



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE SECOND SUNDAY IN LENT

February 25, 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](https://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** Improvisation on “There is a balm in Gilead”

## LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 401** *The God of Abraham praise* (sts. 1 & 5) ♦ *The Hymnal 1982*

*Leoni*

## OPENING ACCLAMATION

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

*Presider* Bless the Lord who forgives all our sins.

*Assembly* God’s mercy endures forever.

## 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



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** *Second 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.

**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.

*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** *Genesis 17:1-7,15-16*

**W**HEN Abram was ninety-nine years old, the Lord appeared to Abram, and said to him, “I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous.” Then Abram fell on his face; and God said to him, “As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you.

God said to Abraham, “As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her.”

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

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

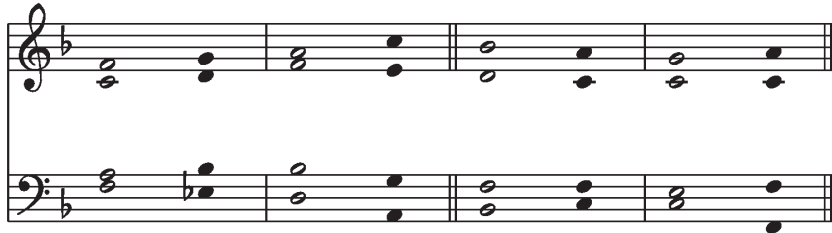
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

**PSALM**

*Psalm 22:22-30 ♦ St. Helena Psalter*

*Simplified Anglican Chant (Kennedy)*

*The organist will play through the chant once, then all join in chanting the Psalm verses.*



*Deus, Deus meus*

**M**AY all who fear you, O God, give / praise; \*  
may the offspring of Israel stand in awe  
and all of Jacob's line give / glory.  
For you do not despise nor abhor the poor in their poverty,  
neither do you hide your / face from them, \*  
but when they cry to you, you / hear them.

My praise is of you in the great as-/ sembly; \*  
I will perform my vows in the presence of those who / worship you.  
The poor shall eat and be satisfied,  
and those who seek you shall / praise you: \*  
"May your heart live for / ever!"

All the ends of the earth shall remember and / turn to you, \*  
and all the families of the nations shall bow be-/ fore you.  
For yours is the royal power, O / God; \*  
you rule over the / nations.

To you alone all who sleep in the earth bow down in / worship; \*  
all who go down to the dust fall be-/ fore you.  
My soul shall live for you;  
my descendants shall / serve you; \*  
they shall be known as yours for / ever.

*Repeat 2nd half of chant:*

They shall come and make known to a people yet un-/ born \*  
the saving deeds that you have / done.

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 4:13-25*

**F**OR 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. Hoping against hope, he believed that he would become “the father of many nations,” according to what was said, “So numerous shall your descendants be.” He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. Therefore his faith “was reckoned to him as righteousness.” Now the words, “it was reckoned to him,” were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

*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:* If any want to become my followers,  
let them deny themselves and take up their cross and follow me.

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 8:31-38*

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

**J**ESUS began to teach his disciples that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

*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 Richard C. Weyls

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



## ANTHEM

*There is a balm in Gilead*

Negro Spiritual, arr. Robert Lau

*There is a balm in Gilead, to make the wounded whole.  
There is a balm in Gilead, to heal the sin-sick soul.*

Sometimes I feel discouraged, and think my work's in vain,  
But then the Holy Spirit revives my soul again. *Refrain*

If you cannot sing like angels, if you cannot preach like Paul,  
You can tell the love of Jesus, and say, "He died for all." *Refrain*

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 made a covenant with our ancestors Abraham and Sarah,  
calling us to walk before you and be faithful to you  
and promising to make us a blessing to the peoples of the world.

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.

For the salvation of the world, Christ underwent great suffering  
calling each of us to take up our cross and follow him,  
offering our very lives for the sake of the gospel.

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.

Give us the gift of faith in Jesus Christ  
so that we may trust in your gracious promise  
and receive the inheritance of everlasting life.

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.*

## ANTHEM

*He has done marvelous things, praise the Lord!*

Traditional Gospel Chorus,  
realized by Geoffrey O'Hara and Dennis Slaughter

## HYMN 455

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

*Dunedin*

*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 707** *Take my life and let it be consecrated ♦ The Hymnal 1982* Hollingside

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

**VOLUNTARY** *Toccata on Aus der Tiefe* Christopher Tambling  
(Tune of Hymn 150, "Forty days and forty nights")

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Linzi Stahlecker

## **PREACHER**

The Rev. Canon Richard C. Weyls

## **ASSISTING LAY MINISTER**

Alison Estep

## **EUCCHARISTIC MINISTERS**

John Carroll, Norm Harris, Re Knack,  
The Rev. Canon Dr. Marda Steedman Sanborn

## **ACOLYTE**

Elli Howard

## **GREETER**

Carolyn Blount

## **USHERS**

Steve Quinn, Liz Shea

## **OBLATION BEARERS**

Loy & Michael Dahl

## **LAND ACKNOWLEDGMENT**

Josh Judd-Herzfeldt

## **LECTORS**

Pamela Bradburn, Josh Judd-Herzfeldt

## **INTERCESSOR**

David Thompson

## **SOUND BOARD**

TBD

## **FLOWER MINISTERS**

Ashley Hedeem, Kathy Sodergren, Elizabeth Ward

## **MUSICIANS**

Saint Mark's Singers Plus, Canon Michael Kleinschmidt, *conducting*;  
John Stuntebeck & 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.)*