

A Meditation on the Passion of Christ

Passion Sunday
March 24, 2024
Five o'clock in the evening



Sung by The Gentlemen of the Choir
Officiant & Dean: The Very Rev. Penny Bridges
Lector: Antonia Franco

As a courtesy to others, please silence electronic devices.

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



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we would like to hear from you: <http://stpaulcathedral.org/im-new/>*

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

§ *Please stand as you are able at the tolling of the bell and remain standing as the Choir and Ministers enter in silence.*

Officiant

✠ *In the Name of the Father, and of the Son, and of the Holy Ghost.*

People **Amen.**

Officiant Lord, have mercy upon us.

People **Christ, have mercy upon us.**

Officiant Lord, have mercy upon us.

Officiant and People

**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.**

I. GETHSEMANE

SENTENCE *(said by the Officiant)*

Burnt-offerings and sacrifice for sin hast thou not required: then said I, Lo, I come, in the volume of the book it is written of me, that I should fulfill thy will, O my God.

V. I will receive the cup of salvation.

R. **And call upon the name of the Lord.**

ANTIPHON *On the Mount of Olives* plainsong

On the Mount of Olives He prayed to the Father, Father, if it be possible, let this cup pass away from me. The spirit is indeed willing, but the flesh is indeed weak. Watch and pray that ye enter not into temptation.

[In Monte Oliveti; Response to the 1st Lesson at Matins, 1st Nocturn of Maundy Thursday]

§ Please remain standing as you are able.

GOSPEL Mark 14:32–15:47 plainsong

They went to a place called Gethsemane; and he said to his disciples, 'Sit here while I pray.' He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, 'I am deeply grieved, even to death; remain here, and keep awake.' And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, 'Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.' He came and found them sleeping; and he said to Peter, 'Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.' And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, 'Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.' Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, 'The one I will kiss is the man; arrest him and lead him away under guard.' So when he came, he went up to him at once and said, 'Rabbi!' and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, 'Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you

in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.' All of them deserted him and fled.

COLLECT *(by the Officiant)*

O LORD JESUS CHRIST, who in the Garden of Gethsemane prayed with agony and bloody sweat that thy Father's will be done; grant that the same mind be formed in us, that dying to sin and selfishness we may rise to life with thee: who livest and reignest with the same Father and the Holy Ghost, one God, world without end. **Amen.**

§ *Please be seated.*

Gethsemane

Nothing more human than the fear
Racing heartbeat, crushing breath
Sweat breaking out cold under eyes
and armpits
Drenching the back
So overwhelming, you can hardly find voice
To say, help Please
Anything but this

Nothing works.
None of the usual ways back to peace
So carefully prepared in calmer times:
Not the familiar place of regular retreat
Not these companions,
Paralyzed themselves,
Running away, or stupefied
You can hear it
Echo in them: No No No No
Not this.
Not now. No.

Just take it away, you beg,
Pushing back the cup of sorrow,
Saying, *Abba*, Maker of Me, please, no
Unless this is absolutely what you want,
And how could you?

Uttering this prayer, do you, perhaps, remember
As a distant vision, three companions
Rejoicing together at a glowing table,
So connected, so gathered into love,
They are as one?
And One who has your voice saying,
heart to heart, as on a shared breath,
I will drink this cup, knowing that if I do
The drinking of it will bring back to our heart
Companions we have lost,
And long to find again.

But do you know what this means?
Says One to You, tenderly,
Yourself to Yourself,
You will enter separation, you will know
The fear that grips the flesh.
And you will be left
To heartbreaking brutality
Desertion by companions,
Loneliness so deep, you will barely be able
To believe
Or utter
The *Abba* that joins us.

You may try to pray
And all that will remain will be
A distant, barely graspable, memory of love
Dripping sweat, gasping pulse
Pleading for deliverance.
Longing for companions.
Aching isolation, darkness
Friends asleep, betrayal near,
Alone, bathed in sweat and
Fear.

Kathleen Henderson Staudt,
From *Annunciations: Poems out of Scripture* (Mellen Poetry Press, 2003), rev 2013)

MOTET from *Lamentations of Jeremiah*

G.P da Palestrina (1525-94)

VAU. *Et egressus est a filia Sion omnis decor ejus; facti sunt principes ejus velut arietes non invenientes pascua, et abierunt absque fortitudine ante faciem subsequentiis.*

ZAIN. *Recordata est Jerusalem dierum afflictionis suæ, et prævaricationis, omnium desiderabilium suorum, quæ habuerat a diebus antiquis, cum caderet populus ejus in manu hostili, et non esset auxiliator: Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.*

VAU. From the daughter of Zion has departed all her majesty. Her princes have become like harts that find no pasture; they fled without strength before the pursuer.

ZAIN. Jerusalem remembers in the days of her affliction and bitterness all the precious things that were hers from days of old. When her people fell into the hand of the foe, and there was none to help her; Jerusalem, Jerusalem, return unto the Lord thy God.

Silence

§ *Please stand as you are able*

Hymn 104

1 A sta - ble lamp is light - ed Whose
 2 (This) child through Da - vid's ci - ty Shall
 3 (Yet) he shall be for - sak - en, And
 4 (But) now, as at the end - ing, The

glow shall wake the sky; The stars shall bend their voic - es,
 ride in tri - umph by; The palm shall strew its branch - es,
 yield - ed up to die; The sky shall groan and dark - en,
 low is lift - ed high; The stars shall bend their voic - es,

And ev - ery stone shall cry. And ev - ery stone shall cry,
 And ev - ery stone shall cry. And ev - ery stone shall cry,
 And ev - ery stone shall cry. And ev - ery stone shall cry,
 And ev - ery stone shall cry. And ev - ery stone shall cry,

And straw like gold shall shine; A barn shall har - bor hea - ven,
 Though hea - vy, dull, and dumb, And lie with - in the road - way
 For ston - y hearts of men: God's blood up - on the spear - head,
 In prais - es of the Child By whose de - scent a - mong us

A stall be - come a shrine. 2 This
 To pave his king - dom come. 3 Yet
 God's love re - fused a - gain. 4 But
 The worlds are rec - on - ciled.

Final Ending

Words: Richard Wilbur (b. 1921) Music: *Andújar*, David Hurd (b. 1950)

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II. THE TRIAL

SENTENCE *(by the Officiant)*

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

- V. Give sentence with me, O God,
and defend my cause against the ungodly people.
R. **O deliver me from the deceitful and wicked man.**

ANTIPHON

They delivered me

plainsong

They delivered me into the hands of the ungodly, and numbered me amongst the workers of wickedness. They have not spared my soul. Mighty men are gathered together as my enemies, and giants have taken their stand against me, foreigners have risen against me, and the mighty seek my life.

[Tradiderunt me; Response to the 7th Lesson at Matins on Good Friday]

§ *Please remain standing as you are able.*

GOSPEL

Matthew 27:11–26

plainsong

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, 'Barabbas.' Pilate said to them, 'Then what should I do with Jesus who is called the Messiah?' All of them said, 'Let him be crucified!' Then he asked, 'Why, what evil has he done?' But they shouted all the more, '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, '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.

COLLECT *(by the Officiant)*

ALMIGHTY AND EVERLASTING GOD, who, of thy tender love towards mankind, hast sent thy Son, our Savior Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. **Amen.**

§ *Please be seated.*

From the writings of George Herbert (1593–1633)

Philosophers have measured mountains,
Fathomed the depths of the seas, of states, and kings,
Walked with a staff to heaven, and traced fountains:
But there are two vast, spacious things,
The which to measure it doth more behove:
Yet few there are that sound them: Sin and Love.

Who would know Sin, let him repair
Unto Mount Olivet; there he shall see
A man so wrung with pains, that all his hair,
His skin, his garments bloody be,
Sin is that press and vice, which forceth pain
To hunt his cruel food through every vein.

Who knows not Love, let him assay
And taste that juice, which on the cross a pike
Did set again abroad; then let him say
If ever he did taste the like.
Love is that liquor sweet and most divine,
Which my God feels as blood; but I, as wine.

MOTET *Laboravi in gemitu meo*

Antonio Caldara (1670-1736)

Laboravi in gemitu meo; lavabo per singulas noctes lectum meum: lacrimis meis stratum meum rigabo.
I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

[Psalm 6:6]

Silence

§ Please stand as you are able

Hymn 158

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
4 sor - row, and thy life's ob - la - tion; thy death of an - guish
5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
2 I it was de - nied thee: I cru - ci - fied thee.
3 while we noth - ing heed - ed, God in - ter - ced - ed.
4 and thy bit - ter pas - sion, for my sal - va - tion.
5 and thy love un - swerv - ing, not my de - serv - ing.

Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930) Music: *Herzliebster Jesu*, Johann Cruger (1598-1662), alt.

III. THE CRUCIFIXION

SENTENCE *(by the Officiant)*

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

V. My God, my God, look upon me:

R. **Why hast thou forsaken me?**

ANTIPHON *What more could I have done* plainsong

What more could I have done that I have not done? I planted thee as my choicest vine. But thou hast become exceeding bitter to me. When I was thirsty thou gavest me vinegar to drink, and thou hast pierced with a spear the side of thy Saviour.

[Quid ultra debui facere tibi; Good Friday Afternoon]

§ *Please remain standing as you are able.*

GOSPEL John 19:16–42 plainsong

Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the religious leaders said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, 'What I have written I have written.' When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfill what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit. Since it was the day of Preparation, the people did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

COLLECT *(by the Officiant)*

ALMIGHTY GOD, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. **Amen.**

§ Please be seated.

From the Orthodox Liturgy of Holy Saturday

Today a tomb holds him who holds the creation in the hollow of his hand; a stone covers him who covered the heavens with glory. Life sleeps and hell trembles, and Adam is set free from his bonds. Glory to thy dispensation, whereby thou hast accomplished all things. What is this sight that we behold? What is this present rest? The King of the ages, having through his passion fulfilled the plan of salvation, keeps Sabbath in the tomb, granting us a new Sabbath. Unto him let us cry aloud: Arise, O Lord, judge thou the earth, for measureless is thy great mercy and thou dost reign for ever. Come, let us see our Life lying in the tomb, that he may give life to those that in their tombs lie dead. Come, let us look today on the Son of Judah as he sleeps, and with the prophet let us cry aloud to him: Thou hast slept as a lion; who shall awaken thee, O King? But of thine own free will do thou rise up, who willingly dost give thyself for us. Going down to death, O Life immortal, thou hast slain hell with the dazzling light of thy divinity. And when thou hast raised up the dead from their dwelling place beneath the earth, all the powers of heaven cried aloud: 'Giver of Life, O Christ our God, glory to thee.'

MOTET *Vocem meam audisti*

Alphonso Ferrabosco I (1543-1588)

Vocem meam audisti ne avertas aurem tuam a singultu meo et clamoribus. Judicasti Domine causam animae meae redemptor vitae meae.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

Thou hast heard my voice: turn not away thy ear from my sighs and cries.

Thou hast judged, O Lord, the cause of my soul, thou the Redeemer of my life.

Jerusalem, Jerusalem, return to the Lord thy God.

(Lamentations 3: 56, 58; From the Second Nocturn for Maundy Thursday)

Silence

§ *Please stand as you are able*

Hymn 172 (The first verse is sung by a soloist)

Were you there

1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed him to the tree? Were you
 *3 Were you there when they pierced him in the side? Were you
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!
 there when they nailed him to the tree? Oh!
 there when they pierced him in the side? Oh!
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?
 trem-ble. Were you there when they nailed him to the tree?
 trem-ble. Were you there when they pierced him in the side?
 trem-ble. Were you there when they laid him in the tomb?

Words: Afro-American spiritual Music: *Were You There*, Afro-American spiritual; harm. Charles Winfred Douglas (1867-1944)
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CONCLUDING PRAYERS

¶ *The People stand as able.*

V. We adore thee, O Christ, and we bless thee.

R. **Because by thy holy Cross thou hast redeemed the world.**

V. O Saviour of the world, by thy cross and precious blood thou hast redeemed us:

R. **Save us, and help us, we humbly beseech thee, O Lord.**

Let us pray.

¶ *Silence*

Officiant

O LORD JESUS CHRIST, SON OF THE LIVING GOD, we pray thee to set thy Passion, Cross and death between thy judgement and our souls, now and in the hour of our death. Vouchsafe to the living mercy and grace, to the dead pardon and rest, to thy holy Church peace and concord, and to us sinners everlasting life and glory; who with the Father and the Holy Ghost livest and reignest world without end.

People Amen.

Officiant

May the glorious Passion of our Lord Jesus Christ bring us to the joys of Paradise.

People Amen.

¶ *All remain standing as able as the Choir and Ministers depart in silence.*

Offerings at Evensong directly support ministries at the Cathedral. Offerings will be accepted by the ushers at the exit doors.

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!

HOLY WEEK and EASTER services at St Paul's

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.

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.

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

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.*
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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