



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE SECOND SUNDAY IN LENT

March 5, 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.

Signs in the nave indicate the distanced and undistanced sections. 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**.*

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

PRELUDE *Tierce en taille* (Tenor Aria for the tierce stop combination of the organ) Nicolas de Grigny (1672–1703)

LAND ACKNOWLEDGMENT

All stand, as able.

INTROIT *Hide not thou thy face from us, O Lord* WORDS: Psalm 27 v. 12; MUSIC: Richard Farrant (ca. 1530–1581)

Hide not thou the face from us, O Lord, and cast not off thy servants in thy displeasure: for we confess our sins unto thee, and hide not our unrighteousness. For thy mercy's sake deliver us from all our sins.

THE PENITENTIAL ORDER

HYMN 401 *The God of Abraham praise* ♦ *The Hymnal 1982*

TUNE: *Leoni*

1 The God of A - braham praise, who reigns en - throned a - bove;
 2 He by him - self hath sworn: we on his oath de - pend;
 3 There dwells the Lord, our King, the Lord, our Right - eous - ness,
 4 The God who reigns on high the great arch - an - gels sing,
 5 The whole tri - um - phant host give thanks to God on high;

1 An - cient of ev - er - last - ing days, and God of love;
 2 we shall, on ea - gle - wings up - borne, to heaven a - scend:
 3 tri - um - phant o'er the world and sin, the Prince of Peace;
 4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
 5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;

1 the Lord, the great I AM, by earth and heaven con - fessed:
 2 we shall be - hold his face, we shall his power a - dore,
 3 on Zi - on's sa - cred height his king - dom he main - tains,
 4 Who was, and is, the same, and ev - er - more shall be:
 5 hail, A - braham's Lord di - vine! With heaven our songs we raise;

we bow and bless the sa - cred Name for ev - er blest.
 and sing the won - ders of his grace for ev - er - more.
 and, glo - rious with his saints in light, for ev - er reigns.
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 all might and ma - jes - ty are thine, and end - less praise.

Words: Thomas Olivers (1725-1799), alt. Music: *Leoni*, Hebrew melody; harm. *Hymns Ancient and Modern*, 1875, alt.

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

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

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 image shows a musical score for the Kyrie Eleison. It consists of two staves: a treble clef staff at the top and a bass clef staff at the bottom. The key signature is three flats (B-flat, E-flat, A-flat). The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are written below the treble staff, with three verses. 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 music ends with a double bar line and repeat dots.

from *Missa Ecumenica*, ©1999 Oregon Catholic Press.

COLLECT OF THE DAY *Second Sunday in Lent*

The Book of Common Prayer, p. 218

The Lord be with you. **And also with you.** Let us pray.

O GOD, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

Please be seated for the readings.



THE LITURGY OF THE WORD

READING *Genesis 12:1-4a*

THE LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you

all the families of the earth shall be blessed."

So Abram went, as the LORD had told him; and Lot went with him.

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.

My help comes from the LORD, the maker of heaven and earth.

LIFT up my eyes to the hills; from where is my help to come? My help comes from the LORD, the maker of heaven and earth. **ANTIPHON**

He will not let your foot be moved and he who watches over you will not fall asleep. Behold, he who keeps watch over Israel shall neither slumber nor sleep; **ANTIPHON**

The LORD himself watches over you; the LORD is your shade at your right hand, So that the sun shall not strike you by day, nor the moon by night. **ANTIPHON**

The LORD shall preserve you from all evil; it is he who shall keep you safe. The LORD shall watch over your going out and your coming in, from this time forth for evermore. **ANTIPHON**

READING

Romans 4:1-5,13-17

WHAT then are we to say was gained by Abraham, our ancestor according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” Now to one who works, wages are not reckoned as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.

For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings

wrath; but where there is no law, neither is there violation.

For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, “I have made you the father of many nations”) —in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

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

Thanks be to God.

HYMN 440

Blessed Jesus, at thy word ♦ The Hymnal 1982

TUNE: *Liebster Jesu*

1 Bless - ed Je - sus, at thy word we are gath - ered all to
 2 All our know - ledge, sense, and sight lie in deep - est dark - ness
 3 Gra - cious Lord, thy - self im - part! Light of Light, from God pro -

hear thee; let our hearts and souls be stirred
shroud - ed, till thy Spi - rit breaks our night
ceed - ing, o - pen thou our ears and heart,

now to seek and love and fear thee; by thy teach - ings
with the beams of truth un - cloud - ed; thou a - lone to
help us by thy Spi - rit's plead - ing. Hear the cry thy

pure and ho - ly, drawn from earth to love thee sole - ly.
God canst win us; thou must work all good with - in us.
Church up - rais - es; hear, and bless our prayers and prais - es.

Words: Tobias Clausnitzer (1619-1684); tr. Catherine Winkworth (1827-1878), alt. Music: *Liebster Jesu*, melody Johann Rudolph Ahle (1625-1673); alt. *Das grosse Cantional: oder Kirchen-Gesangbuch*, 1687; harm. George Herbert Palmer (1846-1926)

THE HOLY GOSPEL *John 3:1-17*

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

THERE was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, ‘You must be born from above.’ The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things?”

“Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And 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.”

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

*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

The Book of Common Prayer, p. 358

We believe in one God, the Father, the Almighty, Maker of heaven and earth, of all that is, seen and unseen.

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 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

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

WORDS: John 3:16; MUSIC: Brittney Elizabeth Boykin (published 2014)

For God so loved the world that he gave his only begotten son, that whosoever believeth in him shall not perish but have eternal life.

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. **Glory 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 & BENEDICTUS *Missa œcumenica*

Russian Orthodox Tone I, adapt. Richard Proulx

Ho - ly, ho - ly, ho - ly Lord, God of power and might, —
heav'n and earth — are full of your glo - ry. 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.

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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, Billah, 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.

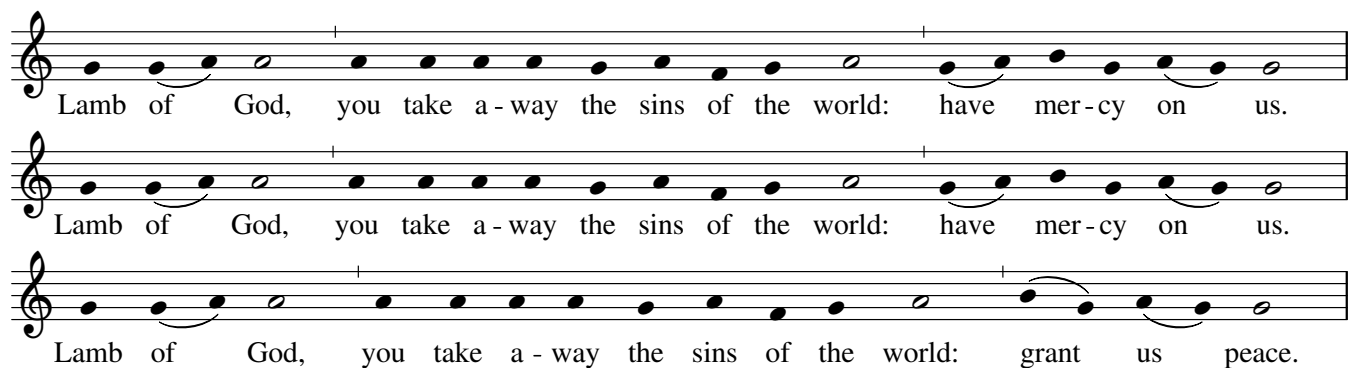
THE LORD'S PRAYER

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.

In silence, the Presider breaks the consecrated bread.

BREAKING OF THE BREAD

Anaphora chant



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.

The Hymnal 1982 #s-160, © 1984 by Mason Martens.

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 Organ improvisation

HYMN 489 *The great Creator of the worlds* ♦ *The Hymnal 1982*

TUNE: *Tallis' Ordinal*

1 The great Cre - a - tor of the worlds, the sov - ereign God of heaven,
2 He sent no an - gel of his host to bear this might - y word,
3 He sent him not in wrath and power, but grace and peace to bring;
4 He sent him down as send - ing God; in flesh to us he came;
5 He came as Sa - vior to his own, the way of love he trod;

1 his ho - ly and im - mor - tal truth to all on earth hath given.
2 but him through whom the worlds were made, the ev - er - last - ing Lord.
3 in kind - ness, as a king might send his son, him - self a king.
4 as one with us he dwelt with us, and bore a hu - man name.
5 he came to win us by good will, for force is not of God.

6 Not to oppress, but summon all
their truest life to find,
in love God sent his Son to save,
not to condemn mankind.

Words: Epistle to Diognetus, ca. 150; tr. F. Bland Tucker (1895-1984), rev. Copyright © The Church Pension Fund. Music: *Tallis' Ordinal*, Thomas Tallis (1505?-1585).

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*

HYMN 473 *Lift high the cross* ♦ *The Hymnal 1982*

TUNE: *Crucifer*

Descant



Lift high the cross, the love of Christ pro - claim

Refrain



Lift high the cross, the love of Christ pro - claim



till all the world a - dore_____ his sa - cred Name.



till all the world_____ a - dore_____ his sa - cred Name.



Led on their way by this tri - um - phant sign,
Each new - born ser - vant of the Cru - ci - fied
O Lord, once lift - ed on the glo - rious tree,
So shall our song of tri - umph ev - er be:



Repeat Refrain

the hosts of God in conquering ranks combine.
 bears on the brow the seal of him who died.
 as thou hast promised, draw the world to thee.
 praise to the Cru - ci - fied for vic - to - ry.

Words: George William Kitchin (1827-1912); alt. Michael Robert Newbolt (1874-1956) Music: *Crucifer*, Sydney Hugo Nicholson (1875-1947);
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DISMISSAL *The Deacon dismisses the Assembly. The Assembly responds: Thanks be to God.*

VOLUNTARY Postlude on *Leoni* (Tune of Hymn 401, “The God of Abraham praise”) Pamela Decker (b. 1955)



MINISTERS OF THE LITURGY

PRESIDER The Reverend Canon Jennifer King Daugherty; **PREACHER** The Reverend Linzi Stahlecker; **DEACON** The Reverend Emily Austin; **ASSISTING LAY MINISTER** TBD; **EUCCHARISTIC MINISTERS** Amy Gardner, Shelley Mackaman, Peter Snyder, Rose Hazard, The Reverend Canon Eliacín Rosario-Cruz, The Reverend Canon Doctor Marda Steedman Sanborn; **ALTAR GUILD** Ashley Hedeem, Sharon Ferguson; **VERGERS** Nancy Cleminshaw, Carrie Davis; **ACOLYTES** Adrienne Hubbard, Morgan Bawcom-Randall, Russ Campbell, Ray Miller, TBD; **LECTORS** Carrie Kahler, Miles Treakle; **INTERCESSOR** TBD; **GREETERS** Julia Logan, Tom Weaver; **USHERS** Janet Miller | Kathy Sodergren, TBD; **OBULATION BEARERS** Carrie Kahler; **LAND ACKNOWLEDGMENT** Vicky Greenbaum; **MUSICIANS** The Cathedral Choir; **SOUND BOARD** Michael Perera; **VIDEOGRAPHY** Chris Brown

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