



April 17, 2011, 10:30 a.m.
The Sunday of the Passion:
Palm Sunday

*St. Paul's Cathedral ♦ 2728 Sixth Avenue ♦ San Diego, CA 92103 ♦ StPaulCathedral.org
Whoever you are, wherever you find yourself, on the journey of faith, we welcome you!*

Worship Services during Holy Week

Holy Week, the last week of Lent before Easter, begins with Palm Sunday in which we commemorate Jesus' triumphal entry into Jerusalem, followed by his arrest and crucifixion. On Holy Thursday (Maundy Thursday), we observe Jesus' institution of the Last Supper and message of discipleship by washing his disciples' feet. On Good Friday we remember Jesus' crucifixion and death, and on Holy Saturday we recall God's salvation history beginning with creation and culminating in Jesus' resurrection.

April 17 PASSION (PALM) SUNDAY (Canon Jack's and Small Group Bible studies at 9 a.m. but no forum this day)

- 8:00 a.m. Holy Eucharist
- 10:30 a.m. Liturgy of Palms and Parade with Super Sonic Samba School – Fifth Avenue Courtyard; sung Holy Eucharist
- 1:00 p.m. Misa en español
- 5:00 p.m. A Passion Meditation sung by the Gentlemen of the Choir

April 19 TUESDAY IN HOLY WEEK
10:30 a.m. Holy Eucharist with The Rt. Rev. James Mathes: Renewal of Clergy Vows

April 20 WEDNESDAY IN HOLY WEEK
7:00 p.m. Sung Service of Tenebrae. The Gentlemen of the Choir sing *The Lamentations of the Prophet Jeremiah* by Thomas Tallis.

April 21 MAUNDY THURSDAY
Evening services only; no noon or 5:30 p.m. Eucharist
7:00 p.m. Sung Holy Eucharist with Foot Washing
8:00 p.m. Soup Supper in the Great Hall
8:30 p.m. Prayer Vigil in the Chapel, until 10 p.m.

April 22 GOOD FRIDAY
12 noon Prayer service with meditations and music: Sopranos Anne Whattoff and Jenny Spence, accompanied by string quartet and harpsichord, sing *Stabat Mater* by Giovanni Pergolesi. Meditations read by The Rt. Rev. James Mathes.

- 6:00 p.m. Liturgia de Viernes Santo (no Eucaristía)
- 7:30 p.m. Good Friday Liturgy (no Eucharist) with the Cathedral Schola

April 23 HOLY SATURDAY
8:30 a.m. Holy Saturday Liturgy of the Word, Chapel (no noon service)
8:00 p.m. The Great Vigil of Easter. The Cathedral Choir and instrumentalists provide music in this beautiful candlelight vigil which culminates in the first Mass of Easter with baptisms, confirmations, and reaffirmations, with The Rt. Rev. Mathes preaching.

April 24 EASTER SUNDAY
(There will not be a service of Evensong on Easter Sunday.)
8:00 a.m. Holy Eucharist and Baptisms, The Very Rev. Scott Richardson preaching.
10:30 a.m. Holy Eucharist with instrumentalists and the combined Cathedral Choristers and St. Cecilia Choir, The Rt. Rev. James Mathes, Celebrant, and The Very Rev. Scott Richardson preaching.
1:00 p.m. Misa en español

Welcome to St. Paul's Cathedral

The Episcopal Diocese of San Diego
The Worldwide Anglican Communion

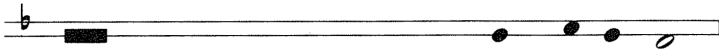
Whoever you are, and wherever you find yourself on the journey of faith, we welcome you and invite your full participation in today's worship.

BCP page numbers refer to the red Book of Common Prayer (BCP). Hymns may be found in the blue Hymnal 1982. A period of silence is held after each reading and the sermon. The order of service can also be followed beginning on BCP page 270. As a courtesy to others, please silence electronic devices.

THE HOLY EUCHARIST, RITE II

The procession begins in the Queen's Courtyard.

THE LITURGY OF THE PALMS



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



Peace in heaven and glory in the high - est.

Presider Let us pray.

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

THE HOLY GOSPEL

Matthew 21:1-11

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

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

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

Gospeller The Gospel of the Lord.

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

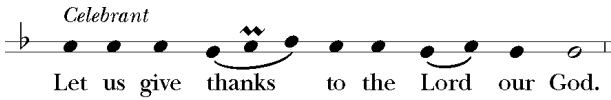
THE BLESSING OF THE BRANCHES

Celebrant *People*



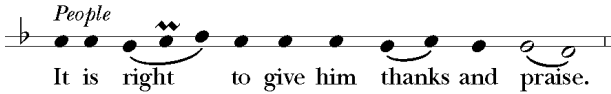
The Lord be with you. And al - so with you.

Celebrant



Let us give thanks to the Lord our God.

People

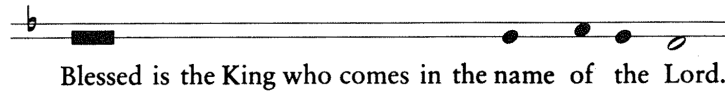


It is right to give him thanks and praise.

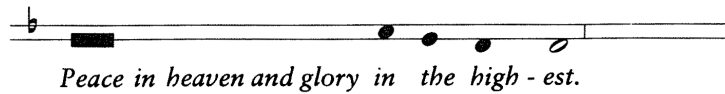
The People raise their palm branches as the Presider says the blessing:

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

The Presider asperges the palm branches.



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



Peace in heaven and glory in the high - est.

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 COLLECT

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

PSALM 118:1-2,19-29 (*cantor*) *Confitemini Domino*

BCP 760

- 1 Give thanks to the LORD, for he is good; *
his mercy endures for ever.
- 2 Let Israel now proclaim, *
"His mercy endures for ever."
- 19 Open for me the gates of righteousness; *
I will enter them; I will offer thanks to the LORD.
- 20 "This is the gate of the LORD; *
he who is righteous may enter."
- 21 I will give thanks to you, for you answered me *
and have become my salvation.
- 22 The same stone which the builders rejected *
has become the chief cornerstone.
- 23 This is the LORD'S doing, *
and it is marvelous in our eyes.
- 24 On this day the LORD has acted; *
we will rejoice and be glad in it.
- 25 Hosanna, LORD, hosanna! *
LORD, send us now success.
- 26 Blessed is he who comes in the name of the Lord; *
we bless you from the house of the LORD.
- 27 God is the LORD; he has shined upon us; *
form a procession with branches up to the horns of the altar.
- 28 "You are my God, and I will thank you; *
you are my God, and I will exalt you."
- 29 Give thanks to the LORD, for he is good; *
his mercy endures for ever.

During the chanting of the Psalm the choir enters the cathedral.

THE ENTRANCE

After the following versicle, the people enter the church during the singing of the motet. At the conclusion of this introit, the liturgy continues with the procession of ministers into the sanctuary in silence.

Celebrant
Let us go forth in peace.

People
In the name of Christ. A - men.

AT THE ENTRANCE, MOTET *Civitas Sancti tui* William Byrd (1543-1623)

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

The holy city is now like a wilderness. Sion is wasted and brought low.
Jerusalem desolate doth lie.

THE WORD OF GOD

THE COLLECT OF THE DAY

BCP 272

Presider The Lord be with you.

People **And also with you.**

Presider 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.**

§ *Please be seated.*

THE FIRST LESSON

Isaiah 50:4-9a

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?

Reader The Word of the Lord.

People **Thanks be to God.**

Silence

GRADUAL PSALM 31:9-16

In te, Domine, speravi

BCP 623

chant: Matthew Camidge (1758-1844)

- 9 Have mercy on me, O Lord, for I am in trouble; *
my eye is consumed with sorrow,
and also my throat and my belly.
- 10 For my life is wasted with grief, and my years with sighing; *
my strength fails me because of affliction,
and my bones are consumed.
- 11 I have become a reproach to all my enemies
and even to my neighbors,
a dismay to those of my acquaintance; *
when they see me in the street they avoid me.
- 12 I am forgotten like a dead man, out of mind; *
I am as useless as a broken pot.
- 13 For I have heard the whispering of the crowd; fear is all around; *
they put their heads together against me; they plot to take my life.
- 14 But as for me, I have trusted in you, O Lord. *
I have said, "You are my God.

- 15 My times are in your hand; *
rescue me from the hand of my enemies,
and from those who persecute me.
- 16 Make your face to shine upon your servant, *
and in your loving-kindness save me."

THE SECOND LESSON

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.

Reader The Word of the Lord.

People **Thanks be to God.**

Silence

AT THE SEQUENCE, MOTET *Christus factus est* Felice Anerio (1560-1614)

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

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

The Congregation stands for the announcement of the Gospel.

The traditional responses before and after the Gospel are omitted.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW 27:11-54

The Congregation may be seated for the first part of the Passion.

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.

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), 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. 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 at the introduction of the sermon.*

THE SERMON

The Very Rev. Scott Richardson

Silence

§ *Please stand*

THE PRAYERS OF THE PEOPLE

Intercessor

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

For the holy catholic Church throughout the world.

Lord, have mercy.

We pray for those to be baptized at the Easter Vigil and Easter Sunday: Alexander, Arrian, Bella, Daisy, John, Katherine, Melinda, Omar, and Vanessa; for those to be confirmed at the Easter Vigil: Arlon, Bella, Carl, Daisy, Douglas, Elaine, Gabriel, Gail, Jasper, John, John, Joselyn, Katherine, Karen, Kirsten Elizabeth, Marilyn, Melinda, Omar, Patricia, Paul, Vanessa, and Victoria; for those to be received into the Episcopal Church: Amy, Candace, Donald, Drew, George, Joni, Joseph, Ruth Ann, Stephen, Sue, and Terri; and for those reaffirming their baptismal vows: Kevin, Kim, and Mick.

For this country, for all nations and their leaders, and for our community. For justice, wisdom, mercy, and peace, we pray.

Lord, have mercy.

For all who are tempted, oppressed, afflicted, or in need.

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

For the dying and the dead, and for those who mourn.

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

Remembering all the saints, let us offer ourselves and one another to the living God through Christ, we pray.

Lord have mercy.

The Presider says the concluding Collect

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

Amen.

THE PEACE

Presider The peace of the Lord be always with you.

People **And also with you.**

§ *The People greet one another in the name of the Lord.*

WELCOME AND ANNOUNCEMENTS

THE HOLY COMMUNION

Laying on of hands for healing—for your own needs or for the needs of another person—is available during communion north of the communion rail.

OFFERTORY ANTIPHON *(choir)*

Improperium

Tone VIII

AT THE OFFERTORY, ANTHEM *(choir)*

Were you there

Harry Thacker Burleigh (1866–1949)

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

§ *Please stand*

HYMN 164

1 A - lone thou go - est forth, O Lord, in
2 Our sins, not thine, thou bear - est, Lord; make
3 This is earth's dark - est hour, but thou dost
4 Grant us with thee to suf - fer pain that,

sac - ri - fice to die; is this thy sor - row
us thy sor - row feel, till through our pit - y
light and life re - store; then let all praise be
as we share this hour, thy cross may bring us

nought to us who pass un - heed - ing by?
and our shame love an - swers love's ap - peal.
giv - en thee who liv - est ev - er - more.
to thy joy and re - sur - rec - tion power.

Words: Peter Abelard (1079-1142); tr. F. Bland Tucker (1895-1984)
Music: *Bangor*, from *A Compleat Melody or Harmony of Zion*, 1734
Copyright: Words: © The Church Pension Fund.

§ *The people stand or kneel.*

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

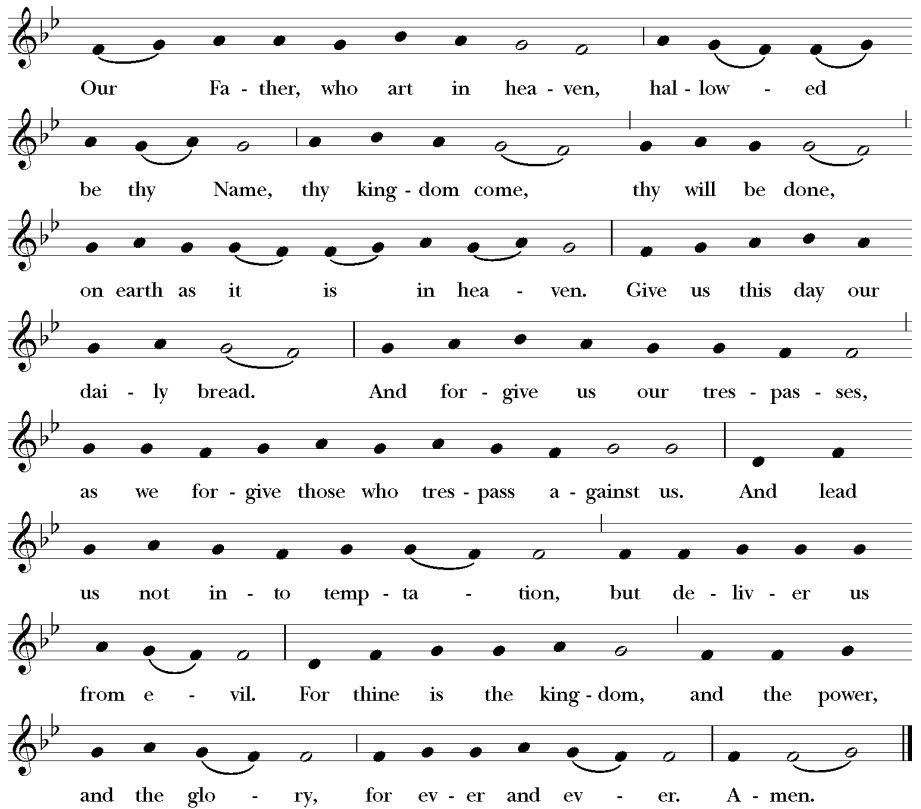
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending 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 all your saints into the joy of your eternal kingdom.

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

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

THE LORD'S PRAYER

S 119

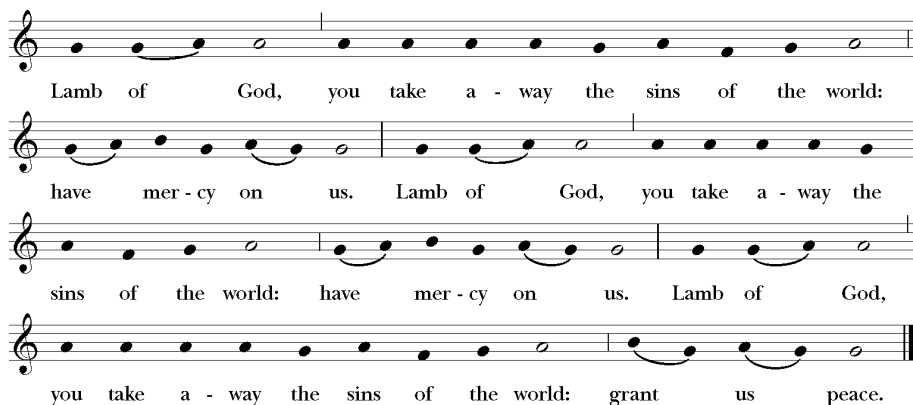


Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - 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

FRACTION ANTHEM

S 160



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.

THE INVITATION

Presider The Gifts of God for the People of God.

A period of silence follows as the Bread is broken.

After the Invitation has been given, please be seated or kneel until you are ushered to the Communion rail.

- *When taking Communion, you may partake of only the Bread. After receiving it, you may cross your arms across your chest to signal to the chalice bearer that you do not wish to receive the wine. (The Chalice Bearer will pause with the cup and say the words.)*
- *If you want to receive the Cup by intinction (dipping), please allow the chalice bearer to intinct the bread for you. The altar servers all sanitize their hands before the distribution of communion.*

AT THE COMMUNION, AGNUS DEI (choir) from *Messe en Sol Majeur*
Francis Poulenc (1899–1963)

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: grant us peace.

AT THE COMMUNION, MOTET*Vinea mea electa*

Poulenc

Vine that I have loved as my own, it was I who planted thee; chose thee and planted thee: why is all thy sweetness turned into gall and bitterness? Why wouldst thou crucify me, take Barrabas in my place? I fenced thee round, took the hard stones away from thy path and built a tower in thy defense. Why is all thy sweetness turned into gall and bitterness?

THE POSTCOMMUNION PRAYER

BCP 366

Presider Let us pray.

All **Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.**

THE SOLEMN PRAYER OVER THE PEOPLE

Deacon Bow down before the Lord.

The people kneel and the Presider says

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

HYMN 168

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

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

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

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

Words: Paul Gerhardt (1607-1676); sts. 1-3, 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 Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750)

THE DISMISSAL

Deacon Let us bless the Lord.

People **Thanks be to God.**

ORGAN VOLUNTARY

Herzlich tut mich verlangen (Passion Chorale)

Johannes Brahms (1833-1897)

PARTICIPANTS	
Presider	The Rev. Canon Allisyn Thomas
Preacher	The Very Rev. Scott Richardson
Assisting Clergy	The Rev. Martha Anderson
Head Verger	Canon Brooks Mason
Lectors	Bill Eadie, Christie Fleming
Intercessor	Ann Gary
Chalice Bearers	The Rev. Martha Anderson, Robert Black, Marian Gaston, Robert Reed
Acolytes	Harold Slatore, Bart Smoot, Canon Christine Spalding, Emily Velez-Confer, Ron White
Thurifers	Lisa Churchill, Don Mitchell
Vergers	Shawn Anderson, Cherie Dean, Canon Chris Harris
Streamer Bearers	Joe Bruglio, Judy MacDonald
Sacristans	Elaine Brougham, Julia Gorman, Steve Haight, Steve Mater, Mark Silan, Bob Spalding, Carol Walsh
Usher-in-Charge	John Walsh
Organist and Choirmaster	Canon Martin Green
Organist-in-Residence	Dr. Carol Williams

On the cover: *Engraving after Albrecht Dürer; print made by Marcantonio, 1510-1515. Jesus Christ entering Jerusalem, with Christ riding on a donkey toward an arched city gate, awaited by various people: an elderly man spreads out his cloak on the road, another holding a palm. British Museum, acquired 1866.*

This Week in the Episcopal Church

April 17, 2011 – Sunday of the Passion: Palm Sunday

Today is Palm Sunday, the Sunday before Easter and the first day of Holy Week, commemorating Jesus' triumphal entry into Jerusalem and His Passion on the cross. The observance of Palm Sunday in Jerusalem was witnessed as early as 381-384, when people processed down the Mount of Olives into Jerusalem, waving branches of palm or olive trees. They sang psalms, including Psalm 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 not officially called "Palm Sunday" in the Episcopal Church until the 1928 Book of Common Prayer (BCP), and it was not until the 1960 Book of Offices that a form was provided for blessing the palms. The 1979 BCP was the first to present the full title for the day, "The Sunday of the Passion: Palm Sunday."

Resources for Earth Day (April 22, 2011)

"This year Earth Day falls within Holy Week, specifically on Good Friday, a profound coincidence," noted Mike Schut, Episcopal Church Economic and Environmental Affairs officer. "To fully honor Earth Day, we need to reclaim the theology that knows Earth is 'very good,' is holy. When we fully recognize that, our actions just may begin to create a more sustainable, compassionate economy and way of life." He added, "And on Good Friday, the day we mark the crucifixion of Christ, God in the flesh, might we suggest that when Earth is degraded, when species go extinct, that another part of God's body experiences yet another sort of crucifixion – that another way of seeing and experiencing God is diminished?"

The following Earth Day resources can be downloaded from www.episcopalchurch.org/earthday.

National Council of Churches' Earth Day Sunday Resource: The 2011 edition, "Where Two or More Are Gathered: Eco-Justice as Community"

Earth Ministry's Worship Aids: homilies, hymns, prayers, litanies, and sample worship services.

The Episcopal Ecological Network's Liturgical Resources: sample creation season services, litanies, liturgies, service bulletins, and related materials Earth Day Network: educational resources for all ages, including lesson plans for "green schools" projects

GreenFaith's Resource Center: resources related to worship, education, and spiritual practices

Welcome to St. Paul's Cathedral

*The Episcopal Diocese of San Diego
The Worldwide Anglican Communion*

PLEASE JOIN US for refreshments and fellowship in the Queen's Courtyard after the service.

St. Paul's Cathedral is home to a vibrant, growing Episcopal congregation in the urban heart of San Diego. Social justice and community outreach are central to the Cathedral's spiritual core. To learn more about membership, please speak to one of the clergy after the service, or visit the Welcome Table in the courtyard following services, or call the cathedral office at 619.298.7261 ext. 334.



Sunday Services: Holy Eucharist 8 AM and 10:30 AM; Misa en Español 1:00 PM; Evensong 5:00 PM; Children's Godly Play 10:30 AM.

Daily Services: Monday-Friday: Morning and Evening Prayer, 8:30 a.m. and 5:00 p.m.; Saturday at 8:30 a.m. only; Holy Eucharist at 12 noon on Monday-Saturday. The church office is open Monday through Friday 9 a.m.–12:30 p.m. and 1:30–5:00 p.m.

The many activities at the Cathedral each week are summarized in the **Cathedral Life announcements** insert in today's bulletin.

Restrooms are located on the first and second floor of the Cathedral Office Building. Please ask an usher for directions.

Flower donations are welcome for memorials or celebrations. Please call the office to convey date, in memory of/thanksgiving for, and your name.

Large print bulletins and assisted hearing devices are available at morning services and are available from an usher.

If you wish, you may listen to the service via the **outdoor speakers** in the Fifth Avenue courtyard. Chairs are also available.

Noise carries a long way within the Cathedral's interior. As a courtesy to others, **please mute your phone** so as to maintain a peaceful environment for worship.

St. Paul's Cathedral

EPISCOPAL ✦ ANGLICAN

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619-298-7261 StPaulCathedral.org