



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIFTH SUNDAY IN LENT

March 17, 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.

THE LITURGY OF THE WORD

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

PRELUDE Meditation on *Rockingham*
(Tune of Hymn 474, “When I survey the wondrous cross”)

C. Hubert H. Parry

LAND ACKNOWLEDGMENT

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

All stand, as able.

HYMN 495 *Hail, thou once despised Jesus!* (sts. 1 & 4) ♦ *The Hymnal 1982*

In Babilone

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 *Fifth Sunday in Lent*

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

Presider God is here.

Assembly **God’s spirit is with us.**

Presider Let us pray.

ALmighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

All Amen.

Please be seated for the 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 *Jeremiah 31:31-34*

THE DAYS are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, “Know the LORD,” for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

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

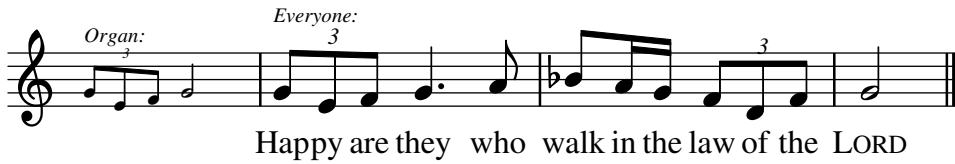
Assembly **Thanks be to God.**

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 119:9-16 ♦ The Book of Common Prayer, alt.

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



In quo corrigit?

How shall young ones cleanse their way? *
By keeping to your words.

With my whole heart I seek you; *
let me not stray from your commandments. **ANTIPHON**

I treasure your promise in my heart, *
that I may not sin against you.

Blessed are you, O LORD; *
instruct me in your statutes. **ANTIPHON**

With my lips will I recite *
all the judgments of your mouth.

I have taken greater delight in the way of your decrees *
than in all manner of riches. **ANTIPHON**

I will meditate on your commandments *
and give attention to your ways.

My delight is in your statutes; *
I will not forget your word. **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 *Hebrews 5:5-10*

CHRIST did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

“You are my Son,
today I have begotten you”;

as he says also in another place,

“You are a priest forever,
according to the order of Melchizedek.”

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

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 choir introduces the refrain, all repeat it. The choir 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: And I, when I am lifted up from the earth, will draw all people to myself.

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 12:20-33*

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

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

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, "The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.

"Now my soul is troubled. And what should I say—'Father, save me from this hour'? No, it is for this reason that I have come to this hour. Father, glorify your name." Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing there heard it and said that it was thunder. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself." He said this to indicate the kind of death he was to die.

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

Alison Leary Estep

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 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

Sing, my soul, His wondrous love

WORDS: Anonymous, 1800

MUSIC: Sarah MacDonald

Sing, my soul, his wondrous love,
who from yon bright throne above,
ever watchful o'er his race
still extends to us his grace.

Heav'n and earth by him were made,
all is by his scepter swayed,
what are we that he should show
so much love to us below.

God, the merciful and good,
bought us with the Savior's blood,
and to make salvation sure
guides us by his Spirit pure.

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 have made a new covenant with your people, remembering our sin no more, and writing your law within our hearts, so that all might know you, from the greatest to the least.

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.
When the hour came Christ to be glorified you lifted him up
—upon a cross— so that all the earth might see, and believe in him.
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* Christ 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.
Hear all of our prayers and supplications
through Jesus Christ, our high priest, your beloved Son,
who is the source of eternal salvation for all who follow him.
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.**

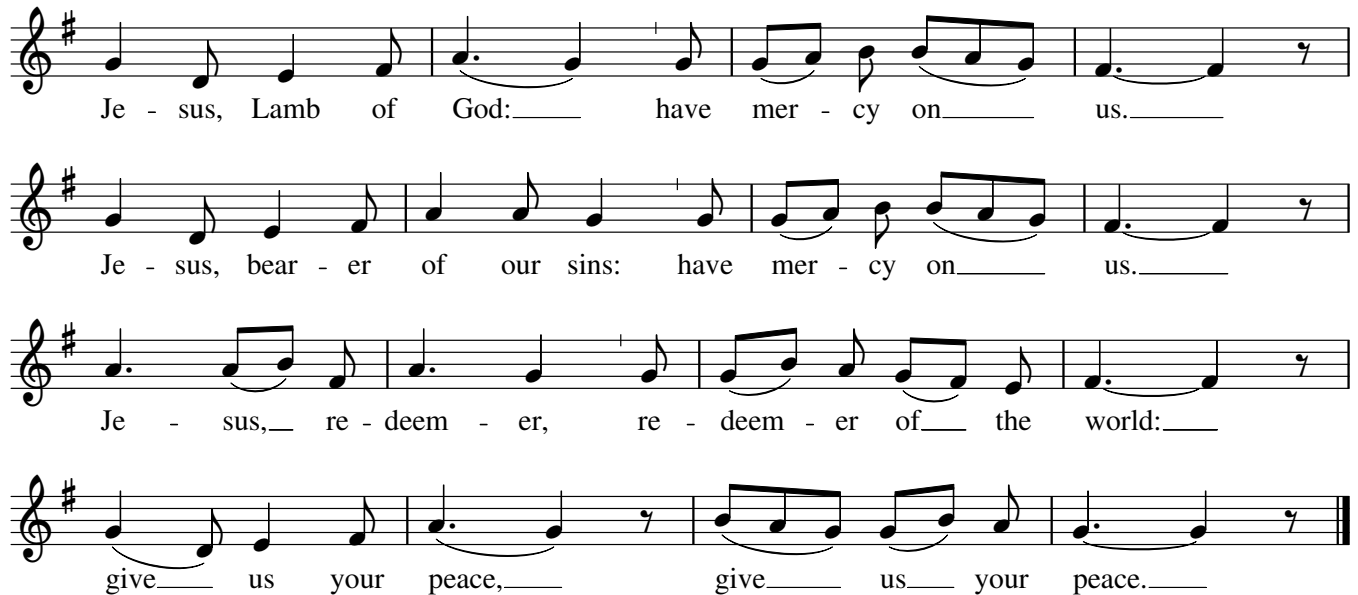
We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

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

Teach me, O Lord

WORDS: Psalm 119:33; MUSIC: Thomas Attwood

Teach me, O Lord, the way of thy statutes;
and I shall keep it unto the end.

HYMN 439

What wondrous love is this ♦ The Hymnal 1982

Wondrous Love

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 474 *When I survey the wondrous cross (sts. 1 & 4) ♦ The Hymnal 1982*

Rockingham

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

VOLUNTARY *Fugue in G minor, BWV 542b*

J.S. Bach

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Linzi Stahlecker

PREACHER

Alison Leary Estep

ASSISTING LAY MINISTER

Marc Aubertin

EUCCHARISTIC MINISTERS

Jon Achee, Norm Harris, Re Knack,
The Very Rev. Steven L. Thomason, The Rev. Canon Richard C. Weyls,

ACOLYTE

Marina Barnes

GREETER

Jaime Rubio

USHERS

Dave Harms, Steve Quinn

OBLATION BEARERS

The Judd-Herzfeldt family

LAND ACKNOWLEDGMENT

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Josh Judd-Herzfeldt, Sonjia Gavin

INTERCESSOR

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The Sr. Choristers of Saint Marks Cathedral Choir School, Rebekah Gilmore, *director*
Saint Mark's Singers
Canon Michael Kleinschmidt and John Stuntebeck, *organists*

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