The Sunday of The Passion

Palm Sunday Holy Eucharist
Washington National Cathedral
ORGAN PRELUDE

Valet will ich dir geben, BWV 735
Johann Sebastian Bach (1685–1750)

Valet will ich dir geben, BWV 736
J. S. Bach

The people stand.

THE LITURGY OF THE PALMS

INTROIT

Hosanna to the Son of David
Michael McCarthy (b. 1966)

Hosanna to the Son of David, blessed be the King that cometh in the name of the Lord; thou that sittest in the highest heavens, Hosanna in excelsis Deo.

THE OPENING ACLAMATION

Presider

People

Presider

People

Presider

People

Let us pray.

Dear friends in Christ, during Lent we have been preparing by works of love and self-sacrifice for the celebration of our Lord's Paschal Mystery. Today we come together to begin this solemn celebration in union with the whole church throughout the world. Christ enters his own city to complete his work as our Savior; to suffer, to die, and to rise again. Let us go with him in faith that, united with him in his sufferings; we may share his risen life.

Amen.

THE GOSPEL OF THE TRIUMPHAL ENTRY

Matthew 21:1-11

Gospeller

People

Gospeller

People

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.”

Gospeller

People

Praise to you, Lord Christ.
The people raise their palm branches to be blessed.

THE BLESSING OF THE BRANCHES

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

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. Amen.

THE PROCESSION OF THE PALMS

Gospeller Let us go forth praising our Messiah.
People Hosanna in the highest.

The people remain standing, waving palm branches and singing, as the procession moves through the Cathedral.

HYMN AT THE PROCESSION
All glory, laud, and honor

Refrain

All glory, laud, and honor to thee, Redeemer, King!

to whom the lips of children made sweet hosannas ring.

1. Thou art the King of Israel, thou David's royal Son,
2. The company of angels is praising thee on high;
3. The people of the Hebrews with palms before thee went;
4. To thee before thy passion they sang their hymns of praise;
5. Thou didst accept their praises; accept the prayers we bring,

who in the Lord's Name comest, the King and Blessed One.
and we with all creation in chorus make reply.
our praise and prayers and anthems before thee we present.
to thee, now high exalted, our melody we raise.
who in all good delight, thou good and gracious King.
The Liturgy of the Word

The Collect for the Sunday of the Passion

Presider  The Lord be with you.
People      And also with you.
Presider  Let us pray.
          Almighty and everlasting God, in your tender love towards the world you sent your Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross: grant that we may follow the example of his patience and humility, and also be made partakers of his resurrection; through Jesus Christ your Son our Lord, who is alive and reigns with you in the unity of the Holy Spirit, one God now and forever.
People      Amen.

The people are seated for the lesson and psalm.

The First Lesson

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     The Word of the Lord.
People     Thanks be to God.

Silence follows the lesson.

Psalm 31:9–16

Sung by the choir.

Have mercy on me, O Lord, for I am in trouble;
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.
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.
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.
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.”
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.

The people stand to sing the hymn.

HYMN AT THE SEQUENCE
My song is love unknown

The people are seated.
Narrator  The Passion of our Lord Jesus Christ according to Matthew.
Narrator  Now Jesus stood before the governor; and the governor asked him,
Pilate   “Are you the King of the Jews?”
Narrator  Jesus said,
Jesus    “You say so.”
Narrator  But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,
Pilate   “Do you not hear how many accusations they make against you?”
Narrator  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,
Pilate   “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?”
Narrator  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,
Pilate’s wife “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.”
Narrator  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,
Pilate   “Which of the two do you want me to release for you?”
Narrator  And they said,
Crowd    “Barabbas.”
Narrator  Pilate said to them,
Pilate   “Then what should I do with Jesus who is called the Messiah?”
Narrator  All of them said,
Crowd    “Let him be crucified!”
Narrator  Then he asked,
Pilate   “Why, what evil has he done?”
Narrator  But they shouted all the more,
Crowd    “Let him be crucified!”
Narrator  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,
Pilate   “I am innocent of this man’s blood; see to it yourselves.”
Narrator  Then the people as a whole answered,
Crowd    “His blood be on us and on our children!”
Narrator  So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

The people stand.
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. 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,

“My God, my God, why have you forsaken me?”

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. 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!”

The people remain standing and reflect quietly on the Passion Narrative.
THE PRAYERS OF THE PEOPLE

In the silence after each bidding, the people offer their own prayers, either silently or aloud.

Intercessor Let us pray.

God the Father,

People Have mercy on us.

Intercessor God the Son,

People Have mercy on us.

Intercessor God the Holy Spirit,

People Have mercy on us.

Intercessor Holy, blessed and glorious Trinity,

People Have mercy on us.

Silence

Intercessor We stand with Christ in his suffering. For forgiveness for the many times we have denied Jesus, let us pray to the Lord.

Silence

Intercessor For grace to seek out those habits of sin which mean spiritual death, and by prayer and self-discipline to overcome them, let us pray to the Lord.

Silence

Intercessor For Christian people, that through the suffering of disunity there may grow a rich union in Christ, let us pray to the Lord.

Silence

Intercessor For those who make laws, interpret them, and administer them, that our common life may be ordered in justice and mercy, let us pray to the Lord.

Silence

Intercessor For those who have the courage and honesty to work openly for justice and peace, let us pray to the Lord.

Silence

Intercessor For those in the darkness and agony of isolation, that they may find support and encouragement, let us pray to the Lord.

Silence

Intercessor For those who, weighed down with hardship, failure, or sorrow, feel that God is far from them, let us pray to the Lord.

Silence

Intercessor For those who are tempted to give up the way of the cross, let us pray to the Lord.

Silence

Intercessor That we, with those who have died in faith, may find mercy in the day of Christ, let us pray to the Lord.

Silence

CONCLUDING COLLECT

Presider Holy God, you have established your rule over the human heart not by force but by the servant example of Jesus Christ; receive our prayers as we seek to follow the way of the cross. Move us by your Spirit to proclaim Christ Jesus with our lips and praise him with our lives.

All Amen.
THE PEACE

Presider   Once we were far off, but now in union with Christ Jesus we have been brought near through the shedding of Christ’s blood, for he is our peace. The peace of Christ be always with you.

People     And also with you.

The people greet one another with a sign of God’s peace and are seated.

THE HOLY COMMUNION

THE OFFERTORY SENTENCE

The people remain seated as an offering is received to support the Cathedral’s work of sharing God’s love with the world.

ANTHEM AT THE OFFERTORY

I. Salvator mundi (from Requiem)  
Herbert Howells (1892-1983)

O Savior of the world,  
who by thy Cross and thy precious Blood hast redeemed us,  
save us, and help us, we humbly beseech thee, O Lord.

All stand to sing and remain standing through the Eucharistic prayer.

HYMN AT THE PRESENTATION

Let thy Blood in mercy poured

1. Let thy Blood in mercy poured, let thy gracious Body broken,  
2. Thou didst die that I might live; blessed Lord, thou cam’st to save me;  
3. By the thorns that crowned thy brow, by the spear-wound and the nailing,  
4. Wilt thou own the gift I bring? All my penitence I give thee;

be to me, O gracious Lord, of thy boundless love the token.  
all that love of God could give Jesus by his sorrows gave me.  
by the pain and death, I now claim O Christ, thy love unfailling.  
thy art my exalted King, of thy matchless love for-give me.

Refrain

Thou didst give thyself for me, now I give myself to thee.
THE GREAT THANKSGIVING

Presider   The Lord be with you.
People     And also with you.
Presider   Lift up your hearts.
People     We lift them to the Lord.
Presider   Let us give thanks to the Lord our God.
People     It is right to give God thanks and praise.

The presider offers our thanks to God for the grace and mercy made available to us in Christ, and in response all sing:

SANCTUS & BENEDICTUS

The presider gives thanks to God for the reconciling work of Christ’s self-offering on the cross and prays over the bread and wine.

Presider   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, O Gracious God, in this sacrifice of praise and thanksgiving. Recalling his 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 him.
All        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.
Presider   All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever.
All        AMEN.

THE LORD’S PRAYER

Presider   As we join our prayers with those of the Church Universal, so we say, each in our own language, the prayer that Jesus Christ has taught us,
All        Notre Père..., Padre nuestro..., Vater unser..., Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.
INVITATION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Gluten-free wafers are available; please make your need known to the minister. If you desire to receive prayers for healing, you are invited to proceed to War Memorial Chapel after receiving Holy Communion.

MINISTRATION OF COMMUNION

The people are seated.

MUSIC AT THE COMMUNION

ORGAN VOLUNTARY

Choral dorian

MOTET

Justorum animae

Justorum animae in manus Dei sunt, et non tanget illos tormentum mortis: visi sunt oculis insipientium mori: illi autem sunt in pace.

The souls of the just are in the hands of God, and the torment of death shall not touch them: in the sight of the unwise they seem to die, but they are at peace.

—Wisdom 3, i-iii

The people stand.

THE POSTCOMMUNION PRAYER

All Lord Jesus Christ, you humbled yourself in taking the form of a servant, and in obedience died on the cross for our salvation: give us the mind to follow you and to proclaim you as Lord and King, to the glory of God. Amen.

BLESSING

May Christ give you grace to grow in holiness, to deny yourselves, take up your cross, and follow him: and the blessing of God, Father, Son and Holy Spirit, be with you now and forevermore. Amen.

DISMISSAL

Presider Let us bless the Lord.

All Thanks be to God.
HYMN AT THE CLOSING

O sacred head, sore wounded

Sung by all.

1. O sacred head, sore wounded, defiled and put to scorn;
   Thy beauty, long disdained, hath vanished from our sight;
   In thy most bitter passion my heart to share doth cry,
   What language shall I borrow to thank thee, dearest friend,
   My days are few, O fail not, with thine immortal power,

2. O kingliness, surrounded with mocking crown of thorn:
   Thy power is all expired, and quenched the light of light.
   For this thy dying sorrow, thy pity without end?
   To hold me that I quail not in death's most fearful hour;
   What sorrow mars thy grandeur? Can death thy bloom deflower?

3. Ah me! for whom thouarest, hide not so far thy grace:
   Ah, keep my heart thus moved to stand thy cross beneath,
   Oh, make me thine forever! and should I fainting be,
   That I may fight befriended, and see in my last strife
   Show me, O Love most highest, the brightness of thy face.

4. Lord, let me never, never, outlive my love for thee.
   To me thine arms extended upward on the cross of life.

All depart in silence.
SERVICE PARTICIPANTS
The Reverend Canon Gina Gilland Campbell
The Reverend Canon Jan Naylor Cope
The Reverend Dr. Wollom A. Jensen
The Cathedral Choir

*The palms throughout the Cathedral are given to the glory of God. The palms at the high altar are given in memory of William Tyndale Knox, III; the palms at the altar in Children's Chapel are given in honor of Peter McAllum Griffiths; and the palms at the altar in Bethlehem Chapel are given in memory of Jessie Johnson Whitaker.*

HOLY WEEK & EASTER
at WASHINGTON NATIONAL CATHEDRAL

The Sunday of the Passion: Palm Sunday - April 13

St. John Passion • 4 pm
The Washington National Cathedral Combined Choirs and Baroque Orchestra perform under conductor Canon Michael McCarthy with soloists Rufus Müller, evangelist; Elizabeth Cragg, soprano; Nicholas Phan, tenor; and Christòphoren Nomura, bass. Tickets available at the door.

Monday, April 14 and Tuesday, April 15

Holy Eucharist with Renewal of Ministry Vows and Blessing of Chrism • Noon - Tuesday only
Choral Evensong • 5:30 pm
As part of the continuing liturgies of Holy Week, the Cathedral Singers will be leading the worship at evensong on Monday and Tuesday. The very finest music for the Passiontide season will be sung, including works by Bruckner, Byrd, Caldara and Weelkes. This evening office provides a unique opportunity for reflection and meditation as the Christian world prepares to celebrate the death and resurrection of Jesus.

Maundy Thursday - April 17

Holy Eucharist with Foot Washing • 7:30 pm
Silent Vigil with Reserve Sacrament (St. John’s Chapel) • 9–11 pm

Good Friday - April 18

The Liturgy of Good Friday: The Three Hours Service • Noon
Meditation and prayer during the first, second, and third hours with Holy Communion administered from the reserved Sacrament during the third hour.

Following this service, clergy are available in Children’s Chapel and War Memorial Chapel to offer the rite of reconciliation for those who desire to make a private confession.

When it Was Evening: A Meditation for Good Friday • 6:30 pm
In quiet darkness, the Good Friday evening service includes prayer, scripture, Taizé chant, and meditation. At the conclusion of this service, St. Joseph’s Chapel is open for meditation. Healing ministers are available to pray with those who desire prayers for healing of mind, body, or spirit.

Following this service, clergy are available in Resurrection Chapel to offer the rite of reconciliation for those who desire to make a private confession.

Holy Saturday - April 19

The Great Vigil of Easter • 8 pm
This is the night when Christ broke the bonds of death and rose victorious from the grave. Hear the ancient stories of God’s redeeming work, moving from darkness to light, from solemn chant to joyful song, and celebrate the glorious Resurrection. The Very Reverend Gary Hall preaches and The Rt. Reverend Mariann Edgar Budde presides.

The Sunday of the Resurrection: Easter Day - April 20

Festival Holy Eucharist (passes required) • 8 am & 11 am (American Sign Language interpretation at 11 only)
The disciples’ Easter proclamation, The Lord is risen indeed, belongs to all in the celebration of Jesus’ victory over death and the grave. The Rt. Rev. Mariann Edgar Budde preaches and The Very Reverend Gary Hall presides.
Easter Day Choral Evensong • 4 pm
Easter Day Organ Recital • 5:15 pm
Christopher Betts and Benjamin Straley perform, with special guest Chuck Seipp, trumpet