



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON  
LIVE-STREAMED LITURGY  
DURING CATHEDRAL CLOSURE

# PALM SUNDAY

THE SUNDAY OF THE PASSION

April 5, 2020

11:00 AM





## SAINT MARK'S EPISCOPAL CATHEDRAL

*To all members of the Saint Mark's Cathedral community, and visitors and guests near and far, welcome to Saint Mark's Cathedral's livestream-only service of Holy Eucharist.*

*The Book of Common Prayer reminds us that if one is unable to actually consume the consecrated bread and wine due to extreme sickness or disability, the desire is enough for God to grant all the benefits of communion (BCP, p. 457). When being present at a celebration of the Eucharist is absolutely impossible, this act of prayer and meditation can provide the means by which you can associate yourself with the Eucharistic Action and open yourself to God's grace and blessing.*

*Please join in singing the hymns, saying the responses, and participating in the prayers fully, even while unable to be present in the cathedral for a time. Please reach out to the cathedral—through whatever channel is convenient for you—to share what this experience was like for you, and how we might make it better. More information about the cathedral's continuing activities during this time of closure may be found at [saintmarks.org](http://saintmarks.org).*

### **A NOTE ABOUT BRANCHES**

*All four Gospels tell the story of Jesus' entry into Jerusalem, greeted with shouts of "Hosanna!" and with cloaks strewn in his path. However, only the Gospel of John specifies palm branches. Matthew and Mark mention branches without saying what kind they were, and Luke does not mention branches at all. We can imagine that those who greeted Jesus grabbed whatever branches were available.*

*You will need a branch to participate in the opening of the Palm Sunday liturgy, and it need not be from a palm. Is there a tree or other plant in your yard or in your neighborhood that has special meaning to you, because of an association with a particular person or happy memory? Or is there a plant which you have personally witnessed growing and changing over many years? Perhaps there is a plant in your neighborhood that you simply find particularly beautiful. If you are at home with others, everyone in the house can have the same kind of branch, or each person can pick their own. Choose a branch that you can remove without damaging the plant, and which you can carry easily in one hand. In the first part of the Palm Sunday service, you will be asked to raise your branches as they are blessed.*

**PRELUDE**

Chorale-Prelude on *Valet will ich dir geben*, BWV 736  
[tune of Hymn #154: "All glory, laud, and honor"]

J.S. Bach (1685–1750)

## THE LITURGY OF THE BRANCHES

*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** *Matthew 21:1–11*

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

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

**W**HEN JESUS and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying,

"Tell the daughter of Zion,  
Look, your king is coming to you,  
humble, and mounted on a donkey,  
and on a colt, the foal of a donkey."

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting,

"Hosanna to the Son of David!  
Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest heaven!"

When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

*Preacher* The Gospel of the Lord.

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

**BLESSING OF THE BRANCHES** *All hold up their 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 praise 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**

*Presider* Let us go forth in peace.

*Assembly* **In the name of Christ. Amen.**

*As everyone sings "All glory, laud, and honor," and the ministers in the cathedral building process around the nave, you are invited to make a procession around the room or around your home, carrying your branches. Saint Mark's Cathedral's Palm Sunday procession is famous for its raucous boisterousness, so if you'd like to accompany your procession with noisemakers and trumpets, you should! But only three verses of the hymn will be sung, so be sure your procession makes its way back to the start as the hymn concludes.*



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,  
 3. The peo - ple of the He - brews with palms be - fore thee went;  
 4. To thee be - fore thy pas - sion they sang their hymns of praise;

1. who in the Lord's name com - est, the King and Bless - ed One.  
 3. our praise and prayers and an - thems be - fore thee we pre - sent.  
 4. to thee, now high ex - alt - ed, our mel - o - dy we raise.

*Repeat Refrain*

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.

**A**LMIGHTY 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.



**READING**

*Philippians 2:5-11*

**L**ET 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** *Were you there?*

TUNE: *Were You There*

Were you there when they cru-ci-fied my Lord? Were you there when they cru-ci-fied my  
 Lord? Oh! Some-times it caus-es me to trem-ble,  
 trem-ble, trem-ble. Were you there when they cru-ci-fied my Lord?

*The Hymnal 1982 #172; words & MUSIC: public domain.*

# THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW

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

*Matthew 26:14–27:66*

ONE of the twelve, who was called Judas Iscariot, went to the chief priests and said, “What will you give me if I betray him to you?” They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying, “Where do you want us to make the preparations for you to eat the Passover?” He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, My time is near; I will keep the Passover at your house with my disciples.’” So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, “Truly I tell you, one of you will betray me.” And they became greatly distressed and began to say to him one after another, “Surely not I, Lord?” He answered, “The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.” Judas, who betrayed him, said, “Surely not I, Rabbi?” He replied, “You have said so.”

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body.” Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, “You will all become deserters because of me this night; for it is written,

‘I will strike the shepherd,  
the sheep of the flock will be scattered.’

But after I am raised up, I will go ahead of you to Galilee.” Peter said to him, “Though all become deserters because of you, I will never desert you.” Jesus said to him, “Truly I tell you, this very night, before the cock crows, you will deny me three times.” Peter said to him, “Even though I must die with you, I will not deny you.” And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, “Sit here while I go over there and pray.” He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, “I am deeply grieved, even to death; remain here, and stay awake with me.” And going a little farther, he threw himself on the ground and prayed, “My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.” Then he came to the disciples and found them sleeping; and he said to Peter, “So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” Again he went away for the second time and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, “Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.”

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?" At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him, "You have said so. But I tell you,

From now on you will see the Son of Man  
seated at the right hand of Power  
and coming on the clouds of heaven."

Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered, "He deserves death." Then they spat in his face and struck him; and some slapped him, saying, "Prophesy to us, you Messiah! Who is it that struck you?"

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

**W**HEN morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself." Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?" For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said,

**All cry out: "Let him be crucified!"**

Then he asked, "Why, what evil has he done?" But they shouted all the more,

**All cry out: "Let him be crucified!"**

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." Then the people as a whole answered, "His blood be on us and on our children!" So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross.

***All rise as able.***

And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read:

THIS IS JESUS, THE KING OF THE JEWS.

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "*Eli, Eli, lema sabachthani?*" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and 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.***

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone. ♦

*The customary responses before and after the Gospel are omitted.*

**PRAYERS OF THE ASSEMBLY**

*After each petition:*

*Intercessor* Lord, in your mercy.

*Assembly* **Hear our prayer.**

*Intercessor* As Jesus emptied himself, humbling himself and being obedient to the point of death, so inspire your Church to follow faithfully in the way that he has led us, that we may share in his exaltation and resurrection.

As Jesus confronted the powers and principalities of the world, so empower us to unmask all injustice, envy, violence, and greed, that your divine goodness may heal your broken creation.

As Jesus became one with the poor, the criminal, the outcast, and the dying, so send your resurrection grace to all who suffer, that they may be comforted by the promise of your heavenly kingdom.

As Jesus carried his cross with compassion and humility for all the world, so let us reach out to our neighbors in steadfast love and willing service.

As Jesus accepted pain, humiliation, contempt, and powerlessness with patient strength and steadfast hope, be present in your divine glory with those for whom we pray, especially [...].

Hear our grateful hearts in our prayers of thanksgiving, especially for [...].

As Jesus humbled himself to the point of death, even death on a cross, so that his Name may be exalted above every name, so bring into his eternal glory those who have died, especially [...].

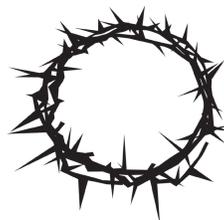
*The Presider concludes the prayers with a collect. All respond: **Amen.***

**THE PEACE**

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

*Assembly* **And also with you.**

*If you would like, you are invited to take a moment at this point in the service to text or email someone with whom you would like to share the peace of Christ.*



# THE LITURGY OF THE TABLE

## OFFERTORY

*An offering of money is received. Everyone participating in Saint Mark's Cathedral's worship at this time in any way is invited to make an offering as an expression of gratitude for God's generosity. Together, our gifts make possible this community of welcome, reconciliation and service. If you are joining this morning's livestream from another congregation, please consider making a gift to your local church.*

*Links to donate to Saint Mark's online are located on the livestream page. Visit [saintmarks.org/give](http://saintmarks.org/give), or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right).*

*You may also mail your gift to the cathedral: 1245 10th Ave. E, Seattle, WA 98102.*



## ANTHEM

*Christus factus est*

WORDS: Philippians 2:8–9

MUSIC: Felice Anerio (c. 1560–1614)

*Christus factus est pro nobis obediens  
usque ad mortem, mortem autem crucis.  
Propter quod et Deus exaltavit illum,  
et dedit illi nomen,  
quod est super omne nomen.*

Christ for us became obedient  
unto death, even death on a cross;  
therefore God has highly exalted him  
and bestowed on him the Name  
which is above every name.

*All rise as able.*

## THE GREAT THANKSGIVING

Eucharistic Prayer A, *Book of Common Prayer*, p. 361

*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, 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.

*The Hymnal 1982 #S-130, ©1985 G.I.A. Publications*

*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.**

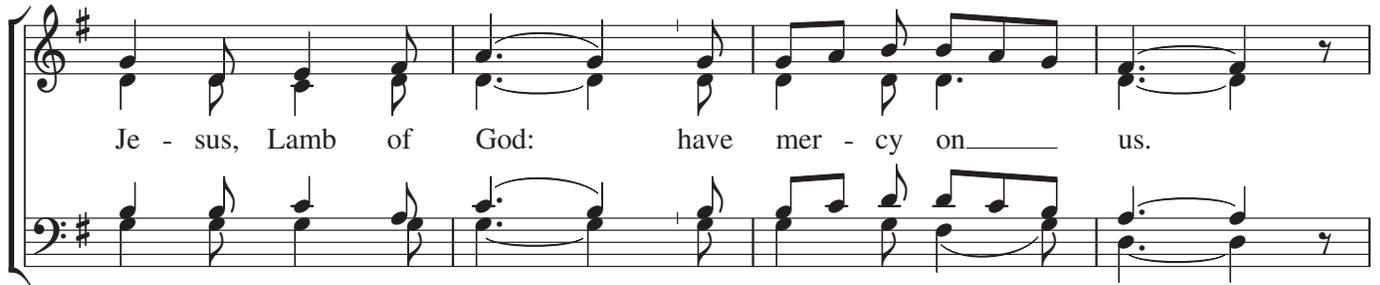
#### **THE LORD'S PRAYER**

**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.**

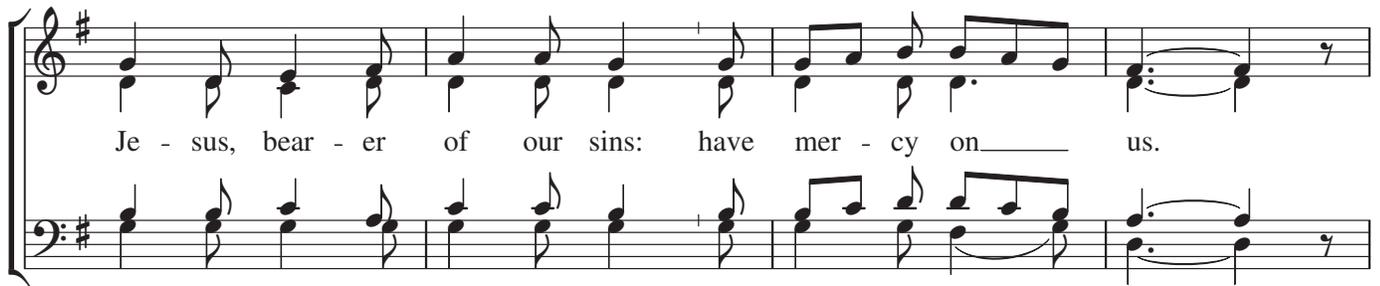
*In silence, the Presider breaks the consecrated bread.*

**FRACTION ANTHEM** *Deutsche Messe*

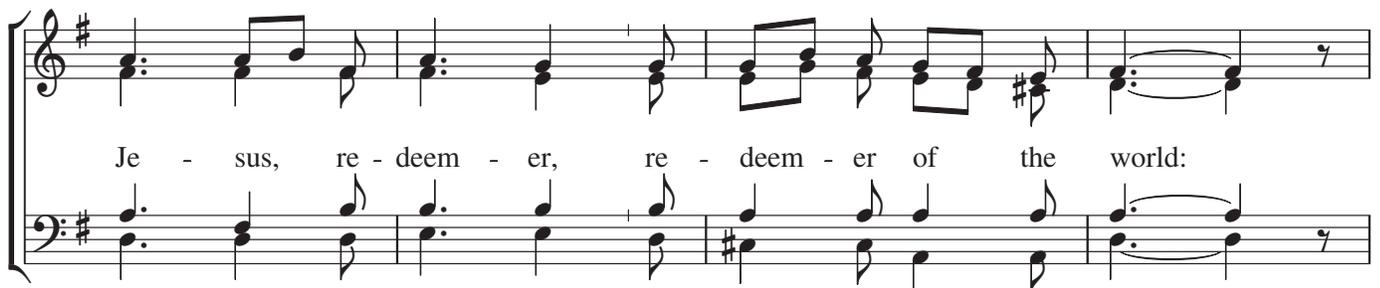
Schubert, arr. Proulx



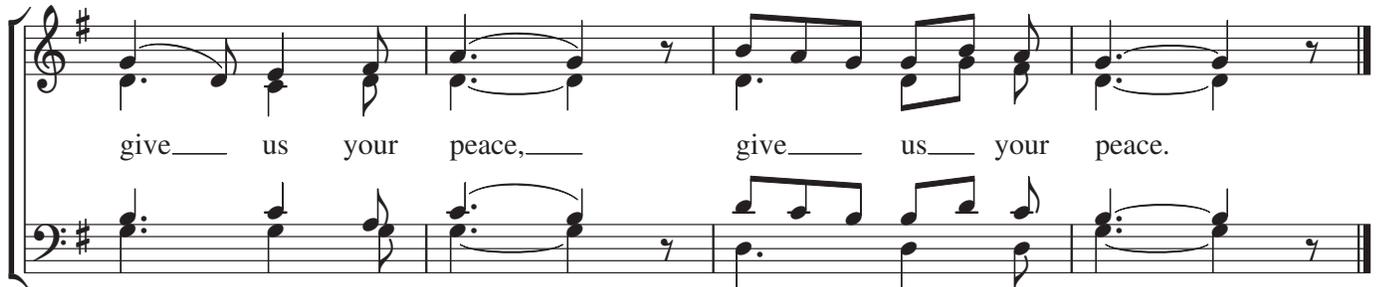
Je - sus, Lamb of God: have mer - cy on us.



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



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



give us your peace, give us your peace.

*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.

**PRAYER AT THE TIME OF COMMUNION**

from *Saint Augustine's Prayer Book* (Forward Movement, 2014)

*Those experiencing this liturgy at home are invited to pray:*

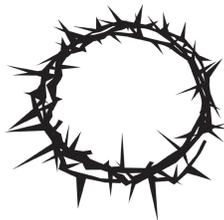
In union, blessed Jesus, with the faithful gathered at every altar of your Church  
where your blessed Body and Blood are offered this day,  
(and remembering particularly my own parish and those worshipping there),  
I long to offer you praise and thanksgiving, for creation and all the blessings of this life,  
for the redemption won for us by your life, death, and resurrection,  
for the means of grace and the hope of glory,  
and particularly for the blessings given me [...]

I believe that you are truly present in the Holy Sacrament,  
and, since I cannot at this time receive communion, I pray you to come into my heart.  
I unite myself with you and embrace you with all my heart, my soul, and my mind.  
Let nothing separate me from you;  
let me serve you in this life until, by your grace,  
I come to your glorious kingdom and unending peace. Amen.

Come Lord Jesus, and dwell in my heart in the fullness of your strength;  
be my wisdom and guide me in right pathways;  
conform my life and actions to the image of your holiness;  
and, in the power of your gracious might, rule over every hostile power  
that threatens or disturbs the growth of your kingdom,  
who with the Father and the Holy Spirit, lives and reigns, one God, in glory everlasting. Amen.

**COMMUNION VOLUNTARY**    Woodwind improvisation

James Falzone



1. My song is love un - known, my Sa - vior's love to me, love  
 2. He came from his blest throne sal - va - tion to be - stow, but  
 7. Here might I stay and sing, no sto - ry so di - vine; ne -

to the love - less shown that they might love - ly be.  
 men made strange, and none the longed - for Christ would know.  
 ver was love, dear King! ne - ver was grief like thine.

O who am I, that for my sake my Lord should take frail flesh, and die?  
 But O my friend, my friend in - deed, who at my need his life did spend.  
 This is my friend, in whose sweet praise I all my days could glad - ly spend.

*The Hymnal 1982 #458; WORDS & MUSIC: public domain.*

*All rise as able.*

#### 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.

**BLESSING***The Presider pronounces the blessing over the Assembly. All respond: Amen.***HYMN 168***O sacred head, sore wounded* ♦ *The Hymnal 1982 #168*  
stanzas 1-3TUNE: *Herzlich tut mich verlangen*  
(*The Passion Chorale*)

1. O sa - cred head, sore wound - ed, de - filed and put to scorn; O king - ly head, sur -  
 2. Thy beau - ty, long - de - sir - ed, hath va - nished from our sight; thy power is all ex -  
 3. In thy most bit - ter pas - sion my heart to share doth cry, with thee for my sal -

round - ed with mock - ing crown of thorn: What sor - row mars thy gran - deur? Can  
 pir - ed, and quenched the light of light. Ah me! for whom thou di - est, hide  
 va - tion up - on the cross to die. Ah, keep my heart thus mov - ed to

death thy bloom de - flower? O coun - te - nance whose splen - dor the hosts of heaven a - dore!  
 not so far thy grace: show me, O Love most high - est, the brightness of thy face.  
 stand thy cross be - neath, to mourn thee, well - be - lov - ed, yet thank thee for thy death.

*The Hymnal 1982 #168; WORDS & MUSIC: public domain.***DISMISSAL***The Presider dismisses the Assembly. The Assembly responds: Thanks be to God.*

# MINISTERS OF THE LITURGY

**PRESIDER**

The Very Reverend Steven L. Thomason

**PREACHER**

The Reverend Canon Jennifer King Daugherty

**SACRISTAN**

Michael Seewer

**LECTORS**

Michael Perera

Lynne Markova

**VIDEOGRAPHY**

Christopher Brown

**MUSICIANS**

Rebekah Gilmore

Amanda Davis

Gregory Bloch

James Wilcox

Joyce Ramée, *viola*

James Falzone, *woodwinds*

Canon Michael Kleinschmidt, *Organist*

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