



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

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

**March 24, 2024  
10:00 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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*As a courtesy to others, please silence electronic devices.*

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

*This service is being streamed live and if you don't wish to be seen on camera, please ask an usher for appropriate seating.*

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

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



*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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St. Paul's Cathedral acknowledges that we gather on unceded Kumeyaay land. We value the knowledge, culture, and worldview of Indigenous people. We commit to the vital work of educating ourselves, increasing community awareness, and promoting reconciliation with our Indigenous neighbors. As we examine actions and practices that perpetuate harm against Indigenous communities, we pledge to work toward a meaningful and respectful relationship as we follow their example in honoring this sacred land. - Approved by the Cathedral Chapter, May 2023

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*Kneelers are available in the back of the church: please bring one to your seat if you wish to kneel during the service.*

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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 Sixth Avenue Dean's Courtyard at 10:00 a.m.*

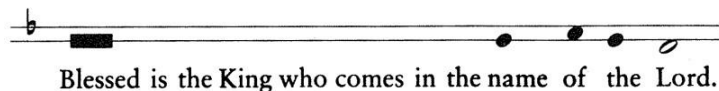
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## The Liturgy of the Palms

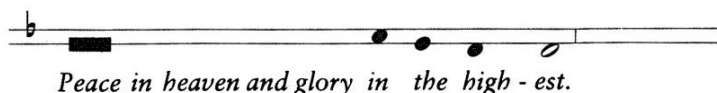
BCP 270

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*The Presider begins*



*People*



*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.**

## Mark 11:1-11

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

“Hosanna!

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!”

Gospeller      The Gospel of the Lord.

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

*Presider*

The Lord be with you.

*People*

And al - so with you.

*Presider*

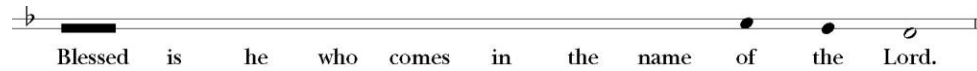
Let us give thanks to the Lord our God.

*People*

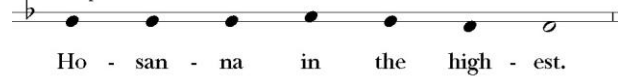
It is right to give our thanks and praise.

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.**

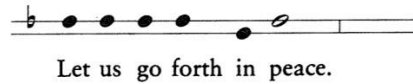
*Presider*



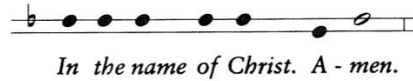
*People*



*Deacon*



*People*



## The Procession of Palms

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

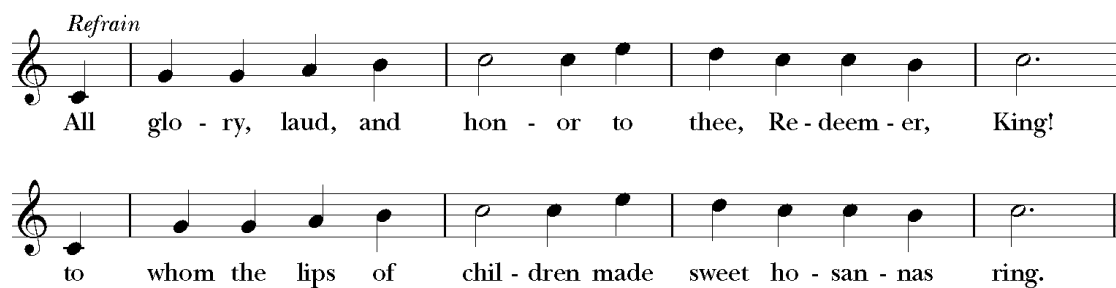
## The Entrance

§ *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 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 Mark.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" They shouted back,

**People (shouted) "Crucify him!"**

Pilate asked them, "Why, what evil has he done?" But they shouted all the more,

**People (shouted) "Crucify him!"**

So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, "Hail, King of the Jews!" They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus.

*Please stand as able.*

Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take. It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him. When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last.

*Silence.*

And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

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

## The Sermon

The Reverend Canon Richard Hogue, Jr.

§ *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 sign of the Peace then are seated for the Welcome.*

## The Welcome

### 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, Anthem**    *(choir)*

*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?

§ *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*

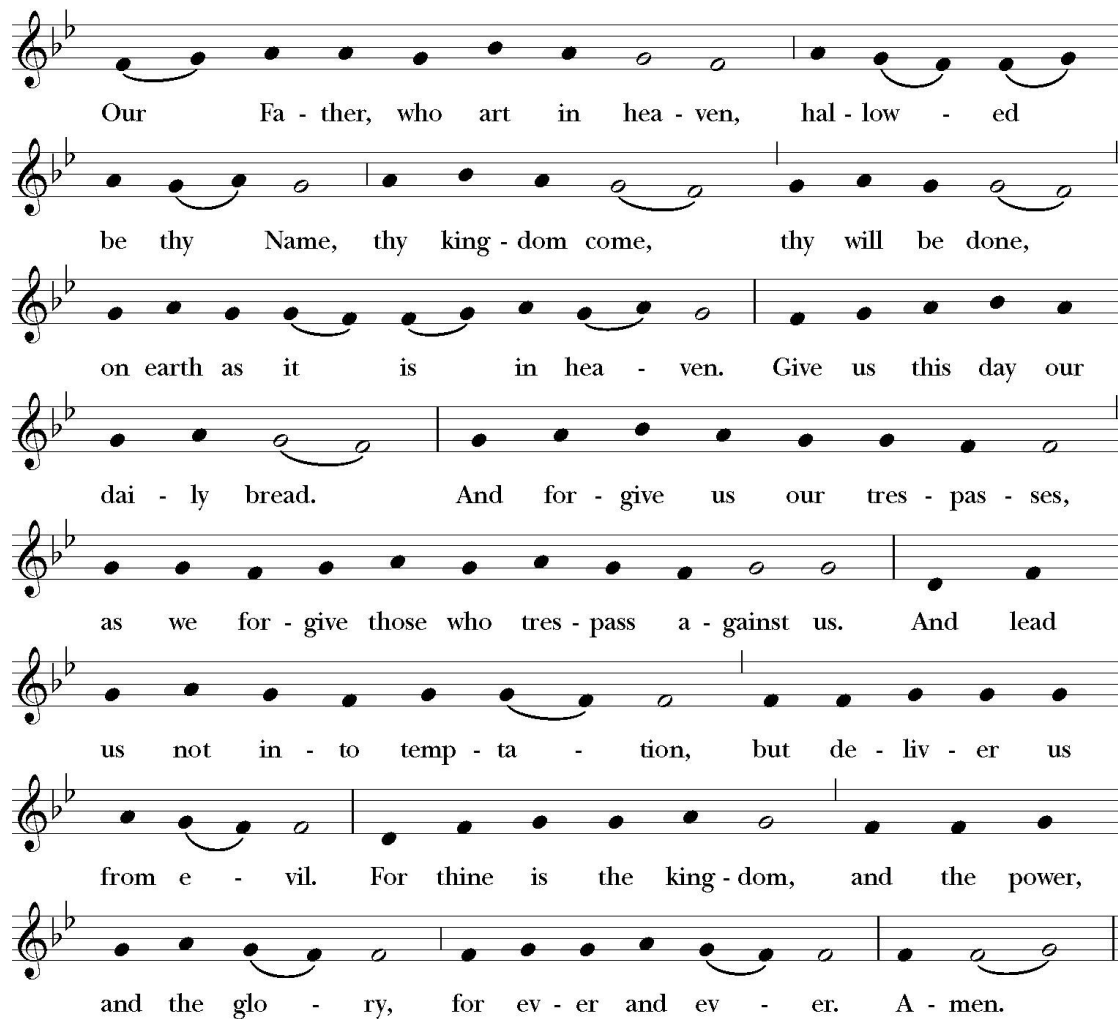
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

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.

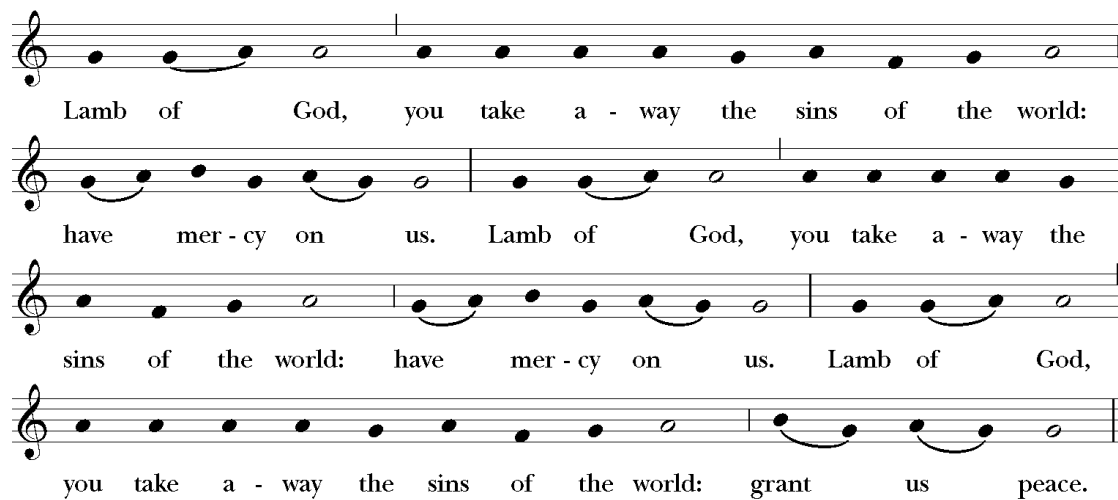
The musical score is written on ten staves, each with a treble clef and a key signature of two flats (B-flat and E-flat). The melody is simple and hymn-like, with lyrics written below the notes. The text is: "Our Fa - ther, who art in hea - ven, hal - low - ed be thy Name, thy king - dom come, thy will 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, Anthems**

*Civitas sancti tui*

William Byrd (1543-1623)

*Civitas sancti tui facta est deserta. Sion deserta facta est, Jerusalem desolata est.*

Bow thine ear, O Lord, and hear: the holy city is now like a wilderness. Sion is wasted and brought low, Jerusalem desolate and void.

*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 Deacon may send forth the Lay Eucharistic Minister(s)*

### **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 & Dean:* The Very Reverend Penny Bridges

*Preacher:* The Reverend Canon Richard Hogue, Jr.

*Deacon:* The Reverend Canon Brooks Mason

*Readers:* Rockette Ewell, John Will

*Intervessor:* Justin Lewis

*Head Verger:* Canon Lisa Churchill

*Altar Servers:* Salvadore Arce Guerra, Bart Smoot

*Thurifer:* Judy MacDonald

*Verger:* Don Mitchell

*Subverger:* Wanda Porrata

*Altar Guild:* Canon Konnie Dadmun, Martha Duque, Ellen Hargus, Craig Monsell, Mary Rathbun,  
Mary Tranbarger

*ASL Interpreter:* Cherie Dean

*Director of Music:* Canon Martin Green

*Assistant Organist:* Gabriel Arregui

*Choir:* Members of the Cathedral Choir

*Head Usher:* Canon Lucinda Parsons

*Usher-in-Charge:* Robert Reed

*Ushers:* Rosie Bird, Julia Gorman, Angel Ibarra, Gene Killian

*Cathedral Audio Engineers:* Craig Monsell, Bob Knight

*Audio/Visual Technicians:* Marshall Moore, Mike Thornburgh, Jim Wright, Kelsey Young, Paul Young

*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 than 20 years. From the strong African influence of Samba Reggae from Northeastern Brazil to the latin flavor of Rio-style Carnival, 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.*

## **HOLY WEEK and EASTER services at St Paul's**

### **Palm Sunday, March 24**

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

9:45 am – Procession, Liturgy of the Palms, Passion, and Holy Eucharist.

5 pm – Choral meditation on the Passion.

### **Holy Wednesday, March 27**

7 pm – Choral Tenebrae in the Cathedral

### **Maundy Thursday, March 28**

7 pm – Liturgy of the Day and Eucharist in the Cathedral.

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

### **Good Friday, March 29**

12 pm – Choral Music and Meditations on the Passion in the Cathedral.

7 pm – Good Friday liturgy.

### **Holy Saturday, March 30**

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

7:15 pm – Great Vigil of Easter, Bishop Susan will preside and preach in the Cathedral.

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## **SUNDAY OF THE RESURRECTION, EASTER DAY**

### **Sunday March 31**

8 am – Holy Eucharist in the Cathedral with the Dean preaching.

10:30 am – Festival Choral Eucharist with the Bishop presiding and the Dean preaching in the Cathedral.

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The cathedral offices will be closed Monday and Tuesday, April 1<sup>st</sup> & 2<sup>nd</sup>.

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