



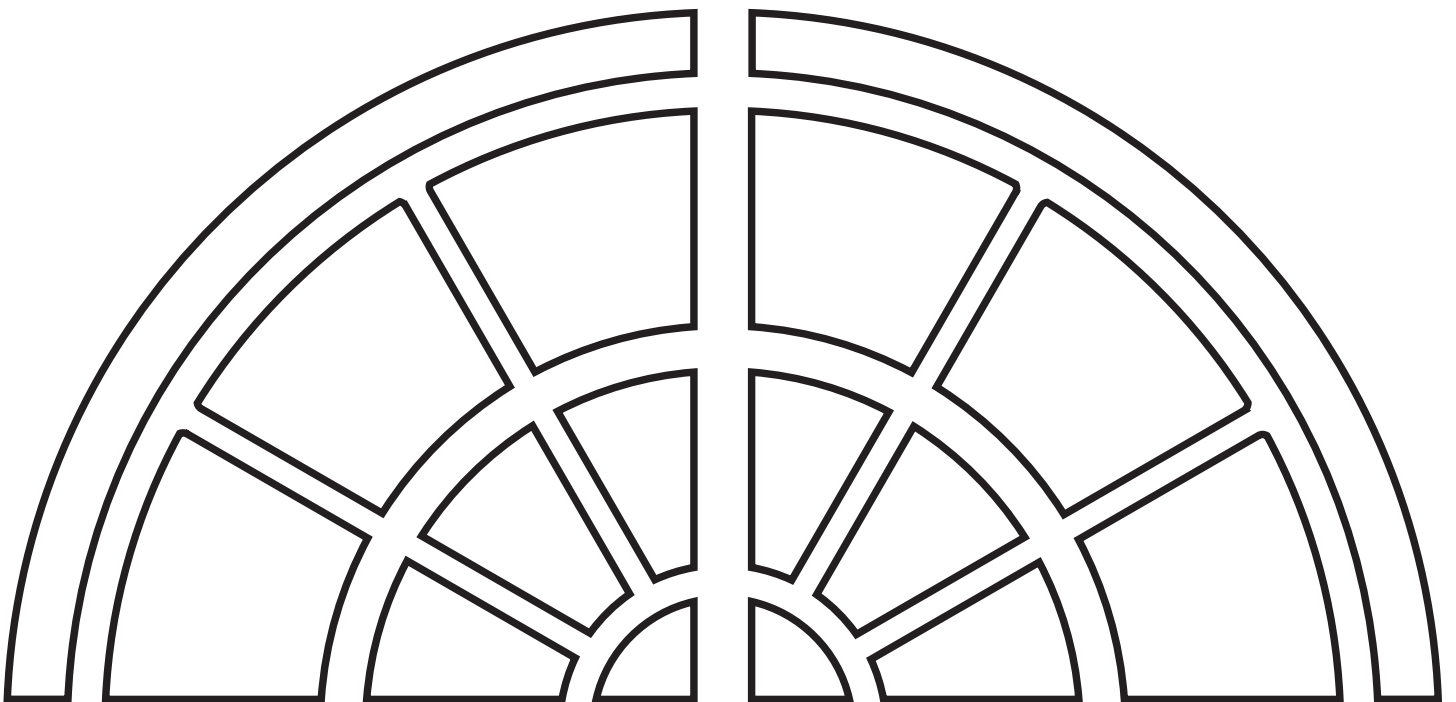
SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE HOLY EUCHARIST

THE FIRST SUNDAY IN LENT

February 22, 2026

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 level 5 of Cathedral House, accessible by elevator or southwest stairwell.

NEW TO SAINT MARK'S?

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit saintmarks.org/newcomers or connect with one of the clergy.

ABOUT THE LITURGY

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.

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

PRELUDE *An Wasserflüssen Babylon* (“By the river of Babylon”), BWV 653

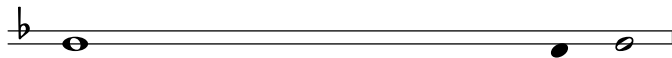
J. S. Bach

LAND ACKNOWLEDGMENT

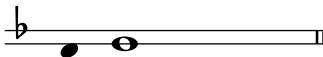
THE GREAT LITANY

The Book of Common Prayer (1979), p. 148
musical setting by Peter R. Hallock

All kneel or stand, as able, for 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,

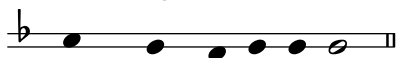
Assembly Have mercy upon us.

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.**

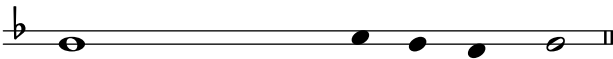
Cantor By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,

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.**

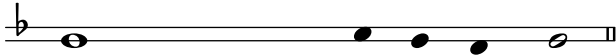
Cantor That it may please thee to preserve, and provide for, all women in childbirth, young children and orphans, the widowed, and all whose homes are broken or torn by strife,

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.

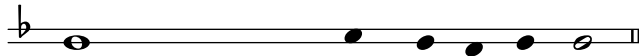
Cantor That it may please thee to grant to all the faithful departed eternal life and peace,

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,

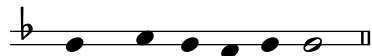
Assembly We beseech thee to hear us, good Lord.

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,



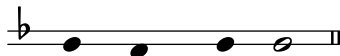
Assembly Have mercy upon us.

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



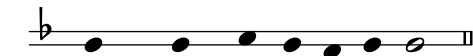
Assembly Grant us thy peace.

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 32

Anglican Chant by Samuel Sebastian Wesley

Chanted by the choir.

HAPPY are they whose transgressions are forgiven, *
and whose sin is put away!
Happy are they to whom the LORD imputes no guilt, *
and in whose spirit there is no guile!
While I held my tongue, my bones withered away, *
because of my groaning all day long.
For your hand was heavy upon me day and night; *
my moisture was dried up as in the heat of summer.
Then I acknowledged my sin to you, *
and did not conceal my guilt.
I said, "I will confess my transgressions to the LORD." *
Then you forgave me the guilt of my sin.
Therefore all the faithful will make their prayers to you in time of trouble; *
when the great waters overflow, they shall not reach them.
You are my hiding-place;
you preserve me from trouble; *
you surround me with shouts of deliverance.
"I will instruct you and teach you in the way that you should go; *
I will guide you with my eye.
Do not be like horse or mule, which have no understanding; *
who must be fitted with bit and bridle,
or else they will not stay near you."
Great are the tribulations of the wicked; *
but mercy embraces those who trust in the LORD.
Be glad, you righteous, and rejoice in the LORD; *
shout for joy, all who are true of heart.

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 5:12-19

AS SIN came into the world through one man, and death came through sin, and so death spread to all because all have sinned-- sin was indeed in the world before the law, but sin is not reckoned when there is no law. Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

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.

HYMN 449 *O love, how deep, how broad, how high* (verses 1, 2, 6) ♦ *The Hymnal 1982*

Deo gracias

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 *Matthew 4:1-11*

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

Assembly **Glory be to thee, O Lord.**

JESUS was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written,

'One does not live by bread alone,
but by every word that comes from the mouth of God.' "

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

'He will command his angels concerning you,
and 'On their hands they will bear you up,
so that you will not dash your foot against a stone.' "

Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.' "

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! for it is written,

'Worship the Lord your God,
and serve only him.' "

Then the devil left him, and suddenly angels came and waited on him.

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 Sister Miriam Elizabeth Bledsoe, OSH

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, 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

“Since by man came death,” from *Messiah*

Words: 1 Corinthians 15:21-22

Music: G. F. Handel

Since by man came death, by man came also the resurrection of the dead.
For as in Adam all die, even so in Christ shall all be made alive.

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.

Approved for trial use by General Convention 2024

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. 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.

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

Presider 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. 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

Missa oecumenica, 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 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.

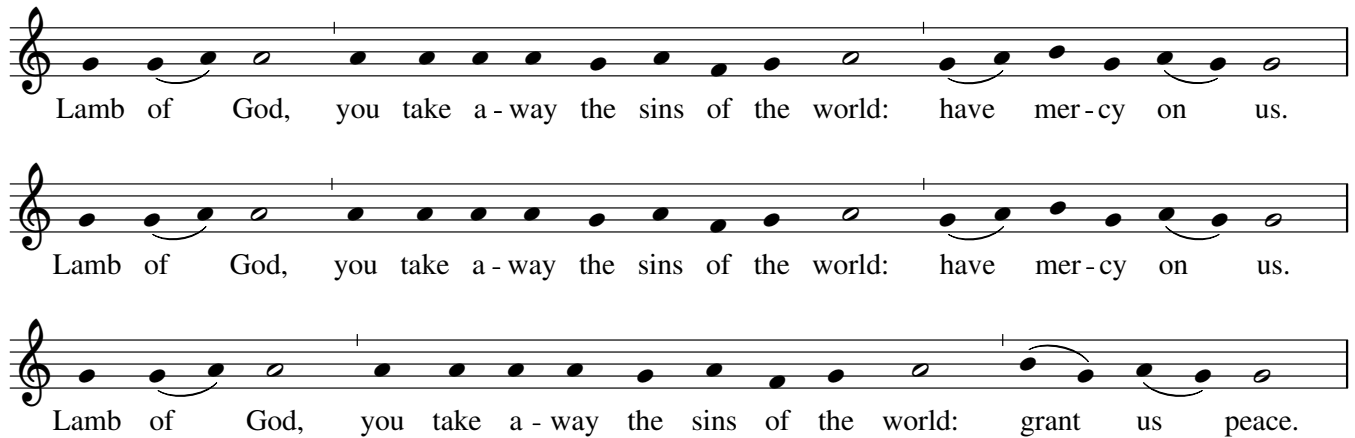
THE LORD'S PRAYER

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

Anaphora chant; Mass 18; adapt. Mason Martens



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.

ANTHEN *Hide not thou thy face*

Words: Psalm 27:12, Psalm 32:5, Psalm 6:4
Music: Richard Farrant

Hide not thou thy face from us, O Lord,
and cast not off thy servants in thy displeasure:
for we confess our sins unto thee,
and hide not our unrighteousness.
For thy mercy's sake deliver us from all our sins.

HYMN 150 *Forty days and forty nights* ♦ *The Hymnal 1982*

Aus der Tiefe rufe ich

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 *Sonata in F minor, Movement 1: Allegro moderato e serio*

Felix Mendelssohn

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Rev. Sr. Miriam Elizabeth Bledsoe, OSH

DEACONS

The Ven. Barbra Weza

ASSISTING LAY MINISTER

Cinda Madonna

EUCCHARISTIC MINISTERS

The Rev. Adam Conley, The Rev. Canon Emily Griffin,
Ashley Hedeem, John Selberg, Justin Shelley,
Kathy Thomason, The Rev. Canon Richard C. Weyls

ALTAR GUILD

James Davidson, Deborah Person

VERGERS

Kate Halamay, Rose Hazard

ACOLYTES

Erik Donner, Maya Roark, Alexandra Thompson

GREETERS

Barbara Erickson, Pat Hoffer

USHERS

Wayne Duncan, Hilary McLeland-Wieser, David Wild

OBLATION BEARER

Alexander Snow

LAND ACKNOWLEDGMENT

Bob Carter

LECTORS

Nancy Beadie | Lara Shibata

SOUND BOARD

Michael Perera

LIVESTREAM

Seth Thomsen

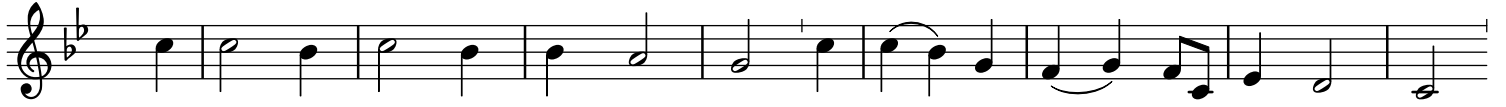
FLOWER MINISTERS

Ashley Hedeem, Kathy Sodergren,
Elizabeth Ward, Donna Way

MUSICIANS

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

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1. O love, how deep, how broad, how high, how pass - ing thought and fan - ta - sy,
2. For us bap - tized, for us he bore his ho - ly fast and hun - gered sore;
6. All glo - ry to our Lord and God for love so deep, so high, so broad;



that God, the Son of God, should take our mor - tal form for mor - tals' sake.
for us temp - ta - tions sharp he knew; for us the tempt - er ov - er - threw.
the Tri - ni - ty whom we a - dore for ev - er and for ev - er - more.



1 For - ty days and for - ty nights thou wast fast - ing in the wild;
2 Should not we thy sor - row share and from world - ly joys ab - stain,
3 Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!
4 So shall we have peace di - vine: ho - lier glad - ness ours shall be;
5 Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;



1 for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
2 fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?
3 Vic - tor in the wil - der - ness, grant we may not faint nor fall!
4 round us, too, shall an - gels shine, such as min - is - tered to thee.
5 that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.



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.

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- 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,