



SAINT MARK'S
EPISCOPAL CATHEDRAL

THE SUNDAY OF THE PASSION

PALM SUNDAY

THE HOLY EUCHARIST
with LITURGY OF THE PALMS

April 14, 2019

9:00 AM



Newcomers and visitors, the community of Saint Mark's welcomes you. We hope that you will feel at home in this place and in this liturgy. Ushers are available during the liturgy as well as greeters and clergy following, should you have any questions or concerns. Mothers are most welcome to breastfeed their infants during the service. Children of any age are always welcome at Saint Mark's liturgies. In addition, child care during services is available in the Child Care Center, located in the west end of the cathedral building. You may reach the Child Care Center through the southwest doors of the nave, or by taking the elevator to the 5th floor. Ushers will guide you.

Out of respect for the liturgy we are about to celebrate, please turn off all cell phones and audible devices. Please, no photography during the liturgy.

*This morning Saint Mark's Cathedral once again welcomes **The Super-Krewe**, a band that performs original pieces and arrangements, heavily rooted in the improvisational traditions of New Orleans Jazz, Blues and Funk. Its members have performed nationally & internationally alongside artists from Macklemore & Ryan Lewis to The Seattle Symphony. The band platform serves as a melting pot for the "Krewe" to bring together their collective musical ideas, experiences and energy to create new sounds, textures, and feelings unique to every performance.*

The Reverend Canon Jennifer King Daugherty, Canon for Congregational Life, *Presider*

The Reverend Dr. Dennis Tierney, Priest Associate, *Preacher*

The Assembly gathers on the front patio and steps, weather permitting.

Please take a palm leaf from the baskets. You may also take a noisemaker for the procession if you would like.

THE LITURGY OF THE PALMS

All rise as able.

ACCLAMATION

Presider Blessed is the King who comes in the name of the Lord.

Assembly Peace in heaven and glory in the highest.

Presider Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord.

All Amen.

GOSPEL OF THE LORD'S ENTRY INTO JERUSALEM *Luke 19:28-40*

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

Assembly Glory to you, Lord Christ.

AFTER telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been

ridden. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ just say this, ‘The Lord needs it.’” So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, “Why are you untying the colt?” They said, “The Lord needs it.” Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

“Blessed is the king
who comes in the name of the Lord!
Peace in heaven,
and glory in the highest heaven!”

Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.” He answered, “I tell you, if these were silent, the stones would shout out.”

Deacon The Gospel of the Lord.
Assembly **Praise to you, Lord Christ.**

BLESSING OF THE PALMS *All hold up their palm branches.*

Presider The Lord be with you.
Assembly **And also with you.**

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 praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever.

All Amen.

PROCESSION

Deacon Let us go forth in peace.
Assembly **In the name of Christ. Amen.**

Our procession, like the one that accompanied Jesus on his journey into Jerusalem, is meant to be boisterous and somewhat chaotic. If you have brought percussion instruments, we hope you will play them as we walk the procession route.

If you have borrowed a noisemaker, please return it to the baskets as you enter the cathedral.

As the procession enters the cathedral nave, all join in singing:

HYMN

All glory, laud, and honor

TUNE: *Valet will ich dir geben*

Refrain

All glo - ry, laud, and ho - nor to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.

1. Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2. The com - pa - ny of an - gels are prais - ing thee on high;
3. The peo - ple of the He - brews with palms be - fore thee went;
4. To thee bes - fore thy pas - sion they sang their hymns of praise;
5. Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain

who in the Lord's name com - est, the King and Bless - ed One.
and we with all cre - a - tion in cho - rus make re - ply.
our praise and prayers and an - thems be - fore thee we pre - sent.
to thee, now high ex - alt - ed, our mel - o - dy we raise.
who in all good de - ights - est, thou good and gra - cious King.

The Hymnal 1982 #154; public domain.

COLLECT OF THE DAY

Presider The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

ALMIGHTY and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All **Amen.**

THE LITURGY OF THE WORD

All are seated.

READING *Isaiah 50:4–9a*

THE Lord GOD has given me
the tongue of a teacher,

that I may know how to sustain
the weary with a word.

Morning by morning he wakens—
wakens my ear
to listen as those who are taught.

The Lord GOD has opened my ear,
and I was not rebellious,
I did not turn backward.

I gave my back to those who struck me,
and my cheeks to those
who pulled out the beard;

I did not hide my face
from insult and spitting.

The Lord GOD helps me;
therefore I have not been disgraced;

therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.

Who will contend with me?
Let us stand up together.

Who are my adversaries?
Let them confront me.

It is the Lord GOD who helps me;
who will declare me guilty?

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

Assembly **Thanks be to God.**

PSALM

Psalm 31

Plainchant, arr. Geoffrey Boulton Smith (1929–1996)

The Cantor introduces the antiphon, all repeat it.

The Cantor chants the psalm verses, all repeating the antiphon as indicated.

In te, Domine, speravi

Fa - ther, in - to your hands I commend my — spi - rit

IN YOU, O LORD, I take refuge.
 Let me never be put to shame.
 In your justice set me free; into your hands I commend my spirit.
 It is you who will redeem me, LORD. **ANTIPHON**

In the face of all my foes
 I am a reproach,
 an object of scorn to my neighbors
 and of fear to my friends. **ANTIPHON**

Those who see me in the street
 run far away from me.
 I am like a dead man, forgotten in men's hearts,
 like a thing thrown away. **ANTIPHON**

But as for me, I trust in you, LORD;
 I say: "You are my God."
 My life is in your hands, deliver me
 from the hands of those who hate me. **ANTIPHON**

Let your face shine on your servant,
 save me in your love.
 Be strong, let your heart take courage,
 all who hope in the LORD. **ANTIPHON**



READING

Philippians 2:5-11

LET the same mind be in you that was in Christ Jesus,
 who, though he was in the form of God,
 did not regard equality with God
 as something to be exploited,
 but emptied himself,
 taking the form of a slave,
 being born in human likeness.
 And being found in human form,
 he humbled himself
 and became obedient to the point of death—
 even death on a cross.
 Therefore God also highly exalted him
 and gave him the name
 that is above every name,
 so that at the name of Jesus
 every knee should bend,
 in heaven and on earth and under the earth,
 and every tongue should confess
 that Jesus Christ is Lord,
 to the glory of God the Father.

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

Assembly **Thanks be to God.**

When the Presider stands, all rise as able.

HYMN BEFORE THE PASSION *At the Name of Jesus*

TUNE: *King's Weston*



1. At the name of Je - sus ev - 'ry knee shall bow, ev - 'ry tongue con -
 2. Name him, Chris-tians, name him, with love strong as death, name with awe and



fess — him King of glo - ry now; 'Tis the Fa - ther's plea - sure
 won - der and with bat - ed breath; he is God the Sa - viour,



we should call him Lord, who from the be - gin - ning was the might - y Word.
 he is Christ the Lord, ever to be wor-shiped, trust - ed, and a - dored.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO LUKE

All are seated. The customary responses before and after the Gospel are omitted.

Luke 22:39–23:56

JESUS came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, “Pray that you may not come into the time of trial.” Then he withdrew from them about a stone’s throw, knelt down, and prayed, “Father, if you are willing, remove this cup from me; yet, not my will but yours be done.” When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, “Why are you sleeping? Get up and pray that you may not come into the time of trial.”

While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him, “Judas, is it with a kiss that you are betraying the Son of Man?” When those who were around him saw what was coming, they asked, “Lord, should we strike with the sword?” Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, “No more of this!” And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, “Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!”

Then they seized him and led him away, bringing him into the high priest’s house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said, “This man also was with him.” But he denied it, saying, “Woman, I do not know him.” A little later someone else, on seeing him, said, “You also are one of them.” But Peter said, “Man, I am not!” Then about an hour later still another kept insisting, “Surely this man also was with him; for he is a Galilean.” But Peter said, “Man, I do not know what you are talking about!” At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, “Before the cock crows today, you will deny me three times.” And he went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, “Prophecy! Who is it that struck you?” They kept heaping many other insults on him.

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said, “If you are the Messiah, tell us.” He replied, “If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God.” All of them asked, “Are you, then, the Son of God?” He said to them, “You say that I am.” Then they said, “What further testimony do we need? We have heard it ourselves from his own lips!”

THE assembly of the elders of the people rose as a body and brought Jesus before Pilate. They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king." Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Then they all shouted out together,

All cry out: "Away with this fellow! Release Barabbas for us!"

(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

All cry out: "Crucify, crucify him!"

A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left.

All rise as able.

Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "THIS IS THE KING OF THE JEWS."

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last.

All kneel as able. A deep bow is also appropriate. Silence is kept.

All rise as able when the Presider rises, and stand until the conclusion.

When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

The customary responses before and after the Gospel are omitted.

There is no Children's Chapel today. Children are invited to remain with their parents for the Homily. (Immediately following the conclusion of the 9 AM service, there will be a special family activity in the Cathedral Nave.)

All rise as able.

PRAYERS OF THE ASSEMBLY *After each petition:*

Intercessor Lord, in your mercy,

Assembly **Hear our prayer.**

The Presider concludes the prayers with a collect. All respond: Amen.

THE PEACE

Presider The peace of the Lord be always with you.

Assembly **And also with you.**

All greet one another in the name of the Lord.

THE LITURGY OF THE TABLE

OFFERTORY

An offering of money is received. Everyone worshipping this morning is invited to make an offering as an expression of gratitude for God's generosity. Many support Saint Mark's through pledged offerings made by credit card or via mail. Together our gifts make possible this community of welcome, reconciliation and service.

ANTHEM

Were you there?

WORDS & MUSIC: Traditional African American Spiritual
harmonized by Charles Winfred Douglas (1867–1944)

Were you there when they crucified my Lord?

Were you there when they crucified my Lord?

Oh, sometimes it causes me to tremble, tremble, tremble.

Were you there when they crucified my Lord?

Were you there when they nailed him to the tree?

Were you there when they nailed him to the tree?

Oh, sometimes it causes me to tremble, tremble, tremble.

Were you there when they nailed him to the tree?

Were you there when they laid him in the tomb?

Were you there when they laid him in the tomb?

Oh, sometimes it causes me to tremble, tremble, tremble.

Were you there when they laid him in the tomb?

THE GREAT THANKSGIVING

Eucharistic Prayer A

Presider The Lord be with you.

Assembly **And also with you.**

Presider Lift up your hearts.

Assembly **We lift them to God.**

Presider Let us give thanks to the Lord our God.

Assembly **It is right to give God thanks and praise.**

Presider It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

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

God of power and might, — heaven and earth are full, — full — of your glo - ry. Ho -

san - na in the high - est. Ho - san - na in the high - est. Blest is the one who comes —

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

Presider Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

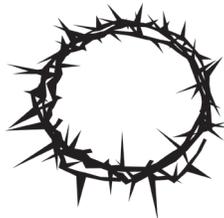
**All Christ has died.
Christ is risen.
Christ will come again.**

Presider We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

All AMEN.



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.

FRACTION ANTHEM *Agnus Dei* from *Deutsche Messe*

Schubert, arr. Proulx

Je - sus, Lamb of God: have mer - cy on us.

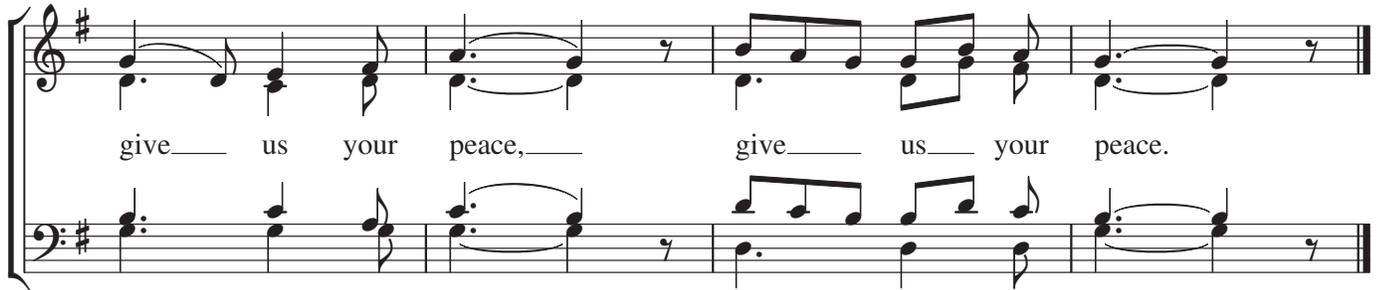
The first system of musical notation features a treble and bass clef with a key signature of one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Je - sus, Lamb of God: have mer - cy on us." The music consists of eight measures, ending with a fermata over the final note.

Je - sus, bear - er of our sins: have mer - cy on us.

The second system of musical notation continues the melody and accompaniment. The lyrics are: "Je - sus, bear - er of our sins: have mer - cy on us." The music consists of eight measures, ending with a fermata over the final note.

Je - sus, re - deem - er, re - deem - er of the world:

The third system of musical notation continues the melody and accompaniment. The lyrics are: "Je - sus, re - deem - er, re - deem - er of the world:". The music consists of eight measures, ending with a fermata over the final note.



The Hymnal 1982 #S-164, ©1985 G.I.A. Publications

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.

The assembly gathers around all sides of the altar platform, guided by the ushers. If you need communion brought to your seat, please let an usher know. Rice wafers for those who do not eat wheat are available at the Presider's communion station at the front left.

- ◆ *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.*
- ◆ *Or you may leave the bread in your hand for the chalice bearer to dip it in the wine and feed you.*
- ◆ *To receive a blessing instead of communion, simply cross your arms over your chest.*

ANTHEM *Ah, Holy Jesus (Herzliebster Jesu)*

WORDS: Johann Heermann (1585–1647)
translated by Robert Bridges (1844–1930)
MUSIC: Roger T. Petrich (b. 1938)
based on melody by Johann Crüger (1598–1662)

Ah, holy Jesus, how hast thou offended,
That man to judge thee hath in hate pretended?
By foes derided, by thine own rejected,
O most afflicted.

Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee.
'Twas I, Lord Jesus, I it was denied thee:
I crucified thee.

Therefore, kind Jesus, since I cannot pay thee,
I do adore thee, and will ever pray thee,
Think on thy pity and they love unswerving,
Not my deserving.

HYMN 458 *My song is love unknown* ◆ *The Hymnal 1982 #458*
stanzas 1, 2, 3, & 7

TUNE: *Love Unknown*

All rise 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.

PRAYER AFTER COMMUNION

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.**

PRAYER OVER THE ASSEMBLY

Deacon Let us bow down in God's presence.

All bow their heads. The Presider prays over the Assembly. All respond: Amen.

HYMN 168 *O sacred head, sore wounded* ♦ *The Hymnal 1982 #168*
stanzas 1-3

TUNE: *Herzlich tut mich verlangen*
(*The Passion Chorale*)

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

*We leave the cathedral in a spirit of quiet and solemn anticipation, looking ahead to the road we will travel
through Holy Week, a journey whose first steps we have taken today.*

PRESIDER

The Reverend Canon Jennifer King Daugherty

ASSISTING LAY MINISTER

Sandra Smith

EUCHARISTIC MINISTERS

Don Avriett

Pam Avriett

The Very Reverend Steven L. Thomason

Wendy Townsend

OBLATION BEARERS

The Wall Family

ALTAR GUILD

Matt Briggs

Sue Tait

PREACHER

The Reverend Dr. Dennis Tierney

VERGER

Michael Seewer

LECTORS

David Thompson

Pamela Bradburn

PASSION GOSPEL READERS

Peter McClung, Roberta Nestaas,

Christine Szabadi

INTERCESSOR

Neshia Alaovae

USHERS

Ralph Ermoian, Hilary Mayhan

GREETER

Cameron McClung

DEACON

The Reverend Earl Grout

ACOLYTES

Pamela Gray

Erika Sutkus

Heather Sutkus

MUSICIANS

The Super-Krew:

Bill Jones, *trumpet*; Jason Cressey, *trombone*;

Nelson Bell, *sousaphone*; Kohen Burrill, *drums*

The Choristers and Schola

of Saint Mark's Choir School,

Rebekah Gilmore, *Director & Cantor*

Joyce Ramée, *viola*; Michael Kleinschmidt,

timpani; James Falzone, *woodwinds*

Saint Mark's Singers

Michael Kleinschmidt &

John Stuntebeck, *Organists*