Palm Sunday
March 28, 2021
An Online House of Prayer for All People

Even though our building is closed temporarily, we’re committed to bringing all the warmth, beauty and God’s presence in the Cathedral directly to you! We invite you to interact with us in new ways, and we hope you find a measure of comfort and God’s grace in these challenging times.

COVID-19 closures have disrupted life for everyone, and we know this is a difficult time for many. You can help the Cathedral provide comfort and hope for our nation. Give today at cathedral.org/support.

Holy Week

Journey with us this Holy Week, from Palm Sunday to Easter Day. This year we won’t be able to gather together as we normally would. But we can still make the journey together, wherever we are:

- Maundy Thursday, April 1, 7 pm
- Good Friday, April 2, noon
- Easter Online Service, April 4, 11 am
- Easter Organ Recital, April 4, 2 pm

Find descriptions of services and concerts. Grab your Season Pass to receive email reminders for each of our Holy Week offerings. Sign up for yours.

Maundy Thursday

Thursday, April 1, 7 pm
We remember the Last Supper, the agony in the garden of Gethsemane and Jesus’ journey to the cross and crucifixion.

Good Friday

Friday, April 2, noon
On this most solemn of days, we offer a service to mark the suffering, crucifixion and death of Jesus Christ. Private online chapels will be available for the Rite of Reconciliation.

Easter Day Organ Recital

Sunday, April 4, 2 pm
Cathedral organists Thomas Sheehan and George Fergus play a selection of uplifting music. Reserve your spot.

Lessons in Leadership: Honest to God

This spring we offer conversations on spiritual leadership. Featuring chef José Andrés, Senate Chaplain Barry Black and House Chaplain Margaret Kibben. Learn more.
PALM SUNDAY

Today’s liturgy marks the beginning of Holy Week. In this Palm Sunday service we journey with Jesus as he is welcomed in triumph upon entering Jerusalem and then utterly rejected and crucified at Golgotha outside the gates of the city. Today’s reading of Christ’s passion sets forth the central act of God’s love for humankind. We are not just observers but are part of the passion of Christ and through it we come to know the reality of God’s saving action in our lives. Holy Week will culminate in the celebration of the Triduum—the Sacred Three Days of Jesus’ suffering, death, and resurrection.
The people’s responses are in bold.

PRELUDE

Palm Sunday Preludes on Gregorian Melodies

II. Hebrew Children Bring Olive Branches

Robert Powell (b. 1932)

III. Hosanna to the Son of David

Jonathan Nelson (b. 1974)

Hosanna to the King

Todd Dulaney (b. 1983)

Your Great Name

FANFARE AND OPENING HYMN • 154 (STANZAS 1–2)

All Glory, Laud, and Honor

Sung by all.

Valet will ich dir geben

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;

who in the Lord’s Name comest, the King and Blessed One.

and we with all creation in chorus make reply.
The Liturgy of the Palms

Today’s service begins in celebration as the Gospel reading recounts Jesus’ triumphal entry into Jerusalem.

The Opening Sentences

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

People 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.

People Amen.

The Gospel of the Triumphant Entry

Mark 11:1-11

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

People 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.

Gospeller The Gospel of the Lord.

People Praise to you, Lord Christ.
THE BLESSING OF THE PALMS

In a prayer mirroring the Eucharistic Prayer over bread and wine and the Thanksgiving over the Water in baptism, the presider blesses the palms to be distributed to those in the procession.

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.

All raise their palm branches to be blessed.

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.

People    Amen.
Presider  Blessed is he who comes in the name of the Lord.
People    Hosanna in the highest.

THE PROCESSION OF THE PALMS

The procession recalls Jesus’ own procession into Jerusalem and the crowds who greeted him with shouts of acclamation and with branches spread before him.

Presider  Let us go forth in peace.
People    In the name of Christ. Amen.

HYMN AT THE PROCESSION

Ride On, King Jesus

Sung by all.

Negro spiritual

Refrain

Ride on, King Je-sus, no man can-a hin-der me. Ride on, King Je-sus, ride on, no man can-a

Ride on, King Je-sus, no man can-a hin-der me. Ride on, King Je-sus, ride on, no man can-a

no man can-a hin-der me. 1. King Je-sus rides a milk-white horse, 2. I was but young when I be-gun,

no man works like him, the riv-er Jor-dan he did cross, no man works like him. Oh,

no man works like him, but now my race is al-most won, no man work like him. Oh,
The procession pauses as the presider offers the following prayer.

Presider  Let us pray.

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord.

People  Amen.

THE LITURGY OF THE WORD

THE COLLECT OF THE SUNDAY OF THE PASSION: PALM SUNDAY

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

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.

People  Amen.

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures), which Jesus knew and from which he often referred or quoted.

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.

Isaías 50:4-9a

El Señor me ha instruido para que yo consuele a los cansados con palabras de aliento. Todas las mañanas me hace estar atento para que escuche dócilmente. El Señor me ha dado entendimiento, y yo no me he resistido ni le he vuelto las espaldas. Ofrecí mis espaldas para que me azotaran y dejé que me arrancaran la barba. No retiré la cara de los que me insultaban y escupían. El Señor es quien me ayuda: por eso no me hieren los insultos; por eso me mantengo firme como una roca, pues sé que no quedaré en ridículo. A mi lado está mi defensor: ¿Alguien tiene algo en mi contra? ¡Vayamos juntos ante el juez! ¿Alguien se cree con derecho a acusarme? ¡Que venga y me lo diga!
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.”

Psalm 31:9-16

Ten misericordia de mí, oh Señor, que estoy en angustia; se han consumido de tristeza mis ojos, mi garganta también y mi vientre; Porque mi vida se va gastando de dolor, y mis años de suspirar; se agotan mis fuerzas a causa de mi aflicción, y mis huesos se han consumido. De todos mis enemigos he sido oprobio, y de mis vecinos mucho más, y pavor a mis conocidos; los que me ven fuera huyen de mí. He sido olvidado como un muerto, desechado de toda memoria; he venido a ser como un vaso quebrado. Porque he oído el cuchicheo de muchos; “por todos lados hay miedo”; consultan juntos contra mí; conspiran para quitarme la vida. Mas yo en ti confío, oh Señor; dije: “Tú eres mi Dios. En tu mano está mi destino; libreme de la mano de mis enemigos, y de mis perseguidores. Haz resplandecer tu rostro sobre tu siervo; sálvame por tu misericordia.”

Psalm 31:9-16

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.

THE PSALM

Sung by the choir.

The psalms are prayers that Jesus used and cover every mood of humanity’s relationship with God and one another.

El Señor es quien me ayuda; ¿quién podrá condenarme?

Lectora Palabra del Señor.

Pueblo Demos gracias a Dios.
THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

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 The Word of the Lord.

People Thanks be to God.

Hymn at the Sequence • 458 (Stanzas 1–2, 7)

My Song Is Love Unknown

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

Love Unknown

1. My song is love unknown, my Savior’s love to me, love.
2. He came from his blest throne salvation to bestow, but
   to the love- less shown that they might love- ly be. O
   ever was love, dear King, never was grief like thine. This

   who am I that for my sake my Lord should take frail flesh, and die?
   O my friend, my friend in- deed, who at my need his life did spend.
   is my friend, in whose sweet praise I all my days could glad- ly spend.

   0
Today's Gospel recounts Jesus' trial, crucifixion, and death. The celebratory mood of the beginning of the liturgy gives way to the solemnity that characterizes the week ahead.

The Spanish text of the Passion is found on pages 18–19/La Pasión en español se encuentra en las páginas 18–19.

Narrator The Passion of our Lord Jesus Christ according to Mark.

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,

Pilate “Are you the King of the Jews?”

Narrator He answered him,

Jesus “You say so.”

Narrator Then the chief priests accused him of many things. Pilate asked him again,

Pilate “Have you no answer? See how many charges they bring against you.”

Narrator 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 Pilate answered them,

Pilate “Do you want me to release for you the King of the Jews?”

Narrator For he realized that it was out of jealousy that the chief priests had handed Jesus over. But the chief priests stirred up the crowd to have Pilate release Barabbas for them instead.

Pilate spoke to them again,

Pilate “Then what do you wish me to do with the man you call the King of the Jews?”

Narrator The crowd shouted back,

Crowd “Crucify him!”

Narrator Pilate asked them,

Pilate “Why, what evil has he done?”

Narrator But they shouted all the more,

Crowd “Crucify him!”

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

Then the soldiers led Jesus into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed Jesus in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him saying,

Soldiers “Hail, King of the Jews!”

Narrator 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.

The soldiers compelled a passer-by, who was coming in from the country, to carry Jesus’ cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then the soldiers 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 the soldiers crucified Jesus, 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 Jesus they crucified two bandits, one on his right and one on his left.

Those who passed by derided Jesus, shaking their heads and saying,

_Bystanders_ “Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!”

_Narrator_ In the same way the chief priests, along with the scribes, were also mocking Jesus among themselves and saying,

_Chief Priest_ “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.”

_Narrator_ Those who were crucified with Jesus 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,

_Jesus_ “Eloi, Eloi, lema sabachthani?”

_Narrator_ which means,

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

_Narrator_ When some of the bystanders heard it, they said,

_Bystanders_ “Listen, he is calling for Elijah.”

_Narrator_ And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to Jesus to drink, saying,

_Bystanders_ “Wait, let us see whether Elijah will come to take him down.”

Then Jesus gave a loud cry and breathed his last.

_Silence is kept._

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 Jesus breathed his last, he said,

_Centurion_ “Truly this man was God’s Son!”

_Narrator_ 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 Jesus 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 Jesus were already dead; and summoning the centurion, he asked him whether Jesus had been dead for some time. When Pilate learned from the centurion that Jesus 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.
MUSICAL REFLECTION

Christus factus est
Sung in Latin.
Christ became to the point of death—even death on a cross.
Therefore God highly exalted him and gave him the Name that is above every name.
(Philippians 2:8-9)

Felice Anerio (ca. 1560–1614)

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,
Assistant Let us pray to the Lord.
People Lord, have mercy.

The presider prays the concluding collect, and the people respond, Amen.

THE PEACE

Presider The peace of the Lord be always with you.
People And also with you.

The altar is prepared for Holy Communion.

THE HOLY COMMUNION

THE OFFERTORY

We turn to the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

All are invited to make a gift to support the Cathedral’s ministry of sharing God’s love with the world by texting the dollar amount you wish to give to (202) 856-9005 or visiting cathedral.org/donate.

ANTHEM AT THE OFFERTORY

I Heard a Forest Praying
Sung by the cantor.

I heard a forest praying,
The trees were cold and bare,
What was the forest saying—
Let me repeat its prayer.

Trees make a playground for children,
They shade a lover’s lane,
Shelter the tired and the weary,
Bidding them hope again.

Men turned the fields and the forest
Into a battlefield grim.
Man took a tree, an innocent tree,
And made a cross for him!

I heard a forest praying,
I heard the heavens weep,
Just as the dawn was greying,
And night went home to sleep.

Sam M. Lewis (1885–1959)
and Peter DeRose (1896–1953)
The Great Thanksgiving

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. We begin with the Sursum corda, meaning “Lift up your hearts.”

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.

Presider: It is right, and a good and joyful thing, always and everywhere, to give thanks to you, Father Almighty, 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 • S 124

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

We recall God’s acts of salvation history. The presider says the “Words of Institution” that Jesus said at the Last Supper, and the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Presider: Holy and gracious Father: 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, the God and Father of all.

He 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, our Lord Jesus Christ 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 he 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:

*People*  
Christ has died.  
Christ is risen.  
Christ will come again.

*Presider*  
We celebrate the memorial of our redemption, O Father, 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. 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 kingdom.

*The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only “Amen” in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation’s response.*

*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 Father, now and for ever.

*People*  
AMEN.

**THE LORD’S PRAYER**

*We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.*

*Presider*  
And now, as our Savior Christ has taught us, we are bold to say,  

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.

Padre nuestro que estás en el cielo,  
santificado sea tu Nombre,  
venga tu reino,  
hágase tu voluntad,  
en la tierra como en el cielo.  
Danos hoy nuestro pan de cada día.  
Perdona nuestras ofensas,  
como también nosotros perdonamos  
a los que nos ofenden.  
No nos dejes caer en tentación  
y líbranos del mal.  
Porque tuyo es el reino,  
tuyo es el poder,  
y tuya es la gloria,  
ahora y por siempre. Amén.
THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM • S 161

Agnus Dei

Sung by all.

D. Hurd

La invitación a la santa eucaristía

La comunión espiritual es una devoción personal que cualquier persona puede orar en cualquier momento expresando su deseo de recibir la Santa Comunión en ese instante, pero en que las circunstancias le impide de recibir los elementos reales de la Santa Comunión.

La presidenta invita a todos a rezar esta oración.

Bendito Jesús, te doy gracias por los dolores y los insultos que soportaste y por la redención del mundo a través de tu vida, muerte, y resurrección. Creo que estás verdaderamente presente en el Santísimo Sacramento del Altar. Como ahora no te puedo recibir sacramentalmente, entra al menos espiritualmente en mi corazón. Misericordioso Salvador te abrazo y me uno completamente a ti. Que nada me separe de ti en esta vida o en la vida venidera. Amén.

COMMUNION ANTHEM

A Litany

Sung by the choir.

William Walton (1902–1983)

Drop, drop, slow tears, and bathe those beauteous feet
Which brought from Heaven the news and Prince of Peace.

Cease not, wet eyes, his mercy to entreat;
To cry for vengeance sin doth never cease.

In your deep floods drown all my faults and fears;
Nor let his eye see sin, but through my tears.

(Phineas Fletcher, 1582–1650; “An Hymne”)
THE POSTCOMMUNION PRAYER

**Presider**

Praying together,
Almighty and everliving God,
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.

Omnipotente y sempiterno Dios,
te damos gracias
porque nos has nutrido con el alimento espiritual
del preciosísimo Cuerpo y Sangre
de tu Hijo, nuestro Salvador Jesucristo;
y porque nos aseguras, en estos santos misterios,
que somos miembros vivos
del Cuerpo de tu Hijo
y herederos de tu reino eterno.
Y ahora, Padre, envíanos al mundo
para cumplir la misión
que tú nos has encomendado,
para amarte y servirte como fieles testigos
de Cristo nuestro Señor.
A él, a ti y al Espíritu Santo,
sea todo honor y gloria, ahora y por siempre. Amén.

The Solemn Prayer over the People

The presider offers a prayer over the people. The people respond, Amen.

HYMN AT THE CLOSING • 168 (STANZAS 1–3)

**O Sacred Head, Sore Wounded**

Sung by all.

Herzlich tut mich verLANGen [Passion Chorale]

1. O sacred head, sore wounded, defiled and put to scorn;

2. Thy beauty, long desired, hath vanished from our sight;

3. In thy most bitter passion my heart to share doth cry,

O kingly head, surrounded with mocking crown of thorn:
thy power is all expired, and quenched the light of light.
with thee for my salvation upon the cross to die.

what sorrow mars thy grandeur? Can death thy bloom deflect?
Ah me! for whom thou diest, hide not so far thy grace:
Ah, keep my heart thus moved to stand thy cross beneath,

O countenance whose splendor the hosts of heaven adore!
show me, O Love most high, the brightness of thy face.
to mourn thee, well beloved, yet thank thee for thy death.
The Dismissal

**Gospeller**  Let us bless the Lord.

**People**  Thanks be to God.

**Evangelista**  Bendigamos al Señor.

**Pueblo**  Demos gracias a Dios.

The clergy depart in silence.


Cover photograph by Danielle E. Thomas
PARTICIPANTS/PARTICIPANTES

PRESIDER/PRESIDENTA
The Reverend Canon Dana Colley Corsello
Canon Vicar, Washington National Cathedral

ASSISTANT/ASISTENTE
The Very Reverend Randolph Marshall Hollerith
Dean, Washington National Cathedral

GOSPELLERS/EVANGELISTAS
The Reverend Patrick L. Keyser
Priest Associate, Washington National Cathedral
The Reverend Yoimel González Hernández
Dean, Latino Deacons School, Episcopal Diocese of Washington

READER/LECTORA
Catherine Able-Thomas
Verger, Washington National Cathedral

MUSICIANS/MÚSICOS
The Professional Cathedral Choir
Thomas M. Sheehan
Organist and Associate Director of Music, Washington National Cathedral
George H. Fergus
Associate Director of Music and Assistant Organist, Washington National Cathedral
Daryl L. A. Hunt
Associate Director of Music for Contemporary Worship, Washington National Cathedral
Imani-Grace Cooper, singer
Marshall Keys, saxophone

AMERICAN SIGN LANGUAGE INTERPRETERS/INTÉRPRETES DE LENGUAJE DE SEÑAS AMERICANO
Jamies S. Sycamore
Kimberly Wachtel
La Pasión de Nuestro Señor Jesucristo según Marcos

La Pasión de Nuestro Señor Jesucristo según Marcos.

Marcos 15:1-47

Al amanecer, se reunieron los jefes de los sacerdotes con los ancianos y los maestros de la ley: toda la Junta Suprema. Y llevaron a Jesús atado, y se lo entregaron a Pilato. Pilato le preguntó:

Pilato «¿Eres tú el Rey de los judíos?»

Jesús «Tú lo has dicho»

Como los jefes de los sacerdotes lo acusaban de muchas cosas, Pilato volvió a preguntarle:

Pilato «¿No respondes nada? Mira de cuántas cosas te están acusando.»

Pero Jesús no le contestó; de manera que Pilato se quedó muy extrañado.

Durante la fiesta, Pilato dejaba libre un preso, el que la gente pidiera. Un hombre llamado Barrabás estaba entonces en la cárcel, junto con otros que habían cometido un asesinato en una rebelión. La gente llegó, pues, y empezó a pedirle a Pilato que hiciera como tenía por costumbre.

Pilato «¿Quieren ustedes que les ponga en libertad al Rey de los judíos?»

Porque se daba cuenta de que los jefes de los sacerdotes lo habían entregado por envidia. Pero los jefes de los sacerdotes alborotaron a la gente, para que pidieran que les dejara libre a Barrabás. Pilato les preguntó:

Pilato «¿Y qué quieren que haga con el que ustedes llaman el Rey de los judíos?»

Ellos contestaron a gritos:

Pueblo «¡Crucifícalo!»

Pilato «Pues ¿qué mal ha hecho?»

Pero ellos volvieron a gritar:

Pueblo «¡Crucifícalo!»

Entonces Pilato, como quería quedar bien con la gente, dejó libre a Barrabás; y después de mandar que azotaran a Jesús, lo entregó para que lo crucificaran.

Un hombre de Cirene, llamado Simón, padre de Alejandro y de Rufo, llegaba entonces del campo. Al pasar por allí, lo obligaron a cargar con la cruz de Jesús. Llevaron a Jesús al patio del palacio, llamado pretorio, y reunieron a toda la tropa. Le pusieron una capa de color rojo oscuro, trenzaron una corona de espinas y se la pusieron. Luego comenzaron a gritar:

Soldados «¡Viva el Rey de los judíos!»

Y le golpeaban la cabeza con una vara, lo escupían y, doblando la rodilla, le hacían reverencias. Después de burlarse así de él, le quitaron la capa de color rojo oscuro, le pusieron su propia ropa y lo sacaron para crucificarlo.

Un hombre de Cirene, llamado Simón, padre de Alejandro y de Rufo, llegaba entonces del campo. Al pasar por allí, lo obligaron a cargar con la cruz de Jesús. Llevaron a Jesús a un sitio llamado Gólgota (que significa: «Lugar de la Calavera»).

Le dieron vino mezclado con mirra, pero Jesús no lo aceptó. Entonces lo crucificaron. Y los soldados echaron suertes para repartirse entre sí la ropa de Jesús y ver qué se llevaría cada uno.

Eran las nueve de la mañana cuando lo crucificaron. Y pusieron un letrero en el que estaba escrita la causa de su condena: «El Rey de los judíos.» Con él crucificaron también a dos bandidos, uno a su derecha y otro a su izquierda.
Los que pasaban lo insultaban, meneando la cabeza y diciendo:

*Espectadores* «¡Eh, tú, que derribas el templo y en tres días lo vuelves a levantar, salvate a ti mismo y bájate de la cruz!»

**Narrador** De la misma manera se burlaban de él los jefes de los sacerdotes y los maestros de la ley. Decían:

*Jefe de los Sacerdotes* «Salvó a otros, pero a sí mismo no puede salvarse. ¡Que baje de la cruz ese Mesías, Rey de Israel, para que veamos y creamos!»

**Narrador** Y hasta los que estaban crucificados con él lo insultaban.

Al llegar el mediodía, toda la tierra quedó en oscuridad hasta las tres de la tarde. A esa misma hora, Jesús gritó con fuerza:

**Jesús** «Eloí, Eloí, ¡lemá sabactani?»

**Narrador** que significa:

**Jesús** «Dios mío, Dios mío, ¿por qué me has abandonado?»

**Narrador** Algunos de los que estaban allí, lo oyeron y dijeron:

*Espectadores* «Oigan, está llamando al profeta Elías.»

**Narrador** Entonces uno de ellos corrió, empapó una esponja en vino agrio, la ató a una caña y se la acercó a Jesús para que bebiera, diciendo:

*Espectadores* «Déjenlo, a ver si Elías viene a bajarlo de la cruz.»

**Narrador** Pero Jesús dio un fuerte grito, y murió.

*Se guarda silencio.*

Y el velo del templo se rasgó en dos, de arriba abajo.

El capitán romano, que estaba frente a Jesús, al ver que éste había muerto, dijo:

**Capitán** «Verdaderamente este hombre era Hijo de Dios.»

**Narrador** También había algunas mujeres mirando de lejos; entre ellas estaban María Magdalena, María la madre de Santiago el menor y de José, y Salomé. Estas mujeres habían seguido a Jesús y lo habían ayudado cuando él estaba en Galilea. Además había allí muchas otras que habían ido con él a Jerusalén.

Como ése era día de preparación, es decir, víspera del sábado, y ya era tarde, José, natural de Arimatea y miembro importante de la Junta Suprema, el cual también esperaba el reino de Dios, se dirigió con decisión a Pilato y le pidió el cuerpo de Jesús.

Pilato, sorprendido de que ya hubiera muerto, llamó al capitán para preguntarle cuánto tiempo hacía de ello. Cuando el capitán lo hubo informado, Pilato entregó el cuerpo a José.

Entonces José compró una sábana de lino, bajó el cuerpo y lo envolvió en ella. Luego lo puso en un sepulcro excavado en la roca, y tapó la entrada del sepulcro con una piedra.

María Magdalena y María la madre de José, miraban dónde lo ponían.
Lent & Easter 2021

March 28 • Palm Sunday: The Sunday of the Passion
François Couperin’s Leçons de ténèbres • 6:00 PM ET

April 1 • Maundy Thursday
Holy Eucharist with the Stripping of the Altar • 7:00 PM ET

April 2 • Good Friday
Rite of Reconciliation (Confession) • 10:00—11:30 AM and 1:00—2:30 PM ET
Solemn Liturgy of Good Friday • 12:00 PM ET

April 4 • The Sunday of the Resurrection: Easter Day
Festival Holy Eucharist • 11:15 AM ET
Easter Organ Recital • 2:00 PM ET

For information on Lent and Easter
cathedral.org/easter
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