



## THE SUNDAY OF THE PASSION: PALM SUNDAY

APRIL 5, 2009

THE CATHEDRAL CHURCH OF ST. PETER & ST. PAUL  
IN THE CITY & EPISCOPAL DIOCESE OF WASHINGTON

## THE PASSION OF OUR LORD JESUS CHRIST PALM SUNDAY

Today's worship begins with glad shouts of "Hosanna!" and moves to shouts of "Crucify him!" We journey with Jesus as he is welcomed in triumph upon entering Jerusalem and then is utterly rejected and crucified at Golgotha outside the gates of the city.

We enter Holy Week today with prayers, music, and ceremonies that would be recognized by ancient pilgrims to Jerusalem walking the way of the cross. This is not merely the story of Jerusalem two thousand years ago—it is our story, too. We have a part in this great act by which God redeems the whole of creation through Jesus Christ. Today we are part of the passion of Christ and through it we see the reality of God's saving action in our lives.

Hosanna means "save us." The jarring intersection of triumph and defeat encompassed in this worship shows us that when the power of self and the powers of this world fail utterly it is in this humble, frail Jesus of Nazareth that the power of God is revealed. We shout hosanna not knowing what it will bring. It brings the cross, at once a terrible death and a throne of mercy for us. We are the children whom God so loved that the only Son was sent to live and die as one of us. There is no moment of defeat, of alienation, of brokenness, or even of death itself that can keep God from us. We depart today in silence, with this hope of love claiming us.

*The palms throughout the Cathedral are given to the glory of God. The palms at the high altar are given in loving memory of August M. and Harriett MacDonald Stromberg; the palms at the altar in St. Mary's Chapel are given in memory of Mary Agnes Todd; the palms at the altar in Children's Chapel are given in memory of Carroll Stansbury; the palms at the altar in War Memorial Chapel are given in memory of John Estes Daughtrey; and the palms at the altar in Bethlehem Chapel are given in memory of Virginia Berrier.*

# THE SUNDAY OF THE PASSION: PALM SUNDAY

## ORGAN VOLUNTARIES

*Valet will ich dir geben, BWV 735*

*Valet will ich dir geben, BWV 736*

Johann Sebastian Bach (1685–1750)

J. S. Bach

## THE LITURGY OF THE PALMS

*The people stand.*

### INTROIT

*Hosanna to the Son of David*

Thomas Weelkes (1576–1623)

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 ACCLAMATION

*Presider* Blessed is the One 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 TRIUMPHAL ENTRY

Mark 11:1–11a

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

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

When Jesus and his disciples were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he 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.

*Gospeller* The Gospel of the Lord.

*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 our 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.**

*Presider* Blessed is the One who comes in the name of the Lord.

*People* **Hosanna in the highest.**

# THE PROCESSION OF THE PALMS

*Gospeller* Let us go forth in peace;  
*People* In the name of Christ. Amen.

*The people stand, waving palm branches and singing, as the procession moves through the Cathedral.*

## HYMN AT THE PROCESSION

*All glory, laud, and honor*

*Valet will ich dir geben*

*Refrain*



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,  
2 The com - pa - ny of an - gels is prais - ing thee on high;  
3 The peo - ple of the He - brews with palms be - fore thee went;  
4 To thee be - fore thy pas - sion they sang their hymns of praise;  
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

*Repeat Refrain*

1 who in the Lord's Name com - est, the King and Bless - ed One.  
2 and we with all cre - a - tion in cho - rus make re - ply.  
3 our praise and prayers and an - thems be - fore thee we pre - sent.  
4 to thee, now high ex - al - ted, our mel - o - dy we raise.  
5 who in all good de - light - est, thou good and gra - cious King.

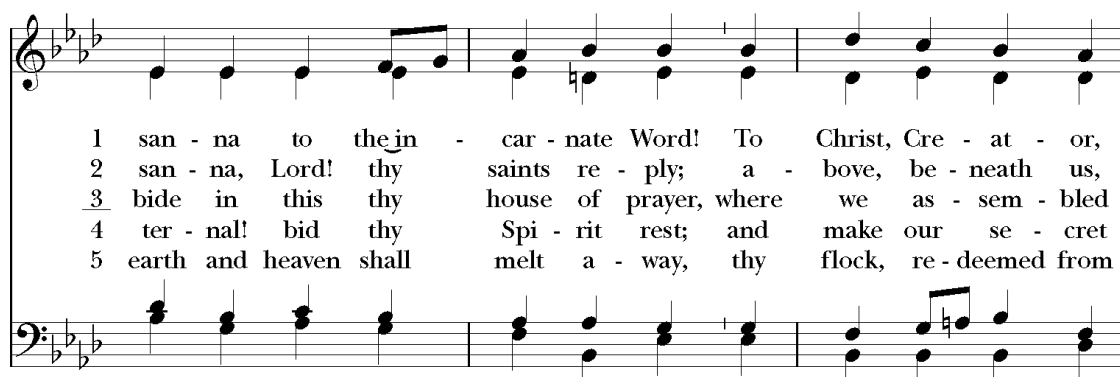
# HYMN AT THE PROCESSION

*Hosanna to the living Lord!*

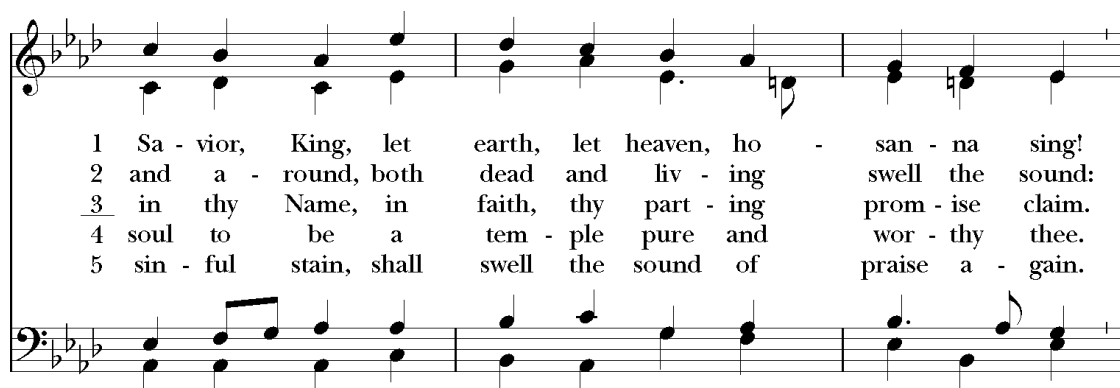
*Hosanna*



1 Ho - san - na to the liv - ing Lord! Ho -  
 2 Ho - san - na, Lord! thine an - gels cry; Ho -  
 3 O Sa - vior, with pro - tect - ing care a -  
 4 But, chief - est, in our cleans - ed breast, E -  
 5 So in the last and dread - ful day, when



1 san - na to the in - car - nate Word! To Christ, Cre - at - or,  
 2 san - na, Lord! thy saints re - ply; a - bove, be - neath us,  
 3 bide in this thy house of prayer, where we as - sem - bled  
 4 ter - nal! bid thy Spi - rit rest; and make our se - cret  
 5 earth and heaven shall melt a - way, thy flock, re - deemed from



1 Sa - vior, King, let earth, let heaven, ho - san - na sing!  
 2 and a - round, both dead and liv - ing swell the sound:  
 3 in thy Name, in faith, thy part - ing prom - ise claim.  
 4 soul to be a tem - ple pure and wor - thy thee.  
 5 sin - ful stain, shall swell the sound of praise a - gain.

*Refrain*



Ho - san - na, Lord! Ho - san - na in the high - est!

# 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 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 follow his example of patient endurance, 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 people are seated for the lesson and psalm.*

## THE LESSON

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.**

*Silence follows the lesson.*

## PSALM 31:9–16

*Sung by the choir.*

Tone VII.3

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.”

*The people stand to sing the hymn.*

# HYMN AT THE SEQUENCE

*My song is love unknown*

*Love Unknown*

My song is love un - known, my Sa - vior's love to me, love  
He came from his blest throne sal - va - tion to be - stow, but  
Some - times they strew his way, and his strong prais - es sing, re -  
Here might I stay and sing, no sto - ry so di - vine: ne -

to the love - less shown that they might love - ly be. O  
men made strange, and none the longed - for Christ would know. But  
sound - ing all the day ho - san - nas to their King. Then  
ver was love, dear King, ne - ver 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.  
"Cru - ci - fy!" is all their breath, and for his death they thirst and cry.  
is my friend, in whose sweet praise I all my days could glad - ly spend.

*The people are seated.*

*The people are invited to join in at the **bold** parts marked “Crowd.”*

- Narrator* They went to a place called Gethsemane; and Jesus said to his disciples,
- Jesus* Sit here while I pray.
- Narrator* He took with him Peter and James and John, and began to be distressed and agitated. And he said to them,
- Jesus* I am deeply grieved, even to death; remain here, and keep awake.
- Narrator* 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,
- Jesus* Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.
- Narrator* He came and found them sleeping; and he said to Peter,
- Jesus* 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.
- Narrator* And again Jesus 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,
- Jesus* 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.
- Narrator* 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,
- Judas* The one I will kiss is the man; arrest him and lead him away under guard.
- Narrator* So when Judas came, he went up to him at once and said,
- Judas* Rabbi!
- Narrator* 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,
- Jesus* 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.
- Narrator* 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,
- Chief Priest* 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.’
- Narrator* But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,
- High Priest* Have you no answer? What is it that they testify against you?
- Narrator* But Jesus was silent and did not answer. Again the high priest asked him,
- High Priest* Are you the Messiah, the Son of the Blessed One?
- Narrator* Jesus said,
- Jesus* 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.’



*Narrator* Then the high priest tore his clothes and said,

*High Priest* Why do we still need witnesses? You have heard his blasphemy! What is your decision?

*Narrator* All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

*Chief Priest* Prophecy!

*Narrator* 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,

*Servant* You also were with Jesus, the man from Nazareth.

*Narrator* But he denied it, saying,

*Peter* I do not know or understand what you are talking about.

*Narrator* 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,

*Servant* This man is one of them.

*Narrator* But again he denied it. Then after a little while the bystanders again said to Peter,

*Bystander* Certainly you are one of them; for you are a Galilean.

*Narrator* But he began to curse, and he swore an oath,

*Peter* I do not know this man you are talking about.

*Narrator* At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him,

*Jesus* Before the cock crows twice, you will deny me three times.

*Narrator* And Peter 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,

*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 he 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 him over. But the chief priests stirred up the crowd to have him 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* They 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, 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,

*Soldier* 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. 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.

*The people stand.*

*Narrator* 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,

*Bystander* 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 him 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 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,

*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,

*Bystander* 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 him to drink, saying,

*Bystander* Wait, let us see whether Elijah will come to take him down.

*Narrator* Then Jesus gave a loud cry and breathed his last. 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,

*Centurion* Truly this man was God's Son!

*The people remain standing to reflect quietly on the Passion Narrative.*

**THE SERMON**

*The people are seated at the invitation of the preacher.*

Dean Lloyd

*The people stand for the prayers.*

**THE PRAYERS OF THE PEOPLE**

*After each intercession,*

*Intercessor* We pray to you, O God,  
*People* Our strength and our Redeemer.

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

*The people greet one another with a sign of God's peace.*

**THE HOLY COMMUNION****THE OFFERTORY SENTENCE**

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

**ANTHEM AT THE OFFERTORY**

*Ride on*

Grayston Ives (b. 1948)

Ride on, ride on in majesty! Hark, all the tribes hosanna cry, thy humble beast pursues his road with palms and scattered garments strowed. Ride on, ride on in majesty! In lowly pomp ride on to die, O Christ thy triumph now begin o'er captive death and conquered sin. Ride on, ride on in majesty! The winged squadrons of the sky look down with sad and wond'ring eyes to see the approaching sacrifice. Ride on, ride on in majesty! Thy last and fiercest strife is nigh; the Father on his sapphire throne awaits his own anointed Son. Ride on, ride on in majesty! In lowly pomp ride on to die; bow thy meek head to mortal pain, then take, O God, thy power and reign.

*Henry Milman*

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

# HYMN AT THE PRESENTATION

*Let thy Blood in mercy poured*

*Jesus, meine Zuversicht*

Let thy Blood in mer - cy poured, let thy gra - cious  
Wilt thou own the gift I bring? All my pen - i -

Bo - dy bro - ken, be to me, O gra - cious Lord,  
tence I give thee; thou art my ex - alt - ed King,

*Refrain*  
of thy bound-less love the to - ken. Thou didst give thy -  
of thy match-less love for - give me.

self for me, now I give my - self 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 our 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

Ho - ly, ho - ly, ho - ly Lord, God of power and might.\_\_\_\_

Ho - ly, ho - ly, ho - ly Lord, God of power and might.\_\_\_\_

Hea - ven and earth are full,\_\_\_\_ full\_\_\_\_ of your glo - ry. Ho -

san - na in the high - est, ho - san - na in the high - est.

Blest is the one who comes\_\_\_\_ in the Name of the Lord, ho -

san - na in the high - est, ho - san - na in the high - est.

*The people stand as 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.*

## MEMORIAL ACCLAMATION

- 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 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 realm.**  
*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.  
*All* **AMEN.**

## THE LORD'S PRAYER

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

## THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

*Sung by all.*

The musical score is written for a two-part setting (Soprano/Alto and Bass/Tenor) in G major, 4/4 time. It consists of four systems of music, each with a vocal line and a piano accompaniment line. The lyrics are: 'Je - sus, Lamb of God: have mer - cy on us. Je - sus, bear - er of our sins: have mer - cy on us. Je - sus, re - deem - er, re - deem - er of the world: give us your peace, give us your peace.' The piano accompaniment features a steady bass line and chords that support the vocal melody.

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

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

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

give us your peace, give us your peace.

### INVITATION

*All who seek God and a deeper life in Christ are welcome to receive Holy Eucharist.*

*To receive communion, come to a communion station at the direction of the ushers. Receive the bread in the palm of your hand. Eat the bread and then drink from the cup when it is offered to you, or, if you wish, you may hold the bread and dip it into the wine when the cup is offered to you.*

*Gluten-free wafers are available; please make your need known to the minister.*

*If you wish to receive a blessing rather than receive communion, please join in the movement to the communion station and cross your arms over your chest. This will alert the priest of your desire to be blessed.*

### MINISTRATION OF COMMUNION

*The people are seated.*

## MOTET AT THE COMMUNION

*Agnus Dei from Mass for Five Voices*

William Byrd (1543–1623)

*Agnus Dei, qui tollis peccata mundi, miserere nobis.  
Agnus Dei, qui tollis peccata mundi, miserere nobis.  
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.*

Lamb of God, who takes away the sins of the world, have mercy on us. Lamb of God, who takes away the sins of the world, have mercy on us. Lamb of God, who takes away the sins of the world, grant us peace.

## MOTET AT THE COMMUNION

*O sacrum convivium*

Thomas Tallis (c. 1505–1585)

*O sacrum convivium in quo Christus sumitur, recolitur  
memoria passionis eius: mens impletur gratia, et futurae  
gloriae, nobis pignus datur.*

O sacred banquet in which Christ is received, the memory of his passion is renewed, the mind is filled with grace, and the pledge of future glory is given to us.


*Magnificat antiphon for the Feast of Corpus Christi*

*The people stand to sing the hymn.*

## HYMN AT THE COMMUNION

*Cross of Jesus, cross of sorrow*

*Cross of Jesus*



1 Cross of Je - sus, cross of sor - row, where the  
2 Here the King of all the a - ges, throned in  
3 O mys - ter - ious con - de - scend - ing! O a -  
4 Cross of Je - sus, cross of sor - row, where the  
blood of Christ was shed, per - fect Man on  
light ere worlds could be, robed in mor - tal  
ban - don - ment sub - lime! Ve - ry God him -  
blood of Christ was shed, per - fect Man on  
thee did suf - fer, per - fect God on thee has bled!  
flesh is dy - ing, cru - ci - fied by sin for me.  
self is bear - ing all the suf - fer - ings of time!  
thee did suf - fer, per - fect God on thee has bled!

## THE POSTCOMMUNION PRAYER

*Said by all.*

Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.

## THE PRAYER OVER THE PEOPLE

*The presider prays and the people respond Amen.*

## HYMN AT THE CLOSING

*Sung by all.*

*O sacred head, sore wounded*

*Herzlich tut mich verlangen*

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;  
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;  
3 In thy most bit - ter pas - sion my heart to share doth cry,  
\*4 What lan - guage shall I bor - row to thank thee, dear - est friend,  
\*5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:  
2 thy power is all ex - pir - ed, and quenched the light of light.  
3 with thee for my sal - va - tion up - on the cross to die.  
4 for this thy dy - ing sor - row, thy pi - ty with - out end?  
5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?  
2 Ah me! for whom thou di - est, hide not so far thy grace;  
3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,  
4 Oh, make me thine for - ev - er! and should I faint - ing be,  
5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!  
2 show me, O Love most high - est, the bright - ness of thy face.  
3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.  
4 Lord, let me nev - er, nev - er, out - live my love for thee.  
5 to me thine arms ex - tend - ed up - on the cross of life.

*All depart in silence.*



## WORSHIP LEADERS

### 8:45 AM

PRESIDER	The Reverend Canon Stephen Huber, <i>vicar</i>
GOSPELLER	The Reverend Canon Carol L. Wade, <i>precentor</i>
ASSISTANT	The Reverend Canon John L. Peterson, <i>canon for global justice and reconciliation</i>
PREACHER	The Very Reverend Samuel T. Lloyd III, <i>dean</i>
READER	Cameron Soulis
INTERCESSOR	Joyce McCannon
PASSION READERS	Gary Abrecht, Kenwin Benn, Ken Myrie, Lucinda Conger, Alexandra Zepeda, Sarah Henklemann, John Dalton, Haley Hilliard, Rebecca Myers
MINISTERS OF COMMUNION	The Reverend Gwendolyn W. Tobias, Edith Ching, Tobias Halvarson, William Kachadorian, Beverley G. Kennedy, Gail Lewin
HEALING MINISTER	Sheree Fitch
CHOIR	The Cathedral Choir of Men and Boys

### 11:15 AM

PRESIDER	The Reverend Canon Stephen Huber, <i>vicar</i>
GOSPELLER	The Reverend Canon Carol L. Wade, <i>precentor</i>
ASSISTANT	The Reverend Gwendolyn W. Tobias, <i>priest associate for liturgy</i>
PREACHER	The Very Reverend Samuel T. Lloyd III, <i>dean</i>
READER	Diane Ruesch
INTERCESSOR	Malinee Peris-de Silva
PASSION READERS	Gary Abrecht, Kenwin Benn, Ken Myrie, Lucinda Conger, Alexandra Zepeda, Sarah Henklemann, John Dalton, Haley Hilliard, Rebecca Myers
MINISTERS OF COMMUNION	The Reverend Canon John L. Peterson, The Reverend Canon Mary Sulerud, The Reverend Canon Preston B. Hannibal, The Reverend Emily Blair Stribling, The Reverend Gina Campbell, The Reverend Canon Samuel Van Culin, Troy Mendez, The Reverend Jane Kempster, Lisa Beske, William Blake, Bruce Conger, Patsy Conner, Nancy Cummings, Diane DuTeil, Carleton Jones, Anne Jones, Lansing Lee, Barbara Manard, John Moyer, Jim Palmer, Elizabeth Pennington, Sara Robinson, Suzanne Robinson, Juliet Sablosky, Sally Slater, DiAna Hart Smith, Jeff Stitz, Pamela West Morrison
HEALING MINISTERS	Larry Nelson, Susan Burt, Meredith McEver
CHOIR	The Cathedral Choir of Men and Girls

MUSICIANS	Michael McCarthy, <i>director of music</i> Scott Dettra, <i>organist</i> Christopher Jacobson, <i>assistant organist</i> Edward M. Nassor, <i>carillonneur</i>
VERGERS	Claude (Duke) DuTeil, <i>head verger</i> G. Stanley Utterback, <i>verger</i> Gary Abrecht, David Deutsch, Margaret Gordon, Ron Hicks, Richard Lee, Stephen Saphos, Victoria Solsberry, Kevin Thomas, and Torrence Thomas
ACOLYTES	Lindsey Wilson, <i>head acolyte</i> Alexander Basil, Alexander Beresford, Eric Beresford, James Cunningham, Carey Gilchrist, Emma Kingsley, Miles Peele, Lyon Stewart, Caroline Whittinghill
USHERS	Michael Heid, <i>head usher</i>

## HOLY WEEK AND EASTER AT WASHINGTON NATIONAL CATHEDRAL

### Sunday, April 5 *The Sunday of the Passion: Palm Sunday*

- 8:45 AM **The Holy Eucharist and Liturgy of the Palms**  
The passion of Christ is brought to life in the liturgy and, through its retelling, the reality of God's saving action may be seen. The service begins in triumph and ends in silence inviting reflection on the hope and love of the Lord's redemption.
- 11:15 AM **The Holy Eucharist and Liturgy of the Palms**
- 4 PM ***St. John Passion* by J. S. Bach**  
Director of Music Michael McCarthy conducts the Cathedral's traditional performance of Bach's *St. John Passion*. Performed with Baroque orchestra, this ticketed musical event offers a dramatic encounter with the central Christ story. Tickets available at the door.

### Monday, April 6; Tuesday, April 7; Wednesday, April 8

- 7:30 AM **The Holy Eucharist** (St. Joseph's Chapel)
- NOON **The Holy Eucharist** (Monday and Tuesday in Bethlehem Chapel; Wednesday in great choir)
- 5:30 PM **Choral Evensong** (great choir)

### Thursday, April 9 *Maundy Thursday*

- 7:30 AM **The Holy Eucharist** (St. Joseph's Chapel)
- NOON **The Holy Eucharist with Renewal of Ministry Vows**
- 5:30 PM **Evening Prayer** (Memorial Chapel)
- 7:30 PM **The Holy Eucharist and Foot Washing**  
In preparation for the commemoration of the Last Supper, worshipers participate in the washing of feet done in memory of Jesus washing the feet of his followers.
- 10 PM **Vigil with the reserved Sacrament** (St. Joseph's Chapel)

### Friday, April 10 *Good Friday*

- 7:30 AM **Holy Communion from reserved Sacrament** (St. Joseph's Chapel)
- 11-11:45 **Rite of Reconciliation**  
Cathedral clergy will be available for pastoral conversation and to hear confessions at stations throughout the Cathedral.
- 12-3 PM **Three Hours Devotion**  
Meditation and prayer during the first, second, and third hours with Holy Communion administered from the reserved Sacrament during the third hour.
- 3-4 PM **Rite of Reconciliation**
- 5:30 PM **Contemplative Evening Prayer with Chant** (St. Joseph's Chapel)  
In the quiet darkness of the tomb-like chapel, the Good Friday evening prayer includes Taizé chant, meditation, and candle-lighting.
- 7:30 PM **Contemplative Evening Prayer with Chant** (St. Joseph's Chapel)

### Saturday, April 11 *Holy Saturday*

- 7:30 AM **Holy Communion from reserved Sacrament** (St. Joseph's Chapel)
- NOON **Holy Communion from reserved Sacrament** (St. Joseph's Chapel)
- 4 PM **Evening Prayer** (St. Joseph's Chapel)
- 8 PM **The Great Vigil of Easter**  
The service exemplifies the great drama between light and shadow as it begins in darkness with the lighting of new fire, which symbolizes the passage from death into life through Christ. Worshipers bring bells to ring at the moment marking the resurrection.

### Sunday, April 12 *The Sunday of the Resurrection: EASTER DAY*

- 8 AM **Festival Holy Eucharist**  
The disciples' Easter proclamation, *The Lord is risen indeed!*, belongs to all in the celebration of Jesus' victory over death and the grave. This service is radiant with rich musical offerings, abundant flowers, spiritual inspiration, and exuberance in the commemoration of the Christian promise.
- 11 AM **Festival Holy Eucharist** (passes required)
- 4 PM **Easter Evensong**
- 5:15 PM **Easter Day Organ Recital — Scott Dettra and Christopher Jacobson, organists**  
A program of festive music for Eastertide played on the Cathedral's mighty organ is a glorious way to spend Easter afternoon.



Photo: Edmund W. Stawick

## JOHANN SEBASTIAN BACH'S ST. JOHN PASSION

Today, April 5  
4 pm, nave

The Cathedral Choir performs with Baroque orchestra.

Elizabeth Weigle, *soprano*

Roger Isaacs, *countertenor*

Matthew Smith, *tenor*

Bobb Robinson, *bass*

Ole Hass, *Evangelist*

James Shaffran, *Christus*

Tickets available at the door.

## PERMISSIONS

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