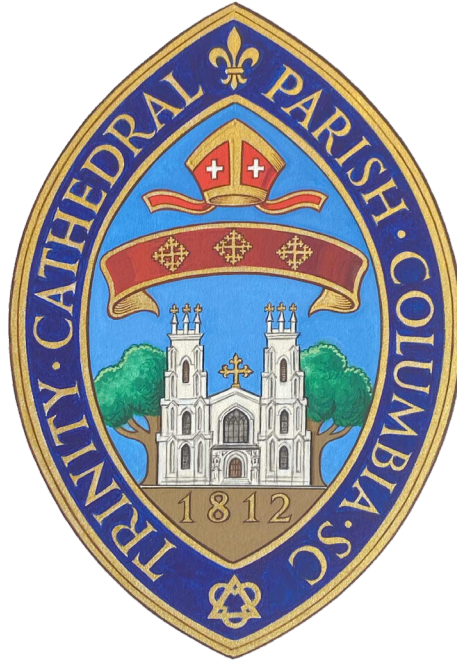


# TRINITY EPISCOPAL CATHEDRAL



THE SUNDAY OF THE PASSION: PALM SUNDAY

APRIL 13, 2025 - 4:00PM

A MEDITATION ON THE PASSION OF JESUS CHRIST

## The Sunday of the Passion: Palm Sunday

“Hosanna to the Son of David! Blessed is he that cometh in the Name of the Lord! Hosanna in the highest!” The crowd welcoming Jesus into Jerusalem on Palm Sunday is welcoming a savior. That is what “hosanna” means. “Lord, save us!” is the formal translation. We could also render it simply, “Help!”

Help! Before we can even form the word itself we are calling “Help!” from our cradles. And we are paying close attention to whether our childish pleas are answered or ignored. Some of us learn quickly that when help is needed—whether because we are in actual danger, or because we are feeling a bit hungry, or just because we cannot reach the brightly-colored toy on the just-too-high shelf—help swiftly and surely comes. Some of us learn, just as quickly, that our cries for help fall on deaf ears. That dichotomy can shape the kind of people we become. Will help be there when we need it?

Help! That one word heard in a crowded public place causes our heads immediately, instinctively to turn to see who is in need. We have all seen strangers rush to the aid of someone they do not know, and will not ever know, to engage in staggering deeds of self-sacrifice. We have, also, all seen strangers bustle past the noisy cries of the apparently deranged, definitely unstable man or woman raging to the heavens for help and salvation from troubles too great for us to imagine and too vast for us to perceive. I have been both the stranger who helped, and the stranger who hurried by.

Help! From the throats of the people of Jerusalem in the days before Passover two millennia ago the ancient, primal cry rose to the ears of Jesus and before the throne of God. Help us! Save us! Hosanna! And from our throats, our hearts, our souls, ourselves the cry still rises. Does God hear? Will help come?

The answer we find in the days ahead is a resounding “Yes!” In Holy Week, we contemplate again the astonishing story of God’s salvation—God’s decisive action to help our helpless race. For the savior has indeed come. God has indeed heard the common cry of all humankind. God himself has drawn near to help us. And, shockingly, he has done so by taking on our helplessness.

Hosanna to the Son of David! Hail to our Savior, our Friend, our Helper, our Lord. Welcome to Trinity in Holy Week 2025.

Faithfully,

The Very Reverend Dane E. Boston  
Dean, Trinity Cathedral

## A MEDITATION ON THE PASSION OF JESUS CHRIST

*The people stand as the procession enters the Cathedral.*

### EXHORTATION

*The Officiant says*

Beloved in Christ, be watchful, lest the mysteries of this Passiontide pass us by without our gaining from them their due fruit. Abundant is the blessing; we must bring clean vessels to receive it, and offer loving souls and watchful senses, sober affections and pure consciences for such great gifts of grace. All Christians practice more than usual devotion in these seven days and try to be more humble and more serious than is their wont, so that in some way they may share in Christ's sufferings; and rightly so. For the Passion of Our Lord is here in truth, shaking the earth, rending the rocks, and opening the tombs; and his Resurrection also is at hand. Nothing better could have been done in the world than that which was done by the Lord in these days; and nothing better or more profitable could be recommended to the world, than that it should commemorate the Passion and the Resurrection year by year with longing love. For both were for our sakes; the fruit of our salvation and the life of our souls is in both. Marvellous, Lord Jesus, is thy Passion, the suffering that has warded off the sufferings of all of us, that has atoned for all our sins, and cures effectually our every plague! For what is there that tends to death, that thy death does not utterly destroy?

Bernard of Clairvaux

Let us pray.

O Jesus, our adorable Saviour, behold us prostrate at thy feet, imploring thy mercy for ourselves and for the souls of all the faithful departed. Vouchsafe to apply to us the infinite merits of thy Passion, on which we are about to meditate. Grant that while we trace this path of sighs and tears, our hearts may be so touched with contrition and repentance that we may be ready to embrace with joy all the crosses and sufferings and humiliations of this our life and pilgrimage. *Amen.*

### I. GETHSEMANE

*The Officiant says*

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.'

*Officiant* I will receive the cup of salvation.

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

*The Officiant then says the following Antiphon*

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 weak. Watch and pray, that ye enter not into temptation.

*The people sit.*

## THE PROPHECY

O LORD, thou knowest:  
remember me, and visit me,  
and revenge me of my persecutors,  
take me not away in thy longsuffering:  
know that for thy sake I have suffered rebuke.  
Thy words were found, and I did eat them,  
and thy word was unto me the joy and rejoicing of mine heart:  
for I am called by thy name, O LORD God of hosts.  
I sat not in the assembly of the mockers, nor rejoiced,  
I sat alone because of thy hand:  
for thou hast filled me with indignation.  
Why is my pain perpetual, and my wound incurable,  
which refuseth to be healed?  
wilt thou be altogether unto me as a liar,  
and as waters that fail?  
Therefore thus saith the LORD,  
'If thou return, then will I bring thee again,  
and thou shalt stand before me:  
and if thou take forth the precious from the vile,  
thou shalt be as my mouth:  
let them return unto thee; but return not thou unto them.  
And I will make thee unto this people a fenced brasen wall:  
and they shall fight against thee,  
but they shall not prevail against thee:  
for I am with thee to save thee and to deliver thee,' saith the LORD.  
'And I will deliver thee out of the hand of the wicked,  
and I will redeem thee out of the hand of the terrible.'

Jeremiah 15.15-21

## THE LAMENTATION

*The Prophet mourneth for the sins of the People of God*

How doth the city sit solitary that was full of people:

how is she become as a widow.

She that was great among the nations, and princess among the provinces:

how is she become tributary!

She weepeth sore in the night, and her tears are on her cheeks:

among all her lovers she hath none to comfort her.

The ways of Zion do mourn:

because none come to the solemn assembly.

All her gates are desolate:

and she herself is in bitterness.

The LORD hath afflicted her for the multitude of her transgressions:

her children are gone into captivity before the enemy.

All they that go by clap their hand at her:

they hiss and wag their head at the daughter of Jerusalem saying:

“Is this the city that men called the perfection of beauty:

the joy of whole earth?”

Jerusalem, Jerusalem, return unto the Lord thy God.

Words: selected from the Lamentations of Jeremiah by Eric Milner-White

Music: Edward Bairstow (1874-1946)

*The people stand.*

## THE PASSION

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, ‘Sit ye here, while I go and pray yonder’. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, ‘My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me’. And he went a little further, and fell on his face, and prayed, saying, ‘O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt’.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, ‘What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.’

He went away again the second time, and prayed, saying, ‘O my Father, if this cup may not pass away from me, except I drink it, thy will be done’. And he came and found them asleep again: for their eyes were heavy. And he left them, and

went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, 'Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me'.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, 'Whomsoever I shall kiss, that same is he: hold him fast'. And forthwith he came to Jesus, and said, 'Hail, master', and kissed him. And Jesus said unto him, 'Friend, wherefore art thou come?' Then came they, and laid hands on Jesus and took him.

And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, 'Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?'

In that same hour said Jesus to the multitudes, 'Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled.' Then all the disciples forsook him, and fled.

Matthew 26.36-56

## COLLECT

Lord Jesus Christ, who in the Garden of Gethsemane didst pray with agony and bloody sweat that thy Father's will be done; grant that the same mind be formed also in us, that dying to sin and selfishness we may rise to life with thee: who now livest and reignest with the same Father and the Holy Ghost, one God, world without end. *Amen.*

*The people sit.*

## ANTHEM

Drop, drop, slow tears,  
And bathe those beauteous feet  
Which brought from heav'n  
The news and Prince of Peace.

Cease not, we eyes,  
His mercies to entreat  
To cry for vengeance  
Sin doth never cease.

In your deep floods  
Drown all my faults and fears;  
Nor let his eye see sin,  
But through my tears.

Words: Phineas Fletcher (1582-1650)  
Music: *Song 46*, Orlando Gibbons (1583-1625)

## II. THE TRIAL

*The people stand, and the Officiant says*

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.

*Officiant* Give sentence with me, O God, and defend my cause against the  
ungodly people

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

*The Officiant then says the following Antiphon*

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.

*The people sit.*

## THE PROPHECY

O LORD, thou hast deceived me,  
and I was deceived:  
thou art stronger than I,  
and hast prevailed:  
I am in derision daily,  
every one mocketh me.  
For since I spake, I cried out,  
I cried violence and spoil;  
because the word of the LORD  
was made a reproach unto me,  
and a derision, daily.  
Then I said, 'I will not make mention of him,  
nor speak any more in his name'.  
But his word was in mine heart  
as a burning fire shut up in my bones,

and I was weary with forbearing,  
and I could not stay.  
For I heard the defaming of many,  
fear on every side.  
'Report', say they, 'and we will report it'.  
All my familiars watched for my halting, saying,  
'Peradventure he will be enticed,  
and we shall prevail against him,  
and we shall take our revenge on him'.  
But the LORD is with me as a mighty terrible one:  
therefore my persecutors shall stumble,  
and they shall not prevail:  
they shall be greatly ashamed,  
for they shall not prosper:  
their everlasting confusion shall never be forgotten.

Jeremiah 20.7-11

### THE LAMENTATION

*Christ recalleth us to God by his Passion*

For these things I weep:  
mine eye, mine eye runneth down with water.  
From on high hath the Lord sent fire into my bones and it prevaieth against them:  
he hath made me desolate and faint all the day.  
My flesh and my skin hath he made old:  
he hath broken my bones.  
He hath builded against me:  
and compassed me with gall the travail.  
He hath made me to dwell in dark places:  
as those that have been long dead.  
I am become a derision to all my people:  
and their song all the day.  
Let him give his cheek to him that smiteth him:  
Let him be filled with reproach.  
Is it nothing to you all ye that pass by:  
behold and see if there be any sorrow like unto my sorrow.  
Remember mine affliction and my misery:  
the wormwood and the gall.  
Jerusalem, Jerusalem, return unto the Lord thy God.

Words: selected from the Lamentations of Jeremiah by Eric Milner-White  
Music: Edward Bairstow (1874-1946)



*The people stand.*

## THE PASSION

And Jesus stood before the governor: and the governor asked him, saying, 'Art thou the King of the Jews?' And Jesus said unto him, 'Thou sayest'. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, 'Hearest thou not how many things they witness against thee?' And he answered him to never a word; insomuch that the governor marvelled greatly.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, 'Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?' For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying, 'Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.' But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, 'Whether of the twain will ye that I release unto you?' They said, 'Barabbas'. Pilate saith unto them, 'What shall I do then with Jesus which is called Christ?' They all say unto him, 'Let him be crucified'. And the governor said, 'Why, what evil hath he done?' But they cried out the more, saying, 'Let him be crucified'.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person: see ye to it'. Then answered all the people, and said, 'His blood be on us, and on our children'. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

Matthew 27.11-26

## COLLECT

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour 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.*

*The people sit.*

## ANTHEM

O Saviour of the world, who by thy cross and precious blood hast redeemed us; save us and help us, we humbly beseech thee of Lord.

Words: Collect for the visitation of the sick  
Music: *Requiem*, Herbert Howells (1892-1983)

## III. THE CRUCIFIXION

*The people stand, and the Officiant says*

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

*Officiant* My God, my God, look upon me.

*People* Why hast thou forsaken me?

*The Officiant then says the following Antiphon*

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.

*The people sit.*

## THE PROPHECY

Who hath believed our report?  
and to whom is the arm of the LORD revealed?  
For he shall grow up before him as a tender plant,  
and as a root out of a dry ground:  
he hath no form nor comeliness;  
and when we shall see him,  
there is no beauty that we should desire him.  
He is despised and rejected of men,  
a man of sorrows, and acquainted with grief:  
and we hid as it were our faces from him;  
he was despised, and we esteemed him not.  
Surely he hath borne our griefs,  
and carried our sorrows:  
yet we did esteem him stricken,  
smitten of God, and afflicted.  
But he was wounded for our transgressions,  
he was bruised for our iniquities:

the chastisement of our peace was upon him,  
and with his stripes we are healed.  
All we like sheep have gone astray,  
we have turned every one to his own way,  
and the LORD hath laid on him the iniquity of us all.  
He was oppressed, and he was afflicted,  
yet he opened not his mouth:  
he is brought as a lamb to the slaughter,  
and as a sheep before her shearers is dumb,  
so he openeth not his mouth.  
He was taken from prison and from judgment:  
and who shall declare his generation?  
for he was cut off out of the land of the living,  
for the transgression of my people was he stricken.  
And he made his grave with the wicked,  
and with the rich in his death,  
because he had done no violence,  
neither was any deceit in his mouth.  
Yet it pleased the LORD to bruise him;  
he hath put him to grief:  
when thou shalt make his soul an offering for sin,  
he shall see his seed, he shall prolong his days,  
and the pleasure of the LORD shall prosper in his hand.  
He shall see of the travail of his soul, and shall be satisfied:  
by his knowledge shall my righteous servant justify many:  
for he shall bear their iniquities.  
Therefore will I divide him a portion with the great,  
and he shall divide the spoil with the strong:  
because he hath poured out his soul unto death:  
and he was numbered with the transgressors,  
and he bare the sin of many,  
and made intercession for the transgressors.

Isaiah 53.1-12

## THE LAMENTATION

*The Church repenteth and turneth again*

Remember O Lord what is come upon us:  
behold and see our reproach.  
The joy of our hearts is ceased;  
our dance is turned into mourning.

The crown is fallen from our head:  
    woe unto us for we have sinned.  
For this our heart is faint:  
    for these things our eyes are dim.  
Let us search and try our ways:  
    and turn again unto the Lord.  
Turn thou us unto thee O Lord and we shall be turned:  
    renew our days as of old.  
It is of the Lord's mercies that we are not consumed:  
    because his compassions fail not.  
They are new every morning:  
    great is thy faithfulness.  
The Lord is my portion saith my soul:  
    therefore will I hope in him.  
O Lord thou hast pleaded the causes of my soul;  
    thou hast redeemed my life.  
Jerusalem, Jerusalem, return unto the Lord thy God.

Words: selected from the Lamentations of Jeremiah by Eric Milner-White  
Music: Edward Bairstow (1874-1946)

*The people stand.*

### THE PASSION

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, 'Hail, King of the Jews'. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots'. And sitting down they watched him there; And set up over his head his accusation written, 'THIS IS JESUS THE KING OF THE JEWS'. Then were there two thieves crucified with him, one on the right hand, and another on the left.

And they that passed by reviled him, wagging their heads, And saying, ‘Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.’ Likewise also the chief priests mocking him, with the scribes and elders, said, ‘He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, “I am the Son of God”.’ The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost.



*The people kneel, and a period of silence is kept;  
after which all stand, and the Officiant continues*

And, behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent. And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, ‘Truly this was the Son of God’.

Matthew 27.27-54

## COLLECT

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.*

*The people remain standing as the choir sings*

ANTHEM

*O crux, splendidior cunctis astris,  
mundo celebris,  
hominibus multum amabilis,  
sanctior universis  
quae sola fuisti digna portare talentum mundi;  
dulce lignum, dulces clavos,  
dulcia ferens pondera;  
salva praesentem catervam in tuis hodie laudibus congregatam.*

O cross, more radiant than the stars,  
celebrated throughout the earth,  
beloved of the people,  
more holy than all things,  
who alone was found worthy to carry the light of the world,  
sweet wood, sweet nails,  
sweet bearing weights,  
save the present flock gathered in your praises today.

Words: Venitatus Fortunatus (530-609)

Music: Knut Nystedt (1915-2014)

FINAL COLLECT

*The Officiant says to the people*

                    The Lord be with you.  
*People*          And with thy spirit.  
*Officiant*      Let us pray.

*The Officiant says the Collect*

O Lord Jesus Christ, Son of the living God, we pray thee to set thy passion, cross, and death between thy judgment and our souls, now and in the hour of our death. Vouchsafe to grant mercy and grace to the living, rest to the dead, to thy holy Church peace and concord, and to us sinners everlasting life and glory; for thou art alive and reignest, with the Father and the Holy Spirit, one God for ever and ever. *Amen.*

Hymn 162 “The royal banners forward go”

*Vexilla Regis prodeunt*

VOLUNTARY: *Jesu Leiden, Pein, und Tod*

Max Reger (1873-1916)

*The people or depart in silence.*

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The Very Reverend Dane E. Boston, *Dean*  
The Reverend Canon James P. Hartley, *Sub-Dean & Canon Pastor*  
The Reverend Canon Mia C. McDowell, *Canon Catechist*

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