jesus Christ, the apple tree.

For happiness I long have sought, and  
pleasure dearly I have bought: I missed of  
all; but now I see 'tis found in Christ, the  
apple tree.

I'm weary with my former toil, here I will

sit and rest awhile: under the shadow I  
will be, of Jesus Christ, the apple tree.

This fruit doth make my soul to thrive, it  
keeps my dying faith alive; which makes  
my soul in haste to be with Jesus Christ,  
the apple tree.

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, —  
hea - ven 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 #S-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 #8-130, 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

*Lay me low*

MUSIC & TEXT: Addah Z. Potter, New Lebanon Shaker Community, New York, ca. 1838, arr. Kevin Siegfried (b. 1969)

Lay me low, lay me low, low.  
Where the Lord can find me,  
where the Lord can own me,  
where the Lord can bless me.

*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** *Voluntary for a Double Organ*

Matthew Locke (ca. 1621–1677)



## MINISTERS OF THE LITURGY

**PRESIDER** The Reverend Canon Jennifer King Daugherty; **PREACHER** The Reverend Canon Eliacín Rosario-Cruz; **DEACON** The Reverend Earl Grout; **ASSISTING LAY MINISTER** Judy Andrews; **EUCHARISTIC MINISTERS** John Carroll, Norm Harris, The Reverend Linzi Stahlecker; **ALTAR GUILD** Sue Tait; **CRUCIFER** Marina Barnes; **LECTORS** Sam Herring, Pamela Bradburn; **INTERCESSOR** Sam Herring; **GREETER** Marjorie Ringness; **USHERS** Eliza Davidson, Randy Urmston; **OBLATION BEARERS** TBD; **LAND ACKNOWLEDGMENT** Eliza Davidson; **MUSICIANS** The Schola of Saint Mark's Choir School; Dani Brady, *cantor*; Saint Mark's Singers; **SOUND BOARD** Michael Perera

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