



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE SUNDAY OF THE PASSION

PALM SUNDAY

THE HOLY EUCHARIST
with LITURGY OF THE PALMS

March 24, 2024

11:00 AM



LAND ACKNOWLEDGMENT & WELCOME

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.

NEW TO SAINT MARK'S?

Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit saintmarks.org/newcomers or connect with one of the clergy.

QUESTIONS?

Please ask. Ushers (wearing the purple welcome lanyards) can answer your questions or concerns, or provide a hearing assist device. All-gender restrooms are available in the northwest stairwell and on the 5th floor of Cathedral House, accessible by elevator or southwest stairwell.

ABOUT THE LITURGY

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.

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.

ACCLAMATION

The Book of Common Prayer (1979), p. 270

Presider Blessed is the King who comes in the name of the Lord.

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

Presider Let us pray.

ASSIST US mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord.

All **Amen.**

GOSPEL OF THE LORD'S ENTRY INTO JERUSALEM *Mark 11:1-11*

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

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

WHEN they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'"

They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

"Hosanna!
Blessed is the one who comes in the name of the Lord!
Blessed is the coming kingdom of our ancestor David!
Hosanna in the highest heaven!"

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

Deacon The Gospel of the Lord.
Assembly **Praise to you, Lord Christ.**

BLESSING OF THE PALMS *All hold up their palm branches.*

Presider The Lord be with you.
Assembly **And also with you.**
Presider Let us give thanks to the Lord our God.
Assembly **It is right to give God thanks and praise.**

Presider It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of 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, all join in singing:

HYMN

All glory, laud, and honor

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 The Lord be with you.

Assembly **And also with you.**

Presider Let us pray.

ALmighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

All Amen.

Please be seated for the Liturgy of the Word.

THE LITURGY OF THE WORD

READING *Isaiah 50:4-9a*

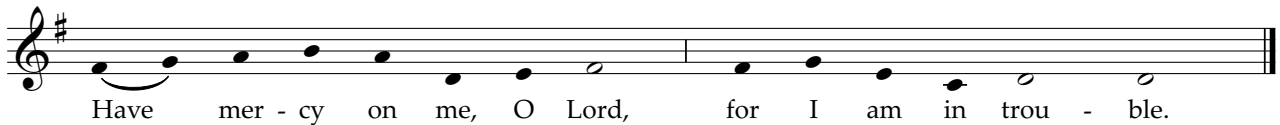
THE Lord GOD has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he wakens—
wakens my ear
to listen as those who are taught.
The Lord GOD has opened my ear,
and I was not rebellious,
I did not turn backward.
I gave my back to those who struck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

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

Assembly **Thanks be to God.**

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?

The choir introduces the antiphon, all repeat it. A cantor chants the verses, all repeat 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.

HYMN BEFORE THE PASSION *Were you there?*

Negro spiritual

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 MARK

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

Mark 14:1–15:47

IT WAS TWO DAYS before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, “Not during the festival, or there may be a riot among the people.”

While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, “Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.” And they scolded her. But Jesus said, “Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" So he sent two of his disciples, saying to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there." So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him one after another, "Surely, not I?" He said to them, "It is one of the twelve, one who is dipping bread into the bowl with me. For 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."

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, "You will all become deserters; for it is written,

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

But after I am raised up, I will go before you to Galilee." Peter said to him, "Even though all become deserters, I will not." Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, "Are you still sleeping and taking

your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.”

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him and lead him away under guard.” So when he came, he went up to him at once and said, “Rabbi!” and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, “Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.” All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, “We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’” But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, “Have you no answer? What is it that they testify against you?” But he was silent and did not answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?” Jesus said, “I am; and

‘you will see the Son of Man
seated at the right hand of the Power,’
and ‘coming with the clouds of heaven.’”

Then the high priest tore his clothes and said, “Why do we still need witnesses? You have heard his blasphemy! What is your decision?” All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, “Prophesy!” The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, “You also were with Jesus, the man from Nazareth.” But he denied it, saying, “I do not know or understand what you are talking about.” And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, “This man is one of them.” But again he denied it. Then after a little while the bystanders again said to Peter, “Certainly you are one of them; for you are a Galilean.” But he began to curse, and he swore an oath, “I do not know this man you are talking about.” At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, “Before the cock crows twice, you will deny me three times.” And he broke down and wept.

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

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

All cry out: "Crucify him!"

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

All cry out: "Crucify him!"

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

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

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus.

All rise as able.

Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read,

THE KING OF THE JEWS

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

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "*Eloi, Eloi, lema sabachthani?*" which means, "My God, my God, why have you forsaken me?" When some of the bystanders

heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last.

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

All rise as able when the Presider rises, and stand until the conclusion.

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

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

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

The customary responses before and after the Gospel are omitted.

HOMILY

The Very Reverend Steven L. Thomason

*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 the Lord be always with you.

Assembly **And also with you.**

All greet one another in the name of the Lord.

THE LITURGY OF THE TABLE

OFFERTORY

An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshiping in person may place their offering in baskets as they are passed through the rows.

Visit saintmarks.org/give, or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



ANTHEM

Salvator mundi

WORDS: Antiphon for The Exaltation of the Holy Cross;
MUSIC: Thomas Tallis

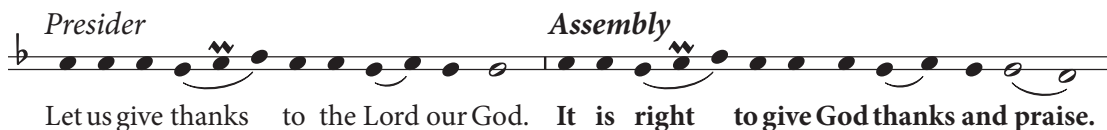
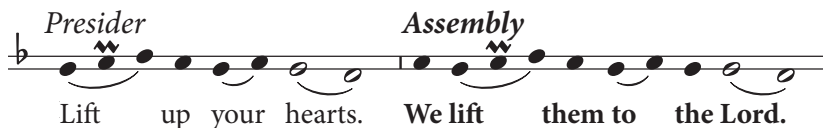
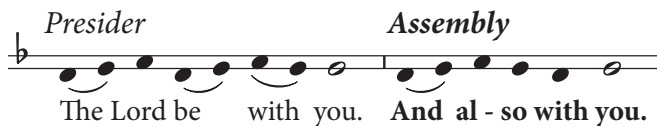
*Salvator mundi, salva nos,
qui per crucem et sanguinem
redemisti nos: auxiliare nobis,
te deprecamur, Deus noster.*

Savior of the world, save us,
who by your cross and blood
has redeemed us; help us,
we beseech you, our God.

All stand, as able.

THE GREAT THANKSGIVING *Eucharistic Prayer A, adapt.*

The Book of Common Prayer, p. 361



Presider It is right, and a good and joyful thing, always and every where to give thanks to you, the Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS & BENEDICTUS

Russian Orthodox Tone I, adapt. Richard Proulx

Ho - ly, ho - ly, ho - ly Lord, God of power and might,____

heav'n and earth____ are full of your glo - ry. 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.

from *Missa Oecumenica*, ©1999 Oregon Catholic Press.

Presider O God, you are holy and gracious: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, our Rock and our Foundation.

Jesus stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

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

After supper, Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: this is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

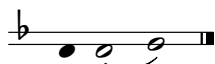
Therefore, we proclaim the mystery of faith:

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

Presider We celebrate the memorial of our redemption, Most Holy God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal Reign.

All this we ask through your Son Jesus Christ: By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory are yours, Most Blessed One, now and for ever.



All AMEN.

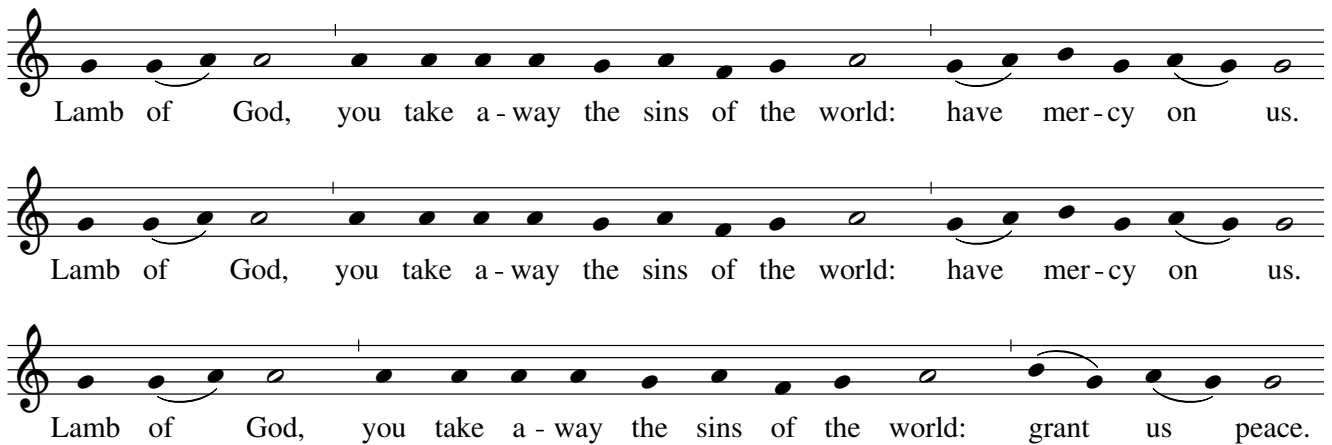
THE LORD'S PRAYER

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

Anaphora chant



The Hymnal 1982 #8-160; Mass 18, adapt. Mason Martens. ©1984 Mason Martens

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. 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*Ave Verum corpus*WORDS: attr. Pope Innocent VI;
MUSIC: William Byrd (ca. 1543–1623)

*Ave verum corpus, natum
de Maria Virgine,
vere passum, immolatum
in cruce pro homine,
cuius latus perforatum
unda fluxit sanguine:
esto nobis prægustatum
mortis in examine.*

*O dulcis! O pie!
O Jesu, fili Mariæ,
miserere mei. Amen.*

Hail, true Body, born
of the Virgin Mary,
having truly suffered, sacrificed
on the cross for mankind,
and from whose pierced side
water and blood flowed:
Be for us a foretaste [of the Heavenly banquet]
in the trial of death.

O sweet! O holy!
O Jesus, son of Mary,
have mercy on me. Amen.

HYMN 170*To mock your reign, O dearest Lord ♦ The Hymnal 1982**The Third Tune (Tallis)*

*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 Almighty and everliving God,

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

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.

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 Rev. Canon Linzi Stahlecker

PREACHER

The Very Rev. Steven L. Thomason

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Peter Snyder

EUCCHARISTIC MINISTERS

The Rev. Stephen Garratt, Rose Hazard, Ashley Hedeem,
Deborah Person, Debra Waddell, The Rev. Canon
Richard C. Weyls

ALTAR GUILD

James Davidson, Walter Stuteville

VERGERS

Carrie Davis, Kate Halamay

ACOLYTES

Krista Olsen, Alexander Snow, Alexandra Thompson,
Jen Younggren, Barbara Zito

GREETERS

Rachel Baker, Barbara Erickson

USHERS

David Wild | Jay Quarterman,
Hilary McLeland-Wieser

OBLATION BEARERS

Todd Baker & Timothy Shore

LAND ACKNOWLEDGMENT

Carrie Kahler

LECTORS

Christine Szabadi, Kathy Minsch,
John Carroll, Alison Leary Estep, Erik Donner

INTERCESSOR

Ruth McRee

SOUND BOARD

Michael Perera

LIVESTREAM

Christopher Brown

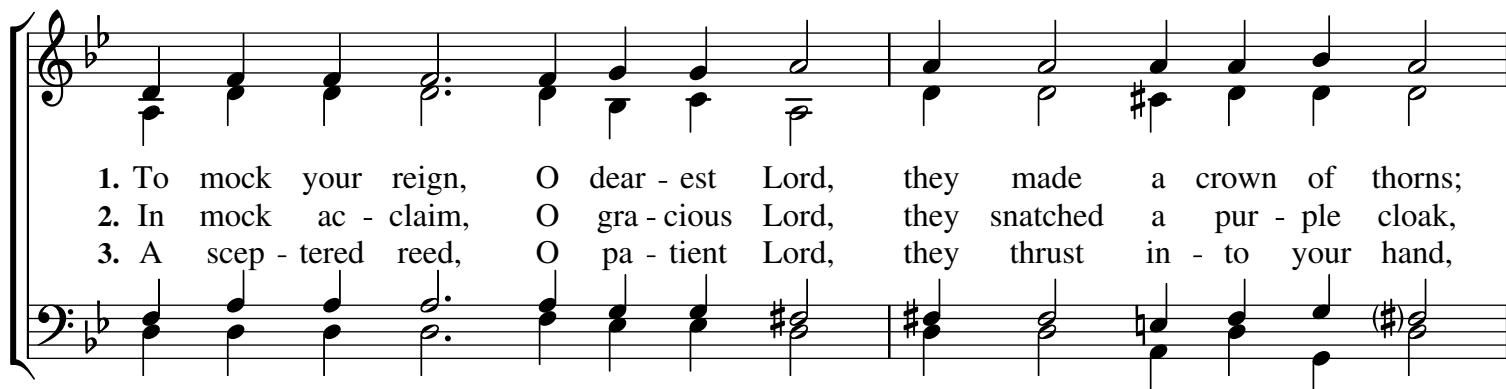
FLOWER MINISTRY

Ashley Hedeem, Kathy Sodergren, Elizabeth Ward

MUSICIANS

SUPER-KREWE featuring Kohen Burrill, Oliver Klomp, Nelson Bell, Bill Jones, and Gordon Brown (Prelude and Opening Procession); Page Smith, *cello*, and James Falzone, *woodwinds* (Passion Interludes); The Choristers and Schola of Saint Mark's Choir School, Rebekah Gilmore, *cantor & director*; The Cathedral Choir, Canon Michael Kleinschmidt, *director*; John Stuntebeck & Michael Kleinschmidt, *organists*

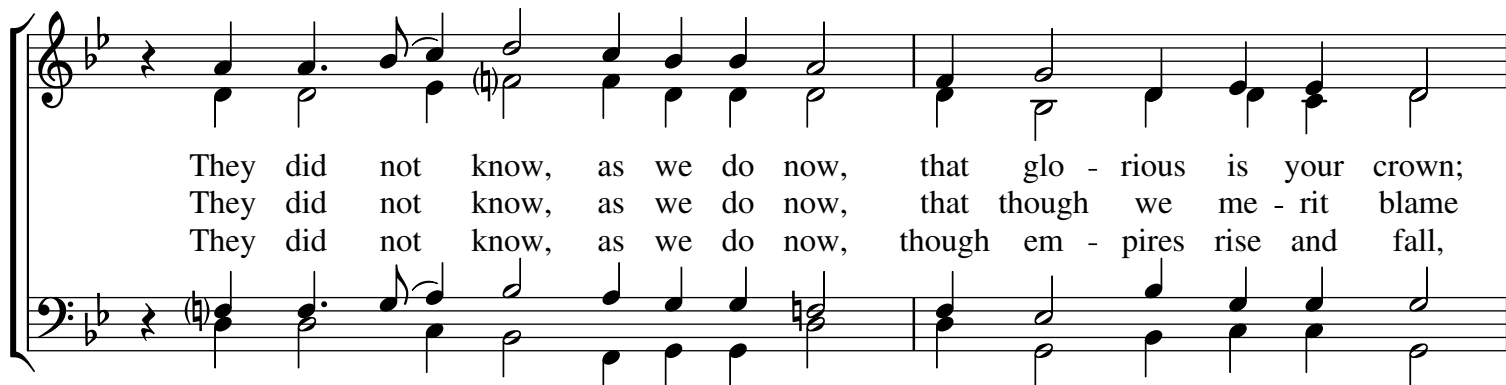
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1. To mock your reign, O dear - est Lord, they made a crown of thorns;
 2. In mock ac - claim, O gra - cious Lord, they snatched a pur - ple cloak,
 3. A scep - tered reed, O pa - tient Lord, they thrust in - to your hand,



set you with taunts a - long that road from which no one re - turns.
 your pas - sion turned, for all they cared, in - to a sol - dier's joke.
 and act - ed out their grim cha - rade to its ap - point - ed end.



They did not know, as we do now, that glo - rious is your crown;
 They did not know, as we do now, that though we me - rit blame
 They did not know, as we do now, though em - pires rise and fall,



that thorns would flower up - on your brow, your sor - rows heal our own.
 you will your robe of mer - cy throw a - round our na - ked shame.
 your King - dom shall not cease to grow 'til love em - brac - es all.

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

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

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