



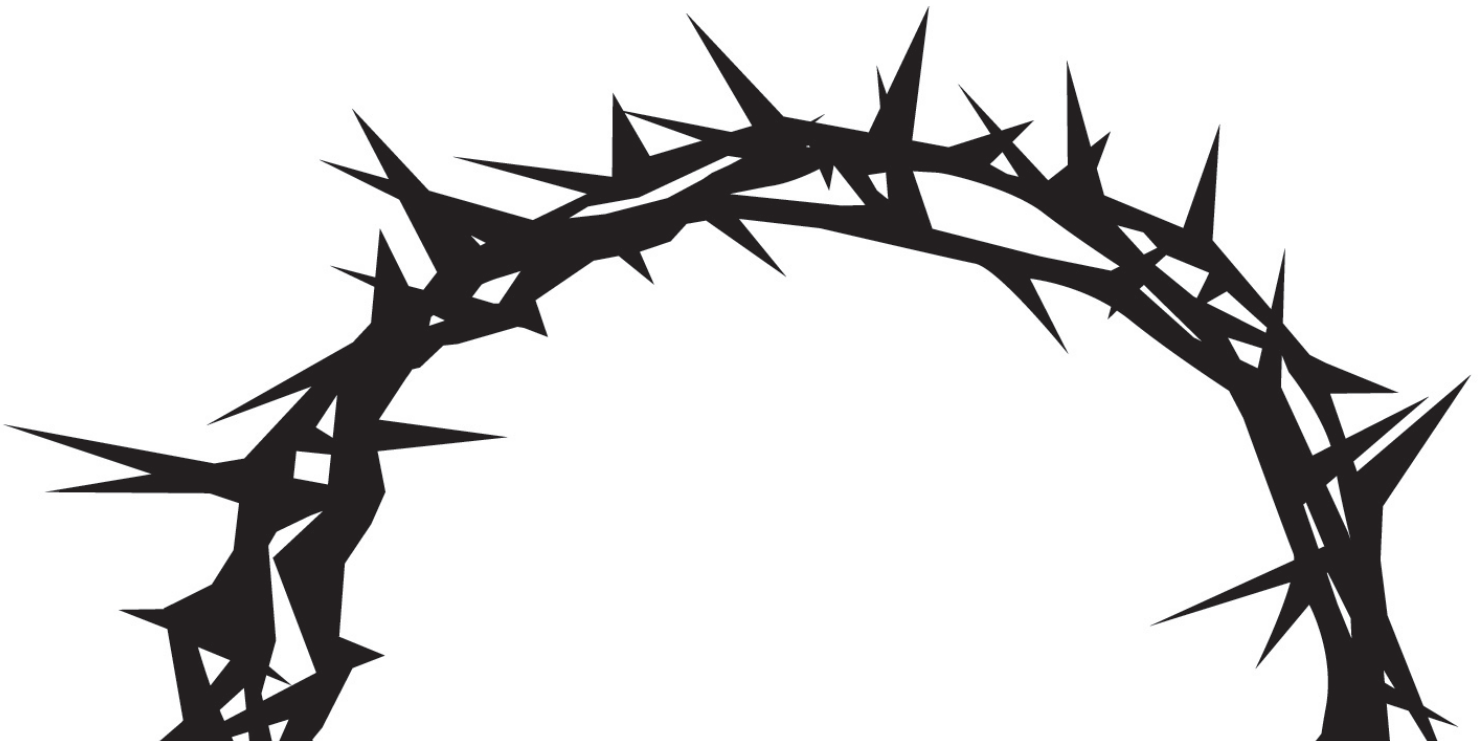
SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

TRIDUUM: THE SACRED THREE DAYS

# GOOD FRIDAY

April 7, 2023

7:00 PM



*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 Coast Salish tribes.*

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

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

## THE OPENING RITE

*The Assembly gathers in silence.*

*All stand, as able, as the ministers of the liturgy enter in silence.*

*All kneel in silent prayer. For those unable to kneel, a deep bow is appropriate.*

### GREETING & COLLECT

*Officiant* Blessed be our God.

*Assembly* **For ever and ever. Amen.**

*Officiant* Let us pray.

**A**Lmighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

*All* **Amen.**

*Please be seated.*

## THE LITURGY OF THE WORD

**READING** *Isaiah 52:13–53:12*

**S**EE, my servant shall prosper;  
He shall be exalted and lifted up,  
and shall be very high.

Just as there were many who were astonished at him  
—so marred was his appearance, beyond human semblance,  
and his form beyond that of mortals—  
so he shall startle many nations;

kings shall shut their mouths because of him;  
for that which had not been told them they shall see,  
and that which they had not heard they shall contemplate.

Who has believed what we have heard?

And to whom has the arm of the LORD been revealed?

For he grew up before him like a young plant,  
and like a root out of dry ground;

he had no form or majesty that we should look at him,  
nothing in his appearance that we should desire him.

He was despised and rejected by others;  
a man of suffering and acquainted with infirmity;  
and as one from whom others hide their faces  
he was despised, and we held him of no account.

Surely he has borne our infirmities  
and carried our diseases;  
yet we accounted him stricken,  
struck down by God, and afflicted.  
But he was wounded for our transgressions,  
crushed for our iniquities;  
upon him was the punishment that made us whole,  
and by his bruises we are healed.  
All we like sheep have gone astray;  
we have all turned to our own way,  
and the LORD has laid on him the iniquity of us all.

He was oppressed, and he was afflicted,  
yet he did not open his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its shearers is silent,  
so he did not open his mouth.  
By a perversion of justice he was taken away.  
Who could have imagined his future?  
For he was cut off from the land of the living,  
stricken for the transgression of my people.  
They made his grave with the wicked  
and his tomb with the rich,  
although he had done no violence,  
and there was no deceit in his mouth.

Yet it was the will of the LORD to crush him with pain.  
When you make his life an offering for sin,  
he shall see his offspring, and shall prolong his days;  
through him the will of the LORD shall prosper.  
Out of his anguish he shall see light;  
he shall find satisfaction through his knowledge.  
The righteous one, my servant, shall make many righteous,  
and he shall bear their iniquities.  
Therefore I will allot him a portion with the great,  
and he shall divide the spoil with the strong;  
because he poured out himself to death,  
and was numbered with the transgressors;  
yet he bore the sin of many,  
and made intercession for the transgressors.

*Reader* Hear what the Spirit is saying to God's people.  
*Assembly* **Thanks be to God.**



The cantor begins chanting the first verse, all chant the second verse and all bolded verses as indicated.

[My God, my] God, why have you for- / saken me? \*  
and are so far from my cry  
and from the words of / my distress?

**O my God, I cry in the daytime,  
but you do not / answer; \*  
by night as well, but I / find no rest.**

Yet you are the / Holy One, \*  
enthroned upon the praises / of Israel.

**Our forefathers put their / trust in you; \*  
they trusted, and you / delivered them.**

They cried out to you and were de- / livered; \*  
they trusted in you and were not / put to shame.

**But as for me, I am a worm and / no man, \*  
scorned by all and despised by / the people.**

All who see me laugh me to / scorn; \*  
they curl their lips and wag their / heads, saying,

**“He trusted in the LORD; let him de- / liver him; \*  
let him rescue him, if he / delights in him.”**

Yet you are he who took me out of the / womb, \*  
and kept me safe upon / my mother’s breast.

**I have been entrusted to you ever since I was / born; \*  
you were my God when I was still in / my  
mother’s womb.**

Be not far from me, for trouble is / near, \*  
and there / is none to help.

**Many young bulls en / circle me; \*  
strong bulls of Bashan / surround me.**

They open wide their / jaws at me, \*  
like a ravening and / a roaring lion.

**I am poured out like water;  
all my bones are / out of joint; \*  
my heart within my breast / is melting wax.**

My mouth is dried out like a pot-sherd; my tongue  
sticks to the roof of my / mouth; \*  
and you have laid me in the dust / of the grave.

**Packs of dogs close me in,  
and gangs of evildoers circle a- / round me; \*  
they pierce my hands and my feet;  
I can count / all my bones.**

They stare and gloat / over me; \*  
they divide my garments among them; they cast lots  
for / my clothing.

**Be not far away, O / LORD; \*  
you are my strength; hasten / to help me.**

Save me from the / sword, \*  
my life from the power / of the dog.

**Save me from the / lion’s mouth, \*  
my wretched body from the horns / of wild bulls.**

I will declare your Name to my / brethren; \*  
in the midst of the congregation I / will praise you.

**Praise the LORD, you that / fear him; \*  
stand in awe of him O offspring of Israel;  
all you of Jacob’s line, / give glory.**

For he does not despise nor abhor  
the poor in their poverty;  
neither does he hide his / face from them; \*  
but when they cry to him / he hears them.

**My praise is of him in the great as- / sembly; \*  
I will perform my vows in the presence of those /  
who worship him.**

The poor shall eat and be satisfied, and those who seek  
the LORD shall / praise him: \*  
“May your heart live / for ever!”

**All the ends of the earth shall remember and turn to  
the / LORD, \*  
and all the families of the nations shall  
bow / before him.**

For kingship belongs to the / LORD; \*  
he rules over / the nations.

**To him alone all who sleep in the earth bow down  
in / worship; \*  
all who go down to the dust fall / before him.**

My soul shall live for him;  
my descendants shall / serve him; \*  
they shall be known as the LORD’s / for ever.

**They shall come and make known  
to a people yet un- / born \*  
the saving deeds / that he has done. ♦**

SINCE, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

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

*Assembly* **Thanks be to God.**

## THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

*The purpose for proclaiming the Passion narrative at length is to enable the assembly to experience the love of Christ offered to all people, despite our sins. It is a love that even death could not vanquish. The tragic crimes committed during the Passion of Christ cannot be attributed indiscriminately to all Jews of that time, nor to Jews today, and we should beware of reading these scriptures as polemic against Jews. We are mindful that Jesus, his mother Mary, and the apostles all were Jewish. We claim that Christ's death and resurrection, and the grace and love of God we interpret as gifts offered through them, are indeed offered to all people of all times.*

**All remain seated.**

*John 18:1–19:42*

***The Passion is chanted by soloists; the Assembly speaks aloud the text printed in bold.***

JESUS went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "**Jesus of Nazareth.**" Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "**Jesus of Nazareth.**" Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high

priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "**If this man were not a criminal, we would not have handed him over to you.**" Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "**We are not permitted to put anyone to death.**" (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "**Not this man, but Barabbas!**" Now Barabbas was a robber.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "**Hail, King of the Jews!**" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "**Crucify him! Crucify him!**" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "**We have a law, and according to that law he ought to die because he has claimed to be the Son of God.**"

**N**ow when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "**If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.**"

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation of the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "**Away with him! Away with him! Crucify him!**" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "**We have no king but the emperor.**" Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha.

***All stand, as able.***

There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "**Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'**" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves,  
and for my clothing they cast lots."

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

***All kneel, as able.*** *To minimize noise, for those in the pews, please leave your kneeler lowered until the end of the service.*

***When the Officiant stands, all stand and remain standing until the end of the Passion.***

Since it was the day of Preparation, the Jews did not want the bodies left on the cross on the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed.

Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, “None of his bones shall be broken.” And again another scripture says, “They will look on the one whom they have pierced.”

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there. ♦

## HOMILY

The Very Reverend Steven L. Thomason



## OFFERING

*An offering of money is collected. It is a longstanding tradition for Episcopalians to offer gifts on Good Friday for the ministry of the Church in Jerusalem and the Middle East. This year, our offerings go to American Friends of the Episcopal Diocese of Jerusalem, a life-saving ministry in a place of great suffering. You may also give using Venmo via QR code located on the right.*



## ANTHEM AT THE OFFERING *Jesu, grant me this I pray*

WORDS: 17<sup>th</sup>-century Latin, tr. H. W. Baker  
MUSIC: Percy Whitlock (1903-1946)

Jesu, grant me this I pray,  
ever in thy heart to stay;  
let me evermore abide  
hidden in thy wounded side.

If the evil one prepare,  
or the world, a tempting snare,  
I am safe when I abide  
in thy heart and wounded side.

If the flesh, more dangerous still,  
tempt my soul to deeds of ill,  
naught I fear when I abide  
in thy heart and wounded side.

Death will come one day to me;  
Jesu, cast me not from thee;  
dying, let me still abide  
in thy heart and wounded side. Amen.



# THE SOLEMN COLLECTS

*All stand, as able.*

*Preacher* Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.



*Preacher* Let us pray for the holy catholic Church of Christ throughout the world;

For its unity in witness and service

For all bishops and other ministers

and the people whom they serve

For Melissa and Brian, our Bishops, and all the people of this diocese

For all Christians in this community

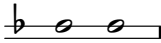
For those isolated due to illness or age

For those about to be baptized

That God will confirm the Church in faith, increase it in love, and preserve it in peace.

*All kneel, as able. Silence. All rise.*

*Officiant* Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ.



**All Amen.**



*Preacher* Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Joseph, the President of the United States

For Jay, our Governor, and Bruce, our Mayor

For the Congress and the Supreme Court

For the Members and Representatives of the United Nations

For all who serve the common good

That by God's help they may seek justice and truth, and live in peace and concord.

*All kneel, as able. Silence. All rise.*

*Officiant* Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquillity your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord.

**All Amen.**



*Preacher* Let us pray for all who suffer and are afflicted in body or in mind;

For those who are hungry or homeless, in despair, or oppressed

For those who are sick or wounded

For those who work in hospitals, clinics, nursing homes, and laboratories  
For those in loneliness, fear, and anguish  
For those who face temptation, doubt, and despair  
For those who are sorrowful or bereaved  
For prisoners and captives, and those in mortal danger

That God's mercy will comfort and relieve them, and grant them the knowledge of God's love, and stir up in us the will and patience to minister to their needs.

*All kneel, as able. Silence. All rise.*

*Officiant* Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord.

**All Amen.**



*Preacher* Let us pray for all who have not received the Gospel of Christ;

For those who have never heard the word of salvation  
For those who have lost their faith  
For those hardened by sin or indifference  
For those trapped by contempt or scorn  
For those who are enemies of the cross of Christ and persecutors of his disciples  
For those who in the name of Christ have persecuted others

That God will open their hearts to the truth, and lead them to faith and obedience.

*All kneel, as able. Silence. All rise.*

*Officiant* Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord.

**All Amen.**



*Preacher* Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive eternal life in the day of resurrection.

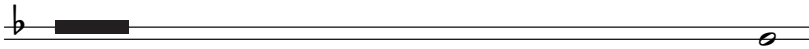
*All kneel, as able. Silence. All rise.*

*Officiant* O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquillity the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

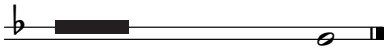
**All Amen.**

# CONTEMPLATION OF THE CROSS

*Acolytes bring a cross into the cathedral. The procession pauses three times to proclaim:*



*Officiant* Behold the wood of the cross, on which is hung our salvation.



*Assembly* **Come, let us adore him.**

## ANTHEM

*Officiant* We adore you, O Christ, and we bless you,

*Assembly* **because by your holy cross you have redeemed the world.**

*Officiant* If we have died with him, we shall also live with him;  
if we endure, we shall also reign with him.

*Assembly* **We adore you, O Christ, and we bless you,  
because by your holy cross you have redeemed the world.**

**HYMN 474** *When I survey the wondrous cross* ♦ *The Hymnal 1982*

TUNE: *Rockingham*

## 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.**

## CONCLUDING PRAYER

*Officiant* Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever.

*All* **Amen.**

*All are invited to spend time contemplating the mystery and paradox of the cross, an instrument of torture and death, yet also a symbol of Christ's sacred journey through death to resurrection.*

*As part of your contemplation, you are welcome to come forward to engage the cross in any manner you wish—some may choose to bow or kneel before the cross, or to touch its wood.*

*You are also welcome to remain in your pew in quiet reflection, or to engage with the Stations of the Cross sculptures by Virginia Maksymowicz hung around the perimeter of the nave. Depart when you wish.*

## MUSIC DURING THE CONTEMPLATION OF THE CROSS

### *The Reproaches*

WORDS: from the ancient Good Friday Liturgy, 10<sup>th</sup> century or earlier  
text adapted from Holy Scripture, incl. Micah 3:6 and others

MUSIC: Tómas Luis de Victoria (1548–1611)

*Popule meus, quid feci tibi?  
Aut in quo contristavi te?  
Responde mihi.*

O my people, what have I done to you?  
Or how have I offended you?  
Answer me.

*Quia eduxi te de terra Aegypti,  
parasti crucem salvatori tuo.*

I led you out of Egypt, from slavery to freedom,  
but you led your Savior to the cross.

*Agios o Theos. (Sanctus Deus.)  
Agios ischyros. (Sanctus fortis.)  
Agios athanatos eleison imas.  
(Sanctus et immortalis, miserere nobis.)*

Holy is God.  
Holy and strong.  
Holy immortal one, have mercy on us.

*Quia eduxi te per desertum quadraginta annis,  
et manna cibavi te,  
et introduxi in terram satis optimam,  
parasti crucem salvatori tuo.*

For forty years I led you safely through the desert.  
I fed you with manna from heaven,  
and brought you to a land of plenty,  
But you led your Savior to the cross.

*Agios o Theos...*

*Quid ultra debui facere tibi, et non feci?  
Ego quidem plantavi te vineam meam speciosissimam,  
et tu facta es mihi nimis amara:  
aceto namque sitim meam potasti,  
et lancea perforasti latus salvatori tuo.*

What more could I have done for you, and have not done?  
I planted you as my fairest vine,  
but you yielded only bitterness,  
when I was thirsty you gave me vinegar to drink,  
and you pierced your Savior with a lance.

*Agios o Theos...*

### *Stabat mater*

WORDS: 13<sup>th</sup>-century Latin hymn;

MUSIC: Giovanni Battista Pergolesi (1710–1736)

*Stabat mater dolorosa  
juxta Crucem lacrimosa,  
dum pendebat Filius.*

The grieving Mother  
stood weeping beside the cross  
where her Son was hanging.

### *Agnus Dei from Mass in G Minor*

Ralph Vaughan Williams (1872–1958)

*Agnus Dei,  
qui tollis peccata mundi,  
miserere nobis.*

Lamb of God,  
who takes away the sins of the world,  
have mercy on us.

*Agnus Dei,  
qui tollis peccata mundi,  
miserere nobis.*

Lamb of God,  
who takes away the sins of the world,  
have mercy on us.

*Agnus Dei,  
qui tollis peccata mundi,  
dona nobis pacem.*

Lamb of God,  
who takes away the sins of the world,  
grant us peace.

#### OFFICIANT

The Reverend Linzi Stahlecker

#### PREACHER

The Very Reverend Steven L. Thomason

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

SAINT MARK'S EPISCOPAL CATHEDRAL

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