



SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

THE SUNDAY OF THE PASSION

PALM SUNDAY

THE HOLY EUCHARIST
with LITURGY OF THE PALMS

March 29, 2026

9:00 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.

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 level 5 of Cathedral House, accessible by elevator or southwest stairwell.

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.

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.

OPENING ACCLAMATION

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

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.

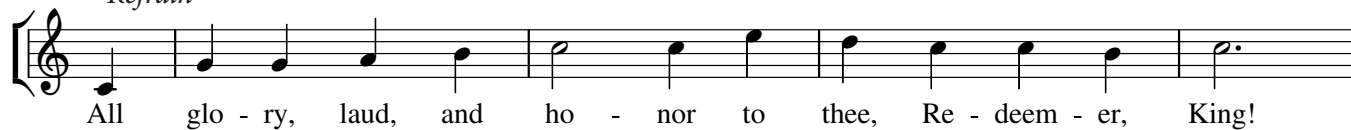
As the procession enters the cathedral nave, all join in singing:

HYMN

All glory, laud, and honor

Valet will ich dir geben

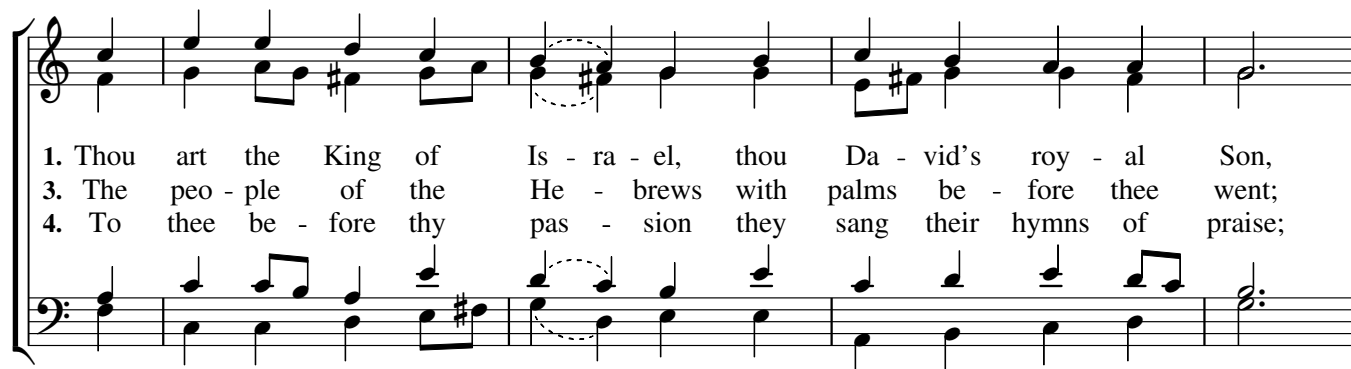
Refrain



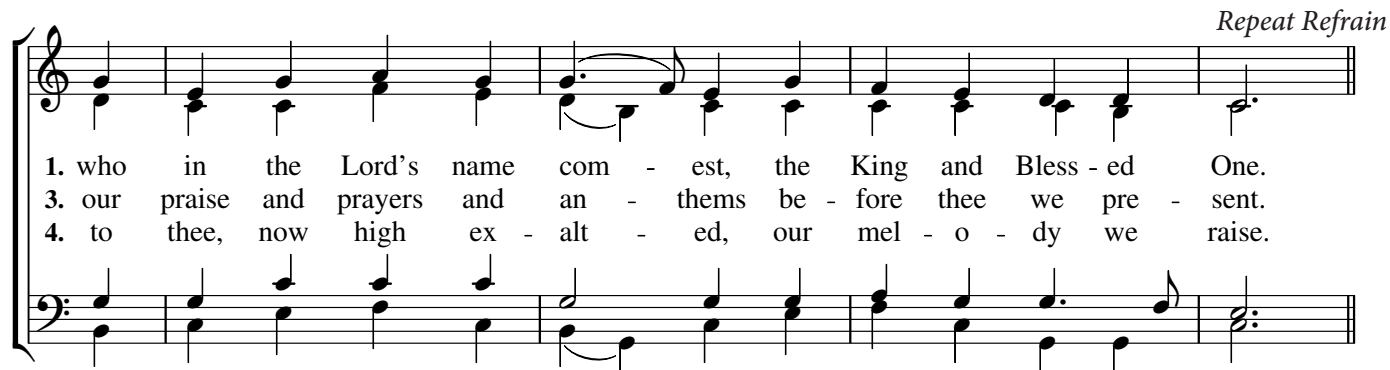
All glo - ry, laud, and ho - nor to thee, Re - deem - er, King!



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.

Presider God 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;
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.**

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?*

Negro spiritual



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 27:11-66

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 Emily Griffin

*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.

CONFESSION & ABSOLUTION

The Book of Common Prayer (1979), p. 360

Deacon Let us confess our sins against God and our neighbor.

You are invited to stand or kneel for the confession.

Deacon Most merciful God,

All we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.

**We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.**

We are truly sorry and we humbly repent.

**For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

The Presider pronounces God's forgiveness of our sins. 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.

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 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 *The Crown of Roses*

WORDS: Richard Henry Stoddard (original English),
tr. A. N. Plechtchéev (Russian),
Geoffrey Dearmer (this English version);
MUSIC: Peter Ilyich Tchaikovsky

When Jesus Christ was yet a child
He had a garden small and wild,
Wherein he cherished roses fair,
And wove them into garlands there.

“Do you bind roses in your hair?”
They cried, in scorn, to Jesus there.
The boy said humbly: “Take, I pray,
All but the naked thorns away.”

Now once, as summertime drew nigh,
There came a troop of children by,
And seeing roses on the tree,
With shouts they plucked them merrily.

Then of the thorns they made a crown,
And with rough fingers pressed it down,
Till on his forehead fair and young
Red drops of blood like roses sprung.

All stand, as able.

THE GREAT THANKSGIVING *Eucharistic Prayer A, adapt.*

The Book of Common Prayer (1979), p. 361

Presider The Lord be with you.

Assembly **And also with you.**

Presider Lift up your hearts.

Assembly **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

Assembly **It is right to give God thanks and praise.**

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 *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 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.

BREAKING OF THE BREAD *Deutsche Messe*

Schubert, arr. Proulx

Je - sus, Lamb of God: have mer - cy on us.

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

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

give us your peace, give us your peace.

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 *O sacred head, sore wounded*

Words: Paul Gerhardt,
verses 1 & 3 tr. R. S. Bridges,
v. 2 tr. J. W. Alexander, alt.;
Music: David Hurd

O sacred head, sore wounded,
defiled and put to scorn;
O kingly head, surrounded
with mocking crown of thorn;
what sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendor
the hosts of heav'n adore!

What language shall I borrow
to thank thee, dearest friend,
for this thy dying sorrow,
thy pity without end?
O, make me thine for ever!
and should I fainting be,
Lord, let me never, never,
outlive my love for thee.

My days are few, O fail not,
with thine immortal power,
to hold me that I quail not
in death's most fearful hour;
that I may fight befriended,
and see in my last strife
to me thine arms extended
upon the cross of life.

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

Love Unknown

After communion, the assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.

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.**

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

HYMN 168 *O sacred head, sore wounded (verses 1-3) ♦ The Hymnal 1982* *Herzlich tut mich verlangen*

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

We leave the cathedral in a spirit of quiet and solemn anticipation, looking ahead to the road we will travel through Holy Week, a journey whose first steps we have taken today.

MINISTERS OF THE LITURGY

PRESIDER

The Rev. Canon Richard C. Weyls

PREACHER

The Rev. Canon Emily Griffin

DEACON

The Rev. Earl Grout

ASSISTING LAY MINISTER

Judy Andrews

EUCCHARISTIC MINISTERS

The Rev. Adam Conley, Tessa Dul, Brad Kirschner,
Ann McCartney, Nan Sullins, The Very Rev. Steven L. Thomason

VERGERS

Theresa Barker

ACOLYTE

Alexander Snow

GREETERS

Margorie Ringness, Shen Warner

USHERS

Ralph Ermoian, Deborah Person, Liz Shea, Don Sutkus, Karrie Sutkus

LECTORS

Barbara Zito, Patrick Sullivan, Betsy Heimburger, Mark Lundquist, Kathy Minsch

INTERCESSOR

Eliza Davidsons

SOUND BOARD

Michael Perera

MUSICIANS

SUPER-KREWE: Nelson Bell, *sousaphone*; Jason Cressey, *trombone*; Bill Jones, *trumpet*;
Karl Olson, *snare drum*; Olli Klomp, *bass drum*.

Page Smith, *cello*; James Falzone, *woodwinds*;

The Junior & Senior Choristers and Schola of Saint Mark's Cathedral Choir School,
Rebekah Gilmore, *director & cantor*;

Saint Mark's Singers;

Jessica Crooks, *anthem soloist*

Canon Michael Kleinschmidt and John Stuntebeck, *organists*