



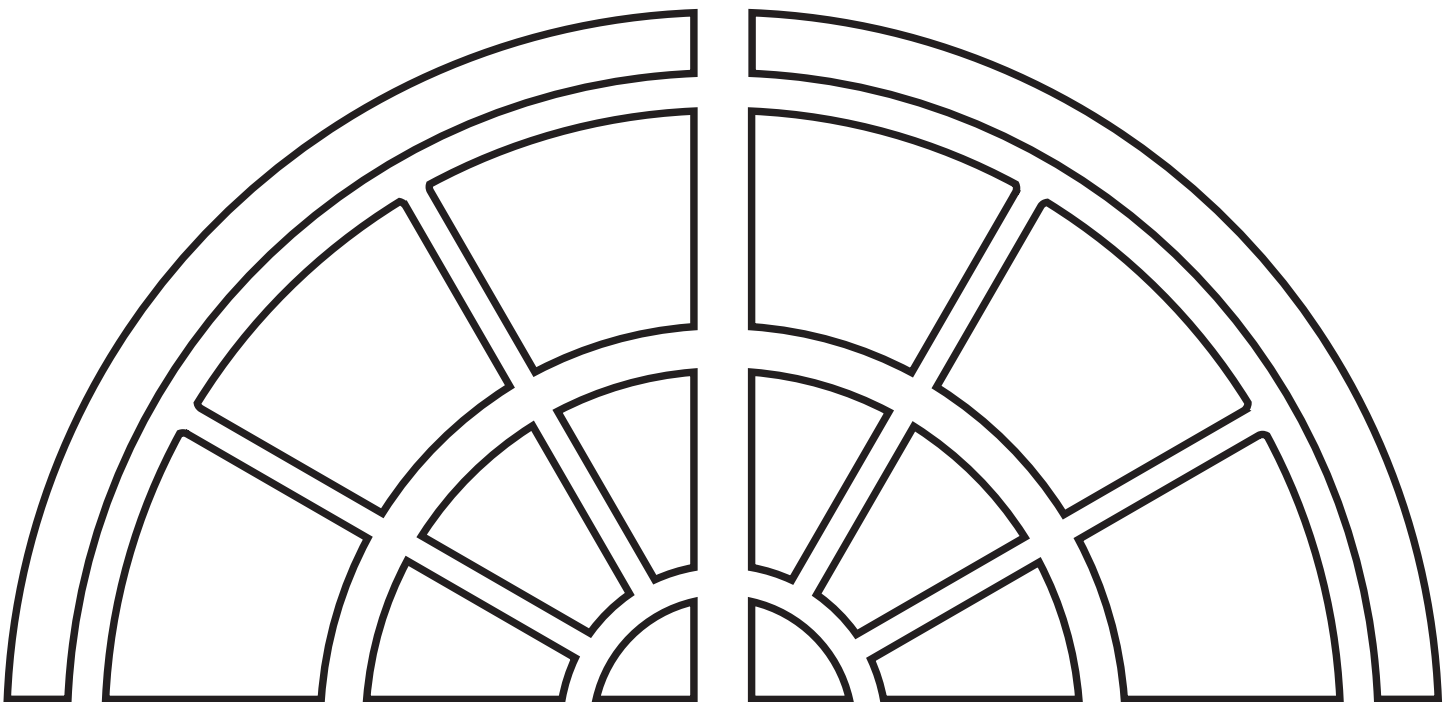
SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE FIRST SUNDAY IN LENT

March 9, 2025

11:00 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.*

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

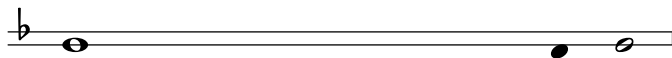
**PRELUDE** Chorale Prelude on *Schwing dich auf zu deinem Gott* "Raise yourself up to your God,"  
No. 3 of Short Chorale Preludes Ethel Smyth

**LAND ACKNOWLEDGMENT**

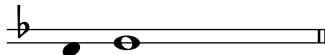
# THE GREAT LITANY

musical setting by Peter R. Hallock

*A bell bids all to kneel or stand as able, and remain kneeling or standing throughout the Litany.*



*Cantor* O God the Father, Creator of heaven and earth,



**Assembly** Have mercy upon us.

*Cantor* O God the Son, Redeemer of the world,

**Assembly** Have mercy upon us.

*Cantor* O God the Holy Ghost, Sanctifier of the faithful,

**Assembly** Have mercy upon us.

*Cantor* O holy, blessed, and glorious Trinity, one God,

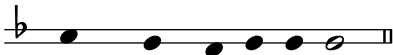
**Assembly** Have mercy upon us.

*Cantor* Remember not, Lord Christ, our offenses, nor the offenses of our forebears; neither reward us according to our sins. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and by thy mercy preserve us for ever.



**Assembly** Spare us, good Lord.

*Cantor* From all evil and wickedness; from sin; from the crafts and assaults of the devil; and from everlasting damnation,



**Assembly** Good Lord, deliver us.

*Cantor* From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice; and from all want of charity,

**Assembly** Good Lord, deliver us.

*Cantor* From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

**Assembly** Good Lord, deliver us.

*Cantor* From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and commandment,

**Assembly** Good Lord, deliver us.

*Cantor* From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine,

**Assembly** Good Lord, deliver us.

*Cantor* From all oppression, conspiracy, and rebellion; from violence, battle, and murder; and from dying suddenly and unprepared,

*Assembly* **Good Lord, deliver us.**

*Cantor* By the mystery of thy holy Incarnation; by thy holy Nativity and submission to the Law; by thy Baptism, Fasting, and Temptation,

*Assembly* **Good Lord, deliver us.**

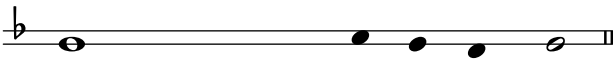
*Cantor* By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,

*Assembly* **Good Lord, deliver us.**

*Cantor* In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

*Assembly* **Good Lord, deliver us.**

*Cantor* We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church Universal in the right way,



*Assembly* **We beseech thee to hear us, good Lord.**

*Cantor* That it may please thee to illumine all bishops, priests, and deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living, they may set it forth, and show it accordingly,

*Assembly* **We beseech thee to hear us, good Lord.**

*Cantor* That it may please thee to bless and keep all thy people,

*Assembly* **We beseech thee to hear us, good Lord.**

*Cantor* That it may please thee to send forth laborers into thy harvest, and to draw all humankind into thy kingdom,

*Assembly* **We beseech thee to hear us, good Lord.**

*Cantor* That it may please thee to give to all people increase of grace to hear and receive thy Word, and to bring forth the fruits of the Spirit,

*Assembly* **We beseech thee to hear us, good Lord.**

*Cantor* That it may please thee to bring into the way of truth all such as have erred, and are deceived,

*Assembly* **We beseech thee to hear us, good Lord.**

*Cantor* That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments,

*Assembly* **We beseech thee to hear us, good Lord.**

*Cantor* That it may please thee so to rule the hearts of thy servants, the President of the United States, and all others in authority, that they may do justice, and love mercy, and walk in the ways of truth,

*Assembly* **We beseech thee to hear us, good Lord.**

*Cantor* That it may please thee to make wars to cease in all the world; to give to all nations unity, peace, and concord; and to bestow freedom upon all peoples,

*Assembly* **We beseech thee to hear us, good Lord.**

*Cantor* That it may please thee to show thy pity upon all prisoners and captives, the homeless and the hungry, and all who are desolate and oppressed,

*Assembly* **We beseech thee to hear us, good Lord.**

*Cantor* That it may please thee to give and preserve to our use the bountiful fruits of the earth, so that in due time all may enjoy them,

*Assembly* **We beseech thee to hear us, good Lord.**

*Cantor* That it may please thee to inspire us, in our several callings, to do the work which thou givest us to do with singleness of heart as thy servants, and for the common good,

*Assembly* **We beseech thee to hear us, good Lord.**

*Cantor* That it may please thee to preserve all who are in danger by reason of their labor or their travel,

*Assembly* **We beseech thee to hear us, good Lord.**

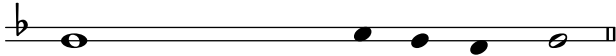
*Cantor* That it may please thee to preserve, and provide for, all women in childbirth, young children and orphans, the widowed, and all whose homes are broken or torn by strife,

*Assembly* **We beseech thee to hear us, good Lord.**

*Cantor* That it may please thee to visit the lonely; to strengthen all who suffer in mind, body, and spirit; and to comfort with thy presence those who are failing and infirm,

*Assembly* **We beseech thee to hear us, good Lord.**

*Cantor* That it may please thee to support, help, and comfort all who are in danger, necessity, and tribulation,



**Assembly** We beseech thee to hear us, good Lord.

*Cantor* That it may please thee to have mercy upon all humankind,

**Assembly** We beseech thee to hear us, good Lord.

*Cantor* That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word,

**Assembly** We beseech thee to hear us, good Lord.

*Cantor* That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts,

**Assembly** We beseech thee to hear us, good Lord.

*Cantor* That it may please thee to strengthen such as do stand; to comfort and help the weak-hearted; to raise up those who fall; and finally to beat down Satan under our feet,

**Assembly** We beseech thee to hear us, good Lord.

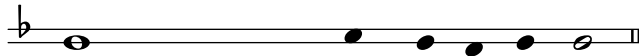
*Cantor* That it may please thee to grant to all the faithful departed eternal life and peace,

**Assembly** We beseech thee to hear us, good Lord.

*Cantor* That it may please thee to grant that, in the fellowship of Mary, Mark, and all the saints, we may attain to thy heavenly kingdom,

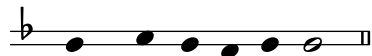
**Assembly** We beseech thee to hear us, good Lord.

*Cantor* Son of God, we beseech thee to hear us.



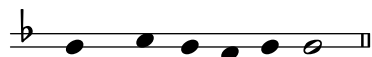
**Assembly** Son of God, we beseech thee to hear us.

*Cantor* O Lamb of God, that takest away the sins of the world,



**Assembly** Have mercy upon us.

*Cantor* O Lamb of God, that takest away the sins of the world,



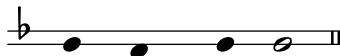
**Assembly** Have mercy upon us.

*Cantor* O Lamb of God, that takest away the sins of the world,



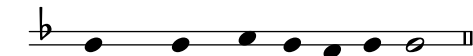
**Assembly** Grant us thy peace.

*Cantor* O Christ, hear us.



**Assembly** O Christ, hear us.

*Cantor* Lord, have mercy upon us.



**Assembly** Christ, have mercy upon us.

*Cantor* Lord, have mercy upon us. ♦



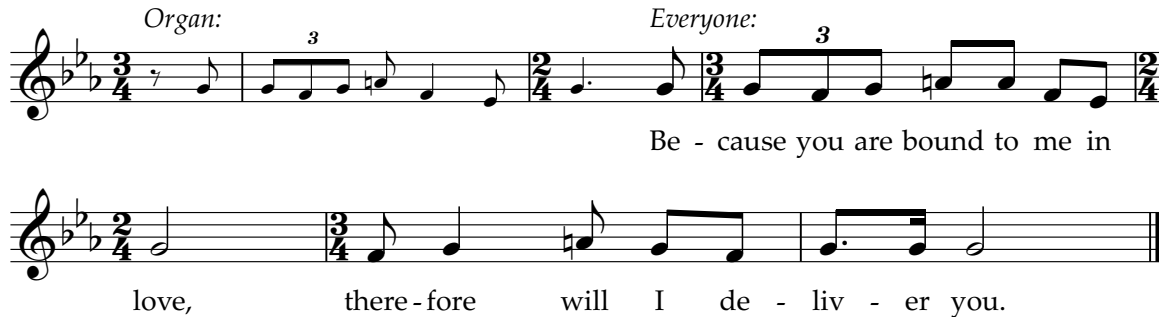
The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

**PSALM**

*Psalm 91:1-2,9-16 ♦ St. Helena Psalter*

Peter R. Hallock

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



Organ: *3* *3* Everyone: *3*

Be - cause you are bound to me in  
love, there - fore will I de - liv - er you.

They who dwell in the shelter of the Most High  
Abide under the shadow of the Almighty.  
They shall say to God,  
“You are my refuge and my stronghold,  
My God in whom I put my trust.” **ANTIPHON**

Because you have made God your refuge,  
and the Most High your habitation,  
There shall no evil happen to you,  
neither shall any plague come near your dwelling.  
**ANTIPHON**

For God shall give the angels charge over you,  
to keep you in all your ways.  
They shall bear you in their hands,  
lest you dash your foot against a stone. **ANTIPHON**

You shall tread upon the lion and adder;  
you shall trample the young lion  
and the serpent under your feet.  
Because you are bound to me in love,  
therefore will I deliver you;  
I will protect you because you know my Name.  
**ANTIPHON**

You shall call upon me, and I will answer you;  
I am with you in trouble;  
I will rescue you and bring you to honor.  
With long life will I satisfy you,  
and show you my salvation. **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**

*Romans 10:8b-13*

“**T**HE WORD is near you,  
on your lips and in your heart”

(that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, “No one who believes in him will be put to shame.” For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, “Everyone who calls on the name of the Lord shall be saved.”

*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.*

**SEQUENCE HYMN** *A mighty fortress is our God*

1 A might - y for - tress is our God, a bul - wark nev - er fail - ing;  
 2 If we in our own strength con - fide, our striv - ing turns to los - ing;  
 3 God's Word shall stand a - bove all pow'rs, shall end all their thanks - giv - ing.

our help - er frees us from the flood of mor - tal ills pre - vail - ing.  
 the right - eous one fights by our side, the one of God's own choos - ing.  
 The Spi - rit and the gifts are ours, for God with us is liv - ing.

For still our an - cient foe, for - sworn to work us woe, with guile and dread - ful  
 You ask who this may be: Christ Je - sus, it is he, the Lord of hosts by  
 Let goods and kin - dred go, this mor - tal life al - so; though all of these be

might is armed to wage the fight: on earth there is no e - qual.  
 name. No oth - er God we claim! None else can win the bat - tle.  
 gone, the pow'rs have no - thing won. God's realm is ours for - ev - er!

Words: Martin Luther, tr. Frederick H. Hedge, alt.; Copyright 2006 Augsburg Fortress  
 Music: *Ein feste Burg*, Martin Luther, harm. J. S. Bach. Public Domain.



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** *Luke 4:1-13*

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

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

**A**FTER his baptism, Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." Jesus answered him, "It is written, 'One does not live by bread alone.'" Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours." Jesus answered him, "It is written,

‘Worship the Lord your God,  
and serve only him.’”

Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, for it is written,

‘He will command his angels concerning you,  
to protect you,’

and

‘On their hands they will bear you up,  
so that you will not dash your foot against a stone.’”

Jesus answered him, "It is said, 'Do not put the Lord your God to the test.'" When the devil had finished every test, he departed from him until an opportune time.

*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**

*The Book of Common Prayer* (1979), p. 358

**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:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary;  
and was made man.**

**For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day 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 and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

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 the Lord be always with you.  
*Assembly* **And also with you.**

# 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

*Remember not, Lord, our offenses*

Words from The Great Litany; Music: Henry Purcell

Remember not, Lord, our offences,  
nor the offences of our forefathers;  
neither take thou vengeance of our sins,  
but spare us, good Lord, spare thy people,  
whom thou hast redeemed with thy most precious blood,  
and be not angry with us for ever.  
Spare us, good Lord.

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.*

**HE GREAT THANKSGIVING** *Eucharistic Prayer C*, adapt.\*

*The Book of Common Prayer* (1979), p. 369

*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 right to give you thanks and praise, O Lord, our God, Sustainer of the Universe.

*Assembly* **Glory to you for ever and ever.**

*Presider* At your command all things came to be: shining light and enfolding dark; the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home; by your will they were created and have their being. From the primal elements you brought forth the human race, and blessed us with the capacity for memory, reason, and skill; you made us the stewards of your creation.

*Assembly* **Glory to you for ever and ever.**

*Presider* But we turned against you, and betrayed your trust; and we turned against one another. Again and again you called us to return. Through prophets and sages you revealed your righteous law. In the fullness of time you sent your Son, born of a woman, to be our Savior. He was wounded for our transgressions, and bruised for our iniquities. By his death he opened to us the way of freedom and peace.

*Assembly* **Glory to you for ever and ever.**

*Presider* Therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn::

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*

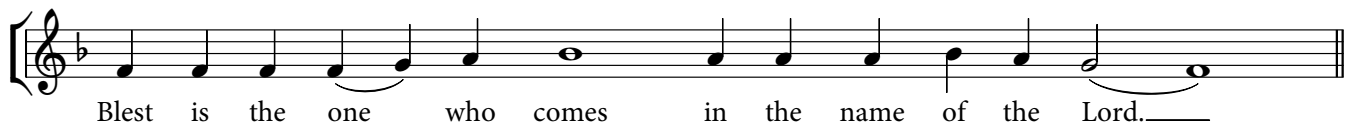
Franz Schubert, arr. Richard Proulx



Ho - ly, ho - ly, ho - ly Lord, God of power and might,—



heav'n and earth— are full of your glo - ry. Ho-san-na in the high - est.



Blest is the one who comes in the name of the Lord.—



Ho-san - na in— the high - est, ho-san-na in the high - est.

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* Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, gave it to his friends, and said, "Take, eat: this is my body, which is given for you. Do this for the remembrance of me."

In the same way, after supper, he took the cup of wine; he gave thanks, and said, "Drink this, all of you: this is my blood of the new covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving, we celebrate his death and resurrection, as we await the day of his coming.

***Assembly* Glory to you for ever and ever.**

*Presider* Therefore, we who have been redeemed by Jesus Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior. Sanctify us also, and let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

***Assembly* Glory to you for ever and ever.**

*Presider* Pour out your Spirit upon the whole earth and make it your new creation. Gather your Church together from the ends of the earth into your kingdom, where peace and justice are revealed, that we, with all your people, of every language, race, and nation, may share the banquet you have promised. Through Christ, with Christ, and in Christ, all honor and glory are yours, creator of all.

***All* Glory to you for ever and ever. 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

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

## INVITATION TO COMMUNION

*Presider* The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

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

*Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm. 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 692** *I heard the voice of Jesus say* ♦ *The Hymnal 1982*

*The Third Tune*

*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.

*All stand, as able.*

**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**

*The Book of Common Prayer (1979), p. 366*

*Presider* Almighty and everliving God,

*All* **we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.**

**And now, Father, send us out to do the work you have given us to do,  
to love and serve you as faithful witnesses of Christ our Lord.**

**To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.**

**BLESSING**     *The Presider asks God's blessing on the assembly. All respond: Amen.*

**HYMN 147**     *Now let us all with one accord ♦ The Hymnal 1982*

*Bourbon*

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

**VOLUNTARY**     *Fugue in B minor, BWV 544b*

J. S. Bach

## MINISTERS OF THE LITURGY

### **PRESIDER**

The Rev. Canon Emily Griffin

### **PREACHER**

The Very Rev. Steven L. Thomason

### **DEACONS**

The Rev. Earl Grout  
The Venerable Barbra Weza

### **ASSISTING LAY MINISTER**

Peter Synder

### **EUCCHARISTIC MINISTERS**

Russ Campbell, James Davidson, The Rev. Stephen Garratt,  
Adrienne Hubbard, The Rev. Canon Rich Weyls,  
Jen Younggren

### **ALTAR GUILD**

Sharon Ferguson

### **VERGERS**

Michael Seewer, Roze Hazard, Carrie Davis

### **ACOLYTES**

Kate Halamay, Kevin Johnson, Hilary McLeland-Wieser

### **GREETERS**

Barbara Selberg, John Selberg

### **USHERS**

Jeff Sackett | Sarah McCord, Chris Rigos

### **OBLATION BEARERS**

Nancy George, TBD

### **LAND ACKNOWLEDGMENT**

Rachel Baker

### **LECTORS**

George Pro, Kathy Minsch

### **SOUND BOARD**

David Poortinga

### **LIVESTREAM**

Timothy Shore

### **FLOWER MINISTERS**

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

### **MUSICIANS**

The Cathedral Choir;  
Canon Michael Kleinschmidt &  
John Stuntebeck, *organists*

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*\* This version of Eucharistic Prayer C is an adaptation from the version in  
The Book of Common Prayer (1979), as approved for trial use at General Convention 2024.*



The Hymnal 1982 - #692 I heard the voice of Jesus say

1 I heard the voice of Je - sus say, "Come un - to me and rest;  
 2 I heard the voice of Je - sus say, "Be - hold, I free - ly give  
 3 I heard the voice of Je - sus say, "I am this dark world's light;

and in your wea - ri - ness lay down your head up - on my breast."  
 the liv - ing wa - ter; thirst - y one, stoop down and drink, and live."  
 look un - to me, your morn shall rise, and all your day be bright."

I came to Je - sus as I was, so wea - ry, worn, and sad;  
 I came to Je - sus, and I drank of that life - giv - ing stream;  
 I looked to Je - sus, and I found in him my Star, my Sun;

I found in him a rest - ing place, and he has made me glad.  
 my thirst was quenched, my soul re - vived, and now I live in him.  
 and in that light of life I'll walk till pil - grim days are done.

*\*The bracketed notes are to be treated as triplet groups.*

Words: Horatius Bonar (1808-1889), alt. Music: *The Third Tune*, Thomas Tallis (1505?-1585);  
 ed. John Wilson (b. 1905) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

The Hymnal 1982 - #147 Now let us all with one accord



1 Now let us all with one ac - cord, in  
2 The cov - e - nant, so long re - vealed to  
3 Your love, O Lord, our sin - ful race has  
4 Re - mem - ber, Lord, though frail we be, in  
5 There - fore, we pray you, Lord, for - give; so



1 com - pa - ny with a - ges past, keep vi - gil with our  
2 those of faith in for - mer time, Christ by his own ex -  
3 not re - turned, but fal - si - fied; au - thor of mer - cy,  
4 your own i - mage were we made; help us, lest in anx -  
5 when our wan - derings here shall cease, we may with you for



1 heaven - ly Lord in his temp - ta - tion and his fast.  
2 am - ple sealed, the Lord of love, in love sub - lime.  
3 turn your face and grant re - pent - ance for our pride.  
4 i - e - ty, we cause your Name to be be - trayed.  
5 ev - er live, in love and u - ni - ty and peace.

Words: Att. Gregory the Great (540-604); tr. *Praise the Lord*, 1972, alt. Copyright © by James Quinn, SJ. Printed by permission of Geoffrey Chapman, a division of Cassell Ltd. Music: *Bourbon*, melody att. Freeman Lewis (1780-1859); harm. Thomas Foster (b. 1938) Copyright ©1984, Thomas Foster. All rights reserved. Used with permission.

- 1 Now let us all with one accord,  
in company with ages past,  
keep vigil with our heavenly Lord  
in his temptation and his fast.
- 2 The covenant, so long revealed  
to those of faith in former time,  
Christ by his own example sealed,  
the Lord of love, in love sublime.
- 3 Your love, O Lord, our sinful race  
has not returned, but falsified;  
author of mercy, turn your face  
and grant repentance for our pride.
- 4 Remember, Lord, though frail we be,  
in your own image were we made;  
help us, lest in anxiety,  
we cause your Name to be betrayed.
- 5 Therefore, we pray you, Lord, forgive;  
so when our wanderings here shall cease,