



Palm Sunday Holy Eucharist

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 Solemn Holy Eucharist with the Liturgy of the Palms

April 13, 2025 • 8:00 AM & 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

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."

Deacon The Gospel of the Lord.
People **Praise to you, Lord Christ.**

Lucas 19:28-40

Evangelista Santo evangelio de nuestro Señor
Jesucristo según Lucas.
Pueblo **Gloria a ti, Cristo Señor.**

Jesús siguió su viaje a Jerusalén. Cuando ya había llegado cerca de Betfagé y Betania, junto al monte que se llama de los Olivos, envió a dos de sus discípulos, diciéndoles: «Vayan a la aldea que está enfrente, y al llegar encontrarán un burro atado, que nadie ha montado todavía. Desátenlo y tráiganlo. Y si alguien les pregunta por qué lo desatan, díganle que el Señor lo necesita.» Los discípulos fueron y lo encontraron todo como Jesús se lo había dicho. Mientras estaban desatando el burro, los dueños les preguntaron: «¿Por qué lo desatan?» Ellos contestaron: «Porque el Señor lo necesita.» Y poniendo sus capas sobre el burro, se lo llevaron a Jesús y lo hicieron montar. Conforme Jesús avanzaba, la gente tendía sus capas por el camino. Y al acercarse a la bajada del Monte de los Olivos, todos sus seguidores comenzaron a gritar de alegría y a alabar a Dios por todos los milagros que habían visto. Decían: «¡Bendito el Rey que viene en el nombre del Señor! ¡Paz en el cielo y gloria en las alturas!» Entonces algunos fariseos que había entre la gente le dijeron: «Maestro, reprende a tus seguidores.» Pero Jesús les contestó: «Les digo que si éstos se callan, las piedras gritarán.»

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 censes 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, instrumentalists, and clergy, waving their palms and singing.

Those in the nave sing the hymn until the outdoor procession reaches the Great West Doors of the Cathedral.

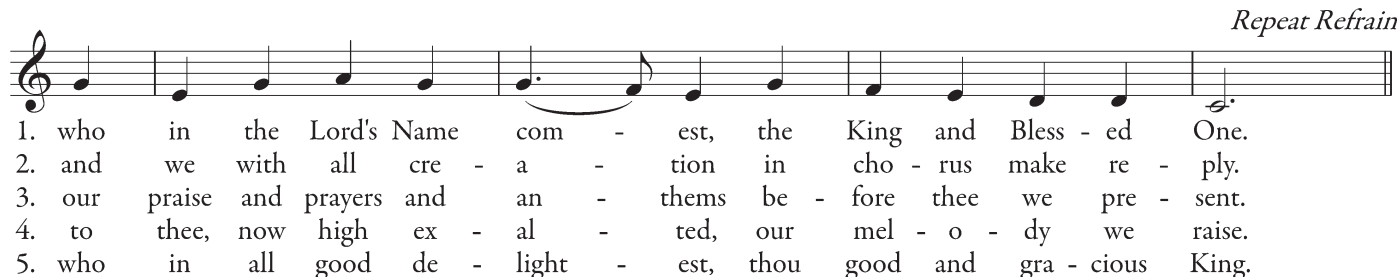
HYMN AT THE PROCESSION • 154

All Glory, Laud, and Honor

Sung by all.

Valet will ich dir geben

Refrain



Repeat Refrain

The procession stops at the Great West Doors to the Cathedral where the following prayer is said.

Presider Let us pray.

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

People Amen.

The procession enters the Cathedral.

HYMN AT THE PROCESSION

Ride On, Ride On in Majesty

Sung by all.

Winchester New



1. Ride on! ride on in ma - jes - ty! Hark! all the tribes ho - san - na cry;
2. Ride on! ride on in ma - jes - ty! In low - ly pomp ride on to die;
3. Ride on! ride on in ma - jes - ty! The an - gel ar - mies of the sky
4. Ride on! ride on in ma - jes - ty! Thy last and fierc - est strife is nigh;
5. Ride on! ride on in ma - jes - ty! In low - ly pomp ride on to die;



1. thy hum - ble beast pur - sues his road with palms and scat - tered gar - ments strowed.
2. O Christ, thy tri - umphs now be - gin o'er cap - tive death and con - quered sin.
3. look down with sad and won - dering eyes to see the ap - proach - ing sac - ri - fice.
4. the Fa - ther on his sap - phire throne ex - pects his own a - noint - ed Son.
5. bow thy meek head to mor - tal pain, then take, O God, thy power, and reign.

THE LITURGY OF THE WORD

THE COLLECT FOR THE SUNDAY OF THE PASSION: PALM SUNDAY

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

Presider Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever.

People Amen.

The people are seated.

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 awakens—
awakens 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.

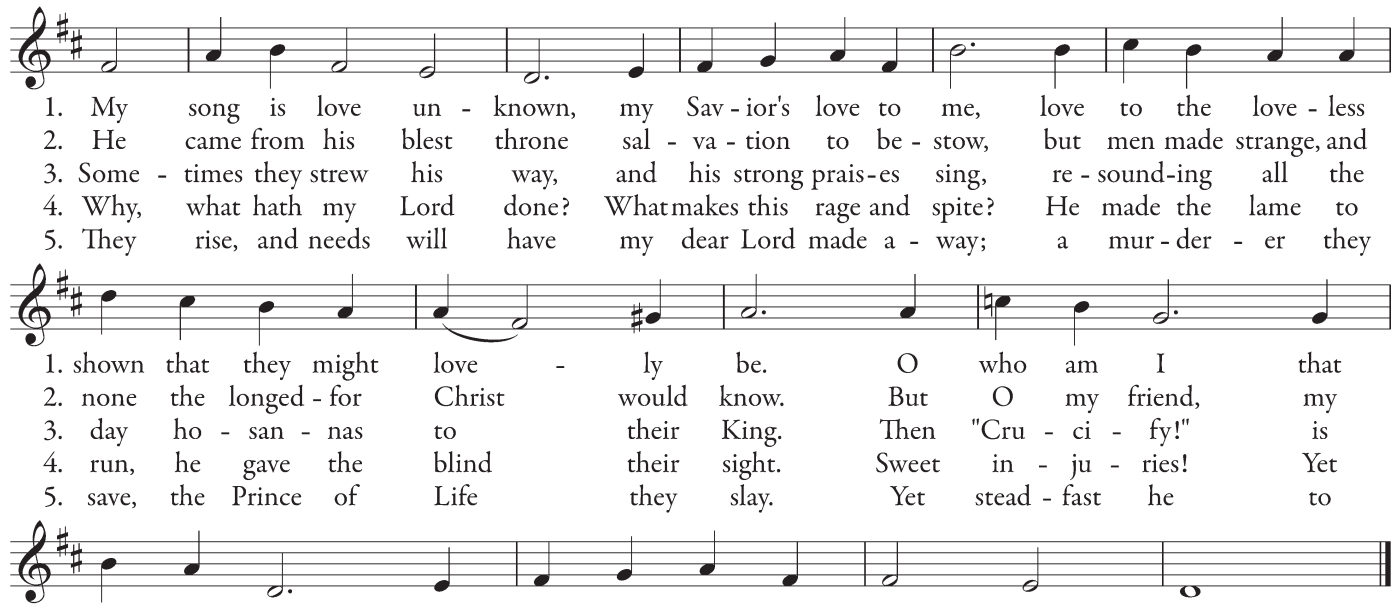
HYMN AT THE SEQUENCE • 458

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 LUKE

Luke 22:14–23:56

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 **Assembly**.*

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 Luke.

When the hour came, Jesus took his place at the table, and the apostles with him. He said to them,

Jesus “I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God.”

Narrator Then he took a cup, and after giving thanks he said,

Jesus “Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.”

Narrator Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying,

Jesus “This is my body, which is given for you. Do this in remembrance of me.”

Narrator And he did the same with the cup after supper, saying,

Jesus “This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!”

Narrator Then the apostles began to ask one another, which one of them it could be who would do this.

A dispute also arose among the apostles as to which one of them was to be regarded as the greatest. But Jesus said to them,

Jesus “The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.”

Narrator And Peter said to Jesus,

Peter “Lord, I am ready to go with you to prison and to death!”

Narrator Jesus said,

Jesus “I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.”

Narrator Jesus said to his apostles,

Jesus “When I sent you out without a purse, bag, or sandals, did you lack anything?”

Narrator They said,

Disciples “No, not a thing.”

Narrator Jesus said to them,

Jesus “But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, ‘And he was counted among the lawless’; and indeed what is written about me is being fulfilled.”

Narrator They said,

Disciples “Lord, look, here are two swords.”

Narrator He replied,

Jesus “It is enough.”

Narrator Jesus came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them,

Jesus “Pray that you may not come into the time of trial.”

Narrator Then he withdrew from them about a stone’s throw, knelt down, and prayed,

Jesus “Father, if you are willing, remove this cup from me; yet, not my will but yours be done.”

Narrator Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.

When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them,

Jesus “Why are you sleeping? Get up and pray that you may not come into the time of trial.”

Narrator While Jesus was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him,

Jesus “Judas, is it with a kiss that you are betraying the Son of Man?”

Narrator When those who were around Jesus saw what was coming, they asked,

Disciples “Lord, should we strike with the sword?”

Narrator Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said,

Jesus “No more of this!”

Narrator And he touched the slave’s ear and healed him.

Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him,

Jesus “Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!”

Narrator Then the crowd seized Jesus and led him away.

The crowd brought Jesus into the high priest’s house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing Peter in the firelight, stared at him and said,

Servant “This man also was with him.”

Narrator But Peter denied it, saying,

Peter “Woman, I do not know him.”

Narrator A little later someone else, on seeing Peter, said,

Accuser 1 “You also are one of them.”

Narrator But Peter said,

Peter “Man, I am not!”

Narrator Then about an hour later still another kept insisting,

Accuser 2 “Surely this man also was with the prisoner; for he is a Galilean.”

Narrator But Peter said,

Peter “Man, I do not know what you are talking about!”

Narrator At that moment, while Peter was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how Jesus had said to him, “Before the cock crows today, you will deny me three times.” And Peter went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him,

Soldiers “Prophesy! Who is it that struck you?”

Narrator They kept heaping many other insults on Jesus.

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought Jesus to their council. They said,

Assembly **“If you are the Messiah, tell us.”**

Narrator Jesus replied,

Jesus “If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God.”

Narrator All of them asked,

Assembly **“Are you, then, the Son of God?”**

Narrator Jesus said to them,

Jesus “You say that I am.”

Narrator Then they said,

Assembly **“What further testimony do we need? We have heard it ourselves from his own lips!”**

Narrator Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse Jesus, saying,

Assembly **“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 Jesus,

Pilate “Are you the king of the Jews?”

Narrator Jesus 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,

Assembly **“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 Jesus was under Herod’s jurisdiction, Pilate sent Jesus 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 Jesus and was hoping to see him perform some sign.

Herod 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 Jesus with contempt and mocked him; then Herod put an elegant robe on Jesus, 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 the elders shouted out together,

Assembly **“Away with this fellow! Release Barabbas for us!”**

Narrator (Barabbas 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,

Assembly **“Crucify, crucify him!”**

Narrator A third time Pilate 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 the elders kept urgently demanding with loud shouts that Jesus should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. Pilate 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 Jesus 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 Jesus.

All stand as able.

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,

Assembly **“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 Jesus that read, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding Jesus and saying,

Criminal 1 "Are you not the Messiah? Save yourself and us!"

Narrator But the other rebuked him, saying,

Criminal 2 "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 2 "Jesus, remember me when you come into your kingdom."

Narrator Jesus 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.

Silence is kept and the people may bow.

Narrator 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 Jesus' acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then Joseph took the body down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid.

It was the day of Preparation, and the sabbath was beginning. The women who had come with Jesus from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

The people are seated and keep silence.

MUSICAL REFLECTION

What Wondrous Love Is This

Sung by the choir.

Anonymous American melody

What wondrous love is this,
O my soul, O my soul!
What wondrous love is this,
O my soul!
What wondrous love is this
That caused the Lord of bliss
To send this precious peace,
To my soul, to my soul!
To send this precious peace
To my soul!

To God and to the Lamb,
I will sing, I will sing;
To God and to the Lamb,
I will sing—
To God and to the Lamb,
Who is the great I AM,
While millions join the theme,
I will sing, I will sing!
While millions join the theme,
I will sing!

And when from death I'm free,
I'll sing on, I'll sing on,
And when from death I'm free,
I'll sing on.
And when from death I'm free,
I'll sing and joyful be,
And through eternity
I'll sing on, I'll sing on,
And through eternity
I'll sing on.

THE PRAYER

The people stand as able 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.
People **And also with you.**

Presidente La paz del Señor sea siempre con ustedes.
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

Hosanna

Sung by the ensemble.

Kirk Franklin (b. 1970)

The angels bow down at the thought of You.
The darkness gives way to the light for You.
The price that You paid gives us life brand new.
Hosanna forever we worship You,
Hosanna forever we worship You.

For You are the joy that my soul longs for,
The Lamb that was slain for my sins,
And the One I adore.

King of kings, Ruler of everything.
Hosanna forever we worship You,
Hosanna forever we worship You.

For Your patience and kindness,
And favor and mercy,
And honor and glory,
Because You are worthy,
We can't live without You.
We can't breathe without You.
We can't sing without You.
Hosanna hosanna.

No greater love in this world but You.
No one can compare to the things You do.
Wherever You go I will follow You.
Hosanna forever we worship You.

Someday every tongue shall confess Your name.
This house made of clay soon shall pass away.
And whatever the test You will bring us through,
Hosanna forever we worship You.

Hosanna forever,
Hosanna forever and ever and ever.
Hosanna,
We praise You.

Hosanna forever,
Hosanna forever and ever and ever,
And ever and ever.
Hosanna forever, Hosanna forever.
We love You, Hosanna.
We praise You, Hosanna.
You're worthy, Hosanna.
We love You, we love You.
We love You, we need You.
Gotta have You, gotta have You.

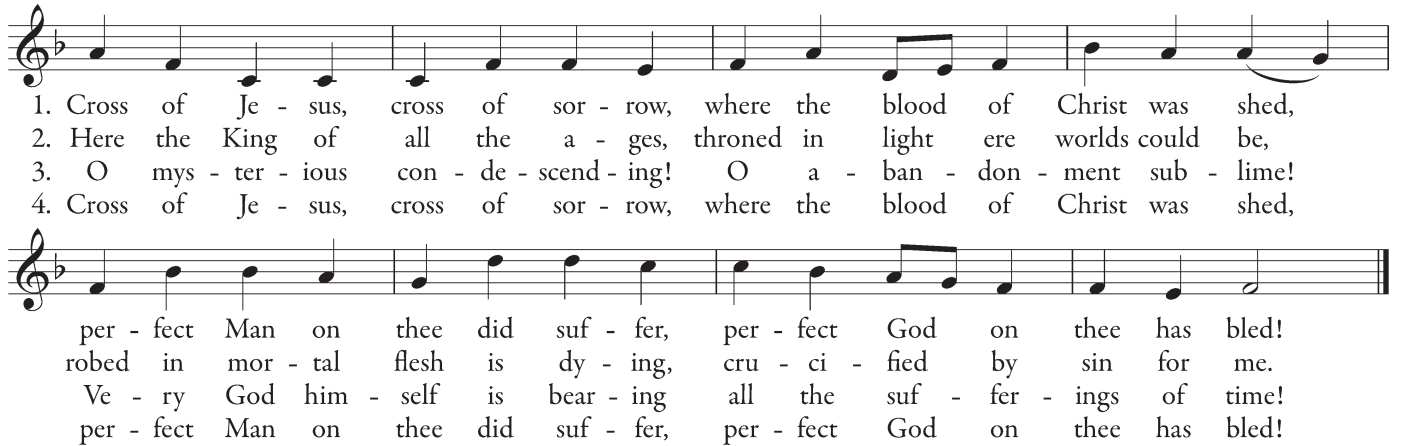
The people stand as able at the introduction to the hymn.

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!
 robed 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.

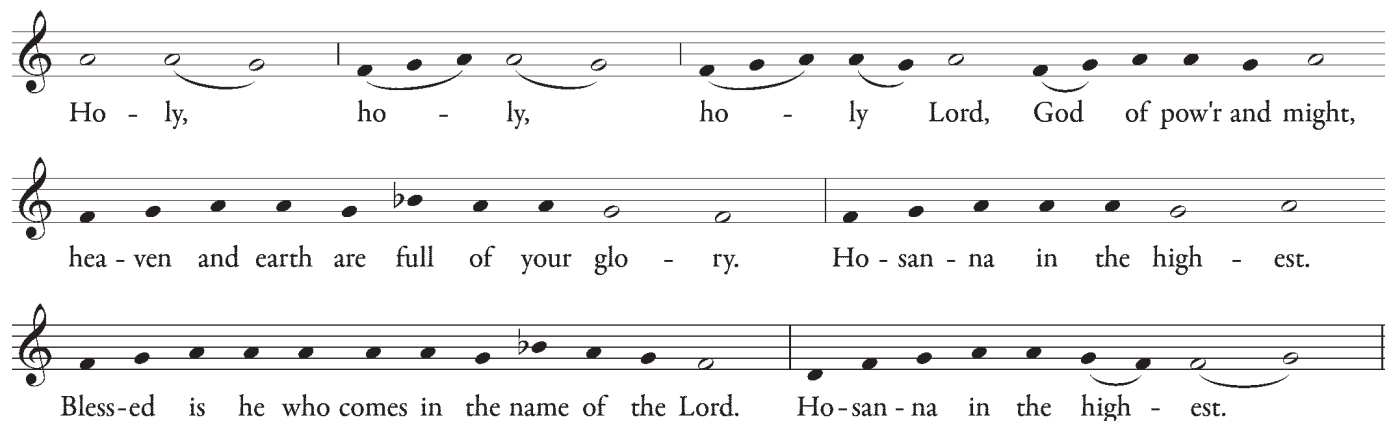
Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing,

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.



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 Sean, 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

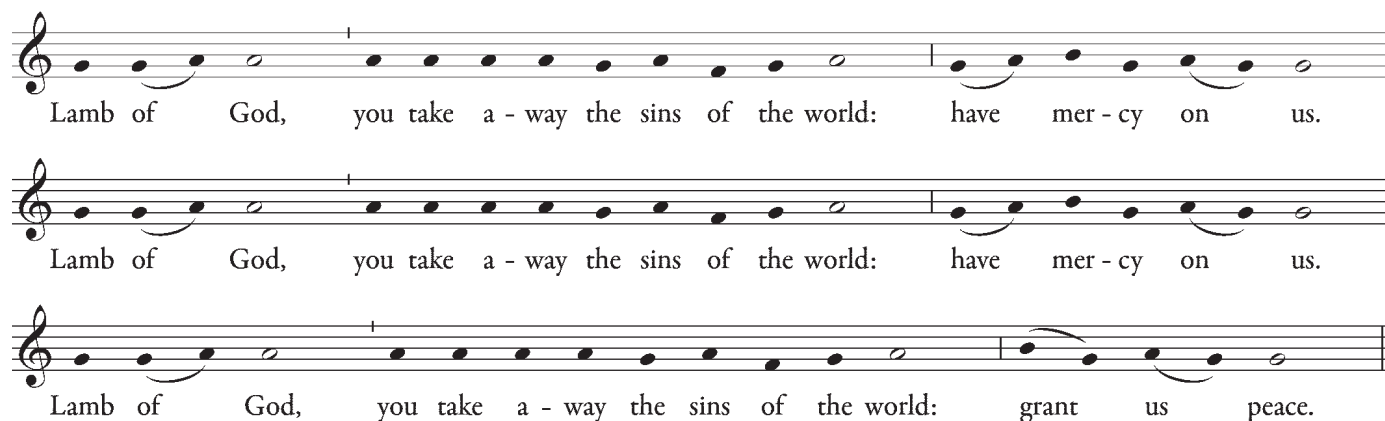
The presider breaks the bread in silence.

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

The people are seated.

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

O vos omnes

Sung by the choir.

Pablo Casals (1876–1973)

Sung in Latin.

All you who pass by, look and see if there is any sorrow like my sorrow.

(Paraphrase of Lamentations 1:12a)

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 Right Reverend V. Gene Robinson (11:15 AM)
IX Bishop of New Hampshire (retired)

The Very Reverend Randolph Marshall Hollerith
Dean

The Reverend Canon Jan Naylor Cope
Provost

The Reverend Canon Dana Colley Corsello
Canon Vicar

The Reverend Canon Kelly Brown Douglas (11:15 AM)
Canon Theologian

The Reverend Canon Rosemarie Logan Duncan
Canon for Worship

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

The Reverend Patrick L. Keyser
Associate Priest for Worship

The Reverend Spencer W. Brown
Priest Associate

The Reverend Jo Nygard Owens
Pastor for Digital Ministry

The Venerable Steve Seely
Archdeacon, Episcopal Diocese of Washington

MUSICIANS

The Cathedral Choir

The Cathedral Contemporary Ensemble

Thomas M. Sheehan
Organist and Interim Director of Music

Julie DeBoer
Chorister Program Director and Associate Director of Music

Michele Fowlin
Associate Director of Music for Contemporary Worship

Edward Hewes
Associate Organist

Ariana Corbin
Organ Scholar

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 LUCAS

Lucas 22:14–23:56

- Narrador* La Pasión de Nuestro Señor Jesucristo según Lucas.
Cuando llegó la hora para la cena de Pascua, Jesús y los apóstoles se sentaron a la mesa. Jesús les dijo:
- Jesús* «¡Cuánto he querido celebrar con ustedes esta cena de Pascua antes de mi muerte! Porque les digo que no la celebraré de nuevo hasta que se cumpla en el reino de Dios.»
- Narrador* Entonces tomó en sus manos una copa y, habiendo dado gracias a Dios, dijo:
- Jesús* «Tomen esto y repártanlo entre ustedes; porque les digo que no volveré a beber del producto de la vid, hasta que venga el reino de Dios.»
- Narrador* Después tomó el pan en sus manos y, habiendo dado gracias a Dios, lo partió y se lo dio a ellos, diciendo:
- Jesús* «Esto es mi cuerpo, entregado a muerte en favor de ustedes. Hagan esto en memoria de mí.»
- Narrador* Lo mismo hizo con la copa después de la cena, diciendo:
- Jesús:* «Esta copa es la nueva alianza confirmada con mi sangre, la cual es derramada en favor de ustedes. Pero ahora la mano del que me va a traicionar está aquí, con la mía, sobre la mesa. Pues el Hijo del hombre ha de recorrer el camino que se le ha señalado, pero ¡ay de aquel que lo traiciona!»
- Narrador* Entonces comenzaron a preguntarse unos a otros quién sería el traidor.
Los discípulos tuvieron una discusión sobre cuál de ellos debía ser considerado el más importante. Jesús les dijo:
- Jesús:* «Entre los paganos, los reyes gobiernan con tiranía a sus súbditos, y a los jefes se les da el título de benefactores. Pero ustedes no deben ser así. Al contrario, el más importante entre ustedes tiene que hacerse como el más joven, y el que manda tiene que hacerse como el que sirve. Pues ¿quién es más importante, el que se sienta a la mesa a comer o el que sirve? ¿Acaso no lo es el que se sienta a la mesa? En cambio yo estoy entre ustedes como el que sirve.
Ustedes han estado siempre conmigo en mis pruebas. Por eso, yo les doy un reino, como mi Padre me lo dio a mí, y ustedes comerán y beberán a mi mesa en mi reino, y se sentarán en tronos para juzgar a las doce tribus de Israel.
Simón, Simón, mira que Satanás los ha pedido a ustedes para sacudirlos como si fueran trigo; pero yo he rogado por ti, para que no te falte la fe. Y tú, cuando te hayas vuelto a mí, ayuda a tus hermanos a permanecer firmes.»
- Narrador* Simón le dijo:
- Pedro:* «Señor, estoy dispuesto a ir contigo a la cárcel, y hasta a morir contigo.»
- Narrador* Jesús le contestó:
- Jesús* «Pedro, te digo que hoy mismo, antes que cante el gallo, tres veces negarás que me conoces.»
- Narrador* Luego Jesús les preguntó:
- Jesús* «Cuando los mandé sin dinero ni provisiones ni sandalias, ¿acaso les faltó algo?»
- Narrador* Ellos contestaron:

<i>Discípulos</i>	«Nada.»
<i>Narrador</i>	Entonces les dijo:
<i>Jesús</i>	«Ahora, en cambio, el que tenga dinero, que lo traiga, y también provisiones; y el que no tenga espada, que venda su abrigo y se compre una. Porque les digo que tiene que cumplirse en mí esto que dicen las Escrituras: “Y fue contado entre los malvados.” Pues todo lo que está escrito de mí, tiene que cumplirse.»
<i>Narrador</i>	Ellos dijeron:
<i>Discípulos</i>	«Señor, aquí hay dos espadas.»
<i>Narrador</i>	Y él contestó:
<i>Jesús</i>	«Basta ya de hablar.»
<i>Narrador</i>	Luego Jesús salió y, según su costumbre, se fue al Monte de los Olivos; y los discípulos lo siguieron. Al llegar al lugar, les dijo:
<i>Jesús</i>	«Oren, para que no caigan en tentación.»
<i>Narrador</i>	Se alejó de ellos como a la distancia de un tiro de piedra, y se puso de rodillas para orar. Dijo:
<i>Jesús</i>	«Padre, si quieres, líbrame de este trago amargo; pero que no se haga mi voluntad, sino la tuya.»
<i>Narrador</i>	En esto se le apareció un ángel del cielo, para darle fuerzas. En medio de su gran sufrimiento, Jesús oraba aún más intensamente, y el sudor le caía a tierra como grandes gotas de sangre. Cuando se levantó de la oración, fue a donde estaban los discípulos, y los encontró dormidos, vencidos por la tristeza. Les dijo:
<i>Jesús</i>	«¿Por qué están durmiendo? Levántense y oren, para que no caigan en tentación.»
<i>Narrador</i>	Todavía estaba hablando Jesús, cuando llegó mucha gente. El que se llamaba Judas, que era uno de los doce discípulos, iba a la cabeza. Éste se acercó a besar a Jesús, pero Jesús le dijo:
<i>Jesús</i>	«Judas, ¿con un beso traicionas al Hijo del hombre?»
<i>Narrador</i>	Los que estaban con Jesús, al ver lo que pasaba, le preguntaron:
<i>Discípulos</i>	«Señor, ¿atacamos con espada?»
<i>Narrador</i>	Y uno de ellos hirió al criado del sumo sacerdote, cortándole la oreja derecha. Jesús dijo:
<i>Jesús</i>	«Déjenlos; ya basta.»
<i>Narrador</i>	Y le tocó la oreja al criado, y lo sanó. Luego dijo a los jefes de los sacerdotes, a los oficiales del templo y a los ancianos, que habían venido a llevárselo:
<i>Jesús</i>	«¿Por qué han venido ustedes con espadas y con palos, como si yo fuera un bandido? Todos los días he estado con ustedes en el templo, y no trataron de arrestarme. Pero ésta es la hora de ustedes, la hora del poder de las tinieblas.»
<i>Narrador</i>	Arrestaron entonces a Jesús y lo llevaron a la casa del sumo sacerdote. Pedro lo seguía de lejos. Allí, en medio del patio, habían hecho fuego, y se sentaron alrededor; y Pedro se sentó también entre ellos. En esto, una sirvienta, al verlo sentado junto al fuego, se quedó mirándolo y dijo:

Sirvienta 1 «También éste estaba con él.»

Narrador Pero Pedro lo negó, diciendo:

Pedro «Mujer, yo no lo conozco.»

Narrador Poco después, otro lo vio y dijo:

Acusador 1 «Tú también eres de ellos.»

Narrador Pedro contestó:

Pedro «No, hombre, no lo soy.»

Narrador Como una hora después, otro insistió:

Acusador 2 «Seguro que éste estaba con él. Además es de Galilea.»

Narrador Pedro dijo:

Pedro «Hombre, no sé de qué hablas.»

Narrador En ese mismo momento, mientras Pedro aún estaba hablando, cantó un gallo. Entonces el Señor se volvió y miró a Pedro, y Pedro se acordó de que el Señor le había dicho: «Hoy, antes que el gallo cante, me negarás tres veces.» Y salió Pedro de allí y lloró amargamente.

Los hombres que estaban vigilando a Jesús se burlaban de él y lo golpeaban. Le taparon los ojos, y le preguntaban:

Soldados «¡Adivina quién te pegó!»

Narrador Y lo insultaban diciéndole muchas otras cosas.

Cuando se hizo de día, se reunieron los ancianos de los judíos, los jefes de los sacerdotes y los maestros de la ley, y llevaron a Jesús ante la Junta Suprema. Allí le preguntaron:

Pueblo «**Dinos, ¿eres tú el Mesías?**»

Narrador Él les contestó:

Jesús «Si les digo que sí, no me van a creer. Y si les hago preguntas, no me van a contestar. Pero desde ahora el Hijo del hombre estará sentado a la derecha del Dios todopoderoso.»

Narrador Luego todos le preguntaron:

Pueblo «**¿Así que tú eres el Hijo de Dios?**»

Narrador Jesús les contestó:

Jesús «Ustedes mismos han dicho que lo soy.»

Narrador Entonces ellos dijeron:

Pueblo «**¿Qué necesidad tenemos de más testigos? Nosotros mismos lo hemos oído de sus propios labios.**»

Narrador Todos de la Junta Suprema se levantaron, y llevaron a Jesús ante Pilato. En su presencia comenzaron a acusarlo, diciendo:

Pueblo «**Hemos encontrado a este hombre alborotando a nuestra nación. Dice que no debemos pagar impuestos al emperador, y además afirma que él es el Mesías, el Rey.**»

Narrador Pilato le preguntó:

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

Jesús «Tú lo has dicho»

Narrador contestó Jesús.
Entonces Pilato dijo a los jefes de los sacerdotes y a la gente:

Pilato «No encuentro en este hombre razón para condenarlo.»

Narrador Pero ellos insistieron con más fuerza:

Pueblo **«Con sus enseñanzas está alborotando a todo el pueblo. Comenzó en Galilea, y ahora sigue haciéndolo aquí, en Judea.»**

Narrador Al oír esto, Pilato preguntó si el hombre era de Galilea. Y al saber que Jesús era de la jurisdicción de Herodes, se lo envió, pues él también se encontraba aquellos días en Jerusalén.
Al ver a Jesús, Herodes se puso muy contento, porque durante mucho tiempo había querido verlo, pues había oído hablar de él y esperaba verlo hacer algún milagro.
Le hizo muchas preguntas, pero Jesús no le contestó nada. También estaban allí los jefes de los sacerdotes y los maestros de la ley, que lo acusaban con gran insistencia. Entonces Herodes y sus soldados lo trataron con desprecio, y para burlarse de él lo vistieron con ropas lujosas, como de rey. Luego Herodes lo envió nuevamente a Pilato.
Aquel día se hicieron amigos Pilato y Herodes, que antes eran enemigos.
Pilato reunió a los jefes de los sacerdotes, a las autoridades y al pueblo, y les dijo:

Pilato «Ustedes me trajeron a este hombre, diciendo que alborota al pueblo; pero yo lo he interrogado delante de ustedes y no lo he encontrado culpable de ninguna de las faltas de que lo acusan. Ni tampoco Herodes, puesto que nos lo ha devuelto. Ya ven, no ha hecho nada que merezca la pena de muerte. Lo voy a castigar y después lo dejaré libre.»

Narrador Pero todos juntos comenzaron a gritar:

Pueblo **«¡Fuera con ése! ¡Déjanos libre a Barrabás!»**

Narrador A este Barrabás lo habían metido en la cárcel por una rebelión ocurrida en la ciudad, y por un asesinato. Pilato, que quería dejar libre a Jesús, les habló otra vez; pero ellos gritaron más alto:

Pueblo **«¡Crucifícalo! ¡Crucifícalo!»**

Narrador Por tercera vez Pilato les dijo:

Pilato «Pues ¿qué mal ha hecho? Yo no encuentro en él nada que merezca la pena de muerte. Lo voy a castigar y después lo dejaré libre.»

Narrador Pero ellos insistían a gritos, pidiendo que lo crucificara; y tanto gritaron que consiguieron lo que querían. Pilato decidió hacer lo que le estaban pidiendo; así que dejó libre al hombre que habían escogido, el que estaba en la cárcel por rebelión y asesinato, y entregó a Jesús a la voluntad de ellos.
Cuando llevaron a Jesús a crucificarlo, echaron mano de un hombre de Cirene llamado Simón, que venía del campo, y lo hicieron cargar con la cruz y llevarla detrás de Jesús.
Mucha gente y muchas mujeres que lloraban y gritaban de tristeza por él, lo seguían. Pero Jesús las miró y les dijo:

Jesús «Mujeres de Jerusalén, no lloren por mí, sino por ustedes mismas y por sus hijos. Porque vendrán días en que se dirá: “Dichosas las que no pueden tener hijos, las mujeres que no dieron a luz ni tuvieron hijos que criar.” Entonces comenzará la gente a decir a los montes: “¡Caigan sobre nosotros!”, y a las colinas: “¡Escóndannos!” Porque si con el árbol verde hacen todo esto, ¿qué no harán con el seco?»

Narrador También llevaban a dos criminales, para crucificarlos junto con Jesús.

Todos de pie.

Quando llegaron al sitio llamado La Calavera, crucificaron a Jesús y a los dos criminales, uno a su derecha y otro a su izquierda. Jesús dijo:

Jesús «Padre, perdónalos, porque no saben lo que hacen.»

Narrador Y los soldados echaron suertes para repartirse entre sí la ropa de Jesús. La gente estaba allí mirando; y hasta las autoridades se burlaban de él, diciendo:

Pueblo «Salvó a otros; que se salve a sí mismo ahora, si de veras es el Mesías de Dios y su escogido.»

Narrador Los soldados también se burlaban de Jesús. Se acercaban y le daban a beber vino agrio, diciéndole:

Soldados «¡Si tú eres el Rey de los judíos, sálvate a ti mismo!»

Narrador Y había un letrero sobre su cabeza, que decía: «Éste es el Rey de los judíos.»
Uno de los criminales que estaban colgados, lo insultaba:

Criminal 1 «¡Si tú eres el Mesías, sálvate a ti mismo y sálvanos también a nosotros!»

Narrador Pero el otro reprendió a su compañero, diciéndole:

Criminal 2 «¿No tienes temor de Dios, tú que estás bajo el mismo castigo? Nosotros estamos sufriendo con toda razón, porque estamos pagando el justo castigo de lo que hemos hecho; pero este hombre no hizo nada malo.»

Narrador Luego añadió:

Criminal 2 «Jesús, acuérdate de mí cuando comiences a reinar.»

Narrador Jesús le contestó:

Jesús «Te aseguro que hoy estarás conmigo en el paraíso.»

Narrador Desde el mediodía y hasta las tres de la tarde, toda la tierra quedó en oscuridad. El sol dejó de brillar, y el velo del templo se rasgó por la mitad. Jesús gritó con fuerza y dijo:

Jesús «¡Padre, en tus manos encomiendo mi espíritu!»

Narrador Y al decir esto, murió.

Se guarda un periodo de silencio. El pueblo puede inclinarse.

Quando el capitán romano vio lo que había pasado, alabó a Dios, diciendo:

Capitán «De veras, este hombre era inocente.»

Narrador Toda la multitud que estaba presente y que vio lo que había pasado, se fue de allí golpeándose el pecho. Todos los conocidos de Jesús se mantenían a distancia; también las mujeres que lo habían seguido desde Galilea estaban allí mirando.

Había un hombre bueno y justo llamado José, natural de Arimatea, un pueblo de Judea. Pertenecía a la Junta Suprema de los judíos. Este José, que esperaba el reino de Dios y que no estuvo de acuerdo con lo que la Junta había hecho, fue a ver a Pilato y le pidió el cuerpo de Jesús. Después de bajarlo de la cruz, lo envolvió en una sábana de lino y lo puso en un sepulcro excavado en una peña, donde todavía no habían sepultado a nadie.

Era el día de la preparación para el sábado, que ya estaba a punto de comenzar. Las mujeres que habían acompañado a Jesús desde Galilea, fueron y vieron el sepulcro, y se fijaron en cómo habían puesto el cuerpo. Cuando volvieron a casa, prepararon perfumes y ungüentos.

Las mujeres descansaron el sábado, conforme al mandamiento.

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HOLY WEEK & EASTER 2025

SUNDAY, APRIL 13: THE SUNDAY OF THE PASSION: PALM SUNDAY

The Solemn Holy Eucharist with the Liturgy of the Palms • 8:00 AM and 11:15 AM
Choral Evensong • 4:00 PM

MONDAY, APRIL 14: MONDAY IN HOLY WEEK

Holy Eucharist • NOON
Choral Evensong • 5:00 PM

TUESDAY, APRIL 15: TUESDAY IN HOLY WEEK

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

WEDNESDAY, APRIL 16: WEDNESDAY IN HOLY WEEK

Holy Eucharist • NOON

THURSDAY, APRIL 17: MAUNDY THURSDAY

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

FRIDAY, APRIL 18: GOOD FRIDAY

Morning Prayer in the Presence of the Reserved Sacrament • 10:00 AM
Rite of Reconciliation (Confession) • 10:00–11:30 AM and 2:00–6:30 PM
The Solemn Liturgy of Good Friday • NOON
Good Friday Evening Service • 7:00 PM

SATURDAY, APRIL 19: EASTER EVE

The Great Vigil of Easter • 8:00 PM

SUNDAY, APRIL 20: 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 Holy Week and Easter:
cathedral.org/easter

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The palms throughout the Cathedral are given to the glory of God and in thanksgiving for the Cathedral sextons.



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