



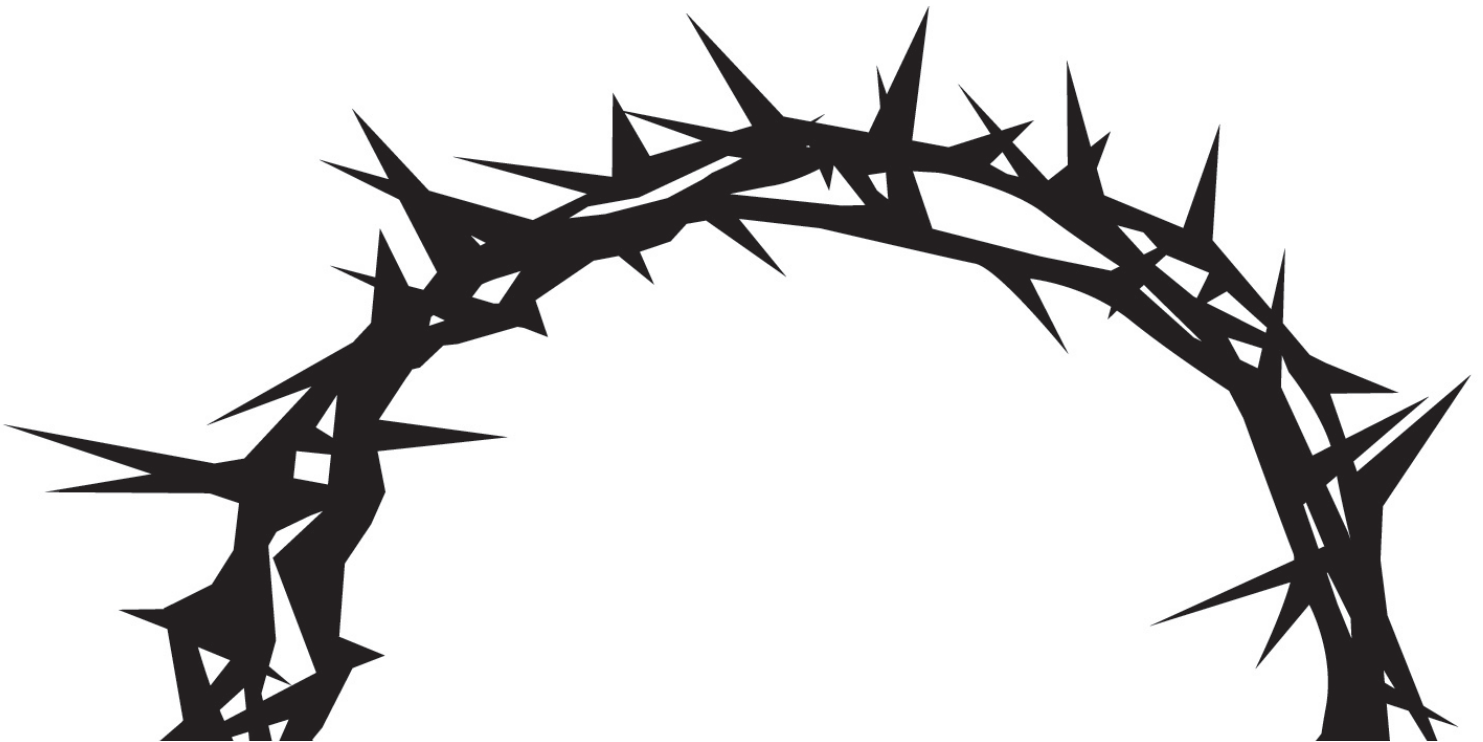
SAINT MARK'S
EPISCOPAL CATHEDRAL
SEATTLE, WASHINGTON

TRIDUUM: THE SACRED THREE DAYS

GOOD FRIDAY

April 3, 2026

7:00 PM



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 LITURGY OF THE WORD

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.

ALMIGHTY 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.

READING *Isaiah 52:13–53:12*

SEE, 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.**

READING

Hebrews 4:14-16; 5:7-9

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.**

Sung by all, standing as able.

HYMN

Go to dark Gethsemane

1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;
 2 Fol - low to the judg - ment hall; view the Lord of life ar - rained;
 3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,

your Re - deem - er's con - flict see, watch with him one bit - ter hour;
 O the worm-wood and the gall! O the pangs his soul sus - tained!
 mark the mir - a - cle of time, God's own sac - ri - fice com - plete;

turn not from his griefs a - way, learn of Je - sus Christ to pray.
 Shun not suf - fering, shame, or loss; learn of him to bear the cross.
 "It is fi - nished!" hear him cry; learn of Je - sus Christ to die.

Words: James Montgomery (1771-1854). Music: *Petra*, Richard Redhead (1820-1901).

Please be seated.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MARK

The purpose for proclaiming the Passion narrative at length on Good Friday is to enable the assembly to locate ourselves in the story in profound ways. 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. This year we engage with Mark's rendering of the Passion to gain fresh perspective as we take our places in the story once more, trusting that Christ's love is expansive in its embrace for all, and eternally so.

All remain seated.

Mark 14:1–15:47

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

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,

“Crucify him!”

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

“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 Joseph saw where the body was laid. ♦

HOMILY

The Reverend Canon Richard C. Weyls

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 *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.

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.



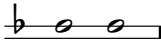
Preacher Let us pray for the holy catholic Church of Christ throughout the world;

For its unity in witness and service
For all bishops and other ministers
and the people whom they serve
For Phil, our Bishop, and all the people of this diocese
For all Christians in this community
For all isolated due to illness or age
For all 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 all in authority among them;

For Donald, the President of the United States
For Bob, our Governor, and Katie, 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 all 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 all who are hungry or homeless or oppressed
For all who are sick or wounded or in pain
For all who work in hospitals, clinics, nursing homes, and laboratories
For all in loneliness, fear, and anguish
For all who face temptation, doubt, and despair
For all who are sorrowful or bereaved
For prisoners and captives, and all 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 all who are 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 all who have lost their faith
For all hardened by sin or indifference
For all trapped by contempt or scorn
For all who are enemies of the cross of Christ and persecutors of his disciples
For all 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 all 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.

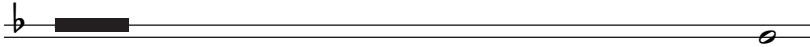
All kneel, as able. Silence. All rise.

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.

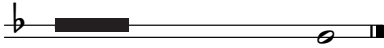
All Amen.

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

When I survey the wondrous cross ♦ The Hymnal 1982

1. When I sur - vey the won-drous cross on which the Prince of Glo - ry died,
2. For - bid it, Lord, that I should boast, save in the cross of Christ, my God:
3. See, from his head, his hands, his feet, sor - row and love flow min - gled down!
4. Were the whole realm of na - ture mine, that were an of - fering far too small;

my rich - est gain I count but loss, and pour con - tempt on all my pride.
all the vain things that charm me most, I sac - ri - fice them to his blood.
Did e'er such love and sor - row meet, or thorns com - pose so rich a crown?
love so a - maz - ing, so di - vine, de-mands my soul, my life, my all.

The Hymnal 1982 #474; WORDS: Isaac Watts; MUSIC: Rockingham, harm. Edward Miller

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

Kyrie eleison, from Mass in G Minor

MUSIC: Ralph Vaughan Williams

*Kyrie eleison.
Christe eleison.
Kyrie eleison.*

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Nolo mortem peccatoris

WORDS: attributed to John Redford (16th cent.),
inspired by Ezekiel 33:11;
MUSIC: Thomas Morley

*Nolo mortem peccatoris;
Haec sunt verba Salvatoris.*

I do not wish the death of a sinner:
These are the words of the Savior.

Father, I am thine only Son,
Sent down from heav'n mankind to save.
Father, all things fulfill'd and done
According to thy will, I have.
Father, my will now all is this:
Nolo mortem peccatoris.

Father, behold my painful smart,
Taken for man on ev'ry side;
Ev'n from my birth to death most tart,
No kind of pain I have denied,
But suffer'd all, and all for this:
Nolo mortem peccatoris.

Sol justitiae

WORDS: James Barnby;
MUSIC: Alec Roth

- | | |
|---|---|
| 1. <i>Jam noctis adsunt tenebrae;
Te autem expectantibus,
In cujus pennis sanitas,
Orire Sol justitiae.</i> | 1. As the darkness of night arrives
you, for whom we wait,
in whose wings is healing,
arise, sun of righteousness. |
| 2. <i>Tu, vera lux in tenebris
Lassatis et errantibus,
Jam Te desiderantibus
Affulge per caliginem.</i> | 2. You, true light in darkness,
upon the weary and the wandering,
now, upon those who long for you,
beam out through the gloom. |
| 3. <i>Sic, in eremo sospites,
Tuo muniti numine,
Te noctis in silentio,
Te consequemur in dies.</i> | 3. So, in the desert, safe and sound,
protected by your power,
you, in the night and in silence,
you we will follow into the day. |
| 4. <i>Nox tandem cedat lumini
Illustraturo condita,
Et lotis Agni sanguine,
Luceat lux perpetua.</i> | 4. Night at last will give way to the light
which will illumine that which is hidden,
and those washed in the Lamb's blood,
shine upon them light everlasting. |
| 5. <i>Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Et nunc et in perpetuum. Amen.</i> | 5. To God the Father be glory
and to his only Son
with the Holy Ghost
both now and for ever. Amen. |

God so loved the world

WORDS: John 3:16;
MUSIC: Bob Chilcott

God so loved the world that he gave his only begotten son,
that whoso believeth in him should not perish, but have everlasting life.

MINISTERS OF THE LITURGY

PRESIDER

The Very Rev. Steven L. Thomason

PREACHER

The Rev. Canon Richard C. Weyls

ACOLYTES

Russ Campbell, Sandy Nelson, Krista Olson

GREETERS

Donna Way, Nathan Way

USHER

Jen van Wesep, David Wild

LECTORS

Erik Donner | Theresa Barker

SOUND BOARD

Michael Perera

LIVESTREAM

Seth Thomsen

MUSICIANS

The Schola of Saint Mark's Choir School, Rebekah Gilmore, *director*;
The Cathedral Choir;
Canon Michael Kleinschmidt, *conducting*

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