



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE SUNDAY OF THE PASSION

PALM SUNDAY

THE HOLY EUCHARIST
with LITURGY OF THE PALMS

April 2, 2023

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 all the Coast Salish tribes.

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. Please note that masks are required only in the distanced sections on the south side of the nave. Masks are recommended everywhere else.

All-gender restrooms are available on the 5th floor of Cathedral House, accessible via the elevator or southwest stairwell. Ushers can direct you. 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 or simply contact one of the clergy. Grace and peace to you!

*The Assembly speaks aloud the **text in boldface.***

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

LAND ACKNOWLEDGMENT

All stand, as able.

OPENING 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.

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*

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

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

WHEN 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."

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.

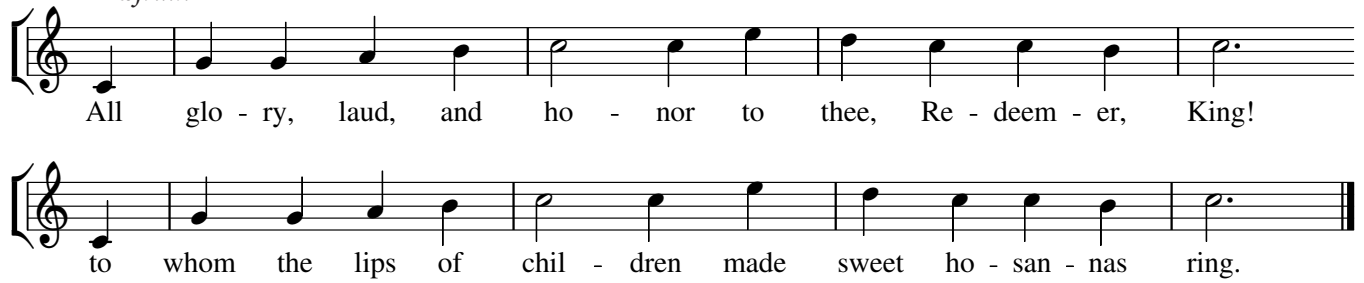
As the procession enters the cathedral nave, all join in singing:

HYMN

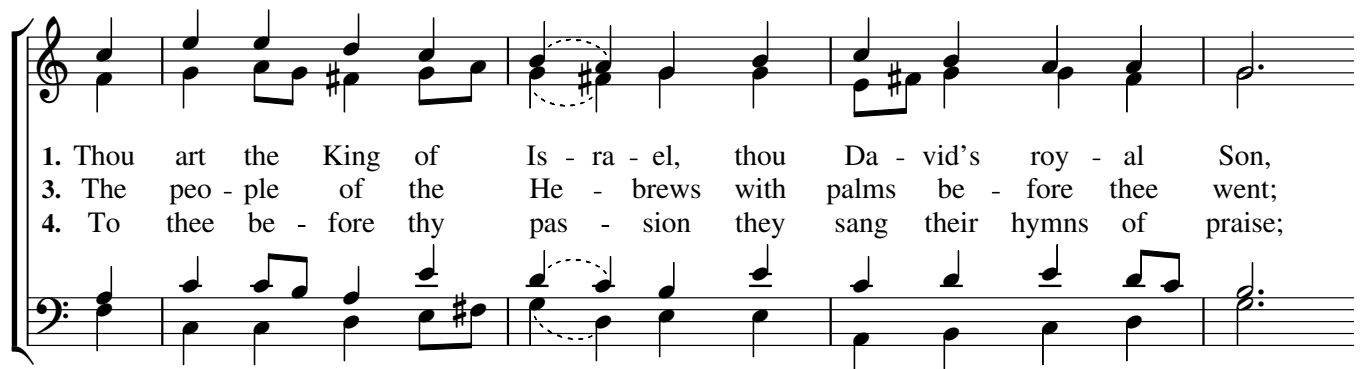
All glory, laud, and honor

TUNE: Valet will ich dir geben

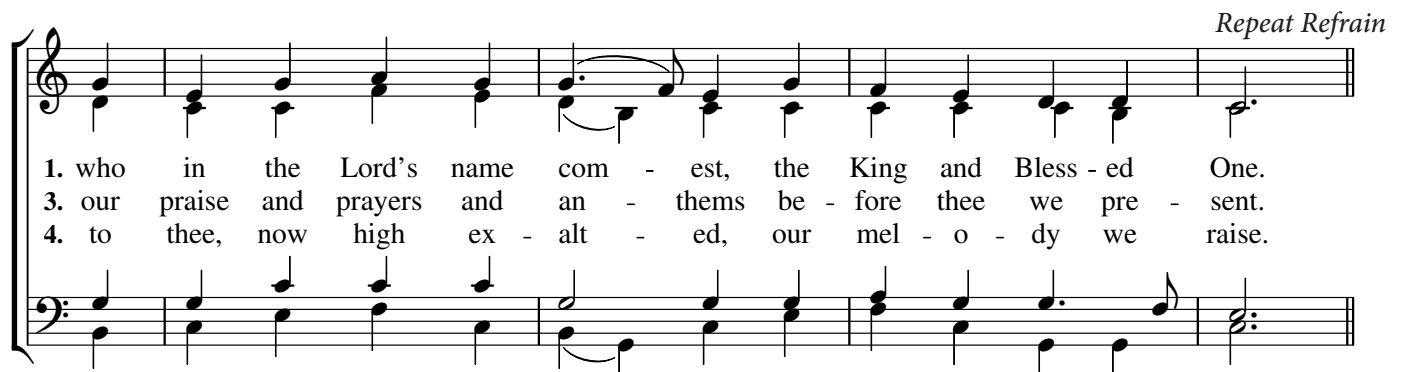
Refrain



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,
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; public domain.

COLLECT OF THE DAY *Palm Sunday*

Prayers for an Inclusive Church, adapt.

Presider God be with you.

Assembly **And also with you.**

Presider Let us pray.

LORD 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*

THE Lord GOD has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he wakens—
wakens my ear
to listen as those who are taught.
The Lord GOD has opened my ear,
and I was not rebellious,
I did not turn backward.
I gave my back to those who struck me,
and my cheeks to those
who pulled out the beard;
I did not hide my face
from insult and spitting.

The Lord GOD helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
It is the Lord GOD who helps me;
who will declare me guilty?

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

Assembly **Thanks be to God.**

The choir introduces the antiphon, all repeat it. A cantor chants the Psalm verses, all repeating the antiphon as indicated.



In te, Domine, speravi

MY 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

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

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

Assembly Thanks be to God.

When the Presider stands, all stand, as able.

During the hymn before the Passion, children are invited to follow the cross for an extended Children’s Chapel. They will experience a gentle, age-appropriate journey through Holy Week in story, song and prayer and return to their families at the Peace.

HYMN BEFORE THE PASSION *Were you there?*

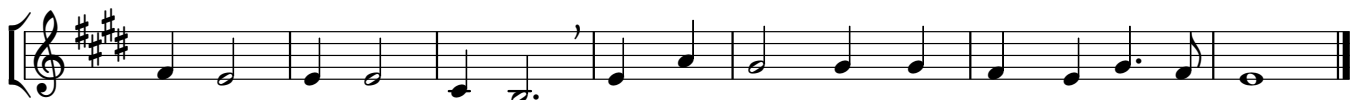
TUNE: *Were You There*



1. Were you there when they cru - ci - fied my Lord? Were you there when they
 2. Were you there when they nailed him to the tree? Were you there when they



cru - ci - fied my Lord? Oh! _____ Some - times it caus - es me to
 nailed him to the tree? Oh! _____ Some - times it caus - es me to



trem-ble, trem-ble, trem-ble. Were you there when they cru - ci - fied my Lord?
 trem-ble, trem-ble, trem-ble. Were you there when they nailed him to the tree?

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, "Prophecy 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.

WHEN 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 stand, 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.

HOMILY

The Reverend Canon Eliacín Rosario-Cruz

*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, 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.

ANTHEM *Surely he hath borne our griefs, from Messiah*

WORDS: Isaiah 53:4-5a
MUSIC: G. F. Handel (1685-1759)

Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him.

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, —

hea - ven 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 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.

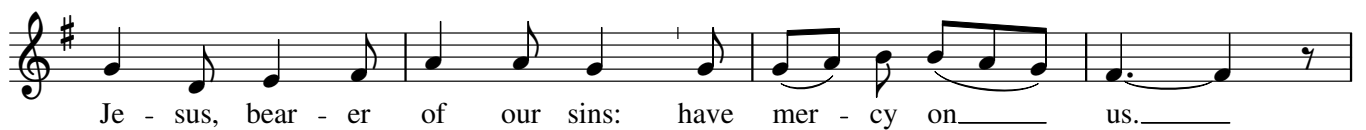
THE LORD'S PRAYER

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.

BREAKING OF THE BREAD *Deutsche Messe*

Schubert, arr. Proulx



In silence, the Presider breaks the consecrated bread.

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

My song is love unknown

WORDS: Samuel Crossman (1624–1683)

MUSIC: John Ireland (1879–1962)

My song is love unknown,
my Savior's love to me,
love to the loveless shown
that they might lovely be.
O who am I
that for my sake
my Lord should take
frail flesh and die?

They rise, and needs will have
my dear Lord made away;
a murderer they save,
the Prince of Life they slay.
Yet steadfast he
to suffering goes,
that he his foes
from thence might free.

He came from his blest throne
salvation to bestow,
but men made strange, and none
the longed-for Christ would know.
But O my friend,
my friend indeed,
who at my need
his life did spend.

Here might I stay and sing,
no story so divine:
never was love, dear King,
never was grief like thine.
This is my friend,
in whose sweet praise
I all my days
could gladly spend.

Sometimes they strew his way,
and his strong praises sing,
resounding all the day
hosannas to their King.
Then "Crucify!"
is all their breath,
and for his death
they thirst and cry.

*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.

Special thanks to our guest musicians today:

Page Smith, *cello*; and James Falzone, *woodwinds* (*Passion interludes*)

Super Krewe (*Prelude and Opening Procession*): Bill Jones, *trumpet*; Peter Daniel, *saxophone*;
Nelson Bell, *sousaphone*; Kohen Burrill, *drums*.

PRESIDER

The Very Reverend Steven L. Thomason

PREACHER

The Reverend Canon Eliacín Rosario-Creuz

DEACON

The Reverend Emily Austin

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