



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

THE SUNDAY OF THE PASSION

# PALM SUNDAY

THE HOLY EUCHARIST  
with LITURGY OF THE PALMS

April 10, 2022

9:00 AM



*Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of the Duwamish Tribe.*

*Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here!*

*Signs in the nave indicate the distanced and undistanced sections. To protect our young children and others with health concerns,*

*masks are required for everyone in the distanced sections. While seated in the undistanced sections, masking is optional.*

*Ushers are available during the liturgy should you have any questions or concerns, or if you need a hearing assist device.*

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



*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 stand, as able.*

### **ACCLAMATION**

*Presider* Blessed is the One who comes in the name of the Lord.

*Assembly* **Peace in heaven and glory in the highest.**

*Presider* Let us pray.

**A**SSIST 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.**

**A**FTER 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* God 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 be - 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*

1. who in the Lord's name com - est, the King and Bless - ed One.  
2. and we with all cre - a - tion in cho - rus make re - ply.  
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.  
5. who in all good de - ight - est, thou good and gra - cious King.

The Hymnal 1982 #154; public domain.

*Presider* God be with you.

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

*Presider* Let us pray.

**L**ORD OF THE PROCESSION OF PALMS,  
the stones of earth and beasts of burden  
bear witness to your coming;  
lead us from colluding with imperial power,  
give us courage to walk with you,  
and teach us a new song for all creation;  
through Jesus Christ, the Broken Bread of Life.

**All** **Amen.**

*Please be seated for the Liturgy of the Word.*

## THE LITURGY OF THE WORD

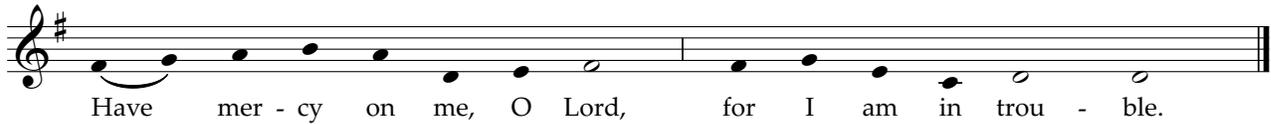
**READING** *Isaiah 50:4-9a*

**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 cantor introduces the antiphon, all repeat it. The cantor chants the psalm, all repeating the antiphon as indicated.



*In te, Domine, speravi*

**M**Y EYE is consumed with sorrow,  
and also my throat and my belly.

For my life is wasted with grief,  
and my years with sighing; \*

my strength fails me because of affliction,  
and my bones are consumed. **ANTIPHON**

I have become a reproach to all my enemies and  
even to my neighbors,  
a dismay to those of my acquaintance; \*  
when they see me in the street they avoid me.

I am forgotten like a dead man, out of mind; \*  
I am as useless as a broken pot. **ANTIPHON**

For I have heard the whispering of the crowd;  
fear is all around; \*  
they put their heads together against me;  
they plot to take my life.

But as for me, I have trusted in you, O LORD. \*  
I have said, "You are my God. **ANTIPHON**

My times are in your hand; \*  
rescue me from the hand of my enemies,  
and from those who persecute me.

Make your face to shine upon your servant, \*  
and in your loving-kindness save me." **ANTIPHON**

**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 stand, 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 LUKE

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

*Luke 22:39–23:56*

**W**HEN the hour for the Passover meal came, Jesus took his place at the table, and the apostles with him. He said to them, “I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God.” Then he took a cup, and after giving thanks he said, “Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” And he did the same with the cup after supper, saying, “This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!” Then they began to ask one another, which one of them it could be who would do this.

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, “The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

“You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

“Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.” And he said to him, “Lord, I am ready to go with you to prison and to death!” Jesus said, “I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.”

He said to them, “When I sent you out without a purse, bag, or sandals, did you lack anything?” They said, “No, not a thing.” He said to them, “But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, ‘And he was counted among the lawless’; and indeed what is written about me is being fulfilled.” They said, “Lord, look, here are two swords.” He replied, “It is enough.”

He 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!"

**T**HEN the assembly 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 stand, 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 stand, as able, when the Presider stands, and remain standing 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.*

## HOMILY

The Reverend Linzi Stahlecker

*Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon.  
Please stand, as able, when the Presider stands.*

## PRAYERS OF THE PEOPLE *After each petition:*

*Intercessor* God, in your mercy,

*Assembly* **Hear our prayer.**

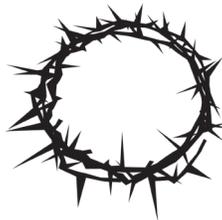
*The Presider concludes the prayers with a collect. All respond: Amen.*

## THE PEACE

*Presider* The peace of Christ be always with you.

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

*All greet one another in the name of the Lord, respecting others' desires for distance to be maintained.*



# 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. All worshipping in person are invited to place their offering in baskets as they are passed through through the rows.

Links to donate to Saint Mark's online are located on the livestream page. Visit [saintmarks.org/give](https://saintmarks.org/give), or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right), or visit this link on your mobile device: <https://venmo.com/saintmarkscathedalseattle>. 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.

## ANTHEM

*Ah, Holy Jesus*

WORDS: J. Heermann (1585-1647), tr. Robert Bridges (1844-1930);

MUSIC: *Herzliebster Jesu*, melody by Johann Crüger (1598-1662), choral arr. Roger T. Petrich (b. 1938)

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 thy love unswerving,  
Not my deserving.

*All stand, as able.*

## THE GREAT THANKSGIVING

*Prayers for an Inclusive Church, adapt.*

*Presider* God 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* We thank you, God of the wilderness, that in the valley of dry bones you create hearts of flesh quickened by the Spirit's breath. We thank you that you shared your Beloved Child who spurns might and glory and turns toward all who are broken in mind, body or spirit. We count the cross as folly to the world of violence and coercion, and true wisdom to all who would follow you on the journey of selfless love. Therefore, with the whole communion of saints who glimpsed the glory in the humanity you shared, we worship you in holy majesty, as we sing:

## SANCTUS & BENEDICTUS *Deutsche Messe*

Franz Schubert (1797-1828), arr. Richard Proulx



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* We ask that your Holy Spirit fall upon us and upon these gifts, that these fragile, earthly things may be to us the body and blood of our Lord and brother, Jesus Christ.

On the night he was betrayed, Jesus gathered with his faltering friends. He took bread, gave thanks, broke it and said: "This is my body, which is given for you. Do this in remembrance of me."

In the same way after supper, he took the cup of wine, saying, "This cup is the new covenant in my blood. Do this, whenever you drink it, in remembrance of me."

As on that night, so here and now he offers himself in touch and taste beyond all that words can hold. And so we proclaim the great mystery of faith, saying:

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

*Presider* With these gifts we are filled with the life-giving presence of Christ; we proclaim him as creation's host, transforming poverty into plenty with his generous love. Inspire us with the hope that one day death and greed will be no more, and people will come from east and west, north and south to share a feast of abundance.

We ask this through Jesus Christ our Savior, by whom and with whom and in whom, in the unity of the Holy Spirit, all honor and glory be yours, Mother of blessings, for ever and 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 consists of a treble and bass staff joined by a brace on the left. The key signature is one sharp (F#). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are placed below the treble staff.

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

The second system of musical notation is similar to the first, with treble and bass staves and the same key signature. The lyrics are placed below the treble staff.

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

The third system of musical notation is similar to the previous systems, with treble and bass staves and the same key signature. The lyrics are placed below the treble staff.

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.

*All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.*

*Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm taking care not to touch your hand. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.*

*Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.*

**ANTHEM** *When Jesus wept*

WORDS: *The New England Psalm Singer*, 1770;  
 MUSIC: William Billings (1746-1800)

When Jesus wept, the falling tear in mercy flowed beyond all bound;  
 when Jesus groaned, a trembling fear seized all the guilty world around.

**HYMN 458** *My song is love unknown* (stanzas 1, 2, 3, & 7) ♦ *The Hymnal 1982*

TUNE: *Love Unknown*

*The assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.  
 Please stand, as able, when the Presider stands and returns to the Altar.*

## 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* Lord of the feast of boundless love;

*All* we thank you for meeting us in our brokenness  
so that none might be lost:  
liberate us now to share  
the living bread of good news with our neighbor,  
each receiving from the other what we need  
to live according to your will. Amen.

## SOLEMN 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* (stanzas 1-3) ♦ *The Hymnal 1982* TUNE: *Herzlich tut mich verlangen*

**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.*



## MINISTERS OF THE LITURGY

**PRESIDER** The Reverend Canon Jennifer King Daugherty; **PREACHER** The Reverend Linzi Stahlecker; **DEACON** The Reverend Earl Grout; **EUCHARISTIC MINISTERS** Pamela Bradburn, Hannah Hochkeppel, The Reverend Canon Eliacín Rosario-Cruz, The Very Reverend Steven L. Thomason; **ASSISTING LAY MINISTER** Lynne Markova; **ALTAR GUILD** Deborah Person; **VERGER** Michael Seewer; **CRUCIFER** Gabriel Rosario-Kilmer; **LECTORS** Maris Olsen, Ray Miller; **READERS OF THE PASSION GOSPEL** Michael Perera, Christine Szabadi, Peter Snyder; **INTERCESSOR** Chris Brown; **GREETER** Preston Tucker; **USHERS** Preston Tucker, Steve Quinn; **OBLATION BEARERS** The Mills Family; **LAND ACKNOWLEDGMENT** Doug Thorpe; **MUSICIANS** *The Jacob Zimmerman Hot 4*: Jacob Zimmerman, *alto sax*, Hans Teuber, *clarinet*, Dave Loomis, *trombone*, Matt Weiner, *banjo*; William Tollefson, *cantor*; Heather MacLaughlin Garbes, *soprano sax*; Page Smith, *cello*; The Choristers & Schola of Saint Mark's Choir School; Saint Mark's Singers; **SOUND BOARD** Michael Perera

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