



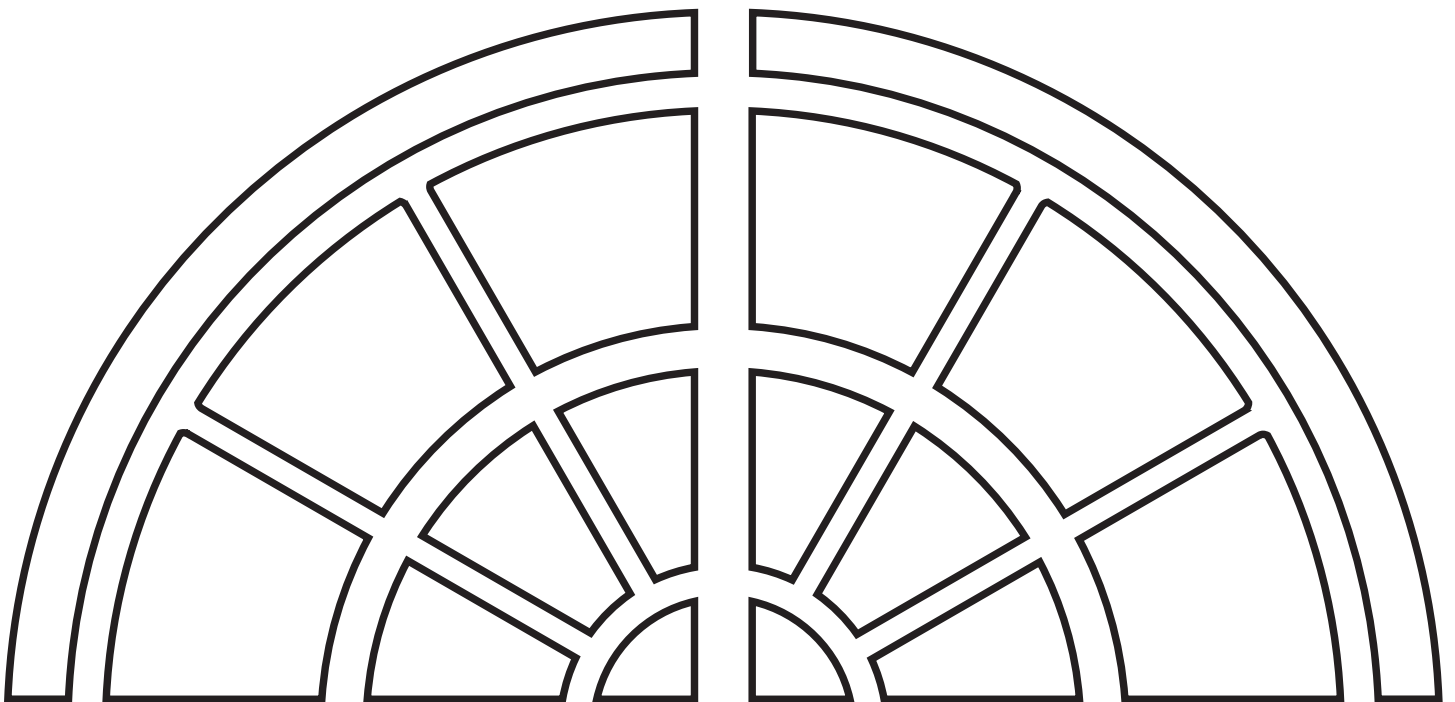
SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

THE THIRD SUNDAY IN LENT

March 8, 2026

8:00 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 one of the liturgical ministers. Restrooms are available in the narthex; all-gender restrooms are available in the northwest stairwell of the nave and on level 5 of Cathedral House, accessible by the 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](http://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

**PRELUDE**    *Echo Fantasy in C*

Jan Pieterszoon Sweelinck

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**HYMN 686**    *Come, thou fount of every blessing* (verses 1 & 3) ♦ *The Hymnal 1982*

*Nettleton*

## OPENING ACCLAMATION

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

*Assembly*    **His mercy endureth forever.**

## COLLECT FOR PURITY

*Presider*    **A**LMIGHTY GOD, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord.

*All*    **Amen.**

*The Presider reads a sentence from Scripture.*

## KYRIE ELEISON

*Presider*    Lord, have mercy upon us.

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

*Presider*    Lord, have mercy upon us.

**COLLECT OF THE DAY**    *Third Sunday in Lent*

*The Book of Common Prayer* (1979), p. 167

*Presider*    The Lord be with you.

*Assembly*    **And with thy spirit.**

*Presider*    Let us pray.

**A**LMIGHTY GOD, who seest that we have no power of 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 liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever.

*All*    **Amen.**

*Please be seated for the readings.*

**READING***Exodus 17:1-7*

**F**ROM THE WILDERNESS of Sin the whole congregation of the Israelites journeyed by stages, as the LORD commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the LORD, "What shall I do with this people? They are almost ready to stone me." The LORD said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the LORD, saying, "Is the LORD among us or not?"

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

**PSALM***Psalm 95 ♦ Venite, exultemus**The Book of Common Prayer (1979), p. 724*

*Please join the lector in reading the Psalm aloud, starting after the first asterisk.*

Come, let us sing to the LORD; \*  
 let us shout for joy to the Rock of our salvation.

Let us come before his presence with thanksgiving \*  
 and raise a loud shout to him with psalms.

For the LORD is a great God, \*  
 and a great King above all gods.

In his hand are the caverns of the earth, \*  
 and the heights of the hills are his also.

The sea is his, for he made it, \*  
 and his hands have molded the dry land.

Come, let us bow down, and bend the knee, \*  
 and kneel before the LORD our Maker.

For he is our God,  
 and we are the people of his pasture and the sheep of his hand. \*  
 Oh, that today you would hearken to his voice!

Harden not your hearts,  
 as your forebears did in the wilderness, \*  
 at Meribah, and on that day at Massah,  
 when they tempted me.

They put me to the test, \*  
 though they had seen my works.

Forty years long I detested that generation and said, \*  
 "This people are wayward in their hearts;  
 they do not know my ways."

So I swore in my wrath, \*  
 "They shall not enter into my rest." ♦

**READING***Romans 5:1-11*

**S**INCE we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

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

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

*All stand, as able.*

**THE HOLY GOSPEL** *John 4:5-42*

*Presider* The Holy Gospel of our Lord Jesus Christ according to John.  
*Assembly* **Glory be to thee, O Lord.**

**J**ESUS came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you."

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him.

Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

*Presider* The Gospel of the Lord.  
*Assembly* Praise be to thee, O Christ.

## HOMILY

The Reverend Canon Richard C. Weyls

*All stand, as able.*

## THE NICENE CREED

*The Book of Common Prayer (1979), p. 326*

I believe in one God,  
the Father Almighty,  
maker of heaven and earth,  
and of all things visible and invisible;

And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of his Father before all worlds,  
God of God, Light of Light,  
very God of very God,  
begotten, not made,  
being of one substance with the Father;  
by whom all things were made;  
who for us men and for our salvation  
came down from heaven,  
and was incarnate by the Holy Ghost of the Virgin Mary,  
and was made man;  
and was crucified also for us under Pontius Pilate;  
he suffered and was buried;  
and the third day he rose again according to the Scriptures,  
and ascended into heaven,  
and sitteth on the right hand of the Father;  
and he shall come again, with glory,  
to judge both the quick and the dead;  
whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,  
who proceedeth from the Father and the Son;  
who with the Father and the Son together is worshiped and glorified;  
who spake by the Prophets.

And I believe one holy Catholic and Apostolic Church;  
I acknowledge one Baptism for the remission of sins;  
and I look for the resurrection of the dead,  
and the life of the world to come. Amen.

## 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.*

## THE CONFESSION

*The Book of Common Prayer (1979), p. 331*

*Presider* Let us humbly confess our sins unto Almighty God.

*You are invited to kneel or stand for the confession.*

*Presider* Almighty God,

**All Father of our Lord Jesus Christ,**

**maker of all things, judge of all men:**

**We acknowledge and bewail our manifold sins and wickedness,  
which we from time to time most grievously have committed,  
by thought, word, and deed, against thy divine Majesty,  
provoking most justly thy wrath and indignation against us.**

**We do earnestly repent,**

**and are heartily sorry for these our misdoings;  
the remembrance of them is grievous unto us,  
the burden of them is intolerable.**

**Have mercy upon us,**

**have mercy upon us, most merciful Father;**

**for thy Son our Lord Jesus Christ's sake,**

**forgive us all that is past;**

**and grant that we may ever hereafter**

**serve and please thee in newness of life,**

**to the honor and glory of thy Name;**

**through Jesus Christ our Lord. Amen.**

*The Presider pronounces God's forgiveness of our sins. All respond: Amen.*

## THE COMFORTABLE WORDS

*The Book of Common Prayer (1979), p. 332*

*The Presider reads sentences of Scripture.*

## THE PEACE

*Presider* The peace of the Lord be always with you.

*Assembly* **And with thy spirit.**

*All greet one another in the name of the Lord.*

# THE LITURGY OF THE TABLE

## OFFERTORY

*An offering of money is received. All worshipping in person are invited to place their offering in the plates as they are passed through through the rows.*

*For electronic giving options, visit [saintmarks.org/give](https://saintmarks.org/give), or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right), or visit this link on your mobile device: <https://venmo.com/saintmarkscathedralseattle>. If Venmo asks you for a four-digit code, enter **2076**.*



## OFFERTORY CHANT

Psalm 19:9-11; Plainsong

*Justitiae Domini rectae, laetificantes corda,  
et dulci ora super mel et favum:  
nam et servus tuus custodiet ea.*

Your judgements are true and righteous altogether,  
Sweeter far than honey, than honey in the comb:  
By them also is your servant enlightened.

*All stand, as able.*

## THE GREAT THANKSGIVING *Eucharistic Prayer II (Rite I)*

*The Book of Common Prayer (1979), p. 340*

*Presider* The Lord be with you.

*Assembly* **And with thy spirit.**

*Presider* Lift up your hearts.

*Assembly* **We lift them up unto the Lord.**

*Presider* Let us give thanks unto our Lord God.

*Assembly* **It is meet and right so to do.**

*Presider* It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Who dost bid thy faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by thy Word and Sacraments, they may come to the fullness of grace which thou hast prepared for those who love thee. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

**All Holy, holy, holy, Lord God of hosts:  
heaven and earth are full of thy glory  
Glory be to thee, O Lord most high.  
Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.**

*Presider* All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end.

**All AMEN.**

## THE LORD'S PRAYER

*The Book of Common Prayer (1979), p. 336*

*Presider* And now, as our Savior Christ hath taught us, we are bold to say,

**All** Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,  
as we forgive those who trespass against us.

And lead us not into temptation,  
but deliver us from evil.

For thine is the kingdom, and the power, and the glory,  
for ever and ever. Amen.

## THE BREAKING OF THE BREAD

*Presider* Christ our Passover is sacrificed for us.

*Assembly* Therefore let us keep the feast.

## AGNUS DEI

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

**All** have mercy upon us.

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

**All** have mercy upon us.

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

**All** grant us thy peace.

## PRAYER OF HUMBLE ACCESS

*The Book of Common Prayer (1979), p. 337*

**All** We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

## 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 seeking God are welcome at Christ's Table.*

*If you need communion brought to your seat, please let any of the liturgical ministers know.*

*Rice wafers for those who do not eat wheat are available; simply ask for one at the time of communion.*

- ◆ *You are welcome to stand or kneel to receive communion.*
- ◆ *Hold out your hand to receive the bread and then eat. Guide the chalice of wine to your mouth and then drink.*
- ◆ *Intinction (dipping the bread in the wine) is not available at this time.*
- ◆ *To receive a blessing instead of the bread or wine, simply cross your arms over your chest.*

*All stand, as able.*

**PRAYER AFTER COMMUNION**

*The Book of Common Prayer (1979), p. 339*

*Presider* Let us pray.

*All* Almighty and everliving God,  
we most heartily thank thee  
for that thou dost feed us, in these holy mysteries,  
with the spiritual food of the most precious Body and Blood  
of thy Son our Savior Jesus Christ;  
and dost assure us thereby  
of thy favor and goodness towards us;  
and that we are very members incorporate  
in the mystical body of thy Son,  
the blessed company of all faithful people;  
and are also heirs, through hope, of thy everlasting kingdom.  
And we humbly beseech thee, O heavenly Father,  
so to assist us with thy grace,  
that we may continue in that holy fellowship,  
and do all such good works as thou hast prepared for us to walk in;  
through Jesus Christ our Lord,  
to whom, with thee and the Holy Ghost,  
be all honor and glory,  
world without end. Amen.

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

**HYMN 690** *Guide me, O thou great Jehovah (verses 1 & 3) ♦ The Hymnal 1982* *Cwm Rhondda*

**DISMISSAL** *The Presider dismisses the Assembly. The Assembly responds: Thanks be to God.*

**VOLUNTARY** *Voluntary for a Double Organ* Matthew Locke

## MINISTERS OF THE LITURGY

**PRESIDER & PREACHER**

The Rev. Canon Richard C. Weyls

**CHALICE BEARER**

Mary Dickinson

**LECTOR & INTERCESSOR**

Phyllis MacCameron

**ORGANIST & CANTOR**

John Stuntebeck

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