



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# PALM SUNDAY

THE SUNDAY OF THE PASSION

March 28, 2021 ♦ 11:00 AM

## No Coffee Hour Today

Virtual Coffee Hour resumes April 11, after a two-week hiatus: [saintmarks.org/coffeehour](https://saintmarks.org/coffeehour)

## Quartet for the End of Time

TODAY, SUNDAY, MARCH 28, 4:30 P.M.

The Saint Mark's Music Series presents a livestreamed concert of Olivier Messiaen's deeply spiritual 20th-century masterwork: [saintmarks.org/concerts](https://saintmarks.org/concerts)

## Compline

SUNDAYS, 9:30 P.M.

Livestreamed, and broadcast on KING 98.1 FM: [saintmarks.org/compline](https://saintmarks.org/compline)

## In-person Prayer in the Nave

TODAY, PALM SUNDAY, 12:30-1:30 P.M.

GOOD FRIDAY, 1-2 P.M.

Visit the cathedral for quiet prayer. The Stations of the Cross are on display. Enter through the office entrance. Masks must be worn, and distancing observed, at all times. No registration required.

## Easter Memorials & Thanksgivings

All are invited to help underwrite the special flowers and music of Easter by making a memorial or thanksgiving gift. Contributions received by March 28 will be acknowledged in the Easter Sunday bulletin: [saintmarks.org/eastermemorials](https://saintmarks.org/eastermemorials)

## Holy Week & Easter at Saint Mark's

MONDAY Contemplative Eucharist, 7 p.m.\*

TUESDAY: Chrism Mass, 11 a.m.\*

Eucharist with Healing Prayers, 7 p.m.\*

WEDNESDAY: Tenebrae, 7 p.m.

THURSDAY: Maundy Thursday Service, 7 p.m.

FRIDAY: Good Friday Services, 12 p.m. & 7 p.m.

SATURDAY: The Great Vigil of Easter, 8:30 p.m.\*\*

SUNDAY: Outdoor Sunrise Service, 7 a.m.

Services in the nave, 9 a.m.† & 11 a.m.

All services include limited in-person attendance, by advance registration only, except as noted:

\* Services on Monday and Tuesday are livestream-only.

\*\* Only families and sponsors of those being baptized or confirmed may register to attend the Easter Vigil.

† The 9 a.m. Easter Sunday service is not livestreamed.

Registration opens six days before each service. Learn more, including important advisories and links to register, at: [saintmarks.org/holyweek](https://saintmarks.org/holyweek)

## Livestreamed Altar of Respose

THURSDAY NIGHT, APRIL 1, THROUGH SUNRISE FRIDAY

All are invited to set aside some time at home in contemplation before the reserved sacrament during the night, as Maundy Thursday turns to Good Friday. Online-only. Learn more: [saintmarks.org/altarofrepose](https://saintmarks.org/altarofrepose)

Learn much more about cathedral offerings,  
and sign up to cathedral email lists, at:

[saintmarks.org/newsletter](https://saintmarks.org/newsletter)



SAINT MARK'S  
EPISCOPAL CATHEDRAL

*Welcome to Saint Mark's Cathedral's service of worship. Wherever you are on your spiritual journey, you are welcome here! We are connected, spiritually and emotionally, and visually, even when we cannot all gather in person. This liturgy is structured with the common good in mind—distanced, masked, and many connecting via livestream—while also honoring the patterns of traditional worship and common prayer, even as we experience spiritual communion with God and one another.*

*For those joining from home, you are encouraged to participate fully—sing the hymns heartily, speak the prayers intentionally, and engage physically by sitting and standing as a form of “body prayer.”*

*For those gathering in the cathedral, know that hundreds more are gathering with you by livestream. Thank you for following the guidelines designed with your safety in mind.*

*Hospitality Ministers are available during the liturgy should you have any questions or concerns.*

*If you are new to Saint Mark's and would like to learn more, please consider completing a newcomer form at [saintmarks.org/newcomers](https://saintmarks.org/newcomers) or simply contact one of the clergy. Grace and peace to you!*

*A brief organ voluntary offered a few minutes before the hour invites all into quiet prayer and preparation.*

**PRELUDE**     *Grand Dialogue in C*

Louis Marchand (1669-1732)

## THE LITURGY OF THE PALMS

*All stand, as able.*

### **ACCLAMATION**

*The Book of Common Prayer, p. 270*

*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**     *Mark 11:1-11*

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

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

**W**HEN they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

"Hosanna!

Blessed is the one who comes in the name of the Lord!

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!"

Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

*Preacher* 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 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.

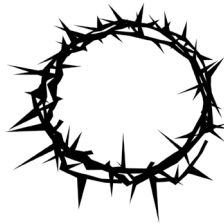
*All* **Amen.**

**PROCESSION**

*Presider* Let us go forth in peace.

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

*The Liturgical Ministers will process around the altar platform while all sing the following hymn. All are invited to wave their palm branches during the procession.*



**HYMN IN PROCESSION** *All glory, laud, and honor* ♦ *sung by all*

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;

*Repeat Refrain*

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.

*The Hymnal 1982 #154, stanzas 1, 3, & 4, WORDS: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt., public domain; MUSIC: melody Melchior Teschner (1584-1635), alt.; harm. Wiliam Henry Monk (1823-1889), public domain.*

**COLLECT OF THE DAY** *Palm Sunday*

*The Book of Common Prayer, p. 272*

*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.**

*Please be seated for the readings.*

# THE LITURGY OF THE WORD

## READING

*Isaiah 50:4-9a*

**T**HE 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.**

The organist will play through the chant once. Then all chant.



*In te, Domine, speravi*

- H**ave mercy on me, O LORD, for I am in / trouble; \*  
 my eye is consumed with sorrow, and also my throat and my / belly.
- 10 For my life is wasted with grief, and my years with / sighing; \*  
 my strength fails me because of affliction,  
 and my bones are con-/ sumed.
- 11 I have become a reproach to all my enemies and even to my neighbors,  
 a dismay to those of my ac-/ quaintance; \*  
 when they see me in the street they a-/ void me.
- 12 I am forgotten like a dead man, out of / mind; \*  
 I am as useless as a broken / pot.
- 13 For I have heard the whispering of the crowd; fear is all a-/ round; \*  
 they put their heads together against me; they plot to take my / life.
- 14 But as for me, I have trusted in you, O / LORD. \*  
 I have said, "You are my / God.
- 15 My times are in your / hand; \*  
 rescue me from the hand of my enemies,  
 and from those who / persecute me.
- 16 Make your face to shine upon your / servant, \*  
 and in your loving-kindness / save me." ♦

**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?* ♦ sung by all

TUNE: *Were You There*



Were you there when they cru-ci-fied my Lord? Were you there when they cru-ci-fied my

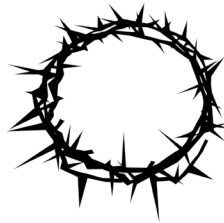


Lord? Oh! \_\_\_\_\_ Some - times it caus - es me to trem - ble,



trem - ble, trem - ble. Were you there when they cru - ci - fied my Lord?

*The Hymnal 1982 #172, stanza 1, WORDS & MUSIC: Afro-American spiritual, public domain.*



# THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MARK

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

*Mark 15:1-47*

**A**S SOON as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" They shouted back,

**All cry out: "Crucify him!"**

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

**All cry out: "Crucify him!"**

So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, "Hail, King of the Jews!" They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull).

**All stand, as able.**

And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last.

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

***All stand, as able, when the Presider stands, and remain standing until the conclusion.***

And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid. ♦

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

## **HOMILY**

The Reverend Canon Nancy Ross

*All stand, as able.*

## **PRAYERS OF THE PEOPLE**

*After each petition:*

*Intercessor* God, 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.**

*Socially distanced, all greet one another in the name of the Lord. Those at home 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 HOLY EUCHARIST

## 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. For those worshiping with us in person, there are offering baskets located throughout the nave if you have a cash or check offering.

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), or visit this link on your mobile device: <https://venmo.com/saintmarkscathedralseattle>. If Venmo asks you for a four-digit code, enter **2076**.



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

## OFFERTORY ANTHEM *Nolo mortem peccatoris*

WORDS: attributed to John Redford (1486-1547);  
MUSIC: Thomas Morley (1557-1602)

*Nolo mortem peccatoris;*  
*Haec sunt verba Salvatoris.*

I do not wish the death of a sinner:  
These are the words of the Savior.

Father, I am thine only Son,  
Sent down from heav'n mankind to save.  
Father, all things fulfill'd and done  
According to thy will, I have.  
Father, my will now all is this:  
*Nolo mortem peccatoris.*

Father, behold my painful smart,  
Taken for man on ev'ry side;  
Ev'n from my birth to death most tart,  
No kind of pain I have denied,  
But suffer'd all, and all for this:  
*Nolo mortem peccatoris.*

All stand, as able.

## THE GREAT THANKSGIVING *Eucharistic Prayer A*

*The Book of Common Prayer, p. 361*

<i>Presider</i>	<i>Assembly</i>
The Lord be with you. And al - so with you.	
<i>Presider</i>	<i>Assembly</i>
Lift up your hearts. We lift them to the Lord.	
<i>Presider</i>	<i>Assembly</i>
Let us give thanks to the Lord our God. 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:

**SANCTUS & BENEDICTUS** *Deutsche Messe* Franz Schubert (1797-1828), arr. Richard Proulx (1937-2010)

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.

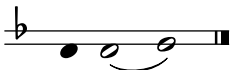
On the night he was handed over to suffering and death,  
our Lord Jesus Christ took bread;  
and when he had given thanks to you,  
he broke it, and gave it to his disciples, and said,  
“Take, eat: This is my Body, which is given for you.  
Do this for the remembrance of me.”

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 A - MEN.**

## THE LORD'S PRAYER

*Presider* Our Father in heaven,  
*All* **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.**

## THE BREAKING OF THE BREAD

*A period of silence is kept. Then may be said:*

*Presider* Christ our Passover is sacrificed for us.  
*Assembly* **Therefore let us keep the feast.**

## 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.*

*For those worshipping with us in person, please follow the directions of the Liturgical Ministers. Wafers will be distributed along the front altar rails. Before receiving a wafer, please sanitize your hands, then collect a wafer, remaining masked, and take it back to your seat. Once at your seat, you are invited to remove your mask, receive communion, and replace your mask.*

- ♦ *If you prefer a gluten-free wafer, please stand by the table south of the altar rails and a priest will provide one for you.*
- ♦ *Communion is currently being offered in one kind. The full grace of the sacrament is received with only the bread.*

*Those worshipping at home are invited to pray:*

## PRAYER AT THE TIME OF COMMUNION

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

O Christ, 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.

**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, stanzas 1, 2, & 7, WORDS: Samuel Crossman (1624-1683), alt., public domain;  
 MUSIC: John Ireland (1879-1962), public domain.



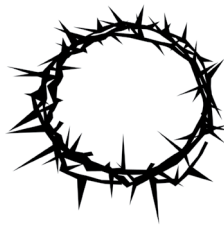
*All stand, as able.*

**PRAYER AFTER COMMUNION**

*The Book of Common Prayer, p. 366*

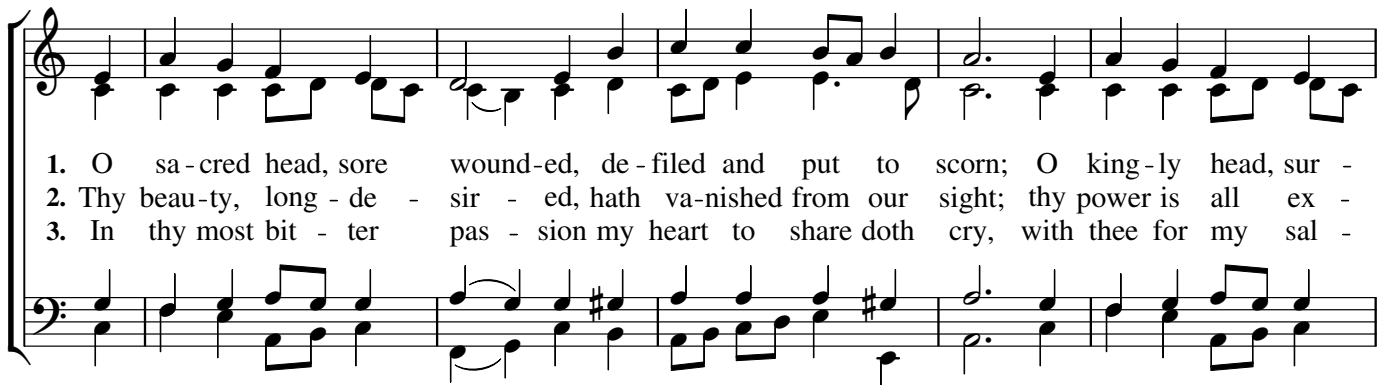
*Presider* Almighty and everliving God,  
*All* we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.

**BLESSING** *The Presider pronounces God's blessing on the Assembly. All respond: Amen.*

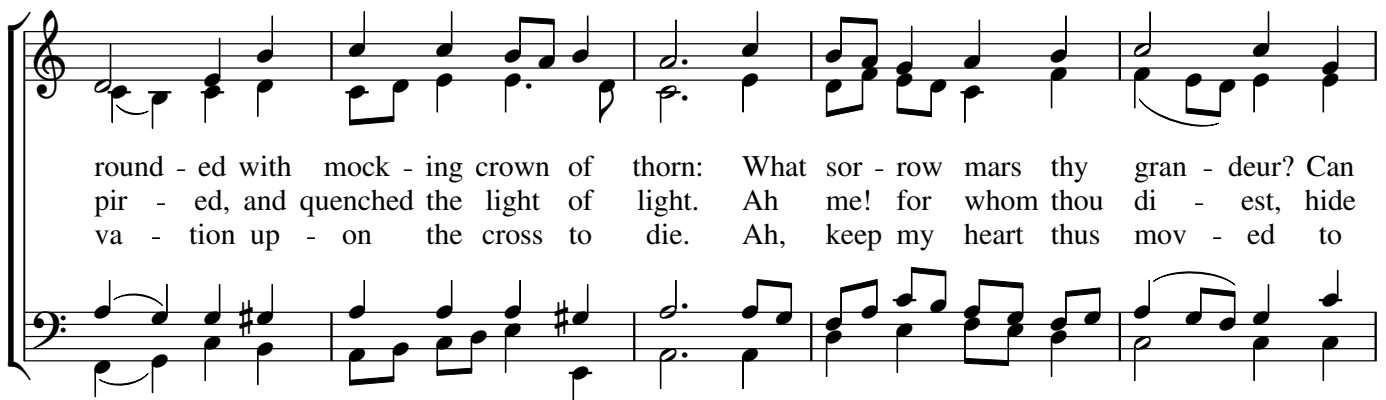


**CLOSING HYMN** *O sacred head* ♦ *sung by all*

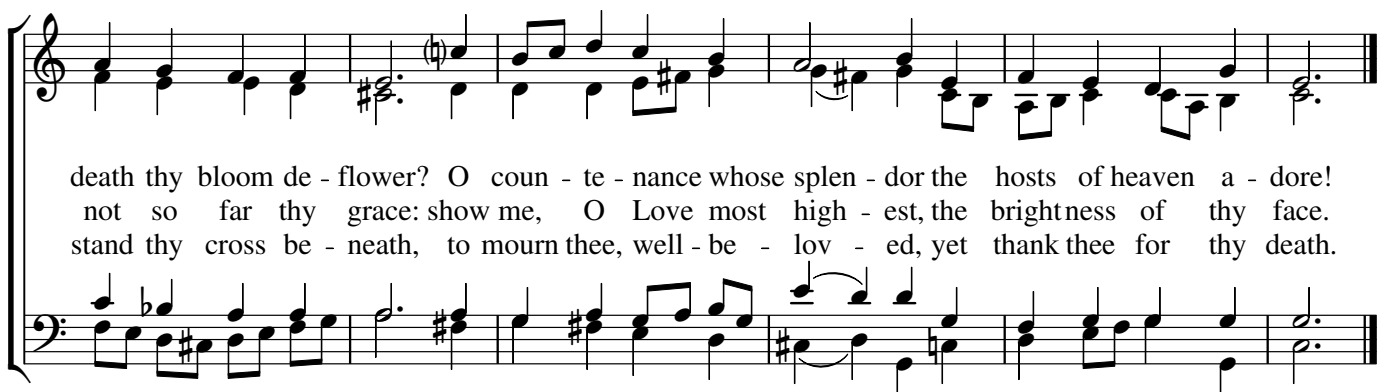
TUNE: *Herzlich tut mich verlangen*  
(*Passion Chorale*)



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, stanzas 1-3, WORDS: Paul Gerhardt (1607-1676); sts. 1-3 & 5, tr. Robert Seymour Bridges (1844-1930), public domain;  
MUSIC: Hans Leo Haßler (1864-1612); adapt. and harm. Johann Sebastian Bach (1685-1750), public domain.*

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

*For those worshipping in person, please be seated after the dismissal. To leave, please follow the directions of the Hospitality Ministers, exiting promptly in an orderly fashion. Please remain masked and socially distanced at all times.*

*There is no virtual coffee hour today. We leave today 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.*

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Reverend Steven L. Thomason

## **PREACHER**

The Reverend Canon Nancy Ross

## **LECTORS**

Christine Szabadi

George Pro

Michael Perera

## **INTERCESSOR**

Eliza Davidson

## **ALTAR GUILD**

Carrie Davis

Juanita Gardner

## **VERGERS**

Nancy Cleminshaw

Robert Stevens

## **SACRISTAN**

Michael Seewer

## **HOSPITALITY MINISTERS**

Eliza Davidson      Jaime Rubio

Gary Minugh      Kathy Sodergren

Paul Mitchell      Randy Urmston

## **MUSICIANS**

Elizabeth Mitchell      William Tollefson

Carmen Brady      Nick Chrisman

James Falzone, *woodwinds*

Michael Kleinschmidt, *organist*

*Music and texts under copyright are reprinted by permission under OneLicense.net #A-706820*

## **SOUND BOARD**

Michael Perera

## **VIDEOGRAPHY**

Christopher Brown



**SAINT MARK'S**  
EPISCOPAL CATHEDRAL

1245 Tenth Ave East, Seattle, WA 98102  
206-323-0300  
info@saintmarks.org  
saintmarks.org

*Wherever you are on  
your journey of faith,  
you are welcome here.*

**Weekday Service Times**

MONDAY—FRIDAY, 6:30 P.M.

Evening Prayer via Zoom

WEDNESDAY, 8:30 A.M.

Morning Prayer via Zoom

THURSDAY, 7 A.M.

Morning Prayer via Zoom

**Cathedral Office Hours**

MONDAY—FRIDAY, 9 AM—4:30 P.M.

Please note, the Cathedral Office remains closed due to pandemic restrictions. If you have questions, or need to reach a member of the clergy or staff, the main number is 206-323-0300, or email info@saintmarks.org.

**Pastoral Care**

Do you or someone you know need urgent spiritual care? Please the 24/7 Pastoral Care Hotline at 206-755-2076 and our on-call chaplain will respond as quickly as they are able.

In addition, Clergy are available for individual pastoral appointments. To schedule an appointment, please call the main office at 206-323-0300.



You may make a donation to Saint Mark's at any time using the Venmo mobile app. Scan the code or search for @SaintMarksCathedralSeattle

**CATHEDRAL STAFF AND LEADERSHIP**

Adam Conley, *Seattle Service Corps Director* . . . . . aconley@saintmarks.org  
Christopher Brown, *Event Support & Facilities Associate* . . . . . cbrown@saintmarks.org  
David Wagner, *Facilities Manager* . . . . . dwagner@saintmarks.org  
Earl Grout, *Deacon* . . . . . egrout@saintmarks.org  
Emily Austin, *Deacon* . . . . . eaustin@saintmarks.org  
Erik Donner, *Executive Assistant & Membership Support*. . . . . edonner@saintmarks.org  
Gregory Bloch, *Communications Director* . . . . . gbloch@saintmarks.org  
Jason Anderson, *Compline Choir Director* . . . . . director@complinechoir.org  
Jennifer King Daugherty, *Canon for Congregational Life* . . . . . jkdaugherty@saintmarks.org  
James Pannell, *Director of Operations* . . . . . jpannell@saintmarks.org  
John Stuntebeck, *Associate Organist*. . . . . jstuntebeck@saintmarks.org  
Madeleine Stephens, *Music Administrator* . . . . . mstephens@saintmarks.org  
Michael Kleinschmidt, *Canon for Cathedral Music* . . . . . mkleinschmidt@saintmarks.org  
Michael Seewer, *Cathedral Sacristan & Head Verger* . . . . . mseewer@saintmarks.org

Nancy Ross, *Canon for Cathedral Relations* . . . . . nross@saintmarks.org  
Newcomer Welcome Team . . . . . newcomers@saintmarks.org  
Rebekah Gilmore, *Associate Musician & Choir School Director*  
& *Interim Director of Youth Ministry* . . . . . rgilmore@saintmarks.org  
Stephen Eddy, *Bookkeeper & Scheduler* . . . . . seddy@saintmarks.org  
Steve Thomason, *Dean & Rector*. . . . . sthomason@saintmarks.org

**2021–2022 VESTRY**

*Dean & Rector:* The Very Rev. Steven L. Thomason; *Bishop's Representative:* The Rev. Canon Arienne Davison; *Senior Warden:* Peter McClung; *Junior Wardens:* Clara Berg and Walter Stuteville; Kristen Austin, Carmen Brady, James Buskirk, Scott Kovacs, Emily Meeks, Kathy Minsch, Marjorie Ringness, Chris Rigos, Robert Stevens. *Diocesan Members:* Katie Prettyman, Micah Kurtz, and Karla Koon  
*Chancellor:* Re Knack; *Clerk:* Barbara Erickson; *Treasurer:* Phil Lloyd

SAINT MARK'S EPISCOPAL CATHEDRAL

1245 Tenth Avenue East, Seattle WA 98102 ♦ 206-323-0300 ♦ WWW.SAINTMARKS.ORG