



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIRST SUNDAY IN LENT

February 18, 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.

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

PRELUDE *Erhalt uns, Herr, bei deinem Wort*, BuxWV 185
(Tune of Hymn 143, “The glory of these forty days”)

Dietrich Buxtehude

LAND ACKNOWLEDGMENT

THE GREAT LITANY

Enriching Our Worship 1, p. 46
musical setting by Dent Davidson (b. 1960)

*A bell bids all to kneel as able, and remain kneeling throughout the Litany.
For those unable to kneel, a profound bow is an appropriate posture.*

Cantor Holy God, Creator of heaven and earth,



Assembly Have mercy on us.

Cantor Holy and Mighty, Redeemer of the world,

Assembly Have mercy on us.

Cantor Holy Immortal One, Sanctifier of the faithful,

Assembly Have mercy on us.

Cantor Holy, blessed and glorious Trinity, One God,

Assembly Have mercy on us.

Cantor From all evil and mischief; from pride, vanity and hypocrisy;
from envy, hatred and malice; and from all evil intent,



Assembly Savior deliver us.

Cantor From sloth, worldliness and love of money;
from hardness of heart and contempt for your word and your laws,

Assembly Savior deliver us.

Cantor From sins of body and mind; from deceits of the world, flesh and the devil,

Assembly Savior deliver us.

Cantor From famine and disaster; from violence, murder, and dying unprepared,

Assembly Savior deliver us.

Cantor In all times of sorrow; in all times of joy; in the hour of our death and at the day of judgment,

Assembly Savior deliver us.

Cantor By the mystery of your holy incarnation; by your birth, childhood and obedience; by your
baptism, fasting and temptation,

Assembly Savior deliver us.

Cantor By your ministry in word and work; by your mighty acts of power; by the preaching of your reign,

Assembly Savior deliver us.

Cantor By your agony and trial; by your cross and passion; by your precious death and burial,
Assembly **Savior deliver us.**

Cantor By your mighty resurrection; by your glorious ascension; and by your sending of the Holy Spirit,
Assembly **Savior deliver us.**

Cantor Hear our prayers, O Christ our God.



Assembly **Hear us, O Christ.**

Cantor Govern and direct your holy Church; fill it with love and truth; and grant it that unity which is your will.

Assembly **Hear us, O Christ.**

Cantor Give us boldness to preach the gospel in all the world, and to make disciples of all the nations.

Assembly **Hear us, O Christ.**

Cantor Enlighten your bishops, priests and deacons with knowledge and understanding, that by their teaching and their lives they may proclaim your word.

Assembly **Hear us, O Christ.**

Cantor Give your people grace to witness to your word and bring forth the fruit of your Spirit.

Assembly **Hear us, O Christ.**

Cantor Bring into the way of truth all who have erred and are deceived.

Assembly **Hear us, O Christ.**

Cantor Strengthen those who stand; comfort and help the fainthearted; raise up the fallen; and finally beat down Satan under our feet.

Assembly **Hear us, O Christ.**

Cantor Guide the leaders of the nations into the ways of peace and justice.

Assembly **Hear us, O Christ.**

Cantor Give your wisdom and strength to Joseph, the President of the United States, Jay, the Governor of this state, and Bruce, the Mayor of this city, that in all things they may do your will, for your glory and the common good.

Assembly **Hear us, O Christ.**

Cantor Give to the Congress of the United States, the members of the President's Cabinet, those who serve in our state legislature, and all others in authority the grace to walk always in the ways of truth.

Assembly **Hear us, O Christ.**

Cantor Bless the justices of the Supreme Court and all those who administer the law, that they may act with integrity and do justice for all your people.

Assembly **Hear us, O Christ.**

Cantor Give us the will to use the resources of the earth to your glory and for the good of all.

Assembly **Hear us, O Christ.**

Cantor Bless and keep all your people,

Assembly **Hear us, O Christ.**

Cantor Comfort and liberate the lonely, the bereaved and the oppressed.

Assembly **Hear us, O Christ.**

Cantor Keep in safety those who travel and all who are in peril.
Assembly **Hear us, O Christ.**

Cantor Heal the sick in body, mind or spirit
and provide for the homeless, the hungry and the destitute.
Assembly **Hear us, O Christ.**

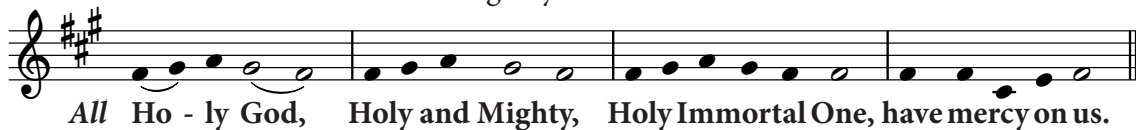
Cantor Guard and protect all children who are in danger.
Assembly **Hear us, O Christ.**

Cantor Shower your compassion on prisoners, hostages and refugees,
and all who are in trouble.
Assembly **Hear us, O Christ.**

Cantor Forgive our enemies, persecutors and slanderers,
and turn their hearts.
Assembly **Hear us, O Christ.**

Cantor Hear us as we remember those who have died
and grant us with them a share in your eternal glory.
Assembly **Hear us, O Christ.**

Cantor Give us true repentance;
forgive us our sins of negligence and ignorance
and our deliberate sins;
and grant us the grace of your Holy Spirit
to amend our lives according to your word.



COLLECT OF THE DAY *First Sunday in Lent*

The Book of Common Prayer 1979, p. 218

Presider God is here.
Assembly **God's spirit is with us.**
Presider Let us pray.

ALmighty God, whose blessed Son was led by the Spirit to be tempted by Satan:
Come quickly to help us who are assaulted by many temptations; and, as you
know the weaknesses of each of us, let each one find you mighty to save; through
Jesus Christ your Son 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 readings.

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

Genesis 9:8-17

GOD said to Noah and to his sons with him, "As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth." God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."

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 25:1-9 ♦ St. Helena Psalter

Plainsong, Tone I.7

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



Ad te, Domine, levavi

TO YOU, O God, I lift up my soul;
my God, I put my trust in you; *
let me not be humiliated,
nor let my enemies triumph over me.

Let none who look to you be put to shame; *
let the treacherous be disappointed in their schemes. **ANTIPHON**

Show me your ways, O God, *
and teach me your paths.

Lead me in your truth and teach me, *
for you are the God of my salvation;
in you have I trusted all the day long. **ANTIPHON**

Remember, O God, your compassion and love, *
for they are from everlasting.

Remember not the sins of my youth and my transgressions; *
remember me according to your love
and for the sake of your goodness, O God. **ANTIPHON**

Gracious and upright are you; *
therefore you teach sinners in your way.

You guide the humble in doing right *
and teach your way to the lowly.

All your paths are love and faithfulness *
To those who keep your covenant and your testimonies. **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 *1 Peter 3:18-22*

CHRIST also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the spirit, in which also he went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

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.

Organ: *Everyone:*

Re - turn to God with all your heart, the Source of grace and

mer - cy; Come, seek the ten - der faith - ful ness of God.

Verse: The kingdom of God has come near; repent, and believe in the good news.

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 *Mark 1:9-15*

Deacon The Holy Gospel of our Lord Jesus Christ according to Mark.
Assembly **Glory to you, Lord Christ.**

IN THOSE DAYS Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

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 Linzi Stahlecker

*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.

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 worshiping in person may place their offering in baskets as they are passed through 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

I want Jesus to walk with me

WORDS & MUSIC: Negro Spiritual,

arr. Carl Haywood (st. 1 & 2) and Jim Van Horn (st. 3.)

I want Jesus to walk with me;	In my trials, Lord, walk with me;	In my sorrows, Lord, walk with me;
all along my pilgrim journey,	when the shades of life are falling,	when my heart within is aching,
Lord, I want Jesus to walk with me.	Lord, I want Jesus to walk with me.	Lord, I want Jesus to walk with me.

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.

You established your everlasting covenant with all living creatures,
setting your bow in the clouds as a sign of your promise
that the waters would never again become a flood to destroy all flesh.

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.

Baptized by John in the Jordan, anointed by your Holy Spirit,
and tested in the wilderness, Jesus came to proclaim the good news
that the time was fulfilled, and your kingdom had come near.

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.

Save us through the water of baptism in Christ Jesus;
wash us clean from sin and deliver us from death
so that we might be redeemed and reconciled to you.

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.

In silence, the Presider breaks the consecrated bread.

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.

ANTHEM

Non nobis Domine

Anonymous

*Non nobis Domine, non nobis;
sed nomini tuo da gloriam.*

Not to us, O Lord, not to us,
but to your Name give glory.

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.

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Rich Weyls

PREACHER

The Rev. Canon Linzi Stahlecker

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Judy Andrews

VERGERS

Rose Hazard, Michael Seewer

EUCCHARISTIC MINISTERS

Nan Sullins, The Very Rev. Steven L. Thomason, Doug Thorpe

ACOLYTE

Elli Howard

GREETERS

Jaime Rubio

USHERS

David Harms, Ralph Ermoian

OBLATION BEARERS

Michael Garrett & Alan Conrad

LAND ACKNOWLEDGMENT

Mark Lundquist

LECTORS

Anneka Herring, Mark Lundquist

SOUND BOARD

Michael Perera

FLOWER MINISTERS

Eliza Davidson, Beatrix Roemheld-Hamm, Kathryn Schipper, Carlos Vargas

MUSICIANS

Saint Mark's Singers, Heather McLaughlin Garbes, *conducting*;
John Stuntebeck, *organist*

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