



THE SUNDAY OF THE PASSION: PALM SUNDAY

MARCH 24, 2013

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

HOLY WEEK AND EASTER AT WASHINGTON NATIONAL CATHEDRAL

Palm Sunday - March 24

- 8, 11 AM Holy Eucharist and the Liturgy of the Palms
Worship on Palm Sunday 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. The Palm Sunday service ends in silence.
- 4 PM St. John Passion
Witness the energy and grandeur of Bach’s *St. John Passion*. Composed at the height of his powers, this oratorio is one of Bach’s most deeply affecting and grandly dramatic masterworks. 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 Christophoren Nomura, bass. Tickets available at the door.

Maundy Thursday - March 28

- 7:30 PM Holy Eucharist with Foot Washing
On Maundy Thursday we gather to celebrate the Last Supper of Jesus with his friends on the night before he died. The word Maundy derives from the Latin word for command, *mandatum*. It refers to Jesus giving the command to love, symbolized by the other action of this service: the washing of feet.
- 9 PM–11 PM Silent Vigil with Reserve Sacrament (St. John’s Chapel)
Keep watch this night as Jesus asks his disciples to wait and watch with him. Those wishing to keep vigil with the sacrament must arrive prior to the end of the 7:30 PM footwashing service.

Good Friday - March 29

- NOON The Liturgy for Good Friday: The Three Hours Service
Meditation and prayer during the first, second, and third hours with Holy Communion administered from the reserved Sacrament during the third hour.
- 6:30 PM When it Was Evening: A Meditation for Good Friday
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. Clergy are available in Resurrection Chapel to offer the rite of reconciliation for those who desire to make a private confession. Ushers help guide the way. The crypt level closes at 8:30 PM.

Holy Saturday - March 30

- 8 PM The Great Vigil of Easter
This is the night when Christ broke the bonds of death and rose victorious from the grave. Tonight we hear the ancient stories of God’s redeeming work, moving from darkness to light, from solemn chant to joyful song, as we celebrate the glorious Resurrection. **Bring bells to ring at the moment marking the Resurrection!**

The Sunday of the Resurrection: Easter Day - March 31

- 8 AM Festival Holy Eucharist (passes required)
- 11 AM Festival Holy Eucharist (passes required)
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 presides and the Very Rev. Gary Hall preaches at both services.
- 4 PM Easter Evensong
- 5:15 PM Easter Day Organ Recital

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

Ingrediente Domino

George Malcolm (1917–1998)

Ingrediente Domino in sanctam civitatem, hebraeorum pueri resurrectionem vitae pronuntiantes, cum ramis palmarum. Hosanna clamabant in excelsis. Cumque audisset populus quod Jesus veniret Hierosolimam, exierunt obviam ei, cum ramis palmarum. Hosanna clamabant in excelsis.

As the Lord entered the holy city, the Hebrew children hailed the resurrection of life with palm branches crying ‘Hosanna in the highest.’ When the people heard that Jesus was entering Jerusalem, they went to meet him.

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. 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.

People **Amen.**

THE GOSPEL OF THE TRIUMPHAL ENTRY

Luke 19:28–40

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

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

Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, “Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ just say this, ‘The Lord needs it.’” So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, “Why are you untying the colt?” They said, “The Lord needs it.” Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, “Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!” Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.” He answered, “I tell you, if these were silent, the stones would shout out.”

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 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.**

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.**

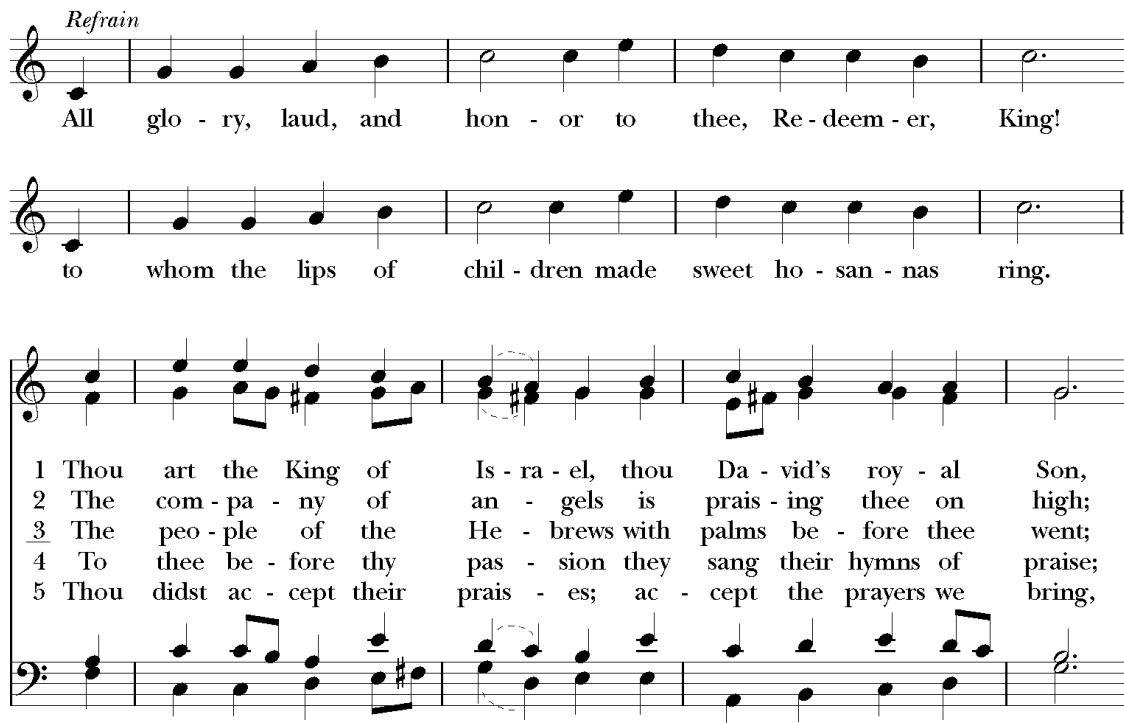
The people remain standing, waving palm branches and singing, as the procession moves through the Cathedral.

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.

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 towards us you sent your Son to take our nature upon him, and to suffer death upon the cross; grant that we may follow the example of his great humility and share in his glorious resurrection; through him who lives and reigns with you and 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.

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 SECOND 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.

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 PASSION OF OUR LORD JESUS CHRIST ACCORDING TO LUKE

Luke 23:1-49

The people are invited to join in at the bold parts marked "Crowd."

- Narrator* The assembly of elders rose as a body and brought Jesus before Pilate. They began to accuse him, saying,
- Elders* We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.
- Narrator* Then Pilate asked him,
- Pilate* Are you the king of the Jews?
- Narrator* He answered,
- Jesus* You say so.
- Narrator* Then Pilate said to the chief priests and the crowds,
- Pilate* I find no basis for an accusation against this man.
- Narrator* But they were insistent and said,
- Elders* He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.
- Narrator* When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies. Pilate then called together the chief priests, the leaders, and the people, and said to them,

Pilate You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him.

Narrator Then they all shouted out together,

Crowd **Away with this fellow! Release Barabbas for us!**

Narrator (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

Crowd **Crucify, crucify him!**

Narrator A third time he said to them,

Pilate Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.

Narrator But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished. As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said,

Jesus Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?

Narrator Two others also, who were criminals, were led away to be put to death with him.

The people stand.

Narrator When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said,

Jesus Father, forgive them; for they do not know what they are doing.

Narrator And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying,

Leaders He saved others; let him save himself if he is the Messiah of God, his chosen one!

Narrator The soldiers also mocked him, coming up and offering him sour wine, and saying,

Soldiers If you are the King of the Jews, save yourself!

Narrator There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged there kept deriding him and saying,

Criminal Are you not the Messiah? Save yourself and us!

Narrator But the other rebuked him, saying,

Criminal Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.

Narrator Then he said,

Criminal Jesus, remember me when you come into your kingdom.

Narrator He replied,

Jesus Truly I tell you, today you will be with me in Paradise.

Narrator It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said,
Jesus Father, into your hands I commend my spirit.
Narrator Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said,
Centurion Certainly this man was innocent.
Narrator And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

The people remain standing and reflect quietly on the Passion Narrative.

THE SERMON *The people are seated at the invitation of the preacher.* Canon Cope

The people stand for the prayers.

THE PRAYERS OF THE PEOPLE

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

Intercessor We pray for God's people throughout the world; for our bishop Mariann ; for this gathering; and for all ministers and people.

Silence

Intercessor We pray for peace; for goodwill among nations; and for the well-being of all people.

Silence

Intercessor We pray for the poor, the sick, the hungry, the oppressed, and those in prison; for those in any need or trouble.

Silence

Intercessor We pray for all who seek God, or for those who desire a deeper knowledge of God; that they may find and be found by God's abiding love.

Silence

Intercessor We pray for the dying and for those who have died.

Silence

Intercessor Praise God for those in every generation in whom Christ has been honored. Give to us grace as to glorify Christ in our own day.

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 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

Crucifixus

Antonio Lotti (1666–1740)

Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

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

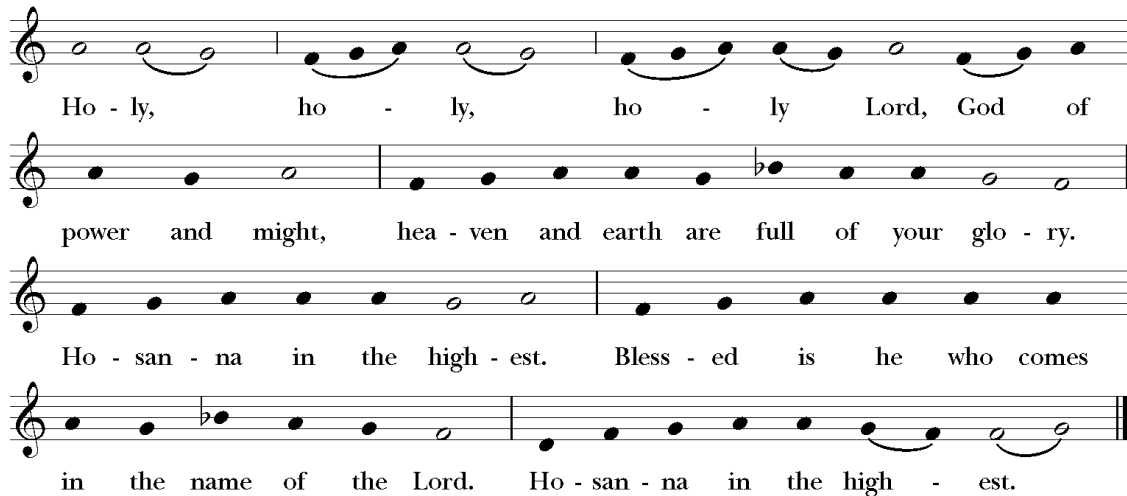
Presider The Lord be with you.
People And also with you.

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 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



Ho - ly, ho - ly, ho - ly Lord, God of
power and might, hea - ven and earth are full of your glo - ry.
Ho - san - na in the high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san - na in the high - est.

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 Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ.
All Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world.

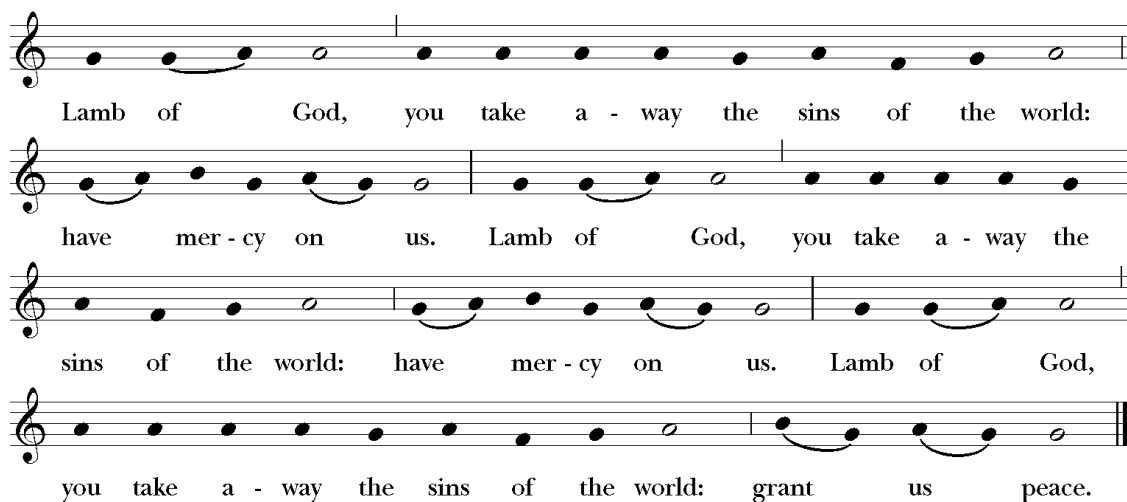
Presider Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever. Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever.
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...

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



Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us 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

Miserere mei

William Byrd (1540–1623)

Miserere mei, Deus, secundum magnam misericordiam tuam. Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.

Have mercy on me, O God, according to your loving kindness; in your great compassion blot out my offenses.

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 musical score is written in a two-staff system (treble and bass clefs) with a key signature of one flat (B-flat). It consists of three systems of music. Each system includes a vocal line with lyrics and a piano accompaniment line. The lyrics are arranged in four parts (1-4) for the first system, and then in three parts for the second and third systems. The music is in a common time signature (C) and ends with a double bar line.

SENDING FORTH OF EUCHARISTIC VISITORS*8 am service only*

Presider In the name of this congregation, we send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

People We who are many are one body, because we all share one bread, one cup.

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.

THE SOLEMN PRAYER

The presider prays the solemn prayer which according to ancient custom replaces the final blessing during Lent. 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 quietly.

8 AM

*The Very Reverend Gary Hall, presider
 The Reverend Gina Gilland Campbell, gospeller
 The Reverend Frederick Quinn, assistant
 The Reverend Canon Jan Naylor Cope, preacher
 The Cathedral Choir*

11 AM

*The Very Reverend Gary Hall, presider
 The Reverend Gina Gilland Campbell, gospeller
 The Reverend Canon Samuel Van Culin, assistant
 The Reverend Canon Jan Naylor Cope, preacher
 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 Bishop James deWolf Perry, on the anniversary of his installation as Presiding Bishop 1930; the palms at the altar in St. Mary's Chapel are given in memory of Mr. and Mrs. Larz Anderson; and the palms at the altar in War Memorial Chapel are given in memory of Edwin H.B. Pratt.

PERMISSIONS *All glory, laud, and honor.* Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt. Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889). Public Domain. *My song is love unknown.* Words: Samuel Crossman (1624-1683), alt. Music: *Love Unknown*, John Ireland (1879-1962). Copyright © 1924, John Ireland. Reprinted under LicenSingOnline.org #U19403. *Let thy Blood in mercy poured.* Words: Greek; tr. John Brownlie (1859-1925). Public Domain. Music: *Jesus, meine Zuversicht*, melody Johann Cruger (1598-1662); harm. after *The Chorale Book for England*, 1863. Public Domain. *Sanctus: Holy, holy, holy.* Words: Traditional. Music: Plainsong; *Mass 18*; adapt. Mason Martens (b. 1933). © 1985 Church Publishing. Reprinted under OneLicense.net #A-709283. *Fraction Anthem: Lamb of God.* Words: Traditional. Setting: Anaphora chant; *Mass 18*; adapt. Mason Martens (b. 1933). © 1984 Church Publishing. Reprinted under OneLicense.net #A-709283. *Cross of Jesus, cross of sorrow.* Words: William J. Sparrow-Simpson (1860-1952). Music: *Cross of Jesus*, John Stainer (1840-1901). Public Domain. *O sacred head, sore wounded.* Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt. Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750). Public Domain.



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