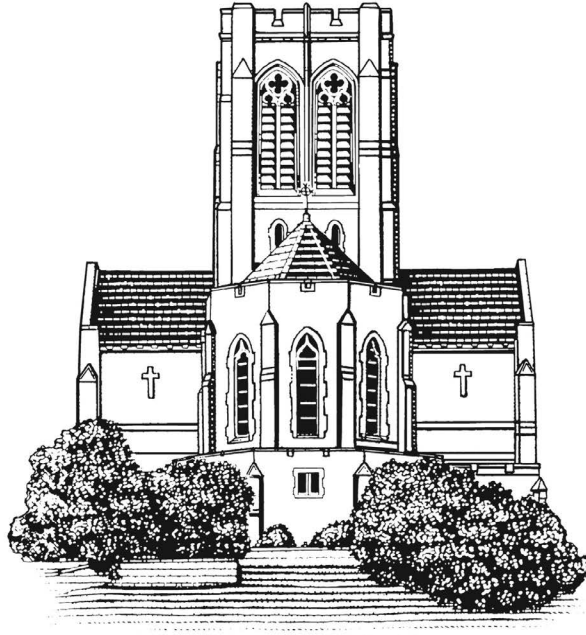


THE SUNDAY OF THE PASSION:
PALM SUNDAY



The CATHEDRAL *of*
ST. PHILIP
SERVING ATLANTA AND THE WORLD

2 April 2023
8:45 A.M. and 11:15 A.M.
The Liturgy of the Palms and Holy Eucharist

The Very Reverend Samuel G. Candler, *Celebrant*

A Welcome from the Dean

Grace to you, and welcome to the worship of the Cathedral of St. Philip on this Palm Sunday! We are an Episcopal Church (part of the worldwide Anglican Communion), seeking to serve God in the fullness of a reverent, ancient, and lively tradition. Our set form of common prayer is called a liturgy, and we believe that structure actually sets our hearts and minds free to worship in glorious ways. We are glad you have joined us today; if you are visiting and would like to learn more about the Cathedral, please sign a visitor card and leave it with a priest after the service. We urge you, too, to become a member of our congregation; we need your gifts!

Today is Palm Sunday in the Christian Church, the day that begins the most solemn week of our church year. The drama of our service begins with our re-enacting the entry of Jesus into Jerusalem in his last week. We will bless palm branches and walk around the block shouting “Hosanna in the highest.” Soon, however, our service will take on a much more somber tone. The other name for this Sunday is “The Sunday of the Passion,” when the story of Jesus’ last hours has traditionally been told. Members of our congregation will take special roles in that reading; indeed, the entire congregation will take the role of the crowd.

Finally, as we do each Sunday, we will celebrate the Eucharist. All are invited to receive the sacrament of Christ’s Body and Blood, and we hope it will change your life. Today, that Eucharist is the beginning of Holy Week. We invite you to return throughout the week and walk the way of Jesus, through crucifixion and death, to Easter, the day of hope and resurrection.

A handwritten signature in black ink, reading "Sam Candler". The signature is written in a cursive, flowing style with a long horizontal line extending to the right.

The procession begins on the labyrinth and moves to Andrews Drive, around the Cathedral point, and north along Peachtree Road. Everyone is encouraged to shout “Hosanna,” “Peace in heaven,” “Glory in the highest,” “Hosanna in the highest,” or other words of acclamation. We re-enter the building from the horseshoe drive doors.

THE LITURGY OF THE PALMS

Dean Blessed is the King who comes in the name of the Lord:
All Peace in heaven and glory in the highest.

Dean 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.**

A Deacon reads Matthew 21:1-11

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.”

The Dean then says the following blessing

All The Lord be with you.
All **And also with you.**
Dean Let us give thanks to the Lord our God.
All **It is right to give God thanks and praise.**

Dean 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.**

Dean Blessed is the One who comes in the name of the Lord.
All **Hosanna in the highest.**

THE PROCESSION

Deacon Let us go forth in peace.
All In the name of Christ. Amen.

Hymn 154

music: Valet will ich dir geben, melody Melchior Teschner (1584-1635), alt.; desc G. Shaw;
harm. William Henry Monk (1823-1889)
words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.

Refrain

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

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

10

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,

15

Repeat Refrain

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

The hymn repeats from the beginning until the Procession concludes.
At the conclusion of the hymn, the procession pauses in silence.

Celebrant Let us pray.

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

THE LITURGY OF THE WORD

The Collect for the Sunday of the Passion: Palm Sunday

Celebrant The Lord be with you.

All **And also with you.**

Celebrant Let us pray.

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

All sit.

A Reading from The Letter of Paul to the 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.

Lector The Word of the Lord.

All **Thanks be to God.**

The Sequence: Hymn 435

music: King's Weston, Ralph Vaughan Williams (1872-1958)

words: Caroline Maria Noel (1817-1877), alt.

based on Philippians 2:7-11

All stand and sing.



1 At the Name of Je - sus ev - ery knee shall bow,
 2 Hum - bled for a sea - son, to re - ceive a Name
 3 bore it up tri - um - phant, with its hu - man light,
 4 Name him, Chris - tians, name him, with love strong as death,
 5 In your hearts en - throne him; there let him sub - due
 6 Chris - tians, this Lord Je - sus shall re - turn a - gain,



1 ev - ery tongue con - fess him King of glo - ry now;
 2 from the lips of sin - ners, un - to whom he came,
 3 through all ranks of crea - tures, to the cen - tral height,
 4 name with awe and won - der and with bat - ed breath;
 5 all that is not ho - ly, all that is not true;
 6 with his Fa - ther's glo - ry o'er the earth to reign;



1 'tis the Fa - ther's plea - sure we should call him Lord
 2 faith - ful - ly he bore it spot - less to the last,
 3 to the throne of God - head, to the Fa - ther's breast;
 4 he is God the Sa - vior, he is Christ the Lord,
 5 crown him as your Cap - tain in temp - ta - tion's hour;
 6 for all wreaths of em - pire meet up - on his brow,



1 who from the be - gin - ning was the might - y Word.
 2 brought it back vic - to - rious, when from death he passed;
 3 filled it with the glo - ry of that per - fect rest.
 4 ev - er to be wor - shipped, trust - ed, and a - dored.
 5 let his will en - fold you in its light and power.
 6 and our hearts con - fess him King of glo - ry now.

The Passion Gospel

Matthew 26:36—27:54

All sit. The customary responses before and after the Gospel are omitted.

Read by Cathedral Youth.

The Passion Gospel is announced by the Narrator, saying

The Passion of our Lord Jesus Christ according to Matthew.

Narrator Then Jesus went with his disciples to a place called Gethsemane; and he said to them,
Jesus Sit here while I go over there and pray.
Narrator He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,
Jesus I am deeply grieved, even to death; remain here, and stay awake with me.
Narrator And going a little farther, he threw himself on the ground and prayed,
Jesus My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.
Narrator Then he came to the disciples and found them sleeping; and he said to Peter,
Jesus So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.
Narrator Again he went away for the second time and prayed,
Jesus My Father, if this cannot pass unless I drink it, your will be done.
Narrator Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them,
Jesus Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.
Narrator While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying,
Judas The one I will kiss is the man; arrest him.
Narrator At once he came up to Jesus and said,
Judas Greetings, Rabbi!
Narrator and Judas kissed him. Jesus said to him,
Jesus Friend, do what you are here to do.
Narrator Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him,
Jesus Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?
Narrator At that hour Jesus said to the crowds,
Jesus Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.

Narrator Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said,

High Priest Have you no answer? What is it that they testify against you?

Narrator But Jesus was silent. Then the high priest said to him,

High Priest I put you under oath before the living God, tell us if you are the Messiah, the Son of God.

Narrator Jesus said to him,

Jesus You have said so. But I tell you, "from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."

Narrator Then the high priest tore his clothes and said,

High Priest He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?

All cast He deserves death.

Narrator Then they spat in his face and struck him; and some slapped him, saying,

Bystander Prophecy to us, you Messiah! Who is it that struck you?

Narrator Now Peter was sitting outside in the courtyard. A servant-girl came to him and said,

Servant girl You also were with Jesus the Galilean.

Narrator But he denied it before all of them, saying,

Peter I do not know what you are talking about.

Narrator When he went out to the porch, another servant-girl saw him, and she said to the bystanders,

Servant girl This man was with Jesus of Nazareth.

Narrator Again he denied it with an oath,

Peter I do not know the man.

Narrator After a little while the bystanders came up and said to Peter,

Bystander Certainly you are also one of them, for your accent betrays you.

Narrator Then he began to curse, and he swore an oath,

Peter I do not know the man!

Narrator At that moment the cock crowed. Then Peter remembered what Jesus had said: 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly.

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

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said,

Judas I have sinned by betraying innocent blood.

Narrator But they said,

Chief Priest What is that to us? See to it yourself.

Narrator Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said,

Chief Priest It is not lawful to put them into the treasury, since they are blood money.

Narrator After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, 'And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me.'

Now Jesus stood before the governor; and the governor asked him,

Pilate Are you the King of the Jews?

Jesus You say so.

Narrator But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,

Pilate Do you not hear how many accusations they make against you?

Narrator 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,

Pilate Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?

Narrator 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,

Pilate Which of the two do you want me to release for you?

Narrator And they said,

Congregation Barabbas.

Narrator Pilate said to them,

Pilate Then what should I do with Jesus who is called the Messiah?

Narrator All of them said,
Congregation **Let him be crucified!**
Narrator Then he asked,
Pilate Why, what evil has he done?
Narrator But they shouted all the more,
Congregation **Let him be crucified!**
Narrator 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,
Pilate I am innocent of this man's blood; see to it yourselves.
Narrator Then the people as a whole answered,
Congregation **His blood be on us and on our children!**
Narrator 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. And when they came to a place called Golgotha (which means Place of a Skull),

The congregation stands.

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,

Bystander You who would destroy the temple and build it in three days, save yourself!
Servant girl If you are the Son of God, come down from the cross.
Narrator In the same way the chief priests also, along with the scribes and elders, were mocking him, saying,
Chief priest 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.
Bystander He trusts in God; let God deliver him now, if he wants to; for he said, "I am God's Son."
Narrator 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,
Jesus Eli, Eli, lema sabachthani? My God, my God, why have you forsaken me?

Narrator When some of the bystanders heard it, they said,
Bystander This man is calling for Elijah.
Narrator 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,
Bystander & Chief priest Wait, let us see whether Elijah will come to save him.
Narrator 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,
Congregation Truly this man was God's Son!

Silence

The Prayers of the People: Form II

In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

Celebrant Let us stand or kneel to pray.

Intercessor I ask your prayers for God's people throughout the world; for our Bishop; for this gathering; and for all ministers and people. Pray for the Church.

Silence

Intercessor I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. Pray for justice and peace.

Silence

Intercessor I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison. Pray for those in any need or trouble.

Silence

Intercessor I ask your prayers for all who seek God, or a deeper knowledge of him. Pray that they may find and be found by him.

Silence

Intercessor I ask your prayers for the departed. Pray for those who have died, including:
 Wendla "Schatzi" Alford, Evelyn Dieckhaus, Audrey Hale, Mike Hill, William Kinney, Katherine Koonce, Cynthia Peak, Hallie Scruggs, Bradley Sutton

Silence

Intercessor Praise God for those in every generation in whom Christ has been honored. Pray that we may have grace to glorify Christ in our own day.

Silence

Celebrant Almighty God, whose Son our Savior Jesus Christ was lifted high upon the cross that he might draw the whole world to himself: Mercifully grant that we, who glory in the mystery of our redemption, may have grace to take up our cross and follow him; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. **Amen.**

The Peace

All stand. The Celebrant says

The peace of the Lord be always with you.

All **And also with you.**

All greet one another in the name of the Lord.

The Parish Notices

Those for whom prayers have been requested:

For Immediate Needs

Megan Dyer
The Covenant School, Nashville
Murray & Pryor Smartt
Jennifer Wright

Long Term Prayers

R. Huntley Allen
Randy Allen
Barbara Bazzel
Virginia Bicksler
The Bryant Family
Don Cameron
Connie Chapman
Geraldine Charles
Heather Clark
Robert F. Clayton
Sharon Crews
The Crossley Family
Rita Daly
Terry Dornbush
Sarah duBignon
Keith Dumke
Deborah Ellington
Paul Fekete
Joyce Egan Ferris
Phoebe Forio
Susan Frierson
Aidan Gray
Ken Griffiths
Jenny Ham
Suzanne Haerther
Karen Howard
Jane Jones
Lisa Krysiak
Jill Mahaffey
Tommy Mason
Lee Moran
Susan Myers
Jim Myrick
Charlie Neal
Marian Palmore
Rubye & Wayne Reid
Lorraine Reynolds
Karen Richardson

Bob Riggins
Agnes Elizabeth Robertson
Nora Robillard
Betty Roper
Louis "Skip" Schueddig
Greg Smith
Gail Morgan Timmis
Tommy Truesdale
Ron Wallace
Jonathan Wright

For Family & Friends

Josephine Rose Adams
Elizabeth Alexander
Evelyn Armstrong
Bettina Bass
William Beane
Charlotte Eloise Bell
Ray and Pat Bell
Catherine Brinton
Lila Jo Callaway
Kelly Grey Carlisle
Bob Carreras
Mika Chorey
Marie Corrigan
Ava Corroon
Bob Crawford
Judy Crosby
Redell DuBose
Ron Dyer
Harriet Ellis
Kenneth Farr
Robert Hanvey
Don Harp III
Gayle Higley
Caroline Hooper
Jay Horton
Beth Ingle
Cami Jackson
Kathy Johnson
The Kelly Family
Robin Kemp
Herb Larrabee
Rachel Laurin
Pete Livezey

Carolyn R. Lusk
Lauren Makhlof
Michele McBride
Susan Mendivil
Elaine Metcalf
Betsy Moore
Nan Nettleman
Linus Nickel
John K. Ottley, Jr.
Einar Sagstuen
Lillian Sandoval
James Sands
Skip Saunders
Stacey Schuitema
Don Smith
Michael & Kathryn Snider
Christine Still
John & Cleary Tanner
Pierson Thames
Donnie Waller
Cheryl Waybright
Jason Wilke
Christie Woodfin
Whit A. Wright
Hollis Youngner

The Cathedral Ministry of the Day
Cathedral Sexton & Security Staff

Thanksgiving for the birth of
Eloise Martha Seewoester,
daughter of
Bethany & John Seewoester

Altar Palms are given
to the Glory of God in memory of
Mary Jackson Elrod

Those who have died
Wendla "Schatzi" Alford
Evelyn Dieckhaus
Audrey Hale
Mike Hill
William Kinney
Katherine Koonce
Cynthia Peak
Hallie Scruggs
Bradley Sutton

THE HOLY COMMUNION

The offering today, the first Sunday of the month, is designated for the Discretionary Fund for the Needy.

The Offertory

Offertory Anthem

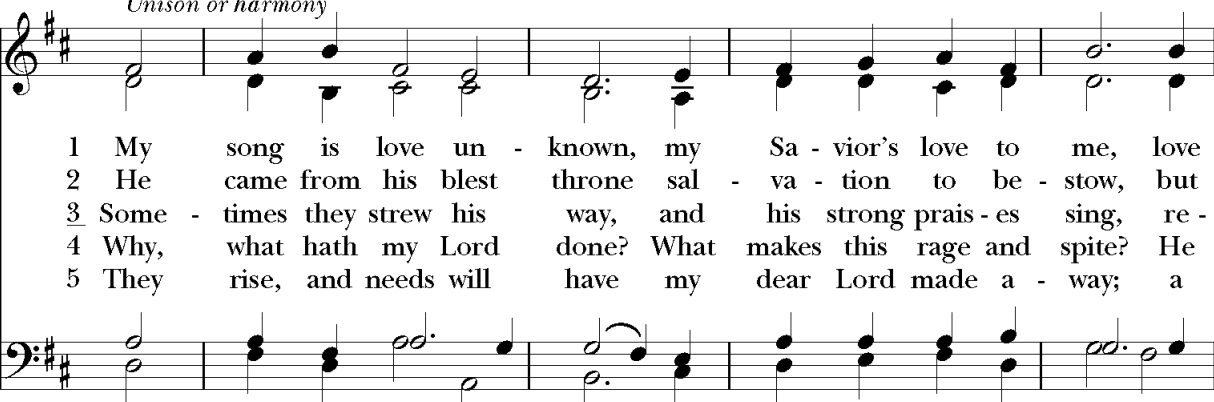
music: Lee Hoiby (1926-2011), Let this mind be in you
words: Philippians 2:5-11

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

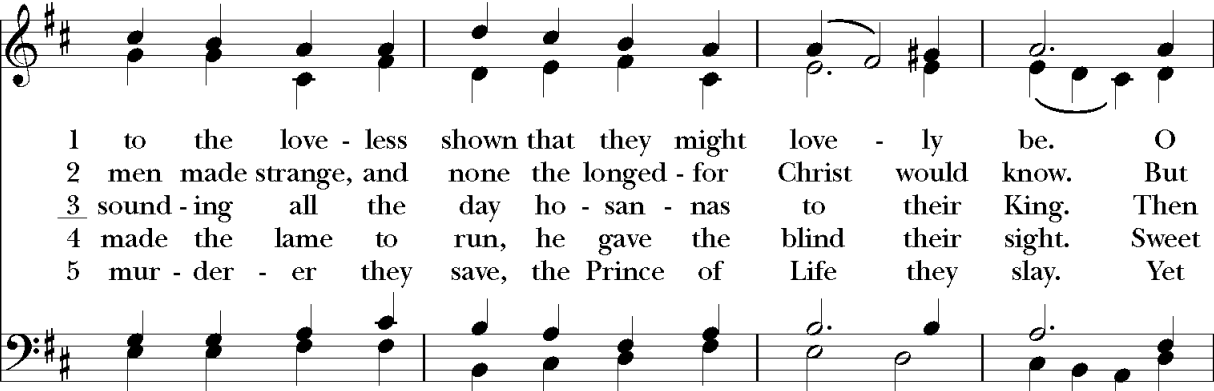
The Presentation: Hymn 458

music: *Love Unknown*, John Ireland (1879-1962)
words: Samuel Crossman (1624-1683), alt.

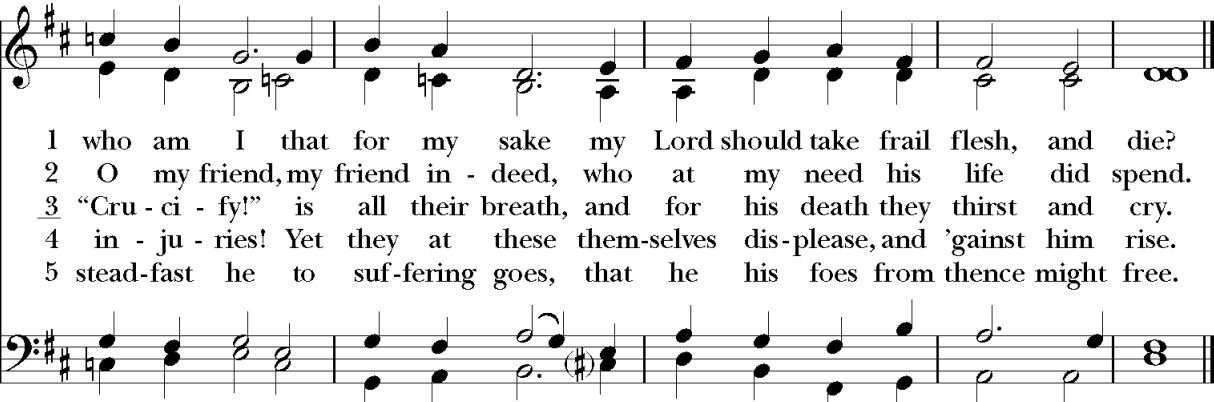
Unison or harmony



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.

The Great Thanksgiving

Eucharistic Prayer A, BCP, p. 361

Celebrant The Lord be with you.

All And also with you.

Celebrant Lift up your hearts.

All We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

All It is right to give God thanks and praise.

Celebrant 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:

All sing

The Sanctus and Benedictus

setting: S-130, Franz Schubert (1797-1828), Deutsche Messe

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

san - na in the high - est. Ho - san - na

in the high - est. Blessed is the One who comes

in the name of the Lord. Ho - san - na

in the high - est. Ho - san - na in the high - est.

All stand or kneel.

Celebrant 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:

All **Christ has died.
Christ is risen.
Christ will come again.**

Celebrant 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 all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By Christ, and with Christ, and in Christ, 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

**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.**

The Breaking of the Bread

Choir, then all.

Behold the Lamb of God
from the Iona Abbey Music Book, 16

slowly

The musical score is written for a choir in 4/4 time, with a key signature of one sharp (F#). It consists of two systems of music. The first system has two staves: a soprano staff and a bass staff. The lyrics for the soprano part are 'Be - hold the Lamb of God, be - hold the Lamb of God. ___ He' and for the bass part are 'Be - hold the Lamb, the Lamb of God. He'. The second system also has two staves. The lyrics for the soprano part are 'takes a-way the sin, the ___ sin ___ of ___ the world. ___' and for the bass part are 'takes a - way the sin of the world.' The music is characterized by a slow tempo and a simple, homophonic texture.

Be - hold the Lamb of God, be - hold the Lamb of God. ___ He

Be - hold the Lamb, the Lamb of God. He

takes a-way the sin, the ___ sin ___ of ___ the world. ___

takes a - way the sin of the world.

The Communion

All may receive the consecrated bread and wine of the Eucharist. You may receive at the altar or at floor-level stations. Stand or kneel and receive the bread (a wafer) in the palm of your hand. Gluten-free wafers are available upon request. Receive the wine either by drinking from the cup (guiding it to your lips) or by touching the wafer lightly to the wine. If you desire to receive a blessing, cross your arms across your chest.

Communion Anthems

8:45 a.m.

music: John Ireland (1879-1962), *Ex ore innocentium*

words: W.W. How (1861-1932)

It is a thing most wonderful,
Almost too wonderful to be,
That God's own Son should come -- from heaven,
And die to save a child like me.

And yet I know that it is true;
He chose a poor and humble lot,
And wept, and toiled, and mourned, and died,
For love of those who loved him not.

I sometimes think about the Cross,
And shut my eyes, and try to see
The cruel nails and crown of thorns,
And Jesus crucified for me.

But even could I see him die,
I should but see a little part
Of that great love, which, like a fire,
Is always burning in his heart.

And yet I want to love thee, Lord;
O light the flame within my heart,
And I will love thee more and more,
Until I see thee as thou art.

11:15 a.m.

music: Pablo Casals (1876-1973), *O vos omnes*

words: Lamentations 1:12

*O vos omnes, qui transitis per viam,
attendite, et videte,
si est dolor sicut dolor meus.*

O all you who pass along this way,
behold and see
if there is any sorrow like unto my sorrow.

All sing

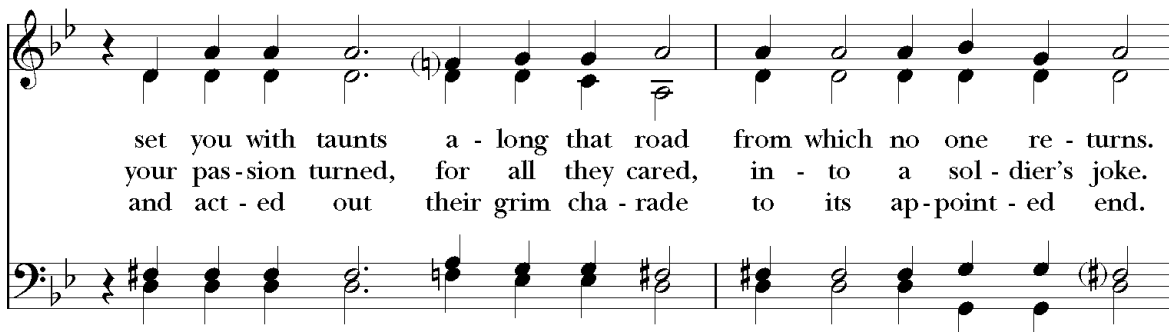
Communion Hymn: 170

music: *The Third Tune*, Thomas Tallis (1505-1585)


words: Fred Pratt Green (1903-2000)



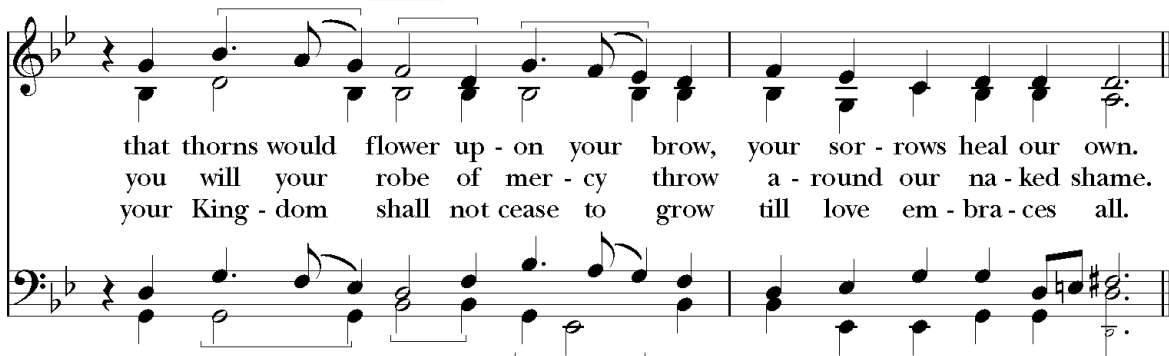
1 To mock your reign, O dear - est Lord, they made a crown of thorns;
2 In mock ac - claim, O gra - cious Lord, they snatched a pur - ple cloak,
3 A scep - tered reed, O pa - tient Lord, they thrust in - to your hand,



set you with taunts a - long that road from which no one re - turns.
your pas - sion turned, for all they cared, in - to a sol - dier's joke.
and act - ed out their grim cha - rade to its ap - point - ed end.



They did not know, as we do now, that glo - rious is your crown;
They did not know, as we do now, that though we mer - it blame
They did not know, as we do now, though em - pires rise and fall,



that thorns would flower up - on your brow, your sor - rows heal our own.
you will your robe of mer - cy throw a - round our na - ked shame.
your King - dom shall not cease to grow till love em - bra - ces all.

The Postcommunion Prayer

Celebrant Let us pray.

All Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

The Blessing

All sing

The Processional: Hymn 168

music: *Herzlich tut mich verlangen*, Hans Leo Hassler (1564-1612);

adapt. and harm. Johann Sebastian Bach (1685-1750)

words: Paul Gerhardt (1607-1676); st. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930);

st. 4, tr. James Waddell Alexander (1804-1859), alt.

The musical score is written for a four-part setting (Soprano, Alto, Tenor, Bass) in G major, 4/4 time. It consists of five systems of music, each with a vocal line and a corresponding line of lyrics. The first system covers the first five lines of the hymn. The second system covers the next five lines. The third system covers the next five lines. The fourth system covers the next five lines. The fifth system covers the final five lines of the hymn. The music is a harmonization of a 16th-century German hymn by Hans Leo Hassler, adapted by Johann Sebastian Bach. The lyrics are a mix of original German text and English translations by Robert Seymour Bridges and James Waddell Alexander.

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
4 What lan - guage shall I bor - row to thank thee, dear - est friend,
5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
2 Ah me! for whom thou di - est, hide not so far thy grace:
3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
4 Oh, make me thine for - ev - er! and should I faint - ing be,
5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
2 show me, O Love most high - est, the bright - ness of thy face.
3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
4 Lord, let me nev - er, nev - er, out - live my love for thee.
5 to me thine arms ex - tend - ed up - on the cross of life.

The Dismissal

Deacon
All

Let us bless the Lord.
Thanks be to God.

Readers of the Passion Gospel

Youth - 8:45 a.m.

Charlie Long, *Narrator*

Lillis Davis, *Jesus*

Townsend Adams: *Judas, Servant Girl*

Peter Davis: *Peter, Chief Priest*

Marshall Camp, *Pilate, High Priest*

Robert Camp, *Bystander*

Youth - 11:15 a.m.

Charlie Long, *Narrator*

Lillis Davis, *Jesus*

Townsend Adams: *Judas, Servant Girl*

Peter Davis: *Peter, Chief Priest*

Hunter Murphy, *Pilate, High Priest*

Jane Murphy, *Bystander*

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The Very Reverend Samuel G. Candler, *Dean*

Dale Adelman, Ph.D., *Canon for Music*

The Reverend Lauren R. Holder, *Canon for Community and Education*

The Reverend George M. Maxwell, Jr., *Vicar*

The Reverend Julia B. Mitchener, *Canon for Mission*

The Reverend Catherine Zappa, *Canon for Liturgy and Pastoral Care*

The Reverend Deacon Salmoon Bashir, *Curate for Ecumenical and Interreligious Relations*

The Reverend Deacon Juan Sandoval, *Deacon for Hispanic Ministries*

The Reverend Theophus "Thee" Smith, Ph.D., *Priest Associate*

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Dr. Melody Palmore, *Junior Warden*

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2023 HOLY WEEK SERVICE SCHEDULE

PALM SUNDAY *April 2*

BRING INSTRUMENTS TO MORNING SERVICES FOR THE PROCESSION AROUND THE CATHEDRAL!

- 7:30 a.m. Liturgy of the Palms and Holy Eucharist, *Mikell Chapel (Note time change)*
Celebrant: The Rev. Canon Cathy Zappa
- 8:45 a.m. Liturgy of the Palms and Holy Eucharist, *Cathedral (Meet on Outdoor Labyrinth)*
Celebrant: The Very Rev. Sam Candler
- 11:15 a.m. Liturgy of the Palms and Holy Eucharist, *Cathedral (Meet on Outdoor Labyrinth)*
Celebrant: The Very Rev. Sam Candler
- 11:15 a.m. La Santa Eucaristía, *Mikell Chapel (Meet on Outdoor Labyrinth)*
Celebrants: The Rev. Dr. Thee Smith and the Rev. Deacon Juan Sandoval
- 4 p.m. A Meditation on the Passion of Christ, with Carols, *Cathedral*
Officiant: The Rev. Canon Lauren Holder

WEDNESDAY *April 5*

- 6 p.m. Children's Holy Week Service, *Mikell Chapel*
Officiant: The Rev. Canon Lauren Holder

MAUNDY THURSDAY *April 6*

- 7 p.m. Maundy Thursday Liturgy, *Cathedral*
Celebrant: The Very Rev. Sam Candler; Preacher: The Rev. Canon Julia Mitchener

GOOD FRIDAY *April 7*

- Noon Good Friday Liturgy, *Cathedral*
Officiant: The Very Rev. Sam Candler; Preacher: The Rev. Deacon Salmoon Bashir
- 2 p.m. Stations of the Cross, *Meet on Outdoor Labyrinth*
Officiant: The Rev. Deacon Juan Sandoval
- 7 p.m. Via Cruces (Stations of the Cross, Spanish), *Mikell Chapel*
Officiant: The Rev. Deacon Juan Sandoval
- 7 p.m. Good Friday Liturgy, *Cathedral*
Officiant: The Rev. Canon Lauren Holder; Preacher: The Rev. Deacon Salmoon Bashir

HOLY SATURDAY *April 8*

- 12:15 p.m. Holy Saturday Liturgy, *Mikell Chapel*

EASTER SUNDAY *April 9*

BRING BELLS TO RING!

- 6 a.m. The Great Easter Vigil, *Cathedral (Meet at Horseshoe Drive)*
Celebrant and Preacher: The Very Rev. Sam Candler
- 8:45 a.m. Holy Baptism and Festival Holy Eucharist, *Cathedral*
Celebrant: The Rt. Rev. Robert Wright; Preacher: The Very Rev. Sam Candler
- 11:15 a.m. Holy Baptism and Festival Holy Eucharist, *Cathedral*
Celebrant: The Rt. Rev. Robert Wright; Preacher: The Very Rev. Sam Candler
- 11:15 a.m. Bautismo y La Santa Eucaristía, *Mikell Chapel*
Celebrant: The Rev. Canon Lauren Holder; Preacher: The Rev. Deacon Juan Sandoval