

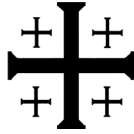
PALM SUNDAY

LET HIS ENEMIES
LET THEM ALSO
FLEE BEFORE HIM."

WASHINGTON NATIONAL CATHEDRAL

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 SUNDAY OF THE PASSION: PALM SUNDAY

THE LITURGY OF THE PALMS AND THE SOLEMN HOLY EUCHARIST

SUNDAY, MARCH 24, 2024 • 8:00 AM AND 11:15 AM

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

*The people's responses are in **bold**.*

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

CARILLON PRELUDE (11:15 AM service)

Variations on the Passion Chorale

John Courter (1941–2010)

Meditation on "Were You There"

J. Courter

All Glory, Laud, and Honor

Valet will ich dir geben; arr. Edward M. Nassor (b. 1957)

The people gather at the North Porch.

INTROIT

Ingrediente Domino

George Malcolm (1917–1997)

Sung in Latin.

As the Lord entered the holy city, the Hebrew children hailed the resurrection of life with palm branches crying "Hosanna in the highest."

And when the people heard that Jesus was coming to Jerusalem, they went out to meet him with palm branches crying "Hosanna in the highest."

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 TRIUMPHAL ENTRY

Mark 11:1-11

Marcos 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.

Deacon The Gospel of the Lord.

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

Evangelista Santo evangelio de nuestro Señor Jesucristo según Marcos.

Pueblo **Gloria a ti, Cristo Señor.**

Cuando ya estaban cerca de Jerusalén, al aproximarse a los pueblos de Betfagé y Betania, en el Monte de los Olivos, Jesús envió a dos de sus discípulos, diciéndoles: «Vayan a la aldea que está enfrente, y al entrar en ella encontrarán un burro atado, que nadie ha montado todavía. Desátenlo y tráiganlo. Y si alguien les pregunta por qué lo hacen, díganle que el Señor lo necesita y que en seguida lo devolverá.» Fueron, pues, y encontraron el burro atado en la calle, junto a una puerta, y lo desataron. Algunos que estaban allí les preguntaron: «¿Qué hacen ustedes? ¿Por qué desatan el burro?» Ellos contestaron lo que Jesús les había dicho; y los dejaron ir. Pusieron entonces sus capas sobre el burro, y se lo llevaron a Jesús. Y Jesús montó. Muchos tendían sus capas por el camino, y otros tendían ramas que habían cortado en el campo. Y tanto los que iban delante como los que iban detrás, gritaban: «¡Hosana! ¡Bendito el que viene en el nombre del Señor! ¡Bendito el reino que viene, el reino de nuestro padre David! ¡Hosana en las alturas!» Entró Jesús en Jerusalén y se dirigió al templo. Miró por todas partes y luego se fue a Betania con los doce discípulos, porque ya era tarde.

Diácono El evangelio del Señor.

Pueblo **Te alabamos, Cristo Señor.**

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.**

The presider censens the palms and sprinkles them with blessed water.

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.

Deacon Let us go forth in peace.

People **In the name of Christ. Amen.**

During the procession, the people follow the donkey and service participants, waving their palms and singing.

Those in the nave sing the hymn until the outdoor procession reaches the doors of the Cathedral.

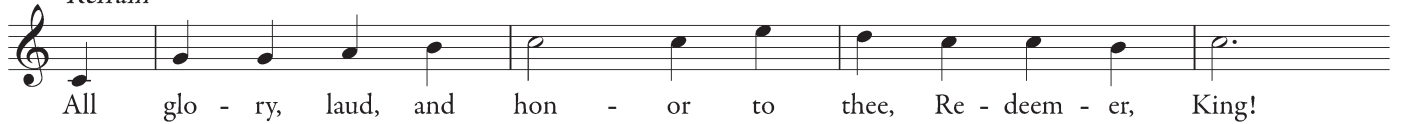
HYMN AT THE PROCESSION • 154

All Glory, Laud, and Honor

Sung by all.

Valet will ich dir geben

Refrain



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,



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.

Repeat Refrain

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

Isaías 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.**

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

Lector Palabra de Dios.

Pueblo **Demos gracias a Dios.**

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

Psalm 31:9-16

Salmo 31:9-16

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."

Ten piedad de mí, Señor, en mis aprietos;
 el pesar me consume los ojos,
 las entrañas, y el alma.
 Mi vida se desgasta en el sufrir,
 los años, en el suspirar;
 por mi aflicción se me va la fuerza,
 y se me consumen los huesos.
 Soy burla de enemigos y vecinos,
 y temor de quienes me conocen;
 cuando me ven venir, desaparecen.
 Me han olvidado como a un muerto;
 de mí no tienen memoria;
 me he vuelto una vasija inútil.
 Porque he oído los chismes de la gente;
 ¡por todas partes hay terror!
 Traman unidos contra mí
 y planean quitarme la vida.
 Pero yo confío en ti, Señor.
 Proclamo: «Tú eres mi Dios.
 Mis días están en tus manos;
 líbrame de mis enemigos,
 y de mis perseguidores.
 Haz brillar tu rostro sobre esta tu sierva
 y sálvame en tu bondad».

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

Filipenses 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.**

Tengan unos con otros la manera de pensar propia de quien está unido a Cristo Jesús, el cual: Aunque existía con el mismo ser de Dios, no se aferró a su igualdad con él, sino que renunció a lo que era suyo y tomó naturaleza de siervo. Haciéndose como todos los hombres y presentándose como un hombre cualquiera, se humilló a sí mismo, haciéndose obediente hasta la muerte, hasta la muerte en la cruz. Por eso Dios le dio el más alto honor y el más excelente de todos los nombres, para que, ante ese nombre concedido a Jesús, doblen todos las rodillas en el cielo, en la tierra y debajo de la tierra, y todos reconozcan que Jesucristo es Señor, para gloria de Dios Padre.

Lector Palabra de Dios.
Pueblo **Demos gracias a Dios.**

The people stand as able at the introduction to the hymn.

HYMN AT THE SEQUENCE • 458

My Song Is Love Unknown

Sung by all.

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.”



1. My song is love un - known, my Sav - ior's love to me, love to the love - less
2. He came from his blest throne sal - va - tion to be - stow, but men made strange, and
3. Some - times they strew his way, and his strong prais - es sing, re - sound - ing all the
4. Why, what hath my Lord done? What makes this rage and spite? He made the lame to
5. They rise, and needs will have my dear Lord made a - way; a mur - der - er they



1. shown that they might love - ly be. O who am I that
2. none the longed - for Christ would know. But O my friend, my
3. day ho - san - nas to their King. Then "Cru - ci - fy!" is
4. run, he gave the blind their sight. Sweet in - ju - ries! Yet
5. save, the Prince of Life they slay. Yet stead - fast he to



1. for my sake my Lord should take frail flesh, and die?
2. friend in - deed, who at my need his life did spend.
3. all their breath, and for his death they thirst and cry.
4. they at these them - selves dis - please, and 'gainst him rise.
5. suf - fering goes, that he his foes from thence might free.

6 In life no house, no home
my Lord on earth might have;
in death no friendly tomb
but what a stranger gave.
What may I say?
Heaven was his home;
but mine the tomb
wherein he lay.

7 Here might I stay and sing,
no story so divine:
never was love, dear King,
never was grief like thine.
This is my friend,
in whose sweet praise
I all my days
could gladly spend.

The people are seated.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MARK

Mark 14:1–15:47

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 22–26/La Pasión en español se encuentra en las páginas 22–26.

*The congregation speaks the parts of the **Crowd**.*

The people remain seated for the first part of the Passion. At the first mention of the arrival at Golgotha, all stand. At the mention of the death of Jesus, all bow and keep silence.

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

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said,

Chief priest “Not during the festival, or there may be a riot among the people.”

Narrator While Jesus was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger,

Bystander 1 “Why was the ointment wasted in this way?”

Bystander 2 “For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.”

Narrator And they scolded her. But Jesus said,

Jesus “Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”

Narrator Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray Jesus to them. When they heard it, they were greatly pleased, and promised to give him money. So Judas began to look for an opportunity to betray Jesus.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, Jesus' disciples said to him,

Disciple “Where do you want us to go and make the preparations for you to eat the Passover?”

Narrator So Jesus sent two of his disciples, saying to them,

Jesus “Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, ‘The Teacher asks, “Where is my guest room where I may eat the Passover with my disciples?’” He will show you a large room upstairs, furnished and ready. Make preparations for us there.”

Narrator So the disciples set out and went to the city, and found everything as Jesus had told them; and they prepared the Passover meal.

When it was evening, Jesus came with the twelve. And when they had taken their places and were eating, Jesus said,

Jesus “Truly I tell you, one of you will betray me, one who is eating with me.”

Narrator They began to be distressed and to say to him one after another,

Disciples “Surely, not I?”

Narrator Jesus said to them,

Jesus “It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.”

Narrator While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said,

Jesus “Take; this is my body.”

Narrator Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them,

Jesus “This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

Narrator When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

Jesus “You will all become deserters; for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ But after I am raised up, I will go before you to Galilee.”

Narrator Peter said to him,

Peter “Even though all become deserters, I will not.”

Narrator Jesus said to him,

Jesus “Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.”

Narrator But Peter said vehemently,

Peter “Even though I must die with you, I will not deny you.”

Narrator And all of the disciples said the same.

They went to a place called Gethsemane; and Jesus said to his disciples,

Jesus “Sit here while I pray.”

Narrator Jesus took with him Peter and James and John, and began to be distressed and agitated. And he said to the three disciples,

Jesus “I am deeply grieved, even to death; remain here, and keep awake.”

Narrator And going a little farther, Jesus 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 Jesus 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 the disciples sleeping, for their eyes were very heavy; and they did not know what to say to him.

Jesus 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 Jesus 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 the crowd 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 Jesus at once and said,

Judas “Rabbi!”

Narrator and kissed him. Then the crowd laid hands on Jesus 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 Jesus’ followers deserted him and fled. A certain young man was following Jesus, wearing nothing but a linen cloth. The crowd 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 Jesus 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 Jesus, saying,

Witness “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 The whole council condemned Jesus as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

Council “Prophesy!”

Narrator The guards also took Jesus 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 Peter denied it, saying,

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

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

Bystander 1 “Certainly you are one of them; for you are a Galilean.”

Narrator But Peter 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 Jesus answered him,

Jesus "You say so."

Narrator Then the chief priests accused Jesus 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 Pilate 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,

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).

The people stand as able.

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 Jesus. 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.

Scribe 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,

Bystander 1 "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."

Narrator 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. Joseph then rolled a stone against the door of the tomb.

Mary Magdalene and Mary the mother of Joses saw where the body was laid.

The people are seated and keep silence.

MUSICAL REFLECTION

Trust Me

Sung by the ensemble.

Richard Smallwood (b. 1948)

I will be with you,
I will be with you,
I will be with you,
If you will only trust me.
Trust me, trust me.
I'll never leave you,
I'll never leave you,
I'll never leave you,
If you will only trust me.
Trust me, trust me.

I'll fight your battle,
I'll fight your battle,
I'll fight your battle,
If you will only trust me.
Trust me, trust me.
I am that I am,
I have all power.
I will deliver,
If you will only trust me.
Trust me, trust me.

THE PRAYER

The people stand at the invitation of the presider.

Presider O God of mercy and might, in the mystery of the passion of your Son you offer your infinite life to the world: gather us around the cross of Christ, and preserve us until the resurrection; through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.
People **Amen.**

THE PEACE

Presider The peace of the Lord be always with you. *Presidente* La paz del Señor sea siempre con ustedes.
People **And also with you.** *Pueblo* **Y también contigo.**

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

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.

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, by scanning the QR code on the back of this leaflet, or online at cathedral.org/give.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

“Salvator mundi” from *Requiem*

Sung by the choir.

Herbert Howells (1892–1983)

O Savior of the World,
Who by thy cross and thy precious blood hast redeemed us.
Save us and help us, we humbly beseech thee, O Lord.

(Antiphon for the Exaltation of the Holy Cross)

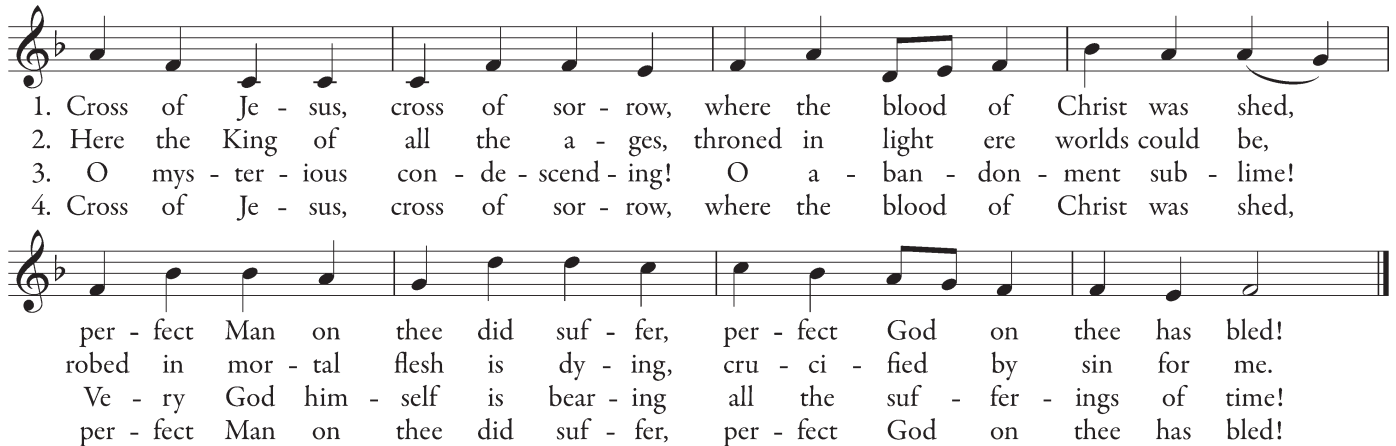
The people stand as able at the introduction to the hymn.

HYMN AT THE PRESENTATION • 160

Cross of Jesus

Sung by all.

John Stainer (1840–1901)



1. Cross of Je - sus, cross of sor - row, where the blood of Christ was shed,
2. Here the King of all the a - ges, throned in light ere worlds could be,
3. O mys - ter - ious con - de - scend - ing! O a - ban - don - ment sub - lime!
4. Cross of Je - sus, cross of sor - row, where the blood of Christ was shed,

per - fect Man on thee did suf - fer, per - fect God on thee has bled!
robbed in mor - tal flesh is dy - ing, cru - ci - fied by sin for me.
Ve - ry God him - self is bear - ing all the suf - fer - ings of time!
per - fect Man on thee did suf - fer, per - fect God on thee has bled!

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 truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

SANCTUS & BENEDICTUS

Sung by all.

Mass 18

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

Ho - ly, ho - ly, ho - ly Lord, God of pow'r 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.

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 We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

People **We praise you, we bless you,
 we give thanks to you,
 and we pray to you, Lord our God.**

Presider Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Deacon Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace. Remember Michael, our Presiding Bishop, Mariann our Bishop, and all who minister in your Church. Remember all your people, and those who seek your truth. Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.

Presider And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with our patrons, the Apostles Peter and Paul, and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

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 Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and 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 la tentación
y líbranos del mal.**

**Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.**

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Agnus Dei

Sung by all.

Mass 18

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.

THE INVITATION TO THE HOLY COMMUNION

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM AT THE COMMUNION

Communion

Sung by the ensemble.

Brandon Lake, Dante Moore, Jonathan Jay,
Steffany Frizzell Gretzinger, Tony Brown

Take me back to the garden.
Lead me back to moment I heard your voice.
Take me back to communion.
Lead me back to the moment I saw your face.

Refrain And it was all so simple;
It was easy to love.
No space between us;
It was easy to trust.
'Cause you are closer, closer than my skin.
And you are in the air I'm breathing in.
And here's where the dead things
come back to living;
I feel my heart beating again.
It feels so good to know you are my friend.

And this is the garden,
Here in the place I find You close.
This is communion,
Here in the place I'm fully known.

Refrain

This is where I'm meant to be;
Me in You, and You in me.
I don't have to prove a thing;
You've already approved of me.

Refrain

We are returning,
We are returning,
We are returning
To the desire of your heart; yes we are.

Refrain

The people stand as able.

THE POSTCOMMUNION PRAYER

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.

Dios poderoso y eterno:
Te damos gracias por habernos alimentado
con la cena espiritual
del inestimable cuerpo y sangre
de tu Hijo nuestro Salvador Jesucristo;
y por asegurarnos, 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
a cumplir la misión que nos has encomendado
para amar y servirte
en fiel testimonio de Cristo nuestro Señor.
A él, a ti, y al Espíritu Santo
sean honor y gloria, ahora y siempre. Amén.

THE SOLEMN PRAYER OVER THE PEOPLE

During the season of Lent, in place of a final blessing, the presider offers a Prayer over the People.

Deacon Let us bow before the Lord.

The people may kneel or bow as able.

The presider prays over the people, and the people respond, Amen.

The people stand as able.

HYMN AT THE CLOSING • 168

O Sacred Head, Sore Wounded

Sung by all.

Herzlich tut mich verlangen [Passion Chorale]



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



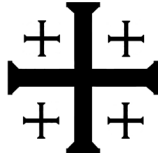
1. O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2. show me, O Love most high - est, the bright - ness of thy face.
 3. to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4. Lord, let me nev - er, nev - er, out - live my love for thee.
 5. to me thine arms ex -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

THE DISMISSAL

Deacon Let us bless the Lord.
People Thanks be to God.

Diácono Bendigamos al Señor.
Pueblo Demos gracias a Dios.

The people depart in silence.



SERVICE PARTICIPANTS

CLERGY

The Very Reverend Randolph Marshall Hollerith
Dean

The Reverend Canon Jan Naylor Cope
Provost

The Reverend Canon Leonard L. Hamlin, Sr.
Canon Missioner and Minister of Equity and Inclusion

The Reverend Canon Dana Colley Corsello
Canon Vicar

The Reverend Patrick L. Keyser
Associate Priest for Worship

The Reverend Canon Kelly Brown Douglas
Canon Theologian

The Reverend Spencer W. Brown
Priest Associate

The Reverend Canon Rosemarie Logan Duncan
Canon for Worship

The Venerable Steve Seely
Archdeacon, Episcopal Diocese of Washington

MUSICIANS

The Cathedral Choir

The Cathedral Contemporary Ensemble

Michael McCarthy
Canon for Music and Director of Institutional Planning

Thomas M. Sheehan
Organist and Associate Director of Music

Julie DeBoer
Chorister Program Director and Associate Director of Music

Michele Fowlin
Associate Director of Music for Contemporary Worship

Dr. Edward M. Nassor
Carillonneur

Marshall Keys, *soprano saxophone*

Elijah Balbed, *baritone saxophone*

Joe Herrera, *trumpet*

Reginald Cyntje, *trombone*

Lenny Robinson, *snare drum*

LA PASIÓN DE NUESTRO SEÑOR JESUCRISTO SEGÚN MARCOS

Marcos 14:1-15:47

- Narrador* La Pasión de Nuestro Señor Jesucristo según Marcos.
- Faltaban dos días para la fiesta de la Pascua, cuando se come el pan sin levadura. Los jefes de los sacerdotes y los maestros de la ley buscaban la manera de arrestar a Jesús por medio de algún engaño, y matarlo. Pues algunos decían:
- Sacerdote* «No durante la fiesta, para que la gente no se alborote.»
- Narrador* Jesús había ido a Betania, a casa de Simón, al que llamaban el leproso. Mientras estaba sentado a la mesa, llegó una mujer que llevaba un frasco de alabastro lleno de perfume de nardo puro, de mucho valor. Rompió el frasco y derramó el perfume sobre la cabeza de Jesús. Algunos de los presentes se enojaron, y se dijeron unos a otros:
- Espectador 1* «¿Por qué se ha desperdiciado este perfume?»
- Espectador 2* «Podía haberse vendido por el equivalente al salario de trescientos días, para ayudar a los pobres.»
- Narrador* Y criticaban a aquella mujer. Pero Jesús dijo:
- Jesús* «Déjenla; ¿por qué la molestan? Ha hecho una obra buena conmigo. Pues a los pobres siempre los tendrán entre ustedes, y pueden hacerles bien cuando quieran; pero a mí no siempre me van a tener. Esta mujer ha hecho lo que ha podido: ha perfumado mi cuerpo de antemano para mi entierro. Les aseguro que en cualquier lugar del mundo donde se anuncie la buena noticia, se hablará también de lo que hizo esta mujer, y así será recordada.»
- Narrador* Judas Iscariote, uno de los doce discípulos, fue a ver a los jefes de los sacerdotes para entregarles a Jesús. Al oírlo, se alegraron y prometieron darle dinero a Judas, que comenzó a buscar el momento más oportuno de entregar a Jesús.
- El primer día de la fiesta en que se comía el pan sin levadura, cuando se sacrificaba el cordero de Pascua, los discípulos de Jesús le preguntaron:
- Discípulo* «¿Dónde quieres que vayamos a prepararte la cena de Pascua?»
- Narrador* Entonces envió a dos de sus discípulos, diciéndoles:
- Jesús* «Vayan a la ciudad. Allí encontrarán a un hombre que lleva un cántaro de agua; síganlo, y donde entre, digan al dueño de la casa: “El Maestro pregunta: ¿Cuál es el cuarto donde voy a comer con mis discípulos la cena de Pascua?” Él les mostrará en el piso alto un cuarto grande, arreglado y ya listo para la cena. Prepárennos allí lo necesario.»
- Narrador* Los discípulos salieron y fueron a la ciudad. Lo encontraron todo como Jesús les había dicho, y prepararon la cena de Pascua.
- Al anochecer llegó Jesús con los doce discípulos. Mientras estaban a la mesa, comiendo, Jesús les dijo:
- Jesús* «Les aseguro que uno de ustedes, que está comiendo conmigo, me va a traicionar.»
- Narrador* Ellos se pusieron tristes, y comenzaron a preguntarle uno por uno:
- Discípulos* «¿Acaso seré yo?»
- Narrador* Jesús les contestó:
- Jesús* «Es uno de los doce, que está mojando el pan en el mismo plato que yo. El Hijo del hombre ha de recorrer el camino que dicen las Escrituras; pero ¡ay de aquel que lo traiciona! Hubiera sido mejor para él no haber nacido.»
- Narrador* Mientras comían, Jesús tomó en sus manos el pan y, habiendo pronunciado la bendición, lo partió y se lo dio a ellos, diciendo:

Jesús «Tomen, esto es mi cuerpo.»

Narrador Luego tomó en sus manos una copa y, habiendo dado gracias a Dios, se la pasó a ellos, y todos bebieron. Les dijo:

Jesús «Esto es mi sangre, con la que se confirma la alianza, sangre que es derramada en favor de muchos. Les aseguro que no volveré a beber del producto de la vid, hasta el día en que beba el vino nuevo en el reino de Dios.»

Narrador Después de cantar los salmos, se fueron al Monte de los Olivos. Jesús les dijo:

Jesús «Todos ustedes van a perder su fe en mí. Así lo dicen las Escrituras: “Mataré al pastor, y las ovejas se dispersarán.” Pero cuando yo resucite, los volveré a reunir en Galilea.»

Narrador Pedro le dijo:

Pedro «Aunque todos pierdan su fe, yo no.»

Narrador Jesús le contestó:

Jesús «Te aseguro que esta misma noche, antes que cante el gallo por segunda vez, me negarás tres veces.»

Narrador Pero él insistía:

Pedro «Aunque tenga que morir contigo, no te negaré.»

Narrador Y todos decían lo mismo.

Luego fueron a un lugar llamado Getsemaní. Jesús dijo a sus discípulos:

Jesús «Siéntense aquí, mientras yo voy a orar.»

Narrador Y se llevó a Pedro, a Santiago y a Juan, y comenzó a sentirse muy afligido y angustiado. Les dijo:

Jesús «Siento en mi alma una tristeza de muerte. Quédense ustedes aquí, y permanezcan despiertos.»

Narrador En seguida Jesús se fue un poco más adelante, se inclinó hasta tocar el suelo con la frente, y pidió a Dios que, de ser posible, no le llegara ese momento. En su oración decía:

Jesús «Abbá, Padre, para ti todo es posible: líbrame de este trago amargo; pero que no se haga lo que yo quiero, sino lo que quieres tú.»

Narrador Luego volvió a donde ellos estaban, y los encontró dormidos. Le dijo a Pedro:

Jesús «Simón, ¿estás durmiendo? ¿Ni siquiera una hora pudiste mantenerte despierto? Manténganse despiertos y oren, para que no caigan en tentación. Ustedes tienen buena voluntad, pero son débiles.»

Narrador Se fue otra vez, y oró repitiendo las mismas palabras. Cuando volvió, encontró otra vez dormidos a los discípulos, porque sus ojos se les cerraban de sueño. Y no sabían qué contestarle.

Volvió por tercera vez, y les dijo:

Jesús «¿Siguen ustedes durmiendo y descansando? Ya basta, ha llegado la hora en que el Hijo del hombre va a ser entregado en manos de los pecadores. Levántense, vámonos; ya se acerca el que me traiciona.»

Narrador Todavía estaba hablando Jesús cuando Judas, uno de los doce discípulos, llegó acompañado de mucha gente armada con espadas y con palos. Iban de parte de los jefes de los sacerdotes, de los maestros de la ley y de los ancianos. Judas, el traidor, les había dado una contraseña, diciéndoles:

Judas «Al que yo bese, ése es; arrésteno y llévenselo bien sujeto.»

Narrador Así que se acercó a Jesús y le dijo:

Judas «¡Maestro!»

Narrador Y lo besó. Entonces le echaron mano a Jesús y lo arrestaron. Pero uno de los que estaban allí sacó su espada y le cortó una oreja al criado del sumo sacerdote. Y Jesús preguntó a la gente:

Jesús «¿Por qué han venido ustedes con espadas y con palos a arrestarme, como si yo fuera un bandido? Todos los días he estado entre ustedes enseñando en el templo, y nunca me arrestaron. Pero esto sucede para que se cumplan las Escrituras.»

Narrador Todos los discípulos dejaron solo a Jesús, y huyeron. Pero un joven lo seguía, cubierto sólo con una sábana. A éste lo agarraron, pero él soltó la sábana y escapó desnudo.

Llevaron entonces a Jesús ante el sumo sacerdote, y se juntaron todos los jefes de los sacerdotes, los ancianos y los maestros de la ley. Pedro lo siguió de lejos hasta dentro del patio de la casa del sumo sacerdote, y se quedó sentado con los guardianes del templo, calentándose junto al fuego.

Los jefes de los sacerdotes y toda la Junta Suprema buscaban alguna prueba para condenar a muerte a Jesús; pero no la encontraban. Porque aunque muchos presentaban falsos testimonios contra él, se contradecían unos a otros. Algunos se levantaron y lo acusaron falsamente, diciendo:

Testigo «Nosotros lo hemos oído decir: “Yo voy a destruir este templo que hicieron los hombres, y en tres días levantaré otro no hecho por los hombres.”»

Narrador Pero ni aun así estaban de acuerdo en lo que decían. Entonces el sumo sacerdote se levantó en medio de todos, y preguntó a Jesús:

Sumo Sacerdote «¿No contestas nada? ¿Qué es esto que están diciendo contra ti?»

Narrador Pero Jesús se quedó callado, sin contestar nada. El sumo sacerdote volvió a preguntarle:

Sumo Sacerdote «¿Eres tú el Mesías, el Hijo del Dios bendito?»

Narrador Jesús le dijo:

Jesús «Sí, yo soy. Y ustedes verán al Hijo del hombre sentado a la derecha del Todopoderoso, y viniendo en las nubes del cielo.»

Narrador Entonces el sumo sacerdote se rasgó las ropas en señal de indignación, y dijo:

Sumo Sacerdote «¿Qué necesidad tenemos de más testigos? Ustedes lo han oído decir palabras ofensivas contra Dios. ¿Qué les parece?»

Narrador Todos estuvieron de acuerdo en que era culpable y debía morir. Algunos comenzaron a escupirlo, y a taparle los ojos y golpearlo, diciéndole:

Concilio «¡Adivina quién te pegó!»

Narrador Y los guardianes del templo le pegaron en la cara.

Pedro estaba abajo, en el patio. En esto llegó una de las sirvientas del sumo sacerdote; y al ver a Pedro, que se estaba calentando junto al fuego, se quedó mirándolo y le dijo:

Sirvienta «Tú también andabas con Jesús, el de Nazaret.»

Narrador Pedro lo negó, diciendo:

Pedro «No lo conozco, ni sé de qué estás hablando.»

Narrador Y salió fuera, a la entrada. Entonces cantó un gallo. La sirvienta vio otra vez a Pedro y comenzó a decir a los demás:

Sirvienta «Éste es uno de ellos.»

Narrador Pero él volvió a negarlo. Poco después, los que estaban allí dijeron de nuevo a Pedro:

Espectador 1 «Seguro que tú eres uno de ellos, pues también eres de Galilea.»

Narrador Entonces Pedro comenzó a jurar y perjurar, diciendo:

Pedro «¡No conozco a ese hombre de quien ustedes están hablando!»

Narrador En aquel mismo momento cantó el gallo por segunda vez, y Pedro se acordó de que Jesús le había dicho:

Jesús «Antes que cante el gallo por segunda vez, me negarás tres veces.»

Narrador Y se echó a llorar.

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»

Narrador contestó Jesús.

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.»

Narrador 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 les contestó:

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

Narrador 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?»

Narrador Ellos contestaron a gritos:

Pueblo «¡Crucificalo!»

Narrador Pilato les dijo:

Pilato «Pues ¿qué mal ha hecho?»

Narrador Pero ellos volvieron a gritar:

Pueblo «¡Crucificalo!»

Narrador 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.

Los soldados 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!»

Narrador 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»).

Todos de pie.

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, sálvate 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:

Sacerdote «Salvó a otros, pero a sí mismo no puede salvarse.»

Maestro de la Ley «¡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:

Espectador 1 «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 «Déjelo, 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.

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HOLY WEEK & EASTER 2024

SUNDAY, MARCH 24: THE SUNDAY OF THE PASSION: PALM SUNDAY

The Liturgy of the Palms and the Solemn Holy Eucharist • 8:00 AM and 11:15 AM
J. S. Bach's *St. Matthew Passion* • 4:00 PM (tickets required)

MONDAY, MARCH 25: MONDAY IN HOLY WEEK

Holy Eucharist • NOON
Choral Evensong • 5:00 PM

TUESDAY, MARCH 26: TUESDAY IN HOLY WEEK

Holy Eucharist with Renewal of Vows and Blessing of Chrism • NOON
Choral Evensong • 5:00 PM

WEDNESDAY, MARCH 27: WEDNESDAY IN HOLY WEEK

Holy Eucharist • NOON

THURSDAY, MARCH 28: MAUNDY THURSDAY

The Solemn Liturgy of Maundy Thursday • 7:00 PM
Watch with the Reserved Sacrament • 9:00 PM–midnight

FRIDAY, MARCH 29: GOOD FRIDAY

Morning Prayer in the Presence of the Reserved Sacrament • 10:00 AM
Rite of Reconciliation (Confession) • 10:45–11:45 AM and 5:00–6:30 PM
The Solemn Liturgy of Good Friday • NOON
Good Friday Evening Service • 7:00 PM

SATURDAY, MARCH 30: EASTER EVE

The Great Vigil of Easter • 8:00 PM

SUNDAY, MARCH 31: THE SUNDAY OF THE RESURRECTION: EASTER DAY

The Festival Holy Eucharist • 8:00 AM and 11:15 AM (passes required)
Organ Recital • 2:00 PM
Choral Evensong • 4:00 PM

For a full listing of special services and events for Lent, Holy Week, and Easter:
cathedral.org/easter

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Palms throughout the Cathedral are given to the glory of God.

HIGH ALTAR: In memory of the Most Reverend James DeWolf Perry on the anniversary of his installation as Presiding Bishop.

ALTAR IN THE CHAPEL OF ST. MARY THE VIRGIN: In memory of Mrs. Larz Anderson.

ALTAR IN WAR MEMORIAL CHAPEL: In memory of Edwin H. B. Pratt.



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