



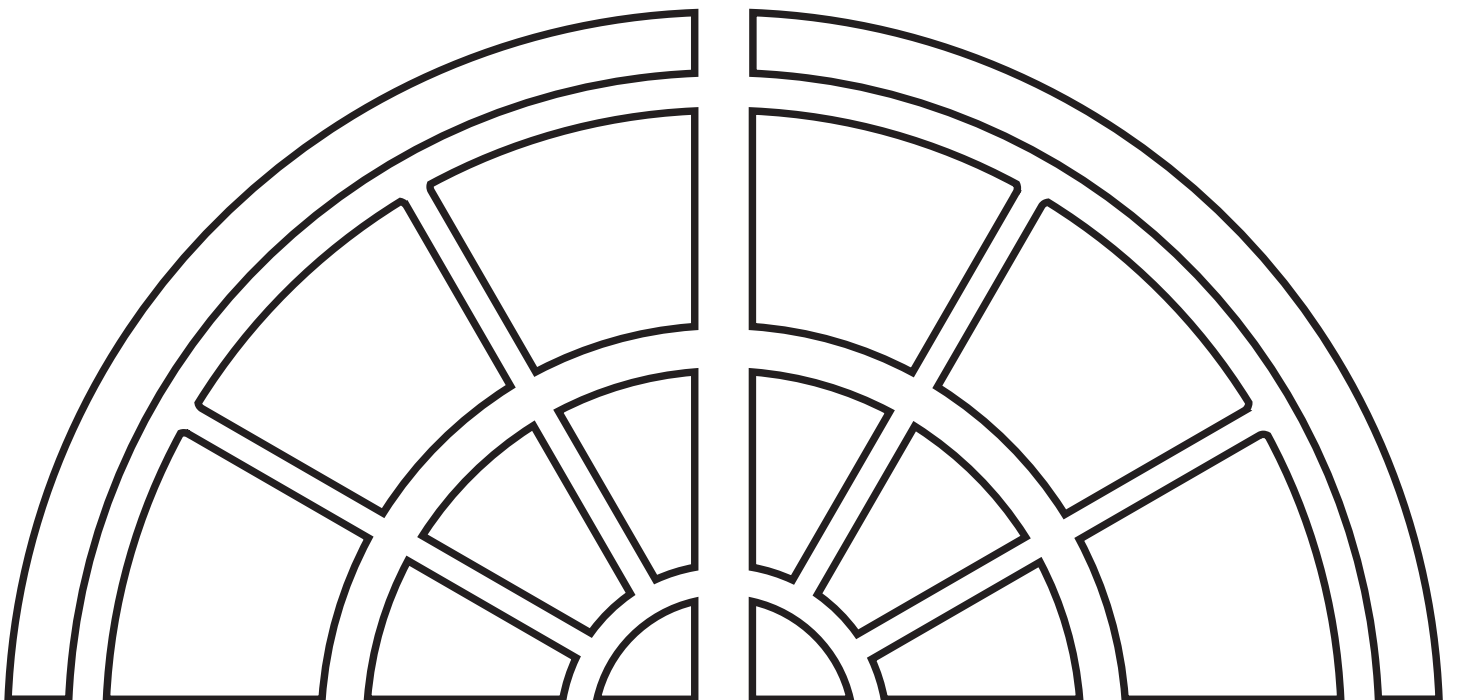
SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE FIFTH SUNDAY IN LENT

March 22, 2026

11:00 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 level 5 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](http://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.*

*Today, two of the fixed portions of our celebration of the Eucharist—the Kyrie and Sanctus—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.*

# THE PENITENTIAL ORDER

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

**PRELUDE**     *Agnus dei*

Frank Martin

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT**     *O wheat, whose crushing was for bread*

Words: Dolores Dufner, OSB

Music: Shirley W. McRae

O wheat whose crushing was for bread,	O fruit whose crushing was for wine,
O bread whose breaking is for life,	O wine whose flowing is for blood,
O life, your seeming end is seed,	O blood, your pouring out is life,
a seed for wheat, our bread and 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.

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

**HYMN**     *All my hope on God is founded*



1. All my hope on God is found - ed     who will all my trust re - new,  
2. Mor - tal pride and earth - ly glo - ry,     sword and crown be - tray our trust;  
3. Great thy good-ness, e'er en - dur - ing;     deep thy wis-dom, pass - ing thought;  
4. Still from earth to God e - ter - nal     sac - ri - fice of praise be done,



who through change and chance will guide me, on - ly good and on - ly true.  
what with care and toil we fash - ion, tow'r and tem - ple, fall to dust.  
splen - dor, light, and life at - tend thee, beau - ty spring - ing out of naught.  
high a - bove all prais - es prais - ing for the gift of God's own Son.



God un - known, God a - lone, call my heart to be thine own.  
But thy pow'r, hour by hour, is my tem - ple and my tow'r.  
Ev - er - more from thy store new-born worlds rise and a - dore.  
Christ doth call one and all: ye who fol - low shall not fall.

Words: Joachim Neander, 1650-1680; para. Robert Bridges, 1844-1930, alt.

Music: *Michael*, Herbert Howells, 1892-1983

Hymn 757 in *Evangelical Lutheran Worship*,

**OPENING ACCLAMATION**

*The Book of Common Prayer (1979), p. 351*

*Presider* Bless the Lord who forgives all our sins.  
*Assembly* **God's mercy endures for ever.**

*The Presider reads a sentence from Scripture.*

**CONFESSION**

*Deacon* Let us confess our sins against God and our neighbor.  
*You are invited to stand or kneel for the confession.*

*Deacon* Most merciful God,  
**All 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.*

*Please remain kneeling or standing as able.*

**KYRIE ELEISON** from *Mass in G Minor*

Ralph Vaughan Williams

*Kyrie eleison.* Lord, have mercy.  
*Christe eleison.* Christ, have mercy.  
*Kyrie eleison.* Lord, have mercy.

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** *Fifth Sunday in Lent*

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

*Presider* The Lord be with you.

*Assembly* **And also with you.**

*Presider* Let us pray.

**A**Lmighty 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.

**All Amen.**

*Please be seated for the Liturgy of the Word.*

## THE LITURGY OF THE WORD

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** *Ezekiel 37:1-14*

**T**HE 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, “Prophesy 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, “Prophesy 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.

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

*Assembly* **Thanks be to God.**

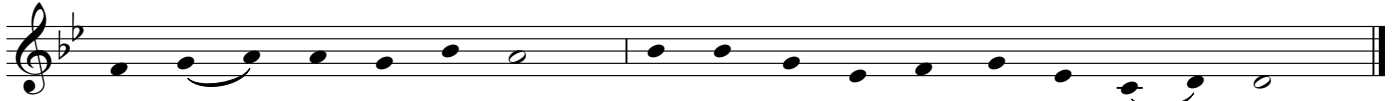
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

**PSALM**      *Psalm 130 ♦ St. Helena Psalter*

Plainsong, Tone III.5

*The cantor introduces the Antiphon, all repeat it.*

*The cantor chants the verses, all repeat the Antiphon as indicated.*



With God there is mer - cy, with God there is plen-teous re - demp - tion.

*De profundis*

**O**UT of the depths have I called to you;  
O God, hear my voice; \*  
let your ears consider well the voice of my supplication.

If you were to note what is done amiss; \*  
O God, who could stand?

For there is forgiveness with you; \*  
therefore you shall be feared. **ANTIPHON**

I wait for you, O God; my soul waits for you; \*  
in your word is my hope.

My soul waits for you,  
more than sentries for the morning, \*  
more than sentries for the morning. **ANTIPHON**

O Israel, wait upon God, \*  
for with God there is mercy.

With God there is plenteous redemption; \*  
God shall redeem Israel from all their sins. **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**     *Romans 8:6-11*

**T**O 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.

*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.*

**HYMN 511**     *Holy Spirit, ever living* ♦ *The Hymnal 1982*

*Abbot's Leigh*

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 11:1-45*

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

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

**N**OW 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.

*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 Adam Conley

*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**

*The Book of Common Prayer (1979), p. 358*

**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.**

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.*

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 the Lord be always with you.  
*Assembly* **And also with you.**

## 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 worshiping in person may place their offering in baskets as they are passed through through the rows.*

*Visit [saintmarks.org/give](https://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**.*



*Nolo mortem peccatoris;**Haec sunt verba Salvatoris.*

I do not wish the death of a sinner:

These are the words of the Savior.

Father, I am thine only Son,  
 Sent down from heav'n mankind to save.  
 Father, all things fulfill'd and done  
 According to thy will, I have.  
 Father, my will now all is this:  
*Nolo mortem peccatoris.*

Father, behold my painful smart,  
 Taken for man on ev'ry side;  
 Ev'n from my birth to death most tart,  
 No kind of pain I have denied,  
 But suffer'd all, and all for this:  
*Nolo mortem peccatoris.*

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** *Eucharistic Prayer C*, adapt.*Approved for trial use by General Convention 2024**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 right to give you thanks and praise, O Lord, our God, Sustainer of the Universe. At your command all things came to be: shining light and enfolding dark; 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.

**Assembly** **Glory to you for ever and ever.**

*Presider* From the primal elements you brought forth the human race, and blessed us with the capacity for memory, reason, and skill; you made us the stewards of your creation. But we turned against you, and betrayed your trust; and we turned against one another. Again and again you called us to return. Through prophets and sages you revealed your righteous law. In the fullness of time you sent your Son, born of a woman, to be our Savior. He was wounded for our transgressions, and bruised for our iniquities. By his death he opened to us the way of freedom and peace.

**Assembly** **Glory to you for ever and ever.**

*Presider* Therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

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

**SANCTUS** from *Mass in G minor*

Vaughan Williams

<i>Sanctus, sanctus, sanctus,</i>	Holy, holy, holy,
<i>Dominus Deus Sabaoth.</i>	Lord God of hosts.
<i>Pleni sunt cœli et terra gloria tua.</i>	Heaven and earth are full of your glory.
<i>Hosanna in excelsis.</i>	Hosanna in the highest.

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* Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, 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."

In the same way, after supper, he took the cup of wine; he gave thanks, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for all 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.

**Assembly** **Glory to you for ever and ever.**

*Presider* Therefore, we who have been redeemed by Jesus Christ, 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 Savior. Sanctify us also, and 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.

**Assembly** **Glory to you for ever and ever.**

*Presider* Pour out your Spirit upon the whole earth and make it your new creation. Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised. Through Christ, with Christ, and in Christ, all honor and glory are yours, creator of all.

**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

Anaphora chant; Mass 18; adapt. Mason Martens

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.

## INVITATION TO COMMUNION

*Presider* 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. 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**

*Benedictus, from Mass in G Minor*

Vaughan Williams

*Benedictus qui venit  
in nomine Domini.  
Hosanna in excelsis.*

Blessed is the one who comes  
in the name of the Lord.  
Hosanna in the highest.

**HYMN 456**

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

*de Tar*

*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.

*All stand, as able.*

**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.

**POSTCOMMUNION PRAYER**

*The Book of Common Prayer (1979), p. 366*

*Presider* Almighty and everliving God,

*All* **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.**

**BLESSING** *The Presider asks God's blessing on the assembly. All respond: Amen.*

**HYMN 457** *Thou art the Way, to thee alone ♦ The Hymnal 1982*

*St. James*

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

**VOLUNTARY** *Kyrie, Gott heiliger Geist (God the Holy Spirit, have mercy), BWV 671*

*J. S. Bach*

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

The Rev. Adam Conley

## **DEACON**

The Rev. Earl Grout

## **ASSISTING LAY MINISTER**

Rose Hazard

## **EUCCHARISTIC MINISTERS**

James Davidson, The Rev. Canon Emily Griffin, Ashley Hedeem,  
Kevin Johnson, The Rev. Mark Miller, John Selberg, The Rev. Canon Richard C. Weyls

## **ALTAR GUILD**

Colton Carothers, Drew Gibson

## **VERGERS**

Kate Halamay | Alexandra Thompson

## **ACOLYTES**

Russ Campbell, Kevin Johnson, Krista Olson, Rollin Salsbery, Nathan Way

## **GREETERS**

Barbara Erickson, Donna Way

## **USHERS**

Wayne Duncan, Jay Quarterman, Jacob Shigaki

## **OBLATION BEARER**

Alexander Snow

## **LAND ACKNOWLEDGMENT**

Scott Kovacs

## **LECTORS**

Colleen Boyns | George Pro

## **INTERCESSOR**

Kathy Minsch

## **SOUND BOARD**

Michael Perera

## **LIVESTREAM**

David Wild

## **FLOWER MINISTRY**

Ashley Hedeem, Kathy Sodergren, Elizabeth Ward, Donna Way

## **MUSICIANS**

The Cathedral Choir, Canon Michael Kleinschmidt, *director*  
Michael Kleinschmidt and John Stuntebeck, *organists*

1 Ho - ly Spi - rit, ev - er liv - ing as the Church's ve - ry life;  
 2 Ho - ly Spi - rit, ev - er work - ing through the Church's min - is - try;

Ho - ly Spi - rit, ev - er striv - ing through her in - a cease - less strife;  
 quick - ening, strength - ening, and ab - solv - ing, set - ting cap - tive sin - ners free;

Ho - ly Spi - rit, ev - er form - ing in the Church the mind of Christ;  
 Ho - ly Spi - rit, ev - er bind - ing age to age, and soul to soul,

thee we praise with end - less wor - ship for thy fruits and gifts un - priced.  
 in a fel - low - ship un - end - ing thee we wor - ship and ex - tol.

The Hymnal 1982 - #456 O Love of God, how strong and true



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.

- 1 O Love of God, how strong and true,  
 eternal and yet ever new;  
 uncomprehended and unbought,  
 beyond all knowledge and all thought.
- 2 O wide-embracing, wondrous Love,  
 we read thee in the sky above;  
 we read thee in the earth below,  
 in seas that swell and streams that flow.
- 3 We read thee best in him who came  
 to bear for us the cross of shame,  
 sent by the Father from on high,  
 our life to live, our death to die.
- 4 We read thy power to bless and save  
 e'en in the darkness of the grave;



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.

