



## **The Sunday of the Passion: Palm Sunday**

**The Liturgy of the Palms & The Holy Eucharist**

**April 2, 2023  
10:30 a.m.**

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Whoever you are, and wherever you find yourself on the journey of faith,  
we welcome you and invite your full participation in today's worship.

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## A Gentle Reminder about Mask Etiquette

Masks are now optional in worship for the congregation. We still ask anyone serving at the altar (clergy and altar servers) to wear masks as this remains a high-risk area.

- The administration of Communion will not change, as we continue through this flu season.

Thank you for your patience!

*This message brought to you by your Cathedral Regathering Task Force*

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*As a courtesy to others, please silence electronic devices.*

*For the link to the webpage with the announcements and bulletins, use this QR code:*

*Services are regularly streamed and recorded and you can find them:*

<http://www.stpaulcathedral.org/watch>

*or on Facebook Live now.*

*If you're interested in more information about the cathedral's ministries,  
we would like to hear from you: <http://stpaulcathedral.org/im-new/>*



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§ *Organ voluntaries will be offered for those who wish to remain in the church during the Procession of the Palms.*

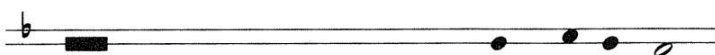
*The procession begins in the Queen's Courtyard at 10:00 a.m.*

## The Liturgy of the Palms


BCP 270

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*The Presider begins*

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

*People*

  
Peace in heaven and glory in the high - est.

*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. **Amen.**

## The Holy Gospel

Matthew 21:1-11

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

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

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them

to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying,

"Tell the daughter of Zion,  
Look, your king is coming to you,  
humble, and mounted on a donkey,  
and on a colt, the foal of a donkey."

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting,

"Hosanna to the Son of David!  
Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest heaven!"

When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

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

### The Blessing of the Branches

*Presider*                      *People*

The Lord be with you. And al - so with you.

*Presider*

Let us give thanks to the Lord our God.

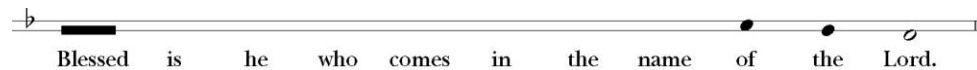
*People*

It is right to give our thanks and praise.

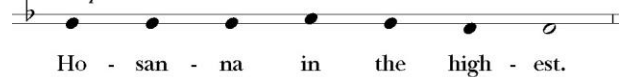
*The People raise their palm branches as the Presider says the blessing.*

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

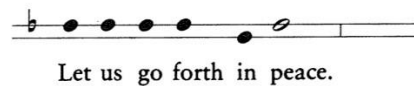
*Presider*



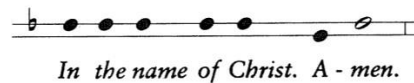
*People*



*Deacon*



*People*



## The Procession of Palms

§ *The liturgy continues as the people return to the Queen's Courtyard.*

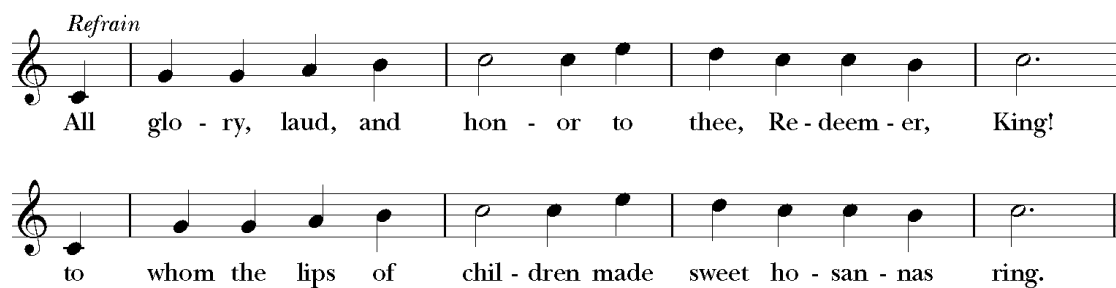
## The Entrance

§ *Following the tolling of the bell, the people and ministers enter the church. The Hymn is sung once the people have arrived at their places.*

### At the Entrance, Hymn 154

*The choir sings the first refrain.*

*When all are in place, the people sing the following hymn.*



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

*Repeat Refrain*

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

*The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.*

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.

Music: *Valet will ich dir geben*, melody Melchoir Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889)

*The Presider then says the Collect*

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.  
**Amen.**

**The Sermon**

The Very Reverend Penny Bridges

# The Holy Eucharist: Rite Two

## The Word of God

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§ *Please stand as you are able.*

Presider Christ for our sake became obedient unto death,  
People **even the death of the Cross.**

## The Collect of the Day

BCP 272

*The Presider says to the people*

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

*The Presider says to the people*

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. **Amen.**

§ *Please be seated.*

## The Lessons

The First Lesson

Isaiah 50:4-9a

*The First Lesson is read, the Reader first saying*  
A Reading from the Book of Isaiah.

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?

*The Reader may say*

The Word of the Lord.

*People*    **Thanks be to God.**

### **The Psalm (choir)**

Psalm 31:9-16    *In te, Domine, speravi*

BCP 623

chant: Matthew Camidge (1758-1844)

- 9      Have mercy on me, O Lord, for I am in trouble; \*  
         my eye is consumed with sorrow,  
         and also my throat and my belly.
- 10     For my life is wasted with grief,  
         and my years with sighing; \*  
         my strength fails me because of affliction,  
         and my bones are consumed.
- 11     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.
- 12     I am forgotten like a dead man, out of mind; \*  
         I am as useless as a broken pot.
- 13     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.
- 14     But as for me, I have trusted in you, O Lord. \*  
         I have said, "You are my God.
- 15     My times are in your hand; \*  
         rescue me from the hand of my enemies,  
         and from those who persecute me.

16      Make your face to shine upon your servant, \*  
            and in your loving-kindness save me.”

*The Second Lesson is read, the Reader first saying*  
A Reading from the Letter of Paul to the Philippians.

Philippians 2:5-11

Let the same mind be in you that was in Christ Jesus,  
who, though he was in the form of God,  
    did not regard equality with God  
    as something to be exploited,  
but emptied himself,  
    taking the form of a slave,  
    being born in human likeness.  
And being found in human form,  
    he humbled himself  
    and became obedient to the point of death--  
    even death on a cross.  
Therefore God also highly exalted him  
    and gave him the name  
    that is above every name,  
so that at the name of Jesus  
    every knee should bend,  
    in heaven and on earth and under the earth,  
and every tongue should confess  
    that Jesus Christ is Lord,  
    to the glory of God the Father.

*The Reader may say*

The Word of the Lord.

*People*   **Thanks be to God.**

*Silence*

### **The Sequence, Motet**

*Christus factus est*

Giovanni Anerio (c.1567 - 1630)

*Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. Propter quod et Deus  
exaltavit illum et dedit illi nomen, quod est super omne nomen.*

Christ was made obedient for us unto death, wherefore God hath exalted him, and hath  
given a name unto him which is above all names.



*The Congregation remains seated for the announcement of the Gospel. At the verse concerning the arrival at the place called Golgotha, all stand as able.*

*The traditional responses before and after the Gospel are omitted.*

*Please join with the Crowd in shouting the responses at the appropriate time*

The Passion of our Lord Jesus Christ according to Matthew.

One of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I betray him to you?" They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, "Truly I tell you, one of you will betray me." And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" He answered, "The one who has dipped his hand into the bowl with me will betray me. 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." Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so."

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will all become deserters because of me this night; for it is written,

'I will strike the shepherd,  
the sheep of the flock will be scattered.'

But after I am raised up, I will go ahead of you to Galilee." Peter said to him, "Though all become deserters because of you, I will never desert you." Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times." Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." And going a little farther, he threw himself on

the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?" At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him, "You have said so. But I tell you,

From now on you will see the Son of Man  
seated at the right hand of Power  
and coming on the clouds of heaven."

Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered, "He deserves death." Then they spat in his face and struck him; and some slapped him, saying, "Prophecy to us, you Messiah! Who is it that struck you?"

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what

you are talking about.” When he went out to the porch, another servant-girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.” Again he denied it with an oath, “I do not know the man.” After a little while the bystanders came up and said to Peter, “Certainly you are also one of them, for your accent betrays you.” Then he began to curse, and he swore an oath, “I do not know the man!” At that moment the cock crowed. Then Peter remembered what Jesus had said: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See to it yourself.” Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, “It is not lawful to put them into the treasury, since they are blood money.” After conferring together, they used them to buy the potter’s field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, “And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter’s field, as the Lord commanded me.”

Now Jesus stood before the governor; and the governor asked him, “Are you the King of the Jews?” Jesus said, “You say so.” But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, “Do you not hear how many accusations they make against you?” But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?” For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.” Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, “Which of the two do you want me to release for you?” And they said,

**People (shouted) “Barabbas.”**

Pilate said to them, “Then what should I do with Jesus who is called the Messiah?” All of them said,

**People (shouted) “Let him be crucified!”**

Then he asked, “Why, what evil has he done?” But they shouted all the more,

**People (shouted) “Let him be crucified!”**

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." Then the people as a whole answered,

**People (shouted) "His blood be on us and on our children!"**

So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross.

*Please stand as able.*

And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last.

*Silence.*

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember what that impostor said while he was still alive, ‘After three days I will rise again.’ Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, ‘He has been raised from the dead,’ and the last deception would be worse than the first.” Pilate said to them, “You have a guard of soldiers; go, make it as secure as you can.” So they went with the guard and made the tomb secure by sealing the stone.

§ *Please be seated when the Presider sits. Silent meditation follows the conclusion of the Passion Gospel.*

§ *After a moment of silence, please stand as able for the Prayers.*

## **The Prayers of the People**

*The Deacon bids the prayers:*

As we journey this week with Christ, let us earnestly pray to God for those following the way of the cross and for all peoples everywhere.

*Intercessor:*

For the holy catholic Church throughout the world, we pray.

People       **Lord, have mercy.**

For all whose lives are closely linked with ours, especially those to be baptized, confirmed, received, and reaffirmed at the Easter Vigil:

*The Intercessor reads the names of the candidates.*

...we pray.

**Lord, have mercy.**

For this country, for all nations and their leaders, and for our community, we pray.

**Lord, have mercy.**

For justice, wisdom, mercy, and peace, we pray.

**Lord, have mercy.**

For the environment, for our willingness to care for it, and for the proper use of our natural resources, we pray.

**Lord, have mercy.**

For the unsheltered, refugees, and for those who are suffering, oppressed, afflicted, or in need, especially [names],

*The Intercessor offers prayers on behalf of the congregation and bids their prayers.*

...we pray.

**Lord have mercy.**

For the dying and the dead, for their caregivers, and those who mourn, especially [names],

*The Intercessor offers prayers on behalf of the congregation and bids their prayers.*

...we pray.

**Lord have mercy.**

*The Presider says the concluding Collect*

Blessed are you, O Lord our God, whose Son humbled himself and became obedient to the point of death. Receive the prayers we offer this day for all those in need in every place; through Jesus Christ our Lord. **Amen.**

## **The Peace**

*Presider*            The peace of the Lord be always with you.

*People*             **And also with you.**

§            *The People offer each other a socially distanced sign of the Peace then are seated for the Welcome.*

## **The Welcome**

## **Ministry Highlight: Showers of Blessings**

## The Offertory

*You may give online now by using your phone's camera to scan the quick response code:*



*or text stpaulcathedral to 73256 using your cell phone.*

*Thank you!*

## The Holy Communion

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**At the Offertory, Motet** (choir)

*Timor et tremor*

Francis Poulenc (1899-1963)

*Timor et tremor venerunt super me, et caligo cecidit me. Miserere mei, Domine, Miserere, quoniam in te confidit anima mea. Exaudi Deus deprecationem meam, quia refugium meum es tu, et adjutor fortis. Domine invocavi te, non confundar.*

Fearful and trembling, my spirit is troubled, yea, and darkness cometh up upon my soul. Look on me in mercy, Lord, I pray, for my soul hath trusted in thee. Lord, hear my crying; bow down thine ear unto my prayer. For thou, Lord, art my refuge and stronghold and art ever with me. Hear me, I pray, and let me never be confounded.

§ *Please stand as you are able*

# Hymn 458

*Unison or harmony*



1 My song is love un - known, my Sa - vior's love to me, love  
 2 He came from his blest throne sal - va - tion to be - stow, but  
 \*3 Some - times they strew his way, and his strong prais - es sing, re -  
 \*4 Why, what hath my Lord done? What makes this rage and spite? He  
 \*5 They rise, and needs will have my dear Lord made a - way; a

1 to the love - less shown that they might love - ly be. O  
 2 men made strange, and none the longed - for Christ would know. But  
 3 sound - ing all the day ho - san - nas to their King. Then  
 4 made the lame to run, he gave the blind their sight. Sweet  
 5 mur - der - er they save, the Prince of Life they slay. Yet

1 who am I that for my sake my Lord should take frail flesh, and die?  
 2 O my friend, my friend in - deed, who at my need his life did spend.  
 3 "Cru - ci - fy!" is all their breath, and for his death they thirst and cry.  
 4 in - ju - ries! Yet they at these them-selves dis-please, and 'gainst him rise.  
 5 stead-fast he to 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.

Words: Samuel Crossman (1624-1683), alt.

Music: *Love Unknown*, John Ireland (1879-1962)



*Presider* *People*  
The Lord be with you. And al - so with you.

*Presider* *People*  
Lift up your hearts. We lift them to the Lord.

*Presider*  
Let us give thanks to the Lord our God.

*People*  
It is right to give our thanks and praise.

*The Presider continues*

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

**Sanctus** (*Presider and People*)

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

*The Presider continues*

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

*Presider and People*

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

*The Presider continues*

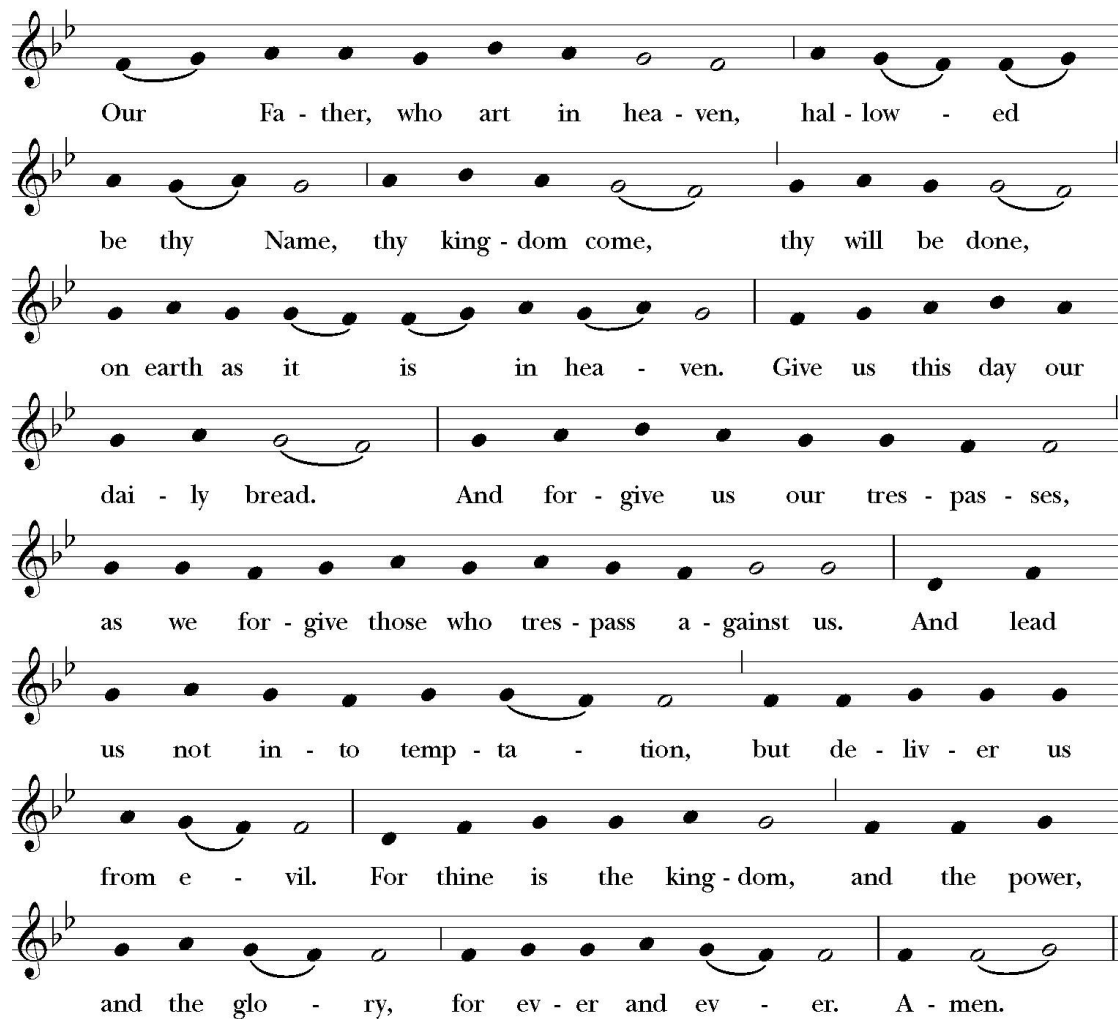
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. ✠ Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with the blessed Virgin Mary, blessed Paul, and all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

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

## The Lord's Prayer (*Presider and People*)



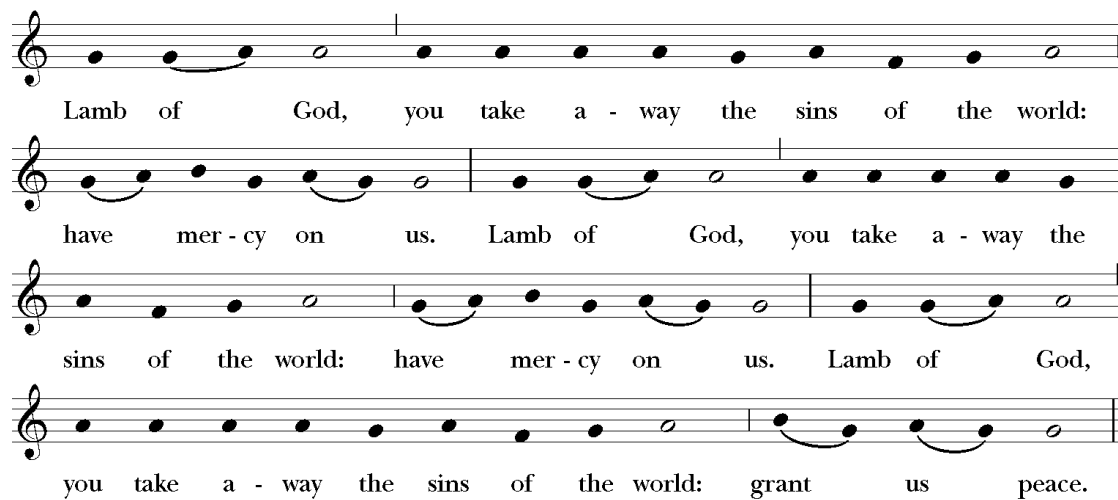
Our Fa - ther, who art in hea - ven, hal - low - ed  
be thy Name, thy king - dom come, thy will be done,  
on earth as it is in hea - ven. Give us this day our  
dai - ly bread. And for - give us our tres - pas - ses,  
as we for - give those who tres - pass a - gainst us. And lead  
us not in - to temp - ta - tion, but de - liv - er us  
from e - vil. For thine is the king - dom, and the power,  
and the glo - ry, for ev - er and ev - er. A - men.

The musical score is written on ten staves, each with a treble clef and a key signature of two flats (B-flat and E-flat). The melody is simple and hymn-like, with lyrics written below the notes. The text is: "Our Fa - ther, who art in hea - ven, hal - low - ed be thy Name, thy king - dom come, thy will be done, on earth as it is in hea - ven. Give us this day our dai - ly bread. And for - give us our tres - pas - ses, as we for - give those who tres - pass a - gainst us. And lead us not in - to temp - ta - tion, but de - liv - er us from e - vil. For thine is the king - dom, and the power, and the glo - ry, for ev - er and ev - er. A - men."

## The Fraction: The Breaking of the Bread

*A period of silence follows as the Bread is broken.*

### Agnus Dei (Presider and People)



### The Invitation

This is the table, not of the church but of Jesus Christ. It is made ready for those who love him and who want to love him more. So come, you who have much faith and you who have little; you who have been here often and you who have not been for a long time or ever before; you who have tried to follow and you who have failed; come, not because the Church invites you; it is Christ, and he invites you to meet him here.

- The Iona Community Worship Book

*Presider*      The Gifts of God for the People of God.

*After the Invitation has been given, please be seated until you are ushered to the communion stations at the altar. Please take your purse or valuables with you.*

*At Communion time we will offer the Host with the option to have it partially intincted (dipped) by the Eucharistic Minister into the wine and placed in the communicant's hand. For the time being we will not offer the option of drinking from the Common Cup. You may choose to receive only the dry Host or to receive a blessing instead of the sacrament.*

*As you come forward, please use one of these three gestures to indicate your preference:*

- ❖ *To receive the host with wine, extend both your hands, palm up.*
- ❖ *To receive only the host, extend one hand, palm up.*
- ❖ *To receive a blessing, cross your hands at your shoulders*

*If you need to receive a gluten-free wafer, please go to the station at the extreme left.*

*+ Laying on of hands for healing – for your own needs or for the needs of another person - is available during Communion at the healing station at the south wall near the pulpit.*

## At the Communion, Anthem

*Were you there?*

Harry Burleigh (1866-1949)

Were you there when they crucified my Lord?  
Oh, sometimes it causes me to tremble,  
were you there when they crucified my Lord.  
Were you there when they laid Him in the tomb?  
Oh, sometimes it causes me to tremble,  
were you there when they laid Him in the tomb?

## Motet (choir)

*Salvator mundi*

Thomas Tallis (c. 1505-1585)

*Salvator mundi, salva nos,  
qui per crucem et sanguinem redemisti nos;  
auxiliare nobis te deprecamur, Deus noster.*  
O Saviour of the world, save us,  
thou who hast redeemed us by thy cross and blood;  
help us, we beseech thee, our God.

§ *After a moment of silence following the distribution of communion, please stand as you are able for the following prayer*

## The Postcommunion Prayer

*Presider* Let us pray.

*All* **O God, by the cross and passion of your Son Jesus Christ  
you saved and delivered humanity:  
grant that by steadfast faith  
in the merits of that holy sacrifice  
we may find help and salvation,  
and may triumph in the power of His victory;  
through the same Jesus Christ our Lord.  
Amen.**

## The Solemn Prayer over the People

*Deacon* Bow down before the Lord.

*The people bow and the Presider says*

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. **Amen**

# Hymn 168



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.

Words: Paul Gerhardt (1607-1676); sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt.  
 Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hessler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

## Organ Voluntary

*Herzlich tut mich verlangen*, Op. 122  
 Johannes Brahms (1833-1897)

*The altar ministers depart in silence. Holy Week is considered to be a single liturgy therefore there is no dismissal.*

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## Ministers of the Liturgy

*Presider:* The Reverend Canon Richard Hogue, Jr.; *Preacher & Dean:* The Very Reverend Penny Bridges; *Deacon:* The Reverend Canon Brooks Mason; *Readers:* Robert Wilkins, Julia Gorman; *Intervessor:* Peter Bolland; *Head Verger:* Canon Lisa Churchill; *Altar Servers:* Jairus Kleinert, Jim McCabe, Wanda Porrata; *Thurifers:* Judy MacDonald, Ron White; *Verger:* Stephanie Pierce; *Subverger:* Stacey Klaman; *Altar Guild:* Rew Carne, Canon Konnie Dadmun, Cherie Dean, Almira Fort, Paula Peeling, Scott Strickland; *ASL Interpreter:* Cherie Dean; *Director of Music:* Canon Martin Green; *Assistant Organist:* Gabriel Arregui; *Artist-in-Residence:* Nicholas Halbert; *Choir:* Members of the Cathedral Choir; *Head Usher:* Canon Lucinda Parsons; *Usher-in-charge:* Roxanne Perfect-Knight; *Ushers:* Bob Longstreth, Andi Price, Jack Price, Bob Reed; *Audio Engineer:* Bob Knight; *Dancers & Drummers:* Super Sonic Samba School

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Thank you to Super Sonic Samba School for being with us again this year under the direction of Energia Entertainment. Super Sonic Samba School is a non-profit organization that has been entertaining San Diego residents and guests with the pulsating rhythms of Brazil for more 20 years. From the strong African influence of Samba Reggae from Northeastern Brazil, to the latin flavor of Rio-style Carnaval, the school provides music and dance instruction for all ages and all levels free of charge (but donations are appreciated).

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*In the unlikely event of an emergency requiring us to evacuate the cathedral please follow the directions of the ushers and vergers and remain as quiet and calm as possible. Please locate an exit nearest you.*

*The exit doors are:*

- South porch doors at Nutmeg Street and Fifth Avenue
- North porch doors to Fifth Avenue Courtyard
- South transept east and west doors to Nutmeg Street
- Northeast hallway door to Fifth Avenue breezeway
- West chapel (to the left of chapel altar) stairs leading down to landing.

## LENT & HOLY WEEK AT ST PAUL'S CATHEDRAL

### **Palm Sunday, Apr. 2**

8 am – Liturgy of the Palms, Passion, and Eucharist in the Cathedral.

9:45 am – Procession, Liturgy of the Palms, Passion, and Eucharist in the Cathedral or worship online.

5 pm – Choral meditation on the Passion in the Cathedral or worship online.

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### **Holy Wednesday, Apr. 5**

7 pm – Choral Tenebrae in the Cathedral or worship online. |

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### **Maundy Thursday, Apr. 6**

7:00 pm – Bilingual Liturgy of the Day and Eucharist in the Cathedral. / Liturgia Bilingüe del Día y Eucaristía en la Catedral. Worship online / Adoración en línea

Soup Supper in the Great Hall following service.

8:30 pm – Vigil in the Chapel of the Holy Family

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### **Good Friday, Apr. 7**

12:00 pm – Choral Music and Meditations on the Passion in the Cathedral or worship online.

7:00 pm – Bilingual Good Friday liturgy / Liturgia bilingüe del viernes santo. Worship online / Adoración en línea

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### **Holy Saturday, Apr. 8**

9:00 am – Holy Saturday liturgy in the Chapel of the Holy Family.

7:30 pm – Great Vigil of Easter, Bishop Susan presiding and Dean Penny preaching in the Cathedral or worship online.

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### **Easter Day, Apr. 9**

8:00 am – Holy Eucharist, Bishop Susan preaching.

10:30 am – Choral Holy Eucharist, Bishop Susan presiding and preaching.

No Evensong this day.

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### **April 10-11**

Cathedral offices closed.

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