



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FOURTH SUNDAY IN LENT

March 10, 2024

9:00 AM





LAND ACKNOWLEDGMENT & WELCOME

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.

QUESTIONS?

Please ask. Ushers (wearing the purple welcome lanyards) can answer your questions or concerns, or provide a hearing assist device. All-gender restrooms are available in the northwest stairwell and on the 5th floor of Cathedral House, accessible by elevator or southwest stairwell.

NEW TO SAINT MARK'S?

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit saintmarks.org/newcomers or connect with one of the clergy.

ABOUT THE LITURGY

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.

THE LITURGY OF THE WORD

The service usually begins with an organ prelude or other music designed to call us into worshipful presence.

PRELUDE Meditation on Charles Gabriel's song, "His eye is on the sparrow"

Carl Haywood

LAND ACKNOWLEDGMENT

As a gathered community, we join together in praising God in song.

All stand, as able.

OPENING HYMN *Lift high the cross*

Refrain

Lift high the cross, the love of Christ pro - claim
till all the world _____ a - dore _____ his sa - cred Name.

O Lord, once lift - ed of on the glo - rious tree, as
So shall our song of tri - umph ev - er be: praise

Repeat Refrain

thou hast prom - ised, draw the world to thee.
to the Cru - ci - fied for vic - to - ry.

Words: George William Kitchin (1827-1912); alt. Michael Robert Newbold (1874-1956)

Music: *Crucifer*, Sydney Hugo Nicholson (1875-1947)

OPENING ACCLAMATION

The Book of Common Prayer (1979), p. 355

Presider Bless the Lord who forgives all our sins.

Assembly God's mercy endures for ever.

COLLECT FOR PURITY

Presider **A**Lmighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

All Amen.

KYRIE ELEISON

Alexandr Arkhangelsky (1846–1924), arr. Richard Proulx



The musical score for 'Kyrie Eleison' is written for two staves, treble and bass, in a key of three flats (B-flat major or D-flat minor). The melody is primarily in the treble staff, featuring a series of eighth and quarter notes with some ties. The bass staff provides a harmonic accompaniment with similar rhythmic patterns. The lyrics are written below the staves, with three verses of text. The first verse is '1. Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy up - on us.' The second verse is '2. Christ, have mer-cy. Christ, have mer-cy. Christ, have mer-cy up - on us.' The third verse is '3. Lord, have mer-cy. Lord, have mer-cy. Lord, have mer-cy up - on us.' The score concludes with a double bar line and repeat dots.

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.

The collect is the prayer designated for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

COLLECT OF THE DAY *Fourth Sunday in Lent*

The Book of Common Prayer (1979), p. 219

Presider God is here.

Assembly **God’s spirit is with us.**

Presider 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.

All **Amen.**

Please be seated for the readings.

The first reading is usually drawn from the Hebrew Scriptures, inviting us to trace our heritage in God’s historical covenant with the People of God.

READING *Numbers 21:4-9*

FROM Mount Hor the Israelites set out by the way to the Red Sea, to go around the land of Edom; but the people became impatient on the way. The people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we detest this miserable food.” Then the LORD sent poisonous serpents among the people, and they bit the people, so that many Israelites died. The people came to Moses and said, “We have sinned by speaking against the Lord and against you; pray to the LORD to take away the serpents from us.” So Moses prayed for the people. And the LORD said to Moses, “Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live.” So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.

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

Assembly **Thanks be to God.**

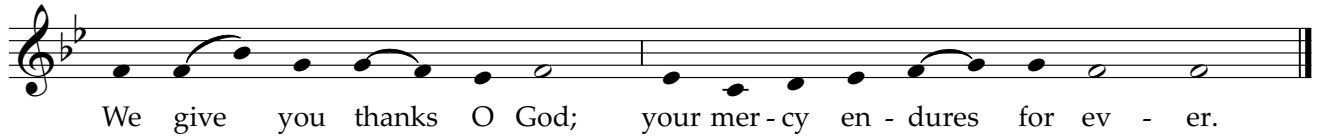
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

PSALM

Psalm 107:1-3,17-22 ♦ St. Helena Psalter

Plainsong Tone V.1

The Cantor introduces the Antiphon, all repeat it. The Cantor chants the verses, then all repeat the Antiphon as indicated.



Confitemini Domino

WE GIVE you thanks, O God, for you are good; *
your mercy endures for ever.

Let all those whom you have redeemed proclaim *
that you redeemed them from the hand of the foe.

You gathered them out of the lands, *
from the east and from the west,
from the north and from the south. **ANTIPHON**

Some were fools and took to rebellious ways; *
they were afflicted because of their sins.

They abhorred all manner of food *
and drew near to death's door.

Then they cried to you in their trouble; *
and you delivered them from their distress. **ANTIPHON**

You sent forth your word and healed them, *
and saved them from the grave.

Let them give thanks to you for your mercy *
and the wonders you do for your children.

Let them offer a sacrifice of thanksgiving, *
and tell of your acts with shouts of joy. **ANTIPHON**

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

READING *Ephesians 2:1-10*

YOU WERE dead through the trespasses and sins in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

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

Assembly **Thanks be to God.**

The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus Christ.”

All stand, as able.

Children are invited to join the Gospel Procession, and gather around as the Gospel is proclaimed.

Children ages 3-8 are then invited to Children's Chapel in Thomsen Chapel. They will return at the Peace. Parents are welcome to join their children.

GOSPEL ACCLAMATION

Marty Haugen (b. 1950)

The cantor introduces the refrain, all repeat it. The cantor sings the verse below, then all repeat the refrain.

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus's words and actions.

THE HOLY GOSPEL *John 3:14-21*

Deacon The Holy Gospel of our Lord Jesus Christ according to John.

Assembly **Glory to you, Lord Christ.**

JESUS SAID, "Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

"Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God."

Deacon The Gospel of the Lord.

Assembly **Praise to you, Lord Christ.**

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

HOMILY

The Reverend Canon Carla Robinson,
Canon for Multicultural Ministries & Community Transformation, Diocese of Olympia

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 as the liturgy continues.

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

THE NICENE CREED

Authorized for use by the 1997 General Convention

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 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.

We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

PRAYERS OF THE PEOPLE *After each petition:*

Intercessor God of compassion,
Assembly in your mercy, hear us.

The Presider concludes the prayers with a collect. All respond: Amen.

CONFESSION & ABSOLUTION

Deacon Continuing in prayer, in these moments of stillness and silence,
we reflect on the way we live our days.

You are invited to stand or kneel for the confession.

Deacon Loving God,

All We confess that despite our faith,
we are prone to wandering and aimlessness,
worry and anxiety, threat and difficulty.

Despite our desire for goodness,
we cause harm to ourselves and others, and to your Creation.

Despite our yearning for you,
we let fear overtake us, forgetting the one who guards and comforts us
and leads us out into the paths of life.

We are sorry and we seek forgiveness.

Help us to live with glad and generous hearts,
in your goodness and mercy that follow us, now and always. Amen.

The Presider pronounces God's forgiveness of our sins. All respond: Amen.

The exchange of peace within the gathered community is an ancient Christian practice. It is a sign of reconciliation, love, and renewed relationships prior to coming to God's table for Eucharist.

THE PEACE

Presider The peace of Christ be always with you.

Assembly And also with you.

All greet one another in the name of the Lord.

THE LITURGY OF THE TABLE

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness, and shared in the peace, we are prepared for the mystery and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

OFFERTORY

An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshipping in person may place their offering in baskets as they are passed through the rows.

Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



ANTHEM

Call to remembrance

WORDS: Psalm 25: 5-6
MUSIC: Richard Farrant

Call to remembrance, O Lord, thy tender mercy
and thy loving kindness which hath been ever of old.
O remember not the sins and offences of my youth:
but according to thy mercy think thou on me, O Lord, for thy goodness.

In the Great Thanksgiving, we do what Jesus himself asked us: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a lengthy prayer with several intentions. We recount the story of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

All stand, as able.

THE GREAT THANKSGIVING

adapted from The Presbyterian Church (USA)

Presider The Lord be with you.

Assembly **And also with you.**

Presider Lift up your hearts.

Assembly **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

Assembly **It is right to give God thanks and praise.**

Presider It is truly right and our greatest joy to give you thanks and praise,
O Lord our God, creator and ruler of the universe.

When we gave up hope in the wilderness succumbing to the poison of bitterness and despair, you kept us alive, and set us back on the path to the promised land.

Therefore we praise you, joining our voices with choirs of angels
with prophets, apostles, and martyrs,
and with all the faithful of every time and place
who forever sing to the glory of your name:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God
and is based on Isaiah 6:3.

SANCTUS & BENEDICTUS *Deutsche Messe*

Franz Schubert, 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.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Presider You are holy, O God of majesty,
and blessed is Jesus Christ, your Son, our Lord.

Out of your great love for the world you made, you sent Jesus Christ—
not to condemn, but to save us—
so that those who trust in him might not perish, but have eternal life.

We take from your creation this bread and this wine,
and we remember your gracious acts in Jesus Christ
who blessed and broke bread with friends, saying:
"This is my Body, which is given for you.
Do this for the remembrance of me."

Likewise, Jesus took the cup and said:
"This is my Blood of the New Covenant, shed for all for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me."

Great is the mystery of faith:

All Chris has died, Christ is risen, Christ will come again.

Presider Gracious God, pour out your Holy Spirit upon us,
and upon these your gifts of bread and wine,
that the bread we break and the cup we bless
may be the communion of the body and blood of Christ.

By your Spirit, unite us with Christ
and with your church in all the world.

Show us the way of life you have prepared for us in Christ,
so that we might believe and live in him,
sharing in the immeasurable riches of your grace.

Through Christ, with Christ, in Christ, in the unity of the Holy Spirit,
all glory and honor are yours, almighty God, now and forever.

The Great Amen unites the congregation in one great voice as we concur with all
that the presider has prayed. It is the only "AMEN" in all capitals found in the Book
of Common Prayer, signifying the importance of the congregation's response.

***All* AMEN.**

We pray together the prayer that Jesus taught his disciples to pray. The link between our
daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

THE LORD'S PRAYER

***All* 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.

THE BREAKING OF THE BREAD

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.

INVITATION TO COMMUNION

Presider Friends, it is Christ who is the bread of life and cup of hope, who satisfies our hunger and thirst and makes us one. Therefore, receive what you long for Christ is given for us.

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. 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 603 *When Christ was lifted from the earth ♦ The Hymnal 1982*

St. Botolph

After communion, the assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.

From the earliest days of the Church, members of the congregation took bread to those who were ill or could not be present in person.

SENDING OF EUCHARISTIC VISITORS

Presider One body are we.

Assembly **For, though many, we share one bread and one cup.**

Deacon Go in peace, bearing holy gifts for holy people.

Before concluding the service, we give thanks to God for the gifts received, and the Presider pronounces a blessing in God's name upon the assembly. A closing hymn and the dismissal conclude the liturgy.

POSTCOMMUNION PRAYER

Presider We thank you, O God,

All **for all that we receive at your table.**

**We thank you, O Christ, for the invitation
which brought us here and makes us one –
and which we now take with us into the world:
the invitation to all, to come to you and find abundant Life.
We thank you, O Spirit, for restoring our souls. Amen.**

SOLEMN PRAYER OVER THE ASSEMBLY

Deacon Let us bow down in the presence of God.

All bow their heads, and remain bowed as the Presider prays over the Assembly. All respond: Amen.

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

Cwm Rhondda

DISMISSAL *The Deacon dismisses the assembly; all respond: Thanks be to God.*

VOLUNTARY *Allegro moderato from Voluntary IV*

Theophania Cecil

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Rev. Canon Carla Robinson,
Canon for Multicultural Ministries & Community Transformation, Diocese of Olympia

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Jon Achee

EUCCHARISTIC MINISTERS

John Carroll, The Rev. Canon Linzi Stahlecker, Nan Sullins, The Rev. Canon Richard C. Weyls

ACOLYTE

Elli Howard

GREETER

Marjorie Ringness

USHERS

Loy Dahl, Michael Dahl

OBLATION BEARERS

The Crosbie family

LAND ACKNOWLEDGMENT

Re Knack

LECTORS

David Thompson, Pamela Bradburn

INTERCESSOR

David Thompson

SOUND BOARD

TBD

FLOWER MINISTRY

Judy Andrews, Sandra Knafla

MUSICIANS

Anneka Herring, *cantor*
The Schola of Saint Marks Cathedral Choir School, Canon Michael Kleinschmidt, *conducting*;
John Stuntebeck and Michael Kleinschmidt, *organists*

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Elements of this liturgy are adapted from the Office of Theology and Worship, Presbyterian Church (U.S.A.)