



## PALM SUNDAY

The Church of St. John the Divine  
9:00 am & 11:15 am — March 29, 2026

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## WELCOME

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Welcome to St. John the Divine. We want to get to know you! Take your first step by completing a welcome card and placing it in the offering plate or scan this QR code to introduce yourself online.

Everything you need to join us in worship is found in this booklet. Hearing assistance is available. Please see an usher, who will be happy to help you!

### FOR FAMILIES

Worshippers of all ages are encouraged to fully take part in all aspects of the service. Children's packets may be found in the narthex (lobby), children's Bibles are in the pews, and nursery care for children birth – age 2 is available next door in the administration building. Also available is a Church Family Room just off the narthex with comfortable furniture, toys, and a screen to view the service.

### ALTAR FLOWERS

The church altar greenery is given to the glory of God in loving memory of Mary Bain Pearson by her children, Jim Pearson, Bain Pearson, and Gary Pearson. To donate altar flowers in memory, thanksgiving, or honor of someone, visit [sjd.org/flower-dedications](http://sjd.org/flower-dedications) or contact Hayden Coie at 713.354.2241 or [hcoie@sjd.org](mailto:hcoie@sjd.org).

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*The cover photo is stained glass depicting a crown  
from the front doors of the Church.*

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# HOLY EUCHARIST, RITE TWO

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9:00 am & 11:15 am — March 29, 2026

The Sunday of the Passion: Palm Sunday - Year A

## THE LITURGY OF THE PALMS

*Service begins on the circle drive at the north lawn.*

### OPENING ACCLAMATION

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

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

Celebrant: 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.*

### GOSPEL OF THE PALMS

Matthew 21:1-11

<sup>1</sup>Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, <sup>2</sup>saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. <sup>3</sup>If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” <sup>4</sup>This took place to fulfill what was spoken by the prophet, saying,

<sup>5</sup> “Say to the daughter of Zion,  
‘Behold, your king is coming to you,  
humble, and mounted on a donkey,  
on a colt, the foal of a beast of burden.’”

<sup>6</sup>The disciples went and did as Jesus had directed them. <sup>7</sup>They brought the donkey and the colt and put on them their cloaks, and he sat on them. <sup>8</sup>Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup>And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” <sup>10</sup>And when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?” <sup>11</sup>And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.”

Celebrant: The Lord be with you.

People: *And also with you.*

Celebrant: Let us give thanks to the Lord our God.

People: *It is right to give him thanks and praise.*

Celebrant: 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.*

Anthem

*Traditional*

Hosanna! Hosanna!  
He comes in the name of the Lord.

*SJD Chorister Program*

## THE PROCESSION OF THE PALMS

Deacon: Let us go forth in peace.

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

*Please follow the procession into the church, enthusiastically singing,  
"All glory, laud, and honor" and waving a palm branch.*

## HYMN 154

Refrain



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!  
to whom the lips of chil - dren made sweet ho - san - nas ring.

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The melody is simple and hymn-like. The first staff contains the first line of the refrain, and the second staff contains the second line. The lyrics are written below the notes.



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,



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 - ted, our mel - o - dy we raise.  
who in all good de - light - est, thou good and gra - cious King.

Words: Theodulph of Orleans (d. 852); tr. John Mason Neale (1818-1866); Music: *Valet will ich dir geben*, Melchior Teschner (1584-1635)

Anthem

Christian Gregor 1723-1801

Hosanna in the highest!

Blessed is he that comes in the name of the Lord.

*SJD Chorister Program*

THE PROCESSION of the Altar Party

BCP 272

Celebrant: 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.*

# HYMN 156



1 Ride on! ride on in ma - - jes - ty! Hark! all the  
 2 Ride on! ride on in ma - - jes - ty! In low - ly  
 3 Ride on! ride on in ma - - jes - ty! The an - gel  
 4 Ride on! ride on in ma - - jes - ty! Thy last and  
 5 Ride on! ride on in ma - - jes - ty! In low - ly



tribes ho - san - na cry; thy hum - ble beast pur - sues his  
 pomp ride on to die; O Christ, thy tri - umphs now be -  
 ar - mies of the sky look down with sad and won - dering  
 fierc - est strife is nigh; the Fa - ther on his sap - phire  
 pomp ride on to die; bow thy meek head to mor - tal



road with palms and scat - tered gar - ments strowed.  
 gin o'er cap - tive death and con - quered sin.  
 eyes to see the ap - proach - ing sac - ri - fice.  
 throne ex - pects his own a - noint - ed Son.  
 pain, then take, O God, thy power, and reign.

Words: Henry Hart Milman (1791-1868); Music: *The King's Majesty*, © 1941 by H. W. Gray, Used with permission.

## THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

*People: 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.*

THE LESSONS *Congregation sits.*

The Old Testament

Isaiah 50:4-9a

- 4       The Lord GOD has given me  
          the tongue of those who are taught,  
          that I may know how to sustain with a word  
          him who is weary.
- Morning by morning he awakens;  
          he awakens my ear  
          to hear as those who are taught.
- 5       The Lord GOD has opened my ear,  
          and I was not rebellious;  
          I turned not backward.
- 6       I gave my back to those who strike,  
          and my cheeks to those who pull out the beard;  
          I hid not my face  
          from disgrace and spitting.
- 7       But the Lord GOD helps me;  
          therefore I have not been disgraced;  
          therefore I have set my face like a flint,  
          and I know that I shall not be put to shame.
- 8       He who vindicates me is near.  
          Who will contend with me?  
          Let us stand up together.  
          Who is my adversary?  
          Let him come near to me.
- 9       Behold, the Lord GOD helps me;  
          who will declare me guilty?

Reader: The Word of the Lord.

People: *Thanks be to God.*

Hymn 160    *Congregation stands.*



1 Cross of Je - sus, cross of sor - row, where the blood of Christ was shed, \_  
2 Here the King of all the a - ges, throned in light\_ ere worlds could be, \_\_\_  
3 O mys - ter - ious con - de - scend - ing! O a - ban - don - ment sub - lime! \_  
4 Cross of Je - sus, cross of sor - row, where the blood of Christ was shed, \_



per - fect Man on thee did suf - fer, per - fect God\_ on thee has bled!  
robed in mor - tal flesh is dy - ing, cru - ci - fied\_ by sin for me.  
Ve - ry God him - self is bear - ing all the suf - fer - ings of time!  
per - fect Man on thee did suf - fer, per - fect God\_ on thee has bled!

Words: William J. Sparrow-Simpson (1860-1952); Music: *Cross of Jesus*, John Stainer (1840-1901)

The Passion Gospel

Matthew 27:11-54

Deacon: The Passion of our Lord Jesus Christ according to Matthew.

*Congregation sits and remains seated until the indication to stand on page 9.*

*The customary responses before and after the Gospel are omitted today.*

Deacon: Jesus, then, was brought before the governor, and the governor put to him this question:

Pilate: Are you the King of the Jews?

Jesus: You have said so.

Deacon: But when he was accused by the chief priests and the elders, he gave no answer. Pilate then said to him:

Pilate: Do you not hear how many things they testify against you?

Deacon: But to the governor's complete amazement, he offered no reply to any of the charges. Now at the feast it was the governor's practice to release for the crowd any one prisoner whom they wanted, and they had then a notorious prisoner called Barabbas. So when the crowd gathered, Pilate said to them:

Pilate: Whom do you want me to release for you: Barabbas or Jesus who is called Christ?

Deacon: For Pilate knew it was out of jealousy that they had handed him over. Now as he was seated in the chair of judgment, his wife sent him a message, saying "Have nothing to do with that righteous man; for I have suffered much because of him today in a dream."

The chief priests and the elders, however, had persuaded the crowd to demand the release of Barabbas and the execution of Jesus. So when the governor spoke and asked them:

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

Deacon: They said:

*Congregation: Barabbas!*

Pilate: But then what am I to do with Jesus who is called Christ?

*Congregation: Let him be crucified!*

Pilate: Why? What evil has he done?

Deacon: But they shouted all the louder:

*Congregation: Let him be crucified!*

Deacon: Then Pilate saw that he was gaining nothing, but rather that a riot was beginning. So he took some water, washed his hands in front of the crowd and said:

Pilate: I am innocent of this man's blood, see to it yourselves.

Deacon: And all the people answered:

*Congregation: His blood be on us and on our children!*

Deacon: Then he released Barabbas for them. He ordered Jesus to be first scourged and then handed over to be crucified. The governor's soldiers took Jesus into the governor's headquarters and gathered the whole battalion before him. Then they stripped him and put a scarlet robe on him, and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying:

*Congregation: Hail, King of the Jews!*

Deacon: And they spit on him and took the reed and struck him on the head. And when they had mocked him, they took off the robe, dressed him in his own clothes and led him away to crucify him.

### ***Congregation stands.***

Deacon: As they went out, they found a man from Cyrene, Simon by name, and compelled him to carry the cross. When they had reached a place called Golgotha (which means Place of a Skull), they offered him wine to drink mixed with gall, which he tasted but would not drink. When they had

crucified him they divided his clothing by casting lots, and then sat down and kept watch over him.

Over his head was placed the charge against him; it read:

‘This is Jesus, King of the Jews’. At the same time two robbers were crucified with him, one on the right and one on the left.

The passers-by derided him; they shook their heads and said:

*Congregation: You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.”*

Deacon: The chief priests and the scribes and elders mocked him in the same way:

*Congregation: He saved others; he cannot save himself. He is the king of Israel; let him come down from the cross, and we will believe in him. He puts his trust in God; now let God deliver him. For he did say, “I am the son of God!”*

Deacon: Even the robbers who were crucified with him taunted him in the same way. From the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried in a loud voice,

Jesus: Eli, Eli, lema sabachthani?

Deacon: That is ‘My God, My God, why have you forsaken me?’ When some of those who stood there heard this, they said:

*Congregation: The man is calling Elijah.*

Deacon: One of them quickly ran to get a sponge which he dipped in vinegar and, putting it on a reed, gave it to him to drink. But the others said:

*Congregation: Wait! Let us see if Elijah will come to save him.*

Deacon: And Jesus, again crying out in a loud voice, yielded up his spirit. The curtain of the Temple was torn in two, from top to bottom; the earth shook; the rocks were split. The tombs were opened and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many.

When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and all that was taking place, they were filled with awe and said:

*Congregation: Truly this was the Son of God.*

*At this time in the 9:00 am service, students in 1st to 5th grade are invited to join The Bridge Worship in the Nau Family room. Students will rejoin this service at the Peace*

## THE HOMILY

The Rev. John D. Sundara (9:00 am)  
The Most Rev. Josiah Idowu-Fearon (11:15 am)

## THE NICENE CREED *Congregation stands.*

BCP 358

*We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.*

*We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.*

*For us and for our salvation*

*he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.*

*For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.*

*On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven*

*and is seated at the right hand of the Father.*

*He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.*

*We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.*

*He has spoken through the Prophets.*

*We believe in one holy catholic and apostolic Church.*

*We acknowledge one baptism for the forgiveness of sins.*

*We look for the resurrection of the dead,  
and the life of the world to come. Amen.*

Celebrant: Let us pray for the church and for the world.

*Congregation kneels.*

Leader: With all our heart and with all our mind, let us pray to the Lord, saying  
“Lord, have mercy.”

For the peace of the world, for the welfare of the holy Church of God, and  
for the unity of all peoples, let us pray to the Lord.

*People: Lord, have mercy.*

Leader: For our Bishops, and for all the clergy and people, let us pray to the Lord.

*People: Lord, have mercy.*

Leader: For our President, for the leaders of the nations, and for all in authority, let  
us pray to the Lord.

*People: Lord, have mercy.*

Leader: For this city and for every city and community, and for those who live in  
them; and for our ministry partners at Archway Academy, let us pray to the  
Lord.

*People: Lord, have mercy.*

Leader: For the good earth which God has given us, and for the wisdom and will to  
conserve it, let us pray to the Lord.

*People: Lord, have mercy.*

Leader: For the aged and infirm, for the widowed and orphans, and for the sick  
and the suffering, especially John, Sally, Lisa, Bruce, Karen, Cynthia, Zoe,  
Ellen, Patricia, Madeleine, Alfonso, Temple, Carol, Amy, Betsy, Marilee, Bailey,  
Randy, Woody, Carolyn, Sara, Scott, and Hayden, let us pray to the Lord.

*People: Lord, have mercy.*

Leader: For persecuted Christians throughout the world, and for all who suffer  
because of their faith, let us pray to the Lord.

*People: Lord, have mercy.*

Leader: For the poor and the oppressed, for the unemployed and the destitute, for  
prisoners and captives, and for all who remember and care for them, let  
us pray to the Lord.

*People: Lord, have mercy.*

Leader: For all who have died in the hope of the resurrection, especially St. Clair  
Bienvenu and Hart Goodrich, and for all the departed, let us pray to the Lord.

*People: Lord, have mercy.*

Leader: For deliverance from all danger, violence, oppression, and degradation, let us pray to the Lord.

*People: Lord, have mercy.*

Leader: For the newborn children of our church family, especially Theodore Frederick Jorn and Terrell Annette Doyle, let us pray to the Lord.

*People: Lord, have mercy.*

Leader: That we may end our lives in faith and hope, without suffering and without reproach, let us pray to the Lord.

*People: Lord, have mercy.*

Leader: In the communion of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.

*People: To thee, O Lord our God.*

*Silence*

Celebrant: Lord Jesus Christ, may your love point all people to the cross and our reconciliation with the Father; may your Spirit fill us and guide our steps in ministry; and may your light shine forth in our generation through your Church of St. John the Divine as we commit ourselves wholly to you. *Amen.*

## THE CONFESSION OF SIN

BCP 360

Celebrant: Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*People: Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.*

Celebrant: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

THE PEACE *Congregation stands.*

BCP 360

Celebrant: The peace of the Lord be always with you.

People: *And also with you.*

## THE ANNOUNCEMENTS

Your financial offerings fuel ministries that Change Lives for God in Christ. You may make your Sunday offering in one of two ways:

- ✘ *By placing your offering in the plate during the Offertory or*
- ✘ *By scanning the QR code with your phone.*



# THE HOLY COMMUNION

## THE OFFERTORY

Anthem

Louis Vierne 1870-1937

Kyrie eleison. *Lord, have mercy upon us.*  
Christe eleison. *Christ, have mercy upon us.*  
Kyrie eleison. *Lord, have mercy upon us.*

*Text: Mass Ordinary*

## PRESENTATION HYMN 382 *Congregation stands.*

1 King of glo - ry, King of peace, I will love thee;  
3 Seven whole days, not one in seven, I will praise thee;

and that love may ne - ver cease, I will move thee  
in my heart, though not in heaven, I can raise thee.

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the first two lines of the hymn, with the first line starting on a G4 and the second line starting on a G3. The second staff contains the final two lines, starting on a G3. The lyrics are printed below the notes.

Thou hast grant - ed my re - quest, thou hast heard me;  
 Small it is in this poor sort to en - roll thee;

thou didst note my work - ing breast, thou hast spared me.  
 e'en e - ter - ni - ty's too short to ex - tol thee.

Words: George Herbert (1593-1633); Music: *General Seminary*, © 1976 David Charles Walker.

THE GREAT THANKSGIVING Eucharistic Prayer A

BCP 361

Celebrant: The Lord be with you.

*People: And also with you.*

Celebrant: Lift up your hearts.

*People: We lift them to the Lord.*

Celebrant: Let us give thanks to the Lord our God.

*People: It is right to give him 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:

SANCTUS S-113

John Merbecke

Ho - ly, Ho - ly, Ho - ly, Lord God of Hosts,  
 Heaven and earth are full of thy glo - ry: Glo - ry be to thee, O Lord Most High.  
 Bless - ed is he that com - eth in the Name of the Lord. Ho - san - na in the High - est.

Setting by John Merbecke (1510?-1585?), adapt. *Hymnal 1940*.

*Congregation kneels.*

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:

*Celebrant and People*

*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 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.*

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

*People and Celebrant*

*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

Agnus Dei

Gerre Hancock



Je-sus, Lamb of God, have mer-cy on\_ us.



Je - sus, bear-er of our sins, have mer - cy\_\_ on us.



Je - sus re-deem-er of the world, give us your peace.

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Celebrant: The Gifts of God for the People of God.

Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

- ✘ *All baptized Christians are welcome to receive the Sacrament of Holy Communion.*
- ✘ *If you are not baptized, you are welcome to come forward for a blessing.*
- ✘ *If you are not baptized and want to be, please contact one of the clergy.*
- ✘ *Please be guided by the ushers to the communion rail.*
- ✘ *You may drink from the common chalice or intinct from the intinction cup.*
- ✘ *Gluten-free wafers are available upon request at the altar rail.*

### Hymn 167



1 There is a green hill far a - way, out - side a ci - ty wall,  
2 We may not know, we can - not tell, what pains he had to bear,  
3 He died that we might be for - given, he died to make us good,  
4 There was no o - ther good e - nough to pay the price of sin,  
5 O dear - ly, dear - ly has he loved! And we must love him too,



where our dear Lord was cru - ci - fied who died to save us all.  
but we be - lieve it was for us he hung and suf - fered there.  
that we might go at last to heaven, saved by his pre - cious blood.  
he on - ly could un - lock the gate of heaven and let us in.  
and trust in his re - deem - ing blood, and try his works to do.

Words: Cecil Frances Alexander (1818-1895); Music: Horsley, William Horsley (1774-1858)

### Anthem

David Ashley White *b.* 1944

Saw ye my Savior and God?  
O, he died on Calvary,  
to atone for you and me,  
and to free us from sorrow's great load.

He was extended, painfully nailed to the cross;  
then he bowed and died,  
thus my Lord was crucified,  
to atone for a world that was lost.

*Text: Traditional American*

Song

Jacques Berthier

Je - sus, re - mem - ber me when you come in - to your king - dom.

Je - sus, re - mem - ber me when you come in - to your king - dom.

The image shows two systems of musical notation. Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat major or D minor), and the time signature is 4/4. The lyrics are written below the vocal line. The first system ends with a repeat sign, and the second system ends with a double bar line and repeat dots.

Music © 1981, Les Presses de Taizé, GIA Publications Inc. agent.

THE POST-COMMUNION PRAYER *Congregation kneels.*

BCP 365

Celebrant: Let us pray.

*People: 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.*

Celebrant: 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 *Congregation stands.*



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,



O king - ly head, sur - round - ed with mock - ing crown of thorn:  
 thy power is all ex - pir - ed, and quenched the light\_\_ of light.  
 with thee for my sal - va - tion up - on the cross\_\_ to die.



what sor - row mars thy gran - deur? Can death thy bloom de - flower?  
 Ah me!\_\_ for whom thou di - est, hide not so far thy grace:  
 Ah, keep\_\_ my heart thus mov - ed to stand thy cross be - neath,



O coun - te - nance whose splen - dor the hosts of heaven a - dore!  
 show me,\_\_ O Love most high - est, the bright - ness of thy face.  
 to mourn thee, well - be - lov - ed, yet thank thee for thy death.

Words: Paul Gerhardt (1607-1676); Music: Passion Chorale, *Herzlich tut mich verlangen*, Hans Leo Hassler (1564-1612),  
 harm. Johann Sebastian Bach (1685-1750)

## THE DISMISSAL

*Thanks be to God.*

*“Alleluia” is omitted during the season of Lent, as a kind of verbal fast, creating a sense of anticipation and greater joy when the word returns at the Easter Vigil.*

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Alexander Ramazanov, *trumpet*

Filip Czarkowski, *trumpet*

Jamie Leff, *horn*

Thomas Hulten, *trombone*

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## TODAY'S MUSICAL OFFERING

*Keep in touch with SJD Music at our blog:*

*[sjdmusic.wordpress.com](http://sjdmusic.wordpress.com).*

Today is the Sunday of the Passion. We gather outside as we celebrate and remember Jesus' triumphal entry into Jerusalem with exuberant cries of "Hosanna." We process into the church with palms and festal song, singing "All Glory Laud and Honor," and immediately following, we hear the children offer one last "Hosanna." The altar party enters to the singing of "Ride on, ride on in majesty," the text which picks up the theme of Christ's "fateful" journey into Jerusalem with the poignant words "Ride on! Ride on in majesty! In lowly pomp ride on to die; bow thy meek head to mortal pain, then take, O God, thy power, and reign." Our service then quickly moves into the commemoration of the Passion and Crucifixion. The congregation participates in the dramatic reading of the Gospel, shouting "Crucify Him!"

The word "hosanna" is often thought of as a declaration of praise, much like "hallelujah," but it is more a plea for salvation. The Hebrew root words are found in Psalm 118:25, which says, "Save us, we pray, O LORD!" (ESV). The Hebrew words "yasha" (deliver, save) and "anna" (beg, beseech) combine to form the word that, in English, is "hosanna." Literally, hosanna means "I beg you to save!" or "please deliver us!" So, as Jesus rode the donkey into Jerusalem, the crowds were perfectly right to shout "Hosanna!" as they were acknowledging Jesus as their Messiah. In saying "Hosanna," the people were crying out for salvation, and that's exactly why Jesus had come. Within a week, Jesus would be hanging on a cross.

At the Offertory the choir sings a dramatic setting of the Kyrie as set by French composer and organist, Louis Vierne in his Solemn Mass. Vierne taught at the Paris Conservatory for many years and was named titular organist at Notre Dame Cathedral in 1900. In his setting of the Kyrie, we hear mankind's fervent plea for mercy in the cry "Lord have mercy, Christ have mercy, Lord have Mercy." The drama in Vierne's setting is not unlike what the drama must have been like that first Holy Week.

Houston composer David Ashley White is a widely commissioned, performed, and published composer of secular and sacred music. He served as a member of the music composition and theory faculty of the University of Houston's Moores School of Music for over thirty years, and his compositions have been recorded by local ensembles, such as Houston Chamber Choir. His hymns appear in several hymnals, including The Hymnal 1982, as well as in three collections that contain his complete output. At the Ministration, the Chorale sings White's moving setting of the early American hymn

“Saw Ye My Savior,” which speaks of Christ’s crucifixion: “He was extended, painfully, nailed to the cross, then he bowed and died, thus my Lord was crucified, to atone for a world that was lost.”

Our liturgy concludes with the singing of the Passion Chorale, “O Sacred Head, Sore Wounded,” which Bach used in his monumental St. John Passion. The hymn is based on a long medieval Latin poem with stanzas addressing the various parts of Christ’s body hanging on the cross. The fervent singing of this text and tune leads us into the solemnity of Holy Week.



Stay in touch! To learn more about music events at SJD, scan the QR code to subscribe to our newsletter.

## CLERGY

The Rev. Dr. R. Leigh Spruill, *Rector*  
The Rev. Reagan W. Cocke, *Senior Vice Rector*  
The Rev. John D. Sundara, *Vice Rector*  
The Rev. Louise Samuelson, *Associate Rector*  
The Rev. Trent Pettit, *Associate Rector*  
The Rev. Libby Garfield, *Associate Rector*  
The Rev. Dr. Douglas W. Richnow, *Priest Associate*  
The Most Rev. Josiah Idowu-Fearon, *Bishop in Residence*  
The Rev. Dr. Charles M. Stiernberg, *Deacon*

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John Meier, *Associate Director of Music*  
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Grace Jackson, *Hancock Intern for Church Music*  
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