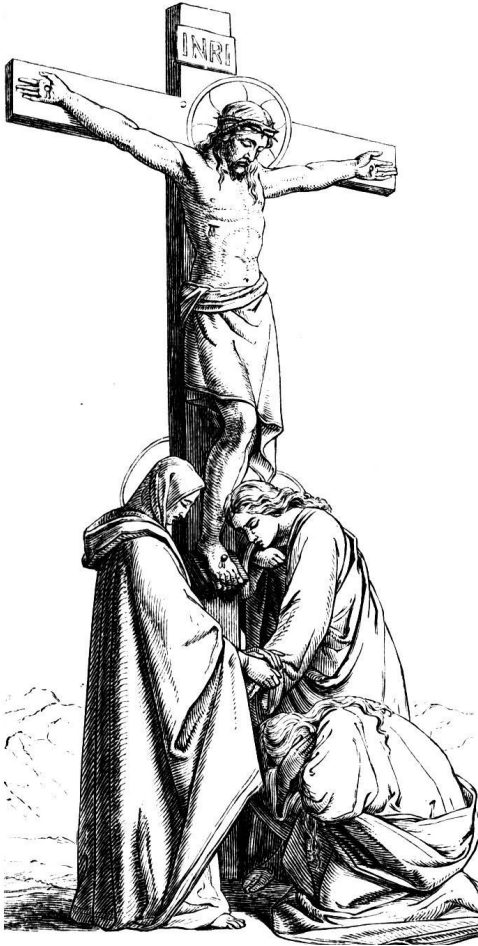


A MEDITATION ON THE PASSION OF CHRIST

Passion Sunday

April 17, 2011

Five o'clock in the evening



Sung by The Gentlemen of the Choir
Officiant: The Very Rev. Scott Richardson, *Dean*

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 Bishop 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. James 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 Very Rev. Scott Richardson preaching.
- 1:00 p.m. Misa en español

A MEDITATION ON THE PASSION OF CHRIST

Kindly silence phones and other electronic devices.

§ *Please stand at the tolling of the bell.*

I. GETHSEMANE

SENTENCE *(said by the Officiant)*

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

V. I will receive the cup of salvation.

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

ANTIPHON

On the Mount of Olives

plainsong

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

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

§ *Please be seated.*

PROPHECY

Jeremiah 15:15-21

O LORD, you know; remember me and visit me, and bring down retribution for me on my persecutors. In your forbearance do not take me away; know that on your account I suffer insult. Your words were found, and I ate them, and your words became to me a joy and the delight of my heart; for I am called by your name, O LORD, God of hosts. I did not sit in the company of merrymakers, nor did I rejoice; under the weight of your hand I sat alone, for you had filled me with indignation. Why is my pain unceasing, my wound incurable, refusing to be healed? Truly, you are to me like a deceitful brook, like waters that fail. Therefore, thus says the LORD: If you turn back, I will take you back, and you shall stand before me. If you utter what is precious, and not what is worthless, you shall serve as my mouth. It is they who will turn to you, not you who

will turn to them. And I will make you to this people a fortified wall of bronze; they will fight against you, but they shall not prevail over you, for I am with you to save you and deliver you, says the LORD. I will deliver you out of the hand of the wicked, and redeem you from the grasp of the ruthless.

§ *Please stand.*

GOSPEL

Mark 14:32-15:47

plainsong

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

COLLECT *(said by the Officiant)*

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

§ *Please be seated.*

MOTET

Out of the Deep

Thomas Tomkins (1572-1656)

Out of the deep have I called to thee, O Lord. Lord, hear my voice. O let thine ears consider well the voice of my complaint.

Silence

§ *Please stand.*



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



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



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



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



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



Words: Richard Wilbur (b. 1921) Music: *Andújar*, David Hurd (b. 1950) Copyright: Words:
 © 1961, Richard Wilbur. Reprinted from his volume, *Advice to a Prophet and Other Poems* by permission of
 Harcourt Brace Jovanovich, Inc. Music: Copyright © 1984, G.I.A. Publications, Inc.

II. THE TRIAL

SENTENCE *(said by the Officiants)*

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

V. Give sentence with me, O God, and defend my cause against the ungodly people.

R. **O deliver me from the deceitful and wicked man.**

ANTIPHON

They delivered me

plainsong

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

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

§ *Please be seated.*

PROPHECY

Jeremiah 20:7-11

O LORD, you have enticed me, and I was enticed; you have overpowered me, and you have prevailed. I have become a laughing-stock all day long; everyone mocks me. For whenever I speak, I must cry out, I must shout, 'Violence and destruction!' For the word of the LORD has become for me a reproach and derision all day long. If I say, 'I will not mention him, or speak any more in his name', then within me there is something like a burning fire shut up in my bones; I am weary with holding it in, and I cannot. For I hear many whispering: 'Terror is all around! Denounce him! Let us denounce him!' All my close friends are watching for me to stumble. 'Perhaps he can be enticed, and we can prevail against him, and take our revenge on him.' But the LORD is with me like a dread warrior; therefore my persecutors will stumble, and they will not prevail. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten.

§ *Please stand.*

Now Jesus stood before the governor; and the governor asked him, 'Are you the King of the Jews?' Jesus said, 'You say so.' But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, 'Do you not hear how many accusations they make against you?' But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, 'Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?' For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, 'Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.' Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' Pilate said to them, 'Then what should I do with Jesus who is called the Messiah?' All of them said, 'Let him be crucified!' Then he asked, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified!'

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.' Then the people as a whole answered, 'His blood be on us and on our children!' So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

COLLECT *(said by the Officiant)*

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

§ Please be seated.

MOTET

O Crux Ave

G. P. da Palestrina (1525–1594)

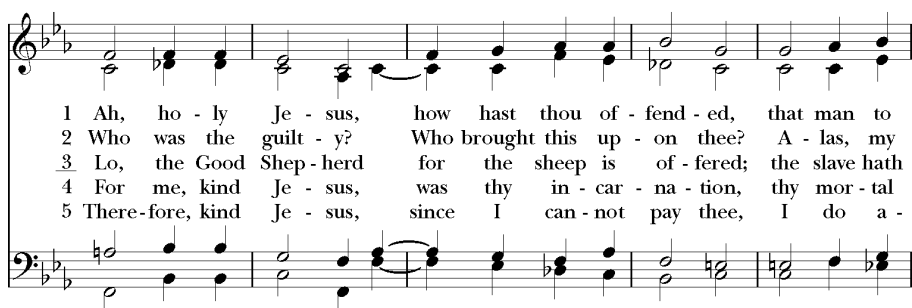
*O crux ave spes unica
hoc passionis tempore
auge piis justitiam
reisque dona veniam.*

O cross, our only hope
in this time of suffering,
grant justice to the faithful
and mercy to those awaiting judgment.

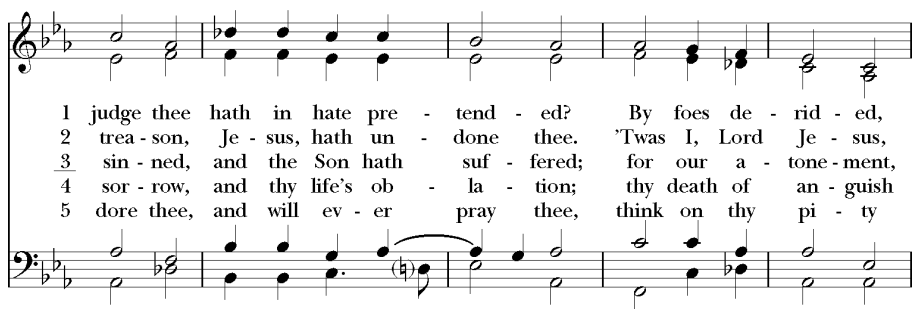
Silence

§ Please stand.

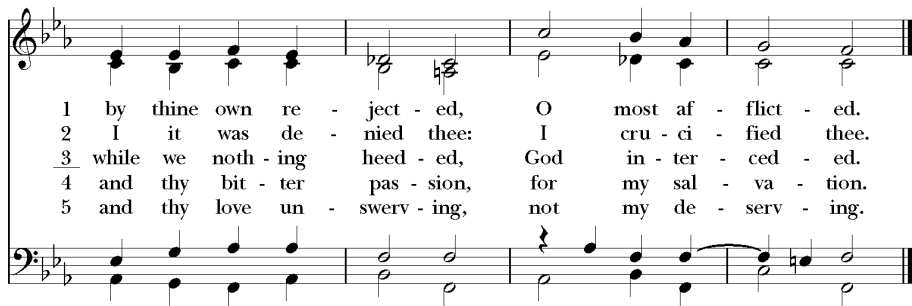
HYMN 158



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



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



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

Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930), alt.

Music: *Herzliebster Jesu*, Johann Crüger (1598-1662), alt.

III. THE CRUCIFIXION

SENTENCE *(said by the Officiant)*

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

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

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

ANTIPHON *What more could I have done*

plainsong

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

[Quid ultra debui facere tibi; Good Friday Afternoon]

§ *Please be seated.*

PROPHECY

Isaiah 53: 1-12

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my

people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

§ *Please stand.*

GOSPEL

John 19:16-42

plainsong

Then he handed him over to them to be crucified.

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

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside

her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the people did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

COLLECT *(said by the Officiant)*

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

§ *Please be seated.*

MOTET *Laboravi in gemitu meo* Antonia Cladara (ca. 1671 –1736)

*Laboravi in gemitu meo, lavabo per
singulas noctes lectum meum
lacrimis meis, stratum meum rigabo.* I grow weary because of my
groaning; every night I water my
couch with my tears.

[Psalm 6:6]

Silence

§ Please stand.

HYMN 172 [The first verse is sung by a soloist]

Were you there

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

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

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

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

BLESSING *(said by The Dean)*

May you follow the Lord Jesus Christ through this Holy Week to his sacrifice and victory; may you be renewed in your baptism into his death and resurrection; and may the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.

Amen.

The People depart in silence



St. Paul's Cathedral

EPISCOPAL ✕ ANGLICAN

2728 Sixth Avenue San Diego, CA 92103
619-298-7261 StPaulCathedral.org