

The First Sunday in Lent



The Holy Eucharist, Rite I
with The Great Litany
(Annotated)

February 21, 2021
All Saints' Episcopal Church
Fort Worth, Texas

LENTEN CUSTOMS

To draw our attention to the special season of Lent, the Church practices many changes in the typical customs of her worship. Some of these changes are:

- The sanctuary is as plain and simple as possible. There are no flowers. The Christus Rex is veiled. There are no banners. The color of vestments is purple.
- There are no organ preludes or postludes.
- The Entrance Rite is short from the side chapel, except on the first Sunday when the Great Litany is chanted in procession. There is no processional hymn.
- The Opening Acclamation is the one designated for Lent.
- The Service Music and Eucharistic Prayer are changed.
- The *Agnus Dei* (“Lamb of God”) is used, as is the Prayer of Humble Access.
- There is a Solemn Prayer over the People in place of the blessing.

May these changes put us all in mind to continually renew our repentance and faith this Holy Season.

A Note on the Season of Lent

Lent is the season in which we prepare to celebrate the mystery of Easter. For the earliest Christians, this period of preparation and celebration lasted three days. The communal remembrance of Christ’s crucifixion, his day in the tomb, and his resurrection became Good Friday, Holy Saturday, and Easter Sunday—The Sacrum Triduum.

By the middle of the fourth century, the season of preparation had grown to forty days (excluding Sundays.) Forty is a sacred number for Jews and Christians. Rain fell for forty days on Noah and his ark. The Israelites traveled in the wilderness for forty years before arriving in the promised land. The prophet Elijah walked for forty days before reaching Mount Horeb. Jesus was tempted in the wilderness for forty days. And, the risen Christ walked the earth for forty days before ascending into heaven.

During the season of Lent, our forty days are marked by prayer, fasting, repentance, and an awareness of our own mortality. We walk with Christ toward the Cross so that we might experience the joy of his resurrection with him on Easter morning.

The Great Litany

Officiant O God the Father, Creator of heaven and earth, *People* Have mer - cy up - on us.

Officiant O God the Son, Redeemer of the world, *People* Have mer - cy up - on us.

Officiant O God the Holy Ghost, Sanctifier of the faith - ful, *People* Have mer - cy up - on us.

Officiant O holy, blessed, and glorious Trinity, one God, *People* Have mer - cy up - on us.

Officiant
Remember not, Lord Christ, our offenses, nor the offenses of our forefathers; 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

People preserve us for ev - er. Spare us, good Lord.

Officiant
From all evil and wickedness; from sin; from the crafts and assaults of the devil; and from everlast - ing dam - na - tion,

People Good Lord, de - liv - er us. *(This same response is sung after the petitions that follow)*

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,

People We beseech thee to hear us, good Lord. *(This same response is sung after the petitions that follow)*

Officiant Son of God, we beseech thee to hear us.
People Son of God, we beseech thee to hear us.

Officiant O Lamb of God, that takest away the sins of the world, *People* Have mer - cy up - on us.
O Lamb of God, that takest away the sins of the world, *People* Have mer - cy up - on us.

Officiant O Lamb of God, that takest away the sins of the world, *People* Grant us thy peace.

Officiant O Christ, hear us. *People* O Christ, hear us.

Officiant Lord, have mer - cy up - on us.
People Christ, have mer - cy up - on us.
Officiant Lord, have mer - cy up - on us.

The Church has been praying litanies at the beginning of the mass, in procession, since the 5th century. Pope Gregory the Great designated their use on special holy days. The Great Litany was the first rite published by King Henry VIII in England in 1544. It has remained in regular use, prayed before either the Daily Office or the Holy Eucharist, since the very first Book of Common Prayer.

Called "Great" to distinguish it from other litanies in the Prayer Book, the Great Litany has ancient roots. Compiled by Archbishop of Canterbury, Thomas Cranmer, it used material from the ancient Latin Sarum Rite, the liturgy of St. John Chrysostom, and a litany by the German protestant reformer Martin Luther. It is the oldest prayer originally written in English in our Prayer Book today.

In 1604, a few petitions were added to the Litany, one specifically for a time of plague. Although it is no longer part of our litany today, it is particularly relevant for this time:

"O Almightye God, whiche in thy wrathe, in the tyme of king David didst slea [slay] with the plague of pestilence, thre score and ten thousande, and yet remembre thy mercy, diddest save the rest: have pitie upon us miserable synners, that nowe are vysited with great sicknesse, and mortalitie, that like as thou diddest then commaunde thyne angel to cease from punishing; So it may now please thee to withdrawe from us this plague, and grevous sycknesse, throughe Jesus Christe oure Lorde."

The Liturgy of the Word

The Salutation

Celebrant The Lord be with you.

People And with thy spirit.

Celebrant Let us pray.

The Collect of the Day

Almighty God, whose blessed Son was led by the Spirit to be tempted of Satan: Make speed to help thy servants who are assaulted by manifold temptations; and, as thou knowest their several infirmities, let each one find thee mighty to save; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

The First Lesson, Genesis 9:8-17

Revised Standard Version

Then God said to Noah and to his sons with him, "Behold, I establish my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth." And God said, "This is the sign of the covenant which I make between me and you and every living creature that is with you, for all future generations: set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant which is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will look upon it and remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." God said to Noah, "This is the sign of the covenant which I have established between me and all flesh that is upon the earth."

Lector The Word of the Lord.

People Thanks be to God.

The Gradual, Psalm 25:3-9

Ad te, Domine, levavi

Tone V.1



3 Show me your ways O **LORD**, *
and **teach** me **your** paths.

4 Lead me in your truth and **teach** me, *
for you are the God of my salvation;
in you have I trusted **all** the **day** long.

Although we very often know right from wrong, we are unable to live our lives free from sin. We are fallen in our very nature. When Christ comes into the world, tempted in every way as we are yet without sin, he assumes our human nature, transforms it, and we are redeemed.

God's covenant with Noah is the first of many covenants between God and his people. A covenant is a solemn, binding promise. In the ancient world, the promise was usually marked by the slaughter of a prized animal and the mutual shedding of blood. In our covenants with God, he promises something to us, and we promise something to God in return. Although we are not able to completely fulfill our promises to God, God never breaks his promises to us.

5 Remember O LORD your compassion and **love**, *
for they are from **everlasting**.

6 Remember not the sins of my youth and my **transgressions**; *
remember me according to your love,
and for the sake of your **goodness O LORD**.

7 Gracious and upright is the **LORD**; *
therefore he teaches **sinner**s in his way.

8 He guides the humble in doing **right** *
and teaches his way **to the lowly**.

9 All the paths of the LORD are love and **faithfulness** *
to those who keep his covenant and his **testimonies**.

The Second Lesson, 1 Peter 3:18-22

Revised Standard Version

For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit; in which he went and preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him.

Lector The Word of the Lord.

People Thanks be to God.

Baptism is a covenantal relationship with God. As Peter writes in our Epistle this morning, Baptism is so much more than a ritual washing. When we enter into the waters of baptism, God promises to make us into a new creation. In return, we promise to give our lives to God. For us as Episcopalians, these promises are articulated in our baptismal covenant (BCP p.304). Through our baptism, we are bound up in an indissoluble relationship with God. Because of it, we can appeal to God without fear of rejection or shame over our sins.

The Sequence, Hymn 150 (1-3/4-5) (*stand*)

AUS DER TEIFE RUFTE ICH

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!

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!

In just a few words, Mark shows us who Jesus is and what his earthly ministry is going to be. In his baptism, Christ is proclaimed God's beloved Son. Then, strangely, the Holy Spirit immediately compels him into the desert. Hungry and alone in the wilderness, we see that God's beloved Son is one who resists temptations and incurs the favor and worship of divine agents.

The Holy Gospel, Mark 1:9-13

Revised Standard Version

Gospeller The Holy Gospel of our Lord Jesus Christ
according to Mark:

People Glory be to thee, O Lord.

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased." The Spirit immediately drove him out into the wilderness. And he was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels ministered to him.

Gospeller The Gospel of the Lord.

People Praise be to thee, O Christ.

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;

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.

Words: George Hunt Smytton (1822-1870), alt.

Music: *Aus der Tiefe rufe ich*, melody att. Martin Herbst (1654-1681), alt.; harm. William Henry Monk (1823-1889)

The original Nicene Creed was drafted at the Council of Nicaea in 325, the Church's first ecumenical council. Its primary aim was to affirm Christ's divinity.

In later years, when believers struggled to understand Christ's humanity, as well as the nature and function of the Holy Spirit, the Creed was expanded.

The Sermon (*sit*)

The Nicene Creed (*stand*)

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 Confession and Absolution

Celebrant Let us humbly confess our sins unto almighty God.

All Almighty God, 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.

Celebrant Almighty God, our heavenly Father, who of his great mercy
hath promised forgiveness of sins to all those who with hearty repentance
and true faith turn unto him, ✠have mercy upon you, pardon and deliver
you from all your sins, confirm and strengthen you in all goodness, and
bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Christians began regular, corporate confession during the protestant reformation. In the early Church, worshippers acknowledged their own sinfulness during the Eucharistic prayer by giving thanks to God for His forgiveness. The Church understood forgiveness of sins to be among the primary benefits of Holy Communion.

The “Comfortable Words” are not meant to feel like a comfortable armchair. Rather, we are using the word “comfortable” in its traditional sense—meaning, “providing contentment and security.”

The Comfortable Words

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

The Peace (*stand*)

Celebrant The Peace of the Lord be always with you.

People And with thy spirit.

The Ministers and People greet one another in the name of the Lord.

The Announcements (*sit*)

New to All Saints'? We're so glad you're here! Please fill out a [Visitor Card](#).

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Although we are not putting our money in the plate for now, we offer many things to God in the Eucharist. In addition to this offertory anthem, we offer to God praise, thanksgiving, bread, wine, and, most importantly, ourselves. God offers himself to us in the broken body of Christ. We offer ourselves back to God in praise and thanksgiving.

The Liturgy of Holy Communion

The Offertory Anthem (*sit*)

Samuel Sebastian Wesley

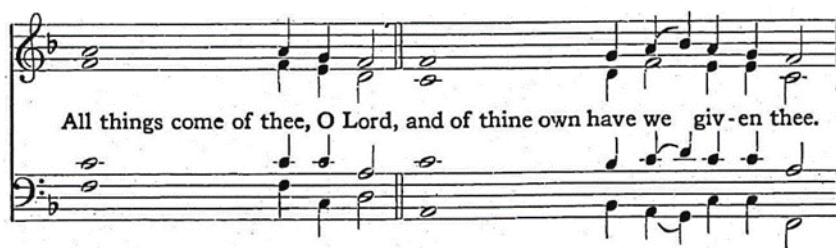
Lead me, Lord, in thy righteousness; make thy way plain before my face. For it is thou, Lord, only, that makest me dwell in safety.

Sung by the Virtual Choir

Music composed by Richard Farran (1525-1580), a member of the Gentlemen of the Royal Chapel

The Presentation, (*stand*)

Anonymous



Eucharistic Prayer I is unique in its focus on the connection between our sinful nature and Christ's work on the cross. Although the weight of our sins should sentence us to death, Christ dies on behalf of all humanity, saving us from death and bringing us with him into life everlasting.

Of course, this is not the only way to understand Jesus' death and resurrection. Throughout our six Eucharistic prayers, we see many perspectives on this mystery which, together, render a more complete image.

Just as Christ sacrificed himself for us on the cross, we are called to be living sacrifices for God.

and satisfaction, for the sins of 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, he brake 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 ye all of this; for this is my Blood of the New Testament, 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, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, 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; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *AMEN.*

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

The Our Father, S119 (*sung by all*) *Plainsong, adapted by Charles Winfred Douglas*

Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

The words of the Agnus Dei date back to the fourth century. This image of Christ as the lamb of God illustrates to us Christ's function as a sacrifice for our sins. In the Book of Leviticus, we read that once a year the Israelites offered to Yahweh two goats in order to be forgiven for their sins. They slaughtered the first goat, pouring its blood on the altar. Then, the priest placed his hands on the head of the second goat, confessing the sins of the community. He sent the goat, bearing their sins, alone into the wilderness.

Christ is a new and more complete scapegoat, an offering to God which never needs to be repeated. He bears the weight of our sins before God, shedding his blood on our behalf. The Gospels recount that John the Baptist pointed to Jesus and said, "Behold the Lamb of God that takest away the sins of the world!"

Until the first Book of Common Prayer in 1549, versions of this prayer were said privately by the priest before Communion. The 1549 BCP made it a regular part of the public liturgy. This prayer reminds us that the Holy Eucharist is an expression of God's mercy.

The Breaking of the Bread

The Fraction Anthem, S158 The Agnus Dei

Healey Willan

O Lamb of God, that ta - kest a - way the sins of the world, have mer - cy up - on us. O Lamb of God, that ta - kest a - way the sins of the world, have mer - cy up - on us. O Lamb of God, that ta - kest a - way the sins of the world, have mer - cy up - on us. O Lamb of God, that ta - kest a - way the sins of the world, grant us thy peace.

The Prayer of Humble Access

Celebrant We do not presume

All 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.*

The Invitation

Celebrant ✠The Gifts of God for the People of God.

The Ministers receive the Sacrament in both kinds, then the Choir, and then the People.

The Ministration of Communion

Weather permitting, Holy Communion will be distributed today at the west circle drive of the church on 5001 Crestline Rd. from 10:15 to 10:30 a.m.

If you are coming in for Holy Communion, please use the pause button now and resume after receiving the Sacrament.

The Ablutions Improvisation

The Post-Communion Prayer (*kneel*)

Celebrant Let us pray.

People 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 has 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.

The Solemn Prayer Over the People

Celebrant Grant, Almighty God, that thy people may recognize their weakness and put their whole trust in thy strength, so that they may rejoice for ever in the protection of thy loving providence; through Christ our Lord.

People Amen.

The Dismissal

Celebrant Go in peace to love and serve the Lord.

People Thanks be to God.

The word “Ablutions” comes from the Latin word “abluere” meaning “to wash.” We wash the holy vessels in order to ensure that every drop and every crumb of the Sacrament is well cared for. We never throw away or pour down the drain the Body and Blood of Christ. It must be consumed, poured/buried in the ground, or stored in the tabernacle in the Lady Chapel.

During the season of Lent, we do not receive blessings. Instead, the celebrant says a solemn prayer over the people. To bless is, literally, to call out the good. During Lent, we focus more on our need for grace than we do on our own goodness.

Our final hymn reminds us that Lent is a season of fasting, a practice which has been part of the Christian life since the early Church. We know that early converts to the faith prepared for baptism through study and regular fasting. For us, fasting might mean abstaining from certain foods or abstaining from eating at certain times during the day. It might also mean abstaining from practices which distract us from God's presence in our lives.

As Jesus says in the Gospel of Matthew, "And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you."

The Procession, Hymn 143 (*stand*)

ERHALT UNS, HERR



1 The glo - ry of these for - ty days we
 2 A - lone and fast - ing Mo - ses saw the
 3 So Dan - iel trained his mys - tic sight, de -
 4 Then grant us, Lord, like them to be full
 *5 O Fa - ther, Son, and Spi - rit blest, to



1 ce - le - brate with songs of praise; for Christ, through whom all
 2 lov - ing God who gave the law; and to E - li - jah,
 3 liv - ered from the li - ons' might; and John, the Bride - groom's
 4 oft in fast and prayer with thee; our spi - rits strength - en
 5 thee be ev - ery prayer ad - dressed, who art in three - fold



1 things were made, him - self has fast - ed and has prayed.
 2 fast - ing, came the steeds and char - i - ots of flame.
 3 friend, be - came the her - ald of Mes - si - ah's name.
 4 with thy grace, and give us joy to see thy face.
 5 Name a - dored, from age to age, the on - ly Lord.

Words: Latin, 6th cent.; tr. Maurice F. Bell (1862-1947), alt. Copyright © by permission Oxford University Press. All rights reserved. Used with permission.
 Music: *Erhalt uns, Herr*; melody from *Geistliche Lieder*, 1543; harm. Johann Sebastian Bach (1685-1750)

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LAY AND ORDAINED MINISTERS TODAY

CELEBRANT

The Rev. Christopher N. Jambor

PREACHER

The Rev. Maddie Hill

ASSISTING PRIESTS

The Rev. Maddie Hill

The Rev. Lynne M. Waltman

ORGANIST/CHOIRMASTER

Clive Driskill-Smith

LECTOR

Andrew Johnsen

SUBDEACON

Bill Arnold

ACOLYTE

Thomas Wright

THE ALL SAINTS' CHOIR

Karen Farnell, Mike Farnell, Helen Ferguson,
Philip Johnson, Spencer Orrick,
Katie Dunn Powell, Karla Sessing, Sue Shields

SPECIAL THANKS

To our A/V Panel Operator, Marc Schneidewent, for
recording and engineering today's worship video.