



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE THIRD SUNDAY IN LENT

March 3, 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

*Tierce en taille* (Tenor Aria for the Tierce stop combination of the organ)

Nicolas de Grigny

#### LAND ACKNOWLEDGMENT

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

*All stand, as able.*

**HYMN 149** *Eternal Lord of love, behold your Church* (sts. 1 & 2) ♦ *The Hymnal 1982*

*Old 124th*

**OPENING ACCLAMATION**

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

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

*Assembly* **God's mercy endures for ever.**

**COLLECT FOR PURITY**

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

*All* **Amen.**

**KYRIE ELEISON**

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



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** *Third 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.

**A**Lmighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, 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**

*Exodus 20:1-17*

**T**HEN God spoke all these words:

I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me.

You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.

Remember the sabbath day, and keep it holy. For six days you shall labor and do all your work. But the seventh day is a sabbath to the LORD your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it.

Honor your father and your mother, so that your days may be long in the land that the LORD your God is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

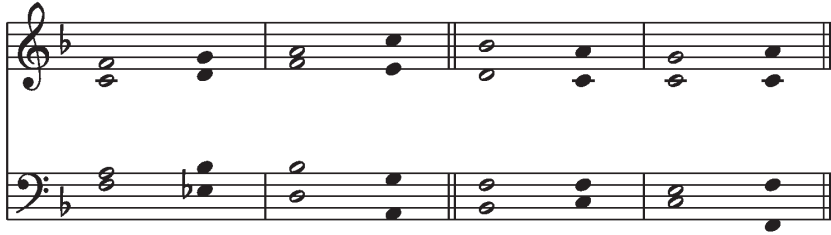
*Reader* Hear what the Spirit is saying to God's people.

*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 19 ♦ The Book of Common Prayer Psalter (1979), alt. Simplified Anglican Chant (Kennedy)*

*The choristers alone will chant the first two verses, then all join in chanting the rest of the Psalm.*



*Caeli enarrant*

*Choristers*    *The heavens declare the glory of / God, \**  
                    *and the firmament shows God's / handiwork.*  
*One day tells its tale to an-/ other, \**  
                    *and one night imparts knowledge to an-/ other.*

*All*    *Although they have no words or / language, \**  
          *and their voices are not / heard,*  
*Their sound has gone out into all / lands, \**  
          *and their message to the ends of the / world.*

*In the deep God has set a pavilion for the / sun; \**  
          *it comes forth like a bridegroom out of his chamber;*  
          *it rejoices like a champion to run its / course.*  
*It goes forth from the uttermost edge of the heavens*  
*and runs about to the end of it a-/ gain; \**  
          *nothing is hidden from its burning / heat.*

*The law of God is perfect and revives the / soul; \**  
          *the testimony of God is sure and gives wisdom to the / innocent.*  
*The statutes of God are just and rejoice the / heart; \**  
          *the commandment of God is clear and gives light to the / eyes.*

*The fear of God is clean and endures for / ever; \**  
          *the judgments of God are true and righteous alto-/ gether.*  
*More to be desired are they than gold, more than much fine / gold, \**  
          *sweeter far than honey, than honey in the / comb.*

*By them also is your servant en-/ lightened, \**  
          *and in keeping them there is great re-/ ward.*  
*Who can tell how often one of-/ fends?*  
          *Cleanse me from my secret / faults.*

*Above all, keep your servant from presumptuous sins;*  
*let them not get dominion / over me; \**  
          *then shall I be whole and sound,*  
          *and innocent of a great of-/ fense.*  
*Let the words of my mouth and the meditation of my heart*  
          *be acceptable in your / sight, \**  
          *O God, my strength and my re-/ deemer.*

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 Corinthians 1:18-25*

**T**HE MESSAGE about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written,

“I will destroy the wisdom of the wise,  
and the discernment of the discerning I will thwart.”

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength.

*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:* Who can tell how often he offends? Cleanse me from my secret faults.

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 2:13-22*

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

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

**T**HE PASSOVER of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will consume me." The Jews then said to him, "What sign can you show us for doing this?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

*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 Very Reverend Steven L. Thomason

*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.*

## BIRTHDAY & ANNIVERSARY BLESSINGS

*Those celebrating birthdays and anniversaries this month are invited to come forward to receive a blessing. The Assembly stands as able and joins the Presider in saying the prayers.*

*Birthdays:*

Watch over your children, O Lord, as their days increase; bless and guide them wherever they may be. Strengthen them when they stand; comfort them when discouraged or sorrowful; raise them up if they fall; and in their hearts may your peace, which passes understanding, abide all the days of their lives; through Jesus Christ our Savior. Amen.

*Anniversaries:*

Loving God, in the mystery of the Holy Trinity, you reveal yourself as a community of self-giving love. We thank you for bringing us together into families. Bless we pray these couples who celebrate the anniversaries of their commitments to one another, and grant that they may grow in grace, fidelity and mutual affection all the days of their lives, through Jesus Christ our Savior. Amen.

# 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**.



## ANTHEM

*Write your blessed name*

WORDS: Thomas à Kempis, tr. S. Kettlewell, alt.;

MUSIC: Kayron Lee Scott

Write your blessed name, O Lord, upon my heart, there to remain so indelibly engraved that no prosperity, that no adversity shall ever move me from your love.  
Be to me a strong tower of defence, a comforter in tribulation, a deliverer in distress, and a faithful guide to the courts of heav'n through the many temptations and dangers of this life.  
O Jesu, my only Savior! Write your blessed name... Amen.

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.

At Sinai, you gave us the gift of your law calling us to worship you—  
and you alone and teaching us to live together as you intended.

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.  
  
Christ turned the tables on injustice and corruption  
he came to restore and renew the temple of our presence  
by offering us a place in the temple of his risen body.  
  
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.  
  
Confound the foolishness of our wisdom  
by the saving power of the cross of Jesus Christ;  
strengthen us to proclaim this good news to all the world.  
  
Through Christ, with Christ, in Christ, in the unity of the Holy Spirit,  
all glory and honor are yours, almighty God, now and forever.

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

***All* AMEN.**

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

### THE LORD'S PRAYER

*All* Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done, on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever.  
Amen.

*In silence, the Presider breaks the consecrated bread.*

### THE BREAKING OF THE BREAD

Je - sus, Lamb of God:\_\_\_\_\_ have mer - cy on\_\_\_\_\_ us.\_\_\_\_\_

Je - sus, bear - er of our sins: have mer - cy on\_\_\_\_\_ us.\_\_\_\_\_

Je - sus, re - deem - er, re - deem - er of the world:\_\_\_\_\_

give\_\_\_\_\_ us your peace,\_\_\_\_\_ give\_\_\_\_\_ us your peace.\_\_\_\_\_

## INVITATION TO COMMUNION

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

*All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.*

*Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.*

*Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.*

## VOLUNTARY *Organ improvisation*

## HYMN *Let us break bread together*

1. Let us break bread to - geth - er on our knees; \_\_\_\_\_ let us break bread to -  
2. Let us drink wine to - geth - er on our knees; \_\_\_\_\_ let us drink wine to -  
3. Let us praise God to - geth - er on our knees; \_\_\_\_\_ let us praise God to -

geth - er on our knees; \_\_\_\_\_  
geth - er on our knees; \_\_\_\_\_ when I fall on my knees, with my  
geth - er on our knees; \_\_\_\_\_

face to the ris - ing sun, O Lord, have mer - cy on me. \_\_\_\_\_

Words and Music: African American Spiritual

*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 449** *O love, how deep, how broad, how high* (sts. 1, 3, & 6) ♦ *The Hymnal 1982*

*Deo gracias*

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

**VOLUNTARY** *Fantasia of Four Parts*

Orlando Gibbons

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Rev. Canon Linzi Stahlecker

## **PREACHER**

The Very Rev. Steven L. Thomason

## **ASSISTING LAY MINISTER**

Marc Aubertin

## **EUCCHARISTIC MINISTERS**

Maris Olsen, Doug Thorpe, The Rev. Canon Richard C. Weyls, TBD

## **ACOLYTE**

Allen Barnes

## **GREETER**

Steve Quinn

## **USHERS**

Don Sutkus, Karrie Sutkus

## **OBLATION BEARERS**

Justin Mills

## **LAND ACKNOWLEDGMENT**

Justin Mills

## **LECTORS**

Michael Perera, Anneka Herring

## **INTERCESSOR**

Michael Perera

## **SOUND BOARD**

TBD

## **FLOWER MINISTRY**

Chrisine Caputo, Ray Miller, Bobbi Nodell, Carolyn Shaw

## **MUSICIANS**

The Junior and Senior Choristers of Saint Marks Cathedral Choir School, Rebekah Gilmore, *director*;  
Saint Mark's Singers, 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.)*