



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

## THE FOURTH SUNDAY IN LENT

March 19, 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** *Schmücke dich, o liebe Seele, from Nouveau cahier de pieces d'orgue* Gut Bovet (b. 1942)  
(Tune of Hymn 339, "Deck thyself, my soul, with gladness")

### LAND ACKNOWLEDGMENT

## THE PENITENTIAL ORDER

*All stand, as able.*

**HYMN 339** *Deck thyself, my soul, with gladness (stanzas 1 & 2) ♦ The Hymnal 1982* TUNE: *Schmücke dich*

### 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** *Fourth Sunday in Lent Year A*

*Prayers for an Inclusive Church*, adapt.

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

**C**REATOR AND HEALER,  
 whose goodness soothes the chaos of our lives;  
 give us insight and true judgment to praise you wherever you are found,  
 making holy miracles from common things;  
 through Jesus Christ, the Son of earth. **Amen.**

*Please be seated for the readings.*



## THE LITURGY OF THE WORD

**READING** *1 Samuel 16:1-13*

**T**HE LORD said to Samuel, “How long will you grieve over Saul? I have rejected him from being king over Israel. Fill your horn with oil and set out; I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons.” Samuel said, “How can I go? If Saul hears of it, he will kill me.” And the LORD said, “Take a heifer with you, and say, ‘I have come to sacrifice to the LORD.’ Invite Jesse to the sacrifice, and I will show you what you shall do; and you shall anoint for me the one whom I name to you.” Samuel did what the LORD commanded, and came to Bethlehem. The elders of the city came to meet him trembling, and said, “Do you come peaceably?” He said, “Peaceably; I have come to sacrifice to the LORD; sanctify yourselves and come with me to the sacrifice.” And he sanctified Jesse and his sons and invited them to the sacrifice.

When they came, he looked on Eliab and thought, “Surely the LORD’s anointed is now before the Lord.” But the LORD said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the LORD does not see as

mortals see; they look on the outward appearance, but the LORD looks on the heart.” Then Jesse called Abinadab, and made him pass before Samuel. He said, “Neither has the LORD chosen this one.” Then Jesse made Shammah pass by. And he said, “Neither has the LORD chosen this one.” Jesse made seven of his sons pass before Samuel, and Samuel said to Jesse, “The LORD has not chosen any of these.” Samuel said to Jesse, “Are all your sons here?” And he said, “There remains yet the youngest, but he is keeping the sheep.” And Samuel said to Jesse, “Send and bring him; for we will not sit down until he comes here.” He sent and brought him in. Now he was ruddy, and had beautiful eyes, and was handsome. The LORD said, “Rise and anoint him; for this is the one.” Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the spirit of the LORD came mightily upon David from that day forward. Samuel then set out and went to Ramah.

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

**Thanks be to God.**

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



The LORD is my shepherd; I shall not want.

**H**E MAKES me lie down in green pastures and leads me beside still waters. He revives my soul and guides me along right pathways for his Name's sake. **ANTIPHON**

Though I walk through the valley of the shadow of death, I shall fear no evil; for you are with me; your rod and your staff, they comfort me. **ANTIPHON**

You spread a table before me in the presence of those who trouble me; you have anointed my head with oil, and my cup is running over. Surely your goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the LORD for ever. **ANTIPHON**

**READING** Ephesians 5:8-14

**O**NCE you were darkness, but now in the Lord you are light. Live as children of light—for the fruit of the light is found in all that is good and right and true. Try to find out what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is shameful even to mention what such people do secretly; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore it says,

“Sleeper, awake!  
Rise from the dead,  
and Christ will shine on you.”

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: Jesus says, I am the light of the world; whoever follows me will have the light of life.

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

As Jesus walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them, "He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His par-

ents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

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](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

*Vater Unser*

WORDS: The Lord's Prayer sung in German;  
MUSIC: Arvo Pärt (b.1935)

*Vater unser im Himmel, Geheiligt werde dein Name. Dein Reich komme. Dein Wille geschehe, wie im Himmel, so auf Erden. Unser tägliches Brot gib uns heute. Und vergib uns unsere Schuld, wie auch wir vergeben unseren Schuldigern. Und führe uns nicht in Versuchung, sondern erlöse uns von dem Bösen.*

Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth, as it is in heaven. Give us this day our daily bread, and forgive us our sins, as we forgive those who sin against us. Lead us not into temptation, but deliver us from evil.

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.*

Amazing grace! how sweet the sound  
that saved a wretch like me!  
I once was lost, but now am found,  
was blind, but now I see.

Through many dangers, toils, and snares,  
I have already come;  
'tis grace hath brough me safe thus far,  
and grace will lead me home.

'Twas grace that taught my heart to fear,  
and grace my fears relieved;  
how precious did that grace appear  
the hour I first believed!

When we've been there ten thousand years,  
bright shining as the sun,  
we've no less days to sing God's praise  
than when we first begun.

**COMMUNION HYMN** *Heal me, hands of Jesus ♦ Wonder, Love, & Praise*

TUNE: *Sharpe*



1. Heal me, hands of Je - sus, and search out all my pain: re -  
2. Cleanse me, blood of Je - sus, take bit - ter - ness a - way; let  
3. Know me, mind of Je - sus, and show me all my sin; dis -  
4. Fill me, joy of Je - sus: anx - i - e - ty shall cease and



store my hope, re - move my fear and bring me peace a - gain.  
me for - give as one for - giv'n and bring me peace to - day.  
pel the mem - o - ries of guilt, and bring me peace with - in.  
heav'n's se - ren - i - ty be mine, for Je - sus brings me peace!

*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 493** *O for a thousand tongues to sing* (stanzas 1, 4, 5 & 6) ♦ *The Hymnal 1982*

TUNE: *Azmon*

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

**VOLUNTARY** *Fanfare and Chorale*

Calvin Fuller (b. 1943)

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