



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIFTH SUNDAY IN LENT

March 26, 2023 ♦ 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 all the Coast Salish tribes.

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. 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 or simply contact one of the clergy. Grace and peace to you!

*The Assembly speaks aloud the **text in boldface**.*

Today, the fixed portions of our celebration of the Eucharist—the Kyrie, Sanctus, Benedictus, and Agnus Dei—are sung by the Cathedral Choir, inviting the congregation into a more contemplative approach to the prayers and praises in our Sunday morning liturgy. Today's selections offered by the choir are from the Mass in G Minor by Ralph Vaughan Williams (1872–1958). Some of the movements of choral masses can be quite long. Our prayer and praise are sung by the choir but we are also active participants and we indicate that by standing. However, please feel free to sit if you need to during the longer mass movements.

A brief organ voluntary offered a few minutes before the hour bids all to keep silence for prayer and preparation.

PRELUDE *Aus tiefer Not schrei ich zu dir, BWV 686* J. S. Bach (1685–1750)
(Tune of Hymn 151, "From deepest woe I cry to thee")

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *O wheat, whose crushing was for bread*

WORDS: Dolores Dufner, OSB (b. 1939);
MUSIC: Shirley W. McRae (b. 1933)

O wheat whose crushing was for bread,
O bread whose breaking is for life,
O life, your seeming end is seed,
a seed for wheat, our bread and life.

O fruit whose crushing was for wine,
O wine whose flowing is for blood,
O blood, your pouring out is life,
our life in you, O fruitful vine.

O life whose crushing was for love,
O love whose spending was to death,
O death, your mourning is our joy,
full joy and birth to lasting life.

THE PENITENTIAL ORDER

HYMN 665 *All my hope on God is founded* ♦ *The Hymnal 1982*

TUNE: *Michael*



1. All my hope on God is found - ed; he doth still my trust re - new,
2. Mor - tal pride and earth - ly glo - ry, sword and crown be - tray our trust;
3. God's great good - ness e'er en - dur - eth, deep his wis - dom, pass - ing thought:
4. Dai - ly doth the al - might - y Giv - er boun - teous gifts on us be - stow;
5. Still from earth to God e - ter - nal sa - cri - fice of praise be done,



me through change and chance he guid - eth, on - ly good and on - ly true.
though with care and toil we build them, tower and tem - ple fall to dust.
splen - dor, light and life at - tend him, beau - ty spring - eth out of naught.
his de - sire our soul de - light - eth, plea - sure leads us where we go.
high a - bove all prais - es prais - ing for the gift of Christ, his Son.



God un - known, he a - lone calls my heart to be his own.
But God's power, hour by hour, is my tem - ple and my tower.
Ev - er - more from his store new - born worlds rise and a - dore.
Love doth stand at his hand; joy doth wait on his com - mand.
Christ doth call one and all: ye who fol - low shall not fall.

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 *Mass in G Minor* (1922)

Ralph Vaughan Williams (1872–1958)

*Kyrie eleison.
Christe eleison.
Kyrie eleison.*

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

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.

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 *Ezekiel 37:1-14*

THE HAND of the LORD came upon me, and he brought me out by the spirit of the LORD and set me down in the middle of a valley; it was full of bones. He led me all around them; there were very many lying in the valley, and they were very dry. He said to me, “Mortal, can these bones live?” I answered, “O Lord GOD, you know.” Then he said to me, “Prophecy to these bones, and say to them: O dry bones, hear the word of the LORD. Thus says the Lord GOD to these bones: I will cause breath to enter you, and you shall live. I will lay sinews on you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD.”

So I prophesied as I had been commanded; and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them; but there was no breath in them. Then he said to me, “Prophecy to the breath, prophesy, mortal, and say to the breath: Thus says the

Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.” I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a vast multitude.

Then he said to me, “Mortal, these bones are the whole house of Israel. They say, ‘Our bones are dried up, and our hope is lost; we are cut off completely.’ Therefore prophesy, and say to them, Thus says the Lord GOD: I am going to open your graves, and bring you up from your graves, O my people; and I will bring you back to the land of Israel. And you shall know that I am the LORD, when I open your graves, and bring you up from your graves, O my people. I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the LORD, have spoken and will act,” says the LORD.

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

Thanks be to God.

The choir introduces the Antiphon, all repeat it. The choir chants the verses, all repeating the Antiphon as indicated.



With the LORD there is mercy; with him there is plenteous redemption.

OUT OF the depths have I called to you, O LORD; LORD, hear my voice; let your ears consider well the voice of my supplication. **ANTIPHON**

If you, LORD, were to note what is done amiss, O LORD, who could stand? For there is forgiveness with you; therefore you shall be feared. **ANTIPHON**

I wait for the LORD; my soul waits for him; in his word is my hope. My soul waits for the LORD, more than watchmen for the morning, more than watchmen for the morning. **ANTIPHON**

O Israel, wait for the LORD, for with the LORD there is mercy; With him there is plenteous redemption, and he shall redeem Israel from all their sins. **ANTIPHON**

READING Romans 8:6-11

TO SET the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law-- indeed it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, though the body is

dead because of sin, the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in 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.

HYMN 456 O love of God, how strong and true ♦ The Hymnal 1982

TUNE: de Tar



1 O Love of God, how strong and	true,	e - ter - nal
2 (O wide - em - brac - ing, won - drous)	Love,	we read thee
3 (We read thee best in him who)	came	to bear for
4 (We read thy power to bless and)	save	e'en in the



and yet ev - er	new;	un - com - pre - hend - ed and un -
in the sky a - bove;		we read thee in the earth be -
us the cross of shame,		sent by the Fa - ther from on
dark - ness of the grave;		still more in re - sur - rec - tion



bought,	be - yond all	know - ledge and all
low,	in seas that	swell and streams that
high,	our life to	live, our death to
light	we read the	full - ness of thy



thought. 2 O wide - em - brac - ing, won - drous
 flow. 3 We read thee best in him who
 die. 4 We read thy power to bless and
 might.

Words: Horatius Bonar (1808-1889)

Music: *de Tar*; Calvin Hampton (1938-1984) Copyright ©1973, Concordia Publishing House. All rights reserved. Used with permission.

THE HOLY GOSPEL *John 11:1-45*

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

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, "Lord, he whom you love is ill." But when Jesus heard it, he said, "This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it." Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now trying to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them." After saying this, he told them, "Our friend Lazarus has fallen asleep, but I am going there to awaken him." The disciples said to him, "Lord, if he has fallen asleep, he will be all right." Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep. Then Jesus told them plainly, "Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him." Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him." Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?"

She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world."

When she had said this, she went back and called her sister Mary, and told her privately, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus began to weep. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." When he had said this, he cried with a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him.

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.

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.

ANTHEM

Agnus Dei from Mass in G Minor

Vaughan Williams

*Agnus Dei,
qui tollis peccata mundi,
miserere nobis.*

Lamb of God,
who takes away the sins of the world,
have mercy on us.

*Agnus Dei,
qui tollis peccata mundi,
miserere nobis.*

Lamb of God,
who takes away the sins of the world,
have mercy on us.

*Agnus Dei,
qui tollis peccata mundi,
dona nobis pacem.*

Lamb of God,
who takes away the sins of the world,
grant us peace.

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. **Glorify 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 *Mass in G Minor*

Vaughan Williams

*Sanctus, sanctus, sanctus,
Dominus Deus Sabaoth.
Pleni sunt caeli et terra gloria tua.
Hosanna in excelsis.*

Holy, holy, holy,
Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.

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.

FRACTION ANTHEM *Benedictus qui venit from Mass in G Minor*

Vaughan Williams

<i>Benedictus qui venit in nomine Domini.</i>	Blessed is the one who comes in the name of the Lord.
<i>Hosanna in excelsis.</i>	Hosanna in the highest.

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 *O Welt, ich muß dich lassen, Opus 122, No. 11
(Tune of Hymn 309, "O Food to pilgrims given")*

Johannes Brahms (1833–1897)

1. O Food to pil - grims giv - en, O Bread of life from hea - ven, O Man - na from on high! We
 2. O stream of love past tell - ing, O pur - est foun - tain, well - ing from out the Sa - vior's side! We
 3. O Je - sus, by thee bid - den, we here a - dore thee, hid - den in forms of bread and wine. Grant

hun - ger; Lord, sup - ply us, nor thy de - lights de - ny us, whose hearts _____ to thee draw nigh.
 faint with thirst; re - vive us, of thine a - bun - dance give us, and all _____ we need pro - vide.
 when the veil is ris - en, we may be - hold, in hea - ven, thy coun - te - nance di - vine.

After singing the hymn, 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*

1 Thou art the Way, to thee a - lone from sin and death we flee;
 2 Thou art the Truth, thy word a - lone true wis - dom can im - part;
 3 Thou art the Life, the rend - ing tomb pro - claims thy con - quering arm;
 4 Thou art the Way, the Truth, the Life: grant us that way to know,

and all who would the Fa - ther seek, must seek him, Lord, by thee.
 thou on - ly canst in - form the mind and pu - ri - fy the heart.
 and those who put their trust in thee nor death nor hell shall harm.
 that truth to keep, that life to win, whose joys e - ter - nal flow.

Words: George Washington Doane (1799-1859), alt. Music: *St. James*, Raphael Courteville (d. 1735).

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

VOLUNTARY *O Welt, ich muß dich lassen*, Opus 122, No. 6
 (Tune of Hymn 309, "O Food to pilgrims given")

Brahms