



## The Sunday of the Passion: Palm Sunday

The Liturgy of the Palms & The Holy Eucharist

March 29, 2026  
9:45 a.m.

---

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.

---

*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:*

<https://www.youtube.com/StPaulsCathedralEpiscopalSanDiego/live>

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



---

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*

---

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

*Parents with young children are invited to worship with their children in the Prayground area of the Nave, where age-appropriate activities are available.*

---

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

*The People gather with their palm branches in the Sixth Avenue Dean's Courtyard where the dance prelude begins at 9:45 a.m.*

---

## **The Liturgy of the Palms**

BCP 270

*The Presider begins*

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

*People*

**Peace in heaven and glory in the highest.**

*Presider*

Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord.

*People* **Amen.**

## The 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 over the Branches

*The Presider then says the following blessing*

*Presider* The Lord be with you.

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

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

*People* **It is right to give 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.

*People* **Amen.**

*Presider* Blessed is he who comes in the name of the Lord.

*People* **Hosanna in the highest.**

*Deacon* Let us go forth in peace.

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

### **The Procession of Palms**

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

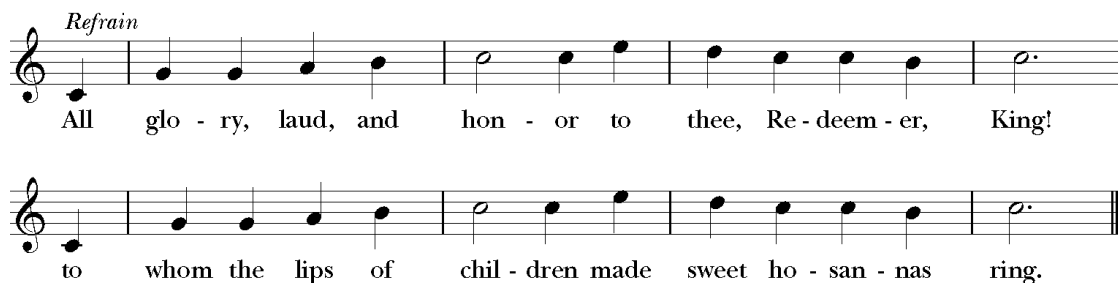
### **The Entrance**

§ *Following the tolling of the bell, the people and ministers enter the church.*

### **At the Entrance, Hymn 154**

*The choir sings the first refrain.*

*Refrain*



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

to whom the lips of chil - dren made sweet ho - san - nas ring.

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 Melchior 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.

*People* **Amen.**

**The Holy Eucharist: Rite Two**

**The Word of God**

§ *Please remain standing 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 continues*

The Lord be with you.

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

*Presider*       Let us pray.

*The Presider*

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

*People* **Amen.**

§ *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.**

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

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 exaltauit 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 Passion Gospel

Matthew 27:11-54

*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.

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!"

§ *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:*

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

*Silence*

Lord, in your mercy

*People* **Hear our prayer.**

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Bless all whose lives are closely linked with ours, especially those to be confirmed, received, and reaffirmed at the Easter Vigil: Amanda, Andrew, Frances, Galen, Lester, Julie, Thomas, Tommy, and grant that we may serve Christ in them, and love one another as he loves us.

*Silence*

Lord, in your mercy

**Hear our prayer.**

Comfort and heal the unsheltered, migrants, refugees, and all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

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

*Silence*

Lord, in your mercy

**Hear our prayer.**

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

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

*Silence*

Lord, in your mercy

**Hear our prayer.**

We thank you, Lord, for all the blessings of this life.

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

*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.

*People*            **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**

---

§ *Please stand as you are able for the Offertory hymn.*

# 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 - fer - ing 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)

§ Please remain standing as able for the Great Thanksgiving.

*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*)

S 122

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.

Music: Plainsong; Mass 18; adapt. Mason Martens (1933-1991)

*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.

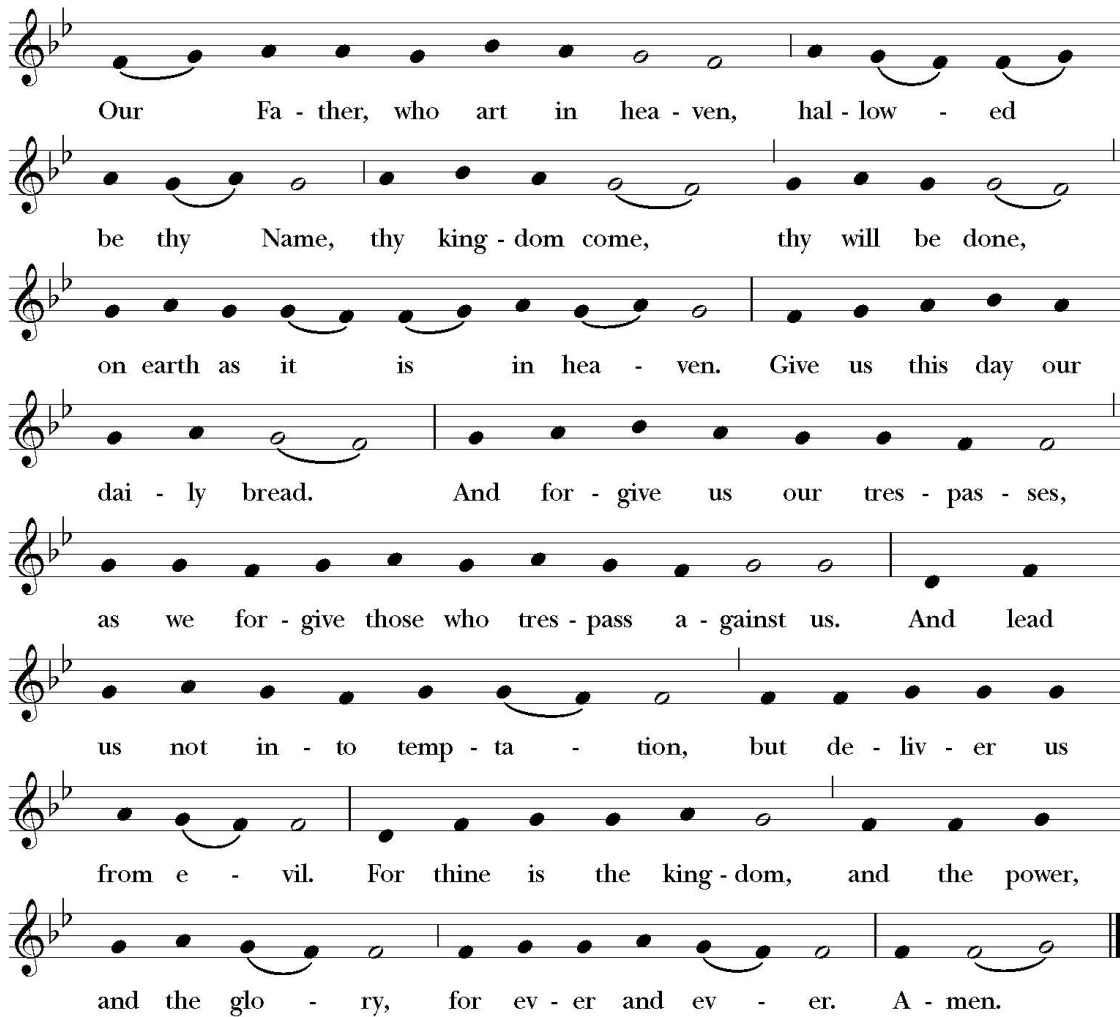
*Presider and People*



A - men.

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 Fraction: The Breaking of the Bread**

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

Lamb of God, you take a - way the sins of the world:  
 have mer - cy on us. Lamb of God, you take a - way the  
 sins of the world: have mer - cy on us. Lamb of God,  
 you take a - way the sins of the world: grant us peace.

Music: Anaphora chant; Mass 18; adapt. Mason Martens (1933-1991)

### 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?

§ *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.

*People* **Amen.**

Hymn 168 (Verse 5 is sung only by the Choir)

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)

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

---

### **Ministers of the Liturgy**

*Presider & Dean:* The Very Rev. Penny Bridges

*Preacher:* The Rev. Robert Bryant

*Deacons:* The Rev. Cn. Brooks Mason, The Rev. Marlene Hogue, The Rev. Michael Kilpatrick

*Assisting:* The Rev. Cn. Richard Hogue, Jr.

*Readers:* Rockette Ewell, Anita Martinez

*Passion Gospel:* Julia Anne Cordani, Allen Pace, John Yokoyama

*Intercessor:* Jane Batarseh

*Head Verger:* Canon Lisa Churchill

*Altar Servers:* Jeff Erwin, Stacey Klaman

*Thurifer:* Jairus Kleinert

*Verger:* Stephanie Pierce

*Altar Guild:* Cn. Konnie Dadmun, Kris Hatch, Steve Mater, Paula Peeling, Mary Rathbun,  
Scott Strickland, Joyce Vogel

*ASL Interpreter:* Cherie Dean

*Interim Choir Director:* Seonjeong Park

*Interim Organist:* Michael Lawrence

*Choir:* The Cathedral Choir

*Head Usher:* Canon Lucinda Parsons

*Ushers:* Gene Killian, Roxanne Perfect-Knight, Bob Reed, John Will

*Cathedral Audio:* Bob Knight

*Audio/Visual Technicians:* Charlie Calabria, Ty Cayatineto, Tom Merrick, Craig Monsell,  
Marshall Moore, Lorenzo Nericcio, Mark Sanzi, Mike Thornburgh

*Dancers & Drummers:* Super Sonic Samba School

---

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).

---

## **Holy Week at St Paul's Cathedral**

### **Sunday of the Passion, Palm Sunday, March 29**

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.

---

### **Holy Wednesday, April 1**

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

---

### **Maundy Thursday, April 2**

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

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

---

### **Good Friday, April 3**

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

7 pm – Good Friday liturgy in the Cathedral or worship online.

---

### **Holy Saturday, April 4**

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

7:15 pm – The Great Vigil of Easter, Bishop Susan will preside and preach.  
In the Cathedral or worship online.

---

### **Easter Day, Sunday, April 5**

8 am – Holy Eucharist with hymns.

10:30 am – Festival Eucharist with the Bishop presiding and Dean Penny preaching.

In the Cathedral or worship online. A special reception follows the 10:30 service.

+ There is no Choral Evensong on Easter Day

---

*The Cathedral offices will be closed on Monday and Tuesday, April 6<sup>th</sup> and 7<sup>th</sup> for Easter holiday.*

---

### **A Note about Palm Sunday (The Sunday of the Passion)**

The Sunday before Easter at which Jesus' triumphal entry into Jerusalem (Mt 21:1-11, Mk 11:1-11a, Lk 19:29-40) and Jesus' Passion on the cross (Mt 26:36-27:66, Mk 14:32-15:47, Lk 22:39-23:56) are recalled. It is also known as the Sunday of the Passion. Palm Sunday is the first day of Holy Week. Red is the liturgical color for the day. The observance of Palm Sunday in Jerusalem was witnessed by the pilgrim Egeria in about 381-384. During this observance there was a procession of people down the Mount of Olives into Jerusalem. The people waved branches of palms or olive trees as they walked. They sang psalms, including Ps 118, and shouted the antiphon, "Blessed is he who comes in the name of the Lord!" The Palm Sunday observance was generally accepted throughout the church by the twelfth century. However, the day was identified in the 1549 BCP as simply "The Sunday next before Easter." The blessing of branches and the procession were not included. The 1928 BCP added the phrase "commonly called Palm Sunday" to the title of the day. A form for blessing palms was provided by the Book of Offices (1960). The 1979 BCP presents the full title for the day, "The Sunday of the Passion: Palm Sunday" (BCP, p. 270). The liturgy of the palms is the entrance rite for the service. The congregation may gather at a place apart from the church and process to the church after the blessing of the branches of palm or other trees (BCP, p. 270). The liturgy of the palms includes a reading of one of the gospel accounts of Jesus' entrance into Jerusalem. The branches may be distributed to the people before the service or after the prayer of blessing. All the people hold branches in their hands during the procession.

When the service includes the eucharist, the liturgy of the palms is followed by the salutation and the collect of the day. The service changes focus abruptly from the triumphal entry into Jerusalem to the solemnity of the Passion. In the 1979 BCP, the Passion gospel is drawn from one of the three synoptic accounts of the Passion, one of which is appointed for each of the three years in the eucharistic lectionary. The Passion gospel may be read or chanted by lay persons. Specific roles may be assigned to different persons, with the congregation taking the part of the crowd (BCP, p. 273). It is customary to observe a brief time of silence when the moment of Jesus' death is described by the narrator.

*-adapted from: [episcopalchurch.org/glossary/palm-sunday-the-sunday-of-the-passion/](http://episcopalchurch.org/glossary/palm-sunday-the-sunday-of-the-passion/)*

*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.*



ST PAUL'S CATHEDRAL  
EPISCOPAL