



TRINITY
EPISCOPAL
CATHEDRAL
IN THE HEART OF SAN JOSÉ

March 24, 2024, 10:30 AM (English)

The Sunday of the Passion: Palm Sunday

We welcome you to Trinity Cathedral, San José, where all are welcome at God's table. We are happy you could join us today.

24 de Marzo de 2024, 1:00 PM (Español)

Domingo de Pasión: Domingo de Ramos

Les damos la bienvenida a la Catedral de la Trinidad, San José, donde todos son invitados a la mesa de Dios. Estamos felices de recibirllos en nuestros servicios hoy.

CARILLON PRELUDE: Canon Shane Patrick Connolly

The Liturgy of the Palms

The Liturgy of the Palms will begin at the corner of N. First Street and St. James for those who wish to participate in the procession.

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.

THE GOSPEL: Mark 11:1-11

Celebrant The Holy Gospel of our Lord Jesus Christ according to Saint John.

People Glory to you, Lord Christ.

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a

La Liturgia de las Palmas

La Liturgia de las Palmas comenzará en la esquina de N. First Street y St. James para aquellos que deseen participar en la procesión.

Celebrante Bendito el Rey que viene en nombre del Señor.

Pueblo Paz en el cielo y gloria en las alturas.

Celebrante Oremos.

Asístenos misericordiosamente con tu ayuda, Señor Dios de nuestra salvación, para que entremos con júbilo a la contemplación de aquellos hechos poderosos, por medio de los cuales nos has concedido vida e inmortalidad; por Jesucristo nuestro Señor. Amén.

EL EVANGELIO: San Marcos 11:1-11

Celebrante El Santo Evangelio de Nuestro Señor Jesucristo según San Marcos.

Pueblo Gloria a ti, Cristo Señor!

Cuando ya estaban cerca de Jerusalén, al aproximarse a los pueblos de Betfagé y Betania, en el Monte de los Olivos, Jesús envió a dos de sus discípulos, diciéndoles: —Vayan a la aldea que está enfrente, y al entrar en ella encontrarán un burro atado, que nadie ha montado todavía. Desátelo y tráiganlo. Y si alguien les pregunta por qué lo hacen, díganle que el Señor lo necesita y que en seguida lo devolverá. Fueron, pues, y encontraron

door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

"Hosanna!

Blessed is the one who comes in the name of the Lord!

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!"

Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Celebrant The Gospel of the Lord.
People Praise to you, Lord Christ.

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.

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.

Celebrant Blessed is he who comes in the name of the Lord.
People Hosanna in the highest.

el burro atado en la calle, junto a una puerta, y lo desataron. Algunos que estaban allí les preguntaron: — ¿Qué hacen ustedes? ¿Por qué desatan el burro? Ellos contestaron lo que Jesús les había dicho; y los dejaron ir. Pusieron entonces sus capas sobre el burro, y se lo llevaron a Jesús. Y Jesús montó. Muchos tendían sus capas por el camino, y otros tendían ramas que habían cortado en el campo. Y tanto los que iban delante como los que iban detrás, gritaban: —

¡Hosanna! ;

Bendito el que viene en el nombre del Señor!

¡Bendito el reino que viene, el reino de nuestro padre David!

¡Hosanna en las alturas!

Entró Jesús en Jerusalén y se dirigió al templo. Miró por todas partes y luego se fue a Betania con los doce discípulos, porque ya era tarde.

Celebrante El Evangelio del Señor.
Pueblo Te alabamos, Cristo Señor.

Celebrante El Señor sea con ustedes.
Pueblo Y con tu espíritu.

Celebrante Demos gracias a Dios nuestro Señor.
Pueblo Es justo darle gracias y alabanza.

Es justo alabarte, Dios omnipotente, por los hechos de amor, mediante los cuales nos has redimido por tu Hijo Jesucristo nuestro Señor. En este día entró triunfalmente en la santa ciudad de Jerusalén, y fue proclamado Rey de reyes por los que extendieron sus mantos y tendieron ramas de palmera por el camino. Haz que estos ramos sean para nosotros signo de su victoria, y concede que quienes los llevamos en su nombre le aclamemos siempre como nuestro Rey y le sigamos por el camino que conduce a la vida eterna; quien vive y reina en gloria contigo y el Espíritu Santo, ahora y por siempre. Amén.

Celebrant Bendito el que viene en nombre del Señor.
People Hosanna en las alturas.

THE PROCESSION

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

The congregation then join the clergy and choir in procession, waving palm branches, and singing the Processional Hymn, accompanied by the carillon. All stop at the front steps of the church where the celebrant says:

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

The congregation follows the cross, choir, and clergy in procession into the church, singing the Processional Hymn, now accompanied by the organ.

PROCESSIONAL HYMN: 154 All glory, laud, and honor (Today's Music & Notes, music p. 1)

Dean's Welcome

The Word of God

The Collect

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.
Amen.

LA PROCESIÓN

Diácono Salgamos en paz.
Pueblo En nombre de Cristo. Amén

Luego, la congregación sigue al clero en procesión, agitando ramas de palma. Todos se detienen en las escaleras de entrada de la iglesia donde el celebrante dice:

Dios todopoderoso, cuyo muy amado Hijo no ascendió al gozo de tu presencia sin antes padecer, ni entró en gloria sin antes ser crucificado: Concédenos, por tu misericordia, que nosotros, caminando por la vía de la cruz, encontremos que ésta es la vía de la vida y de la paz; por Jesucristo nuestro Señor. **Amén.**

La congregación sigue a la cruz y el clero en procesión hacia la iglesia, cantando el Himno de Apertura.

HIMNO de APERTURA: #12 El Espíritu de Dios (Himnario)

Bienvenida de la Decana

La Palabra De Dios

Colecta del Dia

Celebrante El Señor sea con ustedes.
Pueblo Y con tu espíritu.
Celebrante Oremos.

Dios omnipotente y eterno, en tu tierno amor hacia el género humano, enviaste a tu Hijo nuestro Salvador Jesucristo para asumir nuestra naturaleza, y padecer muerte en la cruz, mostrándonos ejemplo de su gran humildad: Concédenos, en tu misericordia, que caminemos por el sendero de su padecimiento y participemos también en su resurrección; por Jesucristo nuestro Señor, que vive y reina contigo y el Espíritu Santo, un solo Dios, por los siglos de los siglos. **Amén.**

The Lessons *All sit*

FIRST READING: 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?

Lector The Word of the Lord.

People Thanks be to God.

PSALM: 31:9-16 (*Today's Music & Notes* p. 2)

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.

Las Lecturas *Todos se pueden sentar*

PRIMERA LECTURA: Isaías 50:4-9a

El Señor me ha instruido
para que yo consuele a los cansados
con palabras de aliento.

Todas las mañanas me hace estar atento
para que escuche dócilmente.

El Señor me ha dado entendimiento,
y yo no me he resistido
ni le he vuelto las espaldas.

Ofrecí mis espaldas para que me azotaran
y dejé que me arrancaran la barba.

No retiré la cara
de los que me insultaban y escupían.

El Señor es quien me ayuda:
por eso no me hieren los insultos;
por eso me mantengo firme como una roca,
pues sé que no quedaré en ridículo.
A mi lado está mi defensor:

¿Alguien tiene algo en mi contra?
¡Vayamos juntos ante el juez!

¿Alguien se cree con derecho a acusarme?
¡Que venga y me lo diga!

El Señor es quien me ayuda;
¿quién podrá condenarme?

Lector Palabra del Señor.
Pueblo Demos gracias a Dios.

SALMO: 31:9-16

9 Ten misericordia de mí, oh Señor, que estoy
en angustia; *
se han consumido de tristeza mis ojos,
mi garganta también y mi vientre;

10 Porque mi vida se va gastando de dolor,
y mis años de suspirar; *
se agotan mis fuerzas a causa de mi aflicción,
y mis huesos se han consumido.

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 EPISTLE: 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.

SEQUENCE HYMN: 168 *O Sacred Head, Sore Wounded* (vs. 1, 3 before The Passion, v. 3, after) (*Today's Music & Notes*, p. 3)

11 De todos mis enemigos he sido oprobio, y de mis vecinos mucho más,
y pavor a mis conocidos; *
los que me ven fuera huyen de mí.

12 He sido olvidado como un muerto, desechado de toda memoria; *
he venido a ser como un vaso quebrado.

13 Porque he oído el cuchicheo de muchos; "por todos lados hay miedo"; *
consultan juntos contra mí; conspiran para quitarme la vida.

14 Mas yo en ti confío, oh Señor; *
dije: "Tú eres mi Dios.

15 En tu mano está mi destino; *
líbrame de la mano de mis enemigos,
y de mis perseguidores.

16 Haz resplandecer tu rostro sobre tu siervo; *
sálvame por tu misericordia".

SEGUNDA LECTURA: Filipenses 2:5-11

Tengan unos con otros la manera de pensar propia de quien está unido a Cristo Jesús, el cual: Aunque existía con el mismo ser de Dios, no se aferró a su igualdad con él, sino que renunció a lo que era suyo y tomó naturaleza de siervo.

Haciéndose como todos los hombres y presentándose como un hombre cualquiera, se humilló a sí mismo, haciéndose obediente hasta la muerte, hasta la muerte en la cruz.

Por eso Dios le dio el más alto honor y el más excelente de todos los nombres, para que, ante ese nombre concedido a Jesús, doblen todos las rodillas en el cielo, en la tierra y debajo de la tierra, y todos reconozcan que Jesucristo es Señor, para gloria de Dios Padre.

Lector Palabra del Señor.
Pueblo Demos gracias a Dios.

HIMNO de SECUENCIA: #17 *Oración de San Francisco* (v. 1) (*Himnario*)

THE GOSPEL: Mark 15:1-39

Celebrant The Passion of our Lord Jesus Christ according to Saint Mark.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, “Are you the King of the Jews?” He answered him, “You say so.” Then the chief priests accused him of many things. Pilate asked him again, “Have you no answer? See how many charges they bring against you.” But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, “Do you want me to release for you the King of the Jews?” For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, “Then what do you wish me to do with the man you call the King of the Jews?” They shouted back, “Crucify him!” Pilate asked them, “Why, what evil has he done?” But they shouted all the more, “Crucify him!” So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, “Hail, King of the Jews!” They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

EL EVANGELIO: San Marcus 15:1-39

Celebrante La Pasión de Nuestro Señor Jesucristo según San Marcos.

Al amanecer, se reunieron los jefes de los sacerdotes con los ancianos y los maestros de la ley: toda la Junta Suprema. Y llevaron a Jesús atado, y se lo entregaron a Pilato. Pilato le preguntó: —¿Eres tú el Rey de los judíos? —Tú lo has dicho —contestó Jesús. Como los jefes de los sacerdotes lo acusaban de muchas cosas, Pilato volvió a preguntarle: —¿No respondes nada? Mira de cuántas cosas te están acusando. Pero Jesús no le contestó; de manera que Pilato se quedó muy extrañado.

Durante la fiesta, Pilato dejaba libre un preso, el que la gente pidiera. Un hombre llamado Barrabás estaba entonces en la cárcel, junto con otros que habían cometido un asesinato en una rebelión. La gente llegó, pues, y empezó a pedirle a Pilato que hiciera como tenía por costumbre. Pilato les contestó: —¿Quieren ustedes que les ponga en libertad al Rey de los judíos? Porque se daba cuenta de que los jefes de los sacerdotes lo habían entregado por envidia. Pero los jefes de los sacerdotes alborotaron a la gente, para que pidieran que les dejara libre a Barrabás. Pilato les preguntó: —¿Y qué quieren que haga con el que ustedes llaman el Rey de los judíos? Ellos contestaron a gritos: —¡Crucifícalo! Pilato les dijo: —Pues ¿qué mal ha hecho? Pero ellos volvieron a gritar: —¡Crucifícalo! Entonces Pilato, como quería quedar bien con la gente, dejó libre a Barrabás; y después de mandar que azotaran a Jesús, lo entregó para que lo crucificaran.

Los soldados llevaron a Jesús al patio del palacio, llamado pretorio, y reunieron a toda la tropa. Le pusieron una capa de color rojo oscuro, trenzaron una corona de espinas y se la pusieron. Luego comenzaron a gritar: —¡Viva el Rey de los judíos! Y le golpeaban la cabeza con una vara, lo escupían y, doblando la rodilla, le hacían reverencias. Después de burlarse así de él, le quitaron la capa de color rojo oscuro, le pusieron su propia ropa y lo sacaron para crucificarlo.

At the mention of Golgotha, all stand as you are able.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

"Truly this man was God's Son!"

Todos se ponen de pie como pueden ante la mención del Gólgota.

Un hombre de Cirene, llamado Simón, padre de Alejandro y de Rufo, llegaba entonces del campo. Al pasar por allí, lo obligaron a cargar con la cruz de Jesús. Llevaron a Jesús a un sitio llamado Gólgota (que significa: «Lugar de la Calavera»); y le dieron vino mezclado con mirra, pero Jesús no lo aceptó. Entonces lo crucificaron. Y los soldados echaron suertes para repartirse entre sí la ropa de Jesús y ver qué se llevaría cada uno.

Eran las nueve de la mañana cuando lo crucificaron. Y pusieron un letrero en el que estaba escrita la causa de su condena: «El Rey de los judíos.» Con él crucificaron también a dos bandidos, uno a su derecha y otro a su izquierda. Los que pasaban lo insultaban, meneando la cabeza y diciendo: —¡Eh, tú, que derribas el templo y en tres días lo vuelves a levantar, sálvate a ti mismo y bájate de la cruz! De la misma manera se burlaban de él los jefes de los sacerdotes y los maestros de la ley. Decían: —Salvó a otros, pero a sí mismo no puede salvarse. ¡Que baje de la cruz ese Mesías, Rey de Israel, para que veamos y creamos! Y hasta los que estaban crucificados con él lo insultaban.

Al llegar el mediodía, toda la tierra quedó en oscuridad hasta las tres de la tarde. 34 A esa misma hora, Jesús gritó con fuerza: «Eloí, Eloí, ¿lemá sabactani?» (que significa: «Dios mío, Dios mío, ¿por qué me has abandonado?») Algunos de los que estaban allí, lo oyeron y dijeron: —Oigan, está llamando al profeta Elías. Entonces uno de ellos corrió, empapó una esponja en vino agrio, laató a una caña y se la acercó a Jesús para que bebiera, diciendo: —Déjenlo, a ver si Elías viene a bajarlo de la cruz. Pero Jesús dio un fuerte grito, y murió. Y el velo del templo se rasgó en dos, de arriba abajo. El capitán romano, que estaba frente a Jesús, al ver que éste había muerto, dijo:

—Verdaderamente este hombre era Hijo de Dios.

THE SERMON:

The Very Rev. Julia McCray-Goldsmith

All stand as you are able

THE PRAYERS OF THE PEOPLE

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.

Lord, have mercy.

For our Bishop, Lucinda, and for all the clergy and people, let us pray to the Lord.

Lord, have mercy.

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

Lord, have mercy.

For the city of San José, for every city and community, and for those who live in them, let us pray to the Lord.

Lord, have mercy.

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

Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and for the sick and the suffering, let us pray to the Lord.

Lord, have mercy.

For all who have died in the hope of the resurrection, and for all the departed, let us pray to the Lord.

Lord, have mercy.

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

Lord, have mercy.

EL SERMÓN:

El Rev. Filemón Díaz

Todos de pie.

ORACIÓN DE LOS FIELES

Con todo el corazón y con toda la mente, oremos al Señor, diciendo: “Señor, ten Piedad”.

Por la paz del mundo, por el bienestar de la santa Iglesia de Dios y por la unidad de todos los pueblos, oremos al Señor.

Señor, ten piedad.

Por nuestra Obispa, Lucinda, y por todos los clérigos y laicos, oremos al Señor.

Señor, ten piedad.

Por nuestro Presidente, por los gobernantes de las naciones y por todas las autoridades, oremos al Señor.

Señor, ten piedad.

Por la ciudad de San José, por todas las ciudades y comunidades, y por los que viven en ellas, oremos al Señor.

Señor, ten piedad.

Por la buena tierra que Dios nos ha dado, y por la sabiduría y el deseo de conservarla, oremos al Señor.

Señor, ten piedad.

Por los ancianos e inválidos, los viudos y huérfanos, por los enfermos y los que yacen en el lecho del dolor, oremos al Señor.

Señor, ten piedad.

Por todos los que han muerto en la esperanza de la resurrección y por todos los difuntos, oremos al Señor.

Señor, ten piedad.

Para que terminemos nuestra vida en fe y esperanza, sin sufrimiento ni reproche, oremos al Señor.

Señor, ten piedad.

In the communion of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.
To thee, O Lord our God.

The Celebrant adds a concluding Collect.

THE PEACE

VESTRY ANNOUNCEMENTS

The Holy Communion

The Celebrant says:

Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High.

Psalm 50:14

OFFERTORY ANTHEM: *Pavane*, Gabriel Fauré
- The Cathedral Choir, Organ, & Instrumentalists
(*Today's Music & Notes*, p. 4)

All Stand

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 our thanks and praise.

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 forever sing this hymn to proclaim the glory of your Name:

SANCTUS: S117 (*The Hymnal 1982*) (*Today's Music and Notes*, p. 4)

En la comunión de todos los santos, encomendémonos los unos a los otros, y toda nuestra vida a Cristo nuestro Dios.
A ti, Señor nuestro Dios.

El Celebrante añade una Colecta final.

LA PAZ

ANUNCIOS

La Santa Eucaristía

Celebrante dice:

Ofrece a Dios alabanzas, y acción de gracias al Altísimo.

Salmo 50:14

HIMNO de OFFERTORIO: #13 *Entre tus manos* (*Himnario*)

Todos de pie

Celebrante	El Señor sea con ustedes.
Pueblo	Y con tu espíritu.
Celebrante	Elevemos los corazones.
Pueblo	Los elevamos al Señor.
Celebrante	Demos gracias a Dios nuestro Señor.
Pueblo	Es justo darle gracias y alabanza.

En verdad es digno, justo y saludable, darte gracias, en todo tiempo y lugar, Padre omnipotente, Creador de cielo y tierra.

Tú ordenaste a tu pueblo fiel purificar sus corazones y prepararse con gozo para la fiesta Pascual; para que, fervientes en la oración y en las obras de misericordia, y renovados por tu Palabra y Sacramentos, lleguen a la plenitud de la gracia que tú has preparado para los que te aman.

Por tanto te alabamos, uniendo nuestras voces con los Angeles y Arcángeles, y con todos los coros celestiales que, proclamando la gloria de tu Nombre, por siempre cantan este himno:

SANTO: #5 (*Himnario*)

The people stand or kneel.

The Celebrant 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:

Celebrant and people:

Christ has died.

Christ has risen.

Christ will come again.

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.

El pueblo permanece de pie o se arrodilla.

Quien preside continua

Padre Santo y bondadoso: En tu amor infinito nos hiciste para ti, y cuando caímos en pecado y quedamos esclavos del mal y de la muerte, tú, en tu misericordia, enviaste a Jesucristo, tu Hijo único y eterno, para compartir nuestra naturaleza humana, para vivir y morir como uno de nosotros, y así reconciliarnos contigo, el Dios y Padre de todos.

Extendió sus brazos sobre la cruz y se ofreció en obediencia a tu voluntad, un sacrificio perfecto por todo el mundo.

En la noche en que fue entregado al sufrimiento y a la muerte, nuestro Señor Jesucristo tomó pan; y dándote gracias, lo partió y lo dio a sus discípulos, y dijo: “Tomen y coman. Este es mi Cuerpo, entregado por ustedes. Hagan esto como memorial mío”.

Después de la cena tomó el cáliz; y dándote gracias, se lo entregó, y dijo: “Beban todos de él. Esta es mi Sangre del nuevo Pacto, sangre derramada por ustedes y por muchos para el perdón de los pecados. Siempre que lo beban, háganlo como memorial mío”.

Por tanto, proclamamos el misterio de fe:

Celebrante y Pueblo:

Cristo ha muerto.

Cristo ha resucitado.

Cristo volverá.

Padre, en este sacrificio de alabanza y acción de gracias, celebramos el memorial de nuestra redención. Recordando su muerte, resurrección y ascensión, te ofrecemos estos dones.

Santifícalos con tu Espíritu Santo, y así serán para tu pueblo el Cuerpo y la Sangre de tu Hijo, la santa comida y la santa bebida de la vida nueva en él que no tiene fin. Santifícanos también, para que recibamos fielmente este Santo Sacramento y seamos perseverantes en tu servicio en paz y unidad. Y en el día posterero, llévanos con todos tus santos al gozo de tu reino eterno.

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 forever. **Amen.**

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

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

Celebrant Christ our Passover is sacrificed for us;

People Therefore let us keep the feast.

FRACTION ANTHEM: S164 (*The Hymnal 1982*)
Jesus, Lamb of God (*Today's Music & Notes*, p. 5)

Facing the people, the Celebrant says the following Invitation:

The Gifts of God for the People of God.

COMMUNION ANTHEM: *Sanctus*, from *Requiem*, Gabriel Fauré – The Cathedral Choir, piano, instrumentalists (*Today's Music & Notes*, p. 6)

After Communion, the Celebrant says:

Let us pray.

All stand

Celebrant and People:

Todo esto te pedimos por tu Hijo Jesucristo. Por él, y con él y en él, en la unidad del Espíritu Santo, tuyos son el honor y la gloria, Padre omnipotente, ahora y por siempre. **Amén**

Oremos como nuestro Salvador Cristo nos enseñó,

Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
 en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
 como también nosotros perdonamos
 a los que nos ofenden.
No nos dejes caer en tentación
 y líbranos del mal.
Porque tuyo es el reino,
 tuyo es el poder, y tuya es la gloria,
ahora y por siempre. Amén.

Fracción del Pan

Celebrante Cristo, nuestra Pascua, se ha sacrificado por nosotros.

Pueblo ¡Celebremos la fiesta!

HIMNO de FRACCIÓN: #6 *Cordero de Dios* (*Himnario*)

De cara al pueblo, el Celebrante hace la siguiente Invitación:

Los Dones de Dios para el Pueblo de Dios.

HIMNO de COMUNIÓN: #16 *Nadie te ama como yo* (*Himnario*)

Después de la Comunión, el Celebrante dice:

Oremos.

Todos de pie

Celebrante y Pueblo:

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

Help us, O Lord, to finish the good work here
begun. Strengthen our efforts to blot out
ignorance and prejudice, and to abolish poverty
and crime. And hasten the day when all our
people, with many voices in one united chorus,
will glorify your holy Name, and may the
blessing of God Almighty, the Father, the Son,
and the Holy Spirit, be among you, and remain
with you always. Amen.

CLOSING HYMN: 162 *The royal banners go
forward (Today's Music & Notes: music, p. 6,
notes, p. 7)*

The Dismissal

Celebrant Let us bless the Lord.
People Thanks be to God.

POSTLUDE – A PASSION MEDITATION: *O Mensch, bewein' dein' Sunde gross (O man,
bewail thy sin so great), BWV 622, Johann Sebastian Bach – for organ & violin - (Today's Music &
Notes, p. 8)*

Eterno Dios, Padre celestial,
en tu bondad nos has aceptado como
miembros vivos de tu Hijo, nuestro Salvador
Jesucristo; nos has nutrido con alimento
espiritual en el Sacramento de su Cuerpo y de
su Sangre. Envíanos ahora en paz al mundo;
revístenos de fuerza y de valor para amarte
y servirte con alegría ysencillez de corazón;
por Cristo nuestro Señor. Amén.

AVE MARIA

Lector Dios te salve, María, llena eres de
gracia, el Señor es contigo. Bendita tú
eres entre todas las mujeres, y bendito
es el fruto de tu vientre, Jesús.
Pueblo Santa María, Madre de Dios,
ruega por nosotros, pecadores,
ahora y en la hora de nuestra
muerte. Amén.

Celebrante

Ayúdanos, oh Señor, a terminar la buena obra aquí
iniciada. Intensificar nuestros esfuerzos para
erradicar la ignorancia y los prejuicios y abolir la
pobreza y la delincuencia. Y apresura el día en que
todo nuestro pueblo, con muchas voces en un coro
unido, glorifique tu santo Nombre, y que la
bendición de Dios Todopoderoso, Padre, Hijo y
Espíritu Santo, esté entre vosotros y permanezca
con vosotros. siempre. Amén.

HIMNO de SALIDA: # 9 *Demos gracias
(Himnario)*

El Despido

Celebrante Bendigamos al Señor.
Pueblo Demos gracias a Dios.

TODAY'S SERVICE:

Preaching 10:30, Presiding 1:00: The Very Rev.

Julia McCray-Goldsmith

Presiding 10:30, Preaching 1:00: The Rev. Canon Filemón Díaz

Deacon: The Rev. Bertram Nagarajah

Preaching/Presiding at The Villages: Fr. Joel Miller

Crucifer 10:30 AM: Steve Sosnowski

Crucifer 1:00 PM: Olivia Meza

Altar Guild 10:30: Sherene Charleson

Altar Guild 1:00: Lupita Monge

Vestry Member in Charge: Cinthia Vines-Rodriguez

Canon Director of Music: Adrien Cotta

Music Notes: Sharon Martin

Sexton: Javier Montoya

Carillonneur: Canon Shane Patrick Connolly

Lectors: 1-Eloise Pelmulder

2-Rowan Carnes

Intercessor: Chris Kenward

Greeter: Octavia Derby

Ushers 10:30: Keith Ayres

Barbara Snyder

Ushers 1:00: Jose M. Alvarez

Imelda Alvarez

Canon for Administration:

Shane Patrick Connolly

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Eucharistic Services

9:00 AM Holy Eucharist, Rite II, The Villages
Chapel

10:30 AM Holy Eucharist, Rite II, Trinity

1:00 PM La Santa Eucaristía, Rito II, Trinidad
12PM, 1st (English) & 3rd (Spanish) Wednesdays,
Contemplative Prayer 2nd & 4th, St. Mark's Chapel

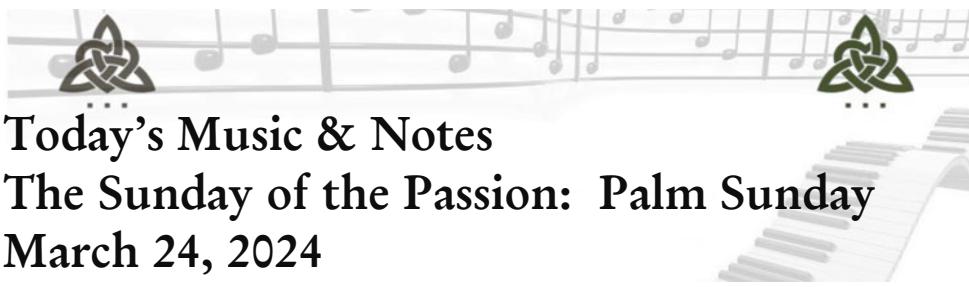
This week we pray for / Esta semana oremos por:

Ilhunna * Mary * Palmer * Imelda * Carina * Juanito
Maria * Pedro * Carlos * Herb * Karla * Alma & family
Rich * Carol * Lucia * Gail * Cathy & family * Roger

The loving memory of / El cariñoso recuerdo de:

Zachariah Fierro
Byron Steve Perez
Hibbert Duncan
Reginald Dumas
Laurie Ann Padmore
Claudette Padmore

In the Diocesan Cycle of Prayer / Círculo de oración Diocesana:
For our Lay Preachers and Lay Worship Leaders.



Today's Music & Notes

The Sunday of the Passion: Palm Sunday

March 24, 2024

CARILLON PRELUDE: Canon Shane Patrick Connolly, Carilloneur

PROCESSIONAL HYMN: 154 *All glory, laud, and honor*

Sing for the Procession of the Palms from St. James Park to the steps of the Cathedral, accompanied by the Carillon then, after the collect is delivered from the front steps, the choir will begin singing it again (from the beginning) for the procession into the sanctuary, accompanied by the organ.

All glory, laud, and honor

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.

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,

Repeat Refrain

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

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.

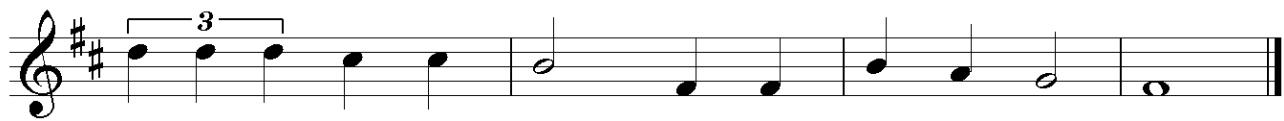
Music: *Valet will ich dir geben*, Melchior Teschner (1584-1635)

WORDS: "Gloria, laus, et honor," by Theodulph of Orleans (c.750-821), appears to have been a native of Italy. He was brought to France by Charles the Great (Charlemagne), perhaps when Charles returned from Italy in 781. Theodulph became Bishop of Orleans about 785, and soon afterwards also Abbot of Fleury. After the death of Charles, he continued for some time on friendly terms with the Emperor Louis, but, falling under suspicion of being concerned in the plot in favor of Bernard of Italy, was imprisoned in 818, at Angers, where he died.

MUSIC: The tune, called *Valet will ich dir geben* (especially in organ literature), is now often called *St Theodulph* because of its association with this text. It was composed by Melchior Teschner (1584-1635), a German cantor, composer, and theologian. Teschner composed the tune in two five-voice settings, published in the leaflet *Ein andächtiges Gebet* in 1615.

PSALM: 39:9-16

Antiphon: Sing this line where indicated below



In - to your hands, O Lord, I com - mend my spi - rit.

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 [bro]-ken pot.

Antiphon

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 up-[on] your servant,*

and in your loving-[kind]-ness save me."

Antiphon

The psalm is sung in Anglican chant, also known as English chant, a way to sing unmetered texts, including psalms and canticles from the Bible, by matching the natural speech-rhythm of the words to the notes of a simple harmonized melody.

SEQUENCE HYMN: 168 *O Sacred Head, Sore Wounded* (vs. 1 & 3 before the Gospel, v. 5 after) –
the congregation, The Cathedral Choir, Organ, and instrumentalists: Ethan Cotta (violin), Samuel
Cotta (cello), Annelise Cotta (flute), Matthew Cotta (trumpet).

O sacred head, sore wounded

Hymn 168



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



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



sor - row mars thy gran - deur? Can death thy bloom de - flower? O
me! _ for whom thou di - est, hide not so far thy grace: show
keep my heart thus mov - ed to stand thy cross be - neath, to
make me thine for ev - er! and should I faint - ing be, Lord,
I __ may fight be - friend - ed, and see in my last strife to



coun - ten - ance whose splen - dor the hosts of heaven a - dore!
me, _ O Love most high - est, the bright - ness of thy face.
mourn thee, well - be - lov - ed, yet thank thee for thy death.
let__ me nev - er, nev - er out - live my love for thee.
me__ thine arms ex - tend - ed up - on the cross of life.

Words: Robert Bridges, 1899

Music: *Passion Chorale* (Herzlich tut mich verlangen), St. Christopher

WORDS: "O Sacred Head, Sore Wounded" is a Christian Passion hymn based on a long medieval Latin poem, *Salve mundi salutare*, with stanzas addressing the various parts of Christ's body hanging on the Cross. The last part of the poem, from which the hymn is taken, is addressed to Christ's head, and begins "Salve caput cruentatum." The poem was often attributed to Bernard of Clairvaux (1091–1153) but is now attributed to the medieval poet Arnulf of Leuven (d.1250). In 1899 the English poet Robert Bridges (1844–1930) made a fresh translation from the original Latin, beginning "O sacred Head, sore wounded, defiled and put to scorn." This is the version used in the 1940 Hymnal (Episcopal), the 1982 Hymnal (Episcopal; stanzas 1–3 and 5), and several other late 20th-century hymn books.

MUSIC: From the *Passion Chorale*, St. Christopher. The *Passion Chorale* is a beautiful choral adaptation of the Johannes Brahms organ setting of the tune *Herzlich tut mich verlangen* ("Heartily Do I Request"), from last Sunday's organ prelude, here combined with the *St. Christopher* tune (Beneath the Cross of Jesus").

OFFERTORY ANTHEM: *Pavane*, Gabriel Fauré - The Cathedral Choir, Organ, and instrumentalists: Ethan Cotta (violin), Samuel Cotta (cello), Annelise Cotta (flute), Matthew Cotta (trumpet). Arranged by Canon Adrien Cotta.

A pavane is a slow processional dance common in Europe during the 16th century (Renaissance). (For notes about Gabriel Faure, see page 6.)

SANCTUS: S117 (*The Hymnal 1982*) James McGregor

Unison or harmony

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.

WORDS: The Sanctus (Latin: *Sanctus*, "Holy") forms part of the liturgy for Ordinary time and is sung (or said) as the final words of the Preface of the Eucharistic Prayer of remembrance, consecration, and praise. The text of the Sanctus passed from Jewish use to Christian use at a very early time, since it cited in the Apocalypse of John and in the letter of Clement to the Corinthians

TUNE: James McGregor (1930-2022) was an American organist and composer. In 1972, James was appointed to the Liturgy and Music Commission of the Episcopal Diocese of Newark and was active in its work, and also served on a committee of the Royal School of Church Music.

FRACTION ANTHEM: S164 *Jesus, Lamb of God (Agnus Dei)*, Franz Peter Schubert, arr.
Richard Proulx

This Agnus Dei (Fraction anthem) is from the *Deutsche Messe* (German Mass) by Franz Schubert (1797-1828), an Austrian composer of the late Classical and early Romantic eras. Despite his short lifetime (31 years), Schubert left behind more than 600 vocal works (mainly lieder), seven complete symphonies, sacred music, operas, and a large body of piano and chamber music.

The arrangement is by Richard Proulx (1937-2010), an American composer and editor of church music, including our 1982 hymnal. Proulx's church music includes anthems, service music, hymn concertos, organ music, and music for handbell choir.

Jesus, Lamb of God

S 164

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, re - deem - er of the world:

give us your peace, give us your peace.

Setting: From *Deutsche Messe*; Franz Peter Schubert (1797–1828); arr. Richard Proulx (b. 1937).

COMMUNION ANTHEM: *Sanctus*, from *Requiem*, Gabriel Fauré - The Cathedral Choir, Piano, and instrumentalists: Ethan Cotta (violin), Samuel Cotta (cello), Annelise Cotta (flute), Matthew Cotta (trumpet).

Gabriel Fauré (1845-1924) was a French composer, organist, pianist, and teacher. He was one of the foremost French composers of his generation, and his musical style influenced many 20th-century composers. Among his best-known works are his *Pavane*, *Requiem*, *Sicilienne*, nocturnes for piano and the songs "Après un rêve" and "Clair de lune." His talent became clear in childhood. At age 9, he was sent to the École Niedermeyer music college in Paris, where he was trained to be a church organist and choirmaster. Among his teachers was Camille Saint-Saëns, who became a lifelong friend. Fauré composed his *Requiem* in D minor, Op. 48, from which this *Sanctus* is taken, between 1887 and 1890. This choral-orchestral setting of the Catholic Mass for the Dead in Latin is the best-known of his large works. By his last years, Fauré was recognized in France as the leading French composer of his day. An unprecedented national musical tribute was held for him in Paris in 1922, headed by the president of the French Republic. Outside France, Fauré's music took decades to become widely accepted, except in Britain, where he had many admirers during his lifetime. Fauré's music has been described as linking the end of Romanticism with the modernism of the second quarter of the 20th century.

CLOSING HYMN: 162 *The royal banners forward go* (vs. 1-3 & v. 6)

162 Holy Week

1 The roy - al ban - - ners for - - ward go, the cross shines
 2 Ful - filled is all that Da - - vid told in true pro -
 3 O tree of beau - ty, tree most fair, or-dained those
 4 Blest tree, whose cho - sen branch - es bore the wealth that
 5 O cross, our one re - li - ance, hail! Still may thy
 6 To thee, e - ter - nal Three in One, let hom - age

forth in mys - tic glow where he through whom our flesh
 phet ic song of old; how God the na - tions' King
 ho ly limbs to bear gone is thy shame, each crim -
 did the world re - store, the price which none but he
 power with us a - vail to save us sin - ners from
 meet by all be done; as by the cross thou dost

was made, in that same flesh our ran - som paid.
 should be, for God is reign - ing from the tree.
 soned bough pro - claims the King of glo - ry now.
 could pay to spoil the spoil - er of his prey.
 our sin, God's right - eous-ness for all to win.
 re - store so rule and guide us ev - er - more.

Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal 1982*
 Music: *Vexilla Regis prodeunt*, plainsong, Mode 1, Rome MS., 12th cent.

LM

WORDS: Venantius Honorius Clematianus Fortunatus (c. 530, Italy–609, France) believed he had been healed from blindness by the intervention of St. Martin of Tours, so he spent the rest of his life in France and became bishop of Poitiers in 599. Some of his best hymns are still respected today, in part because of their erotic mysticism.

MUSIC: *Vexilla Regis prodeunt* is a Latin hymn in long meter, sung to plainsong mode 1. Plainsong or plainchant is a body of chants used in the liturgies of the Western Church. When referring to the term plainsong, it is those sacred pieces that are composed in Latin text. Plainsong was the exclusive form of Christian church music until the ninth century and the development of polyphony.

POSTLUDE - A PASSION MEDITATION: *O Mensch, bewein' dein' Sünde gross* (*O man, bewail thy sin so great*), BWV 622, Johann Sebastian Bach – violin & organ, feat. Ethan Cotta (violin).

"O Mensch, bewein' dein' Sünde groß" is a Lutheran Passion hymn with a text written by Sebald Heyden in 1530. The author reflects the Passion of Jesus, based on the Four Evangelists, originally in 23 stanzas. The first and last stanzas have appeared in 11 hymnals. English hymnwriter and educator Catherine Winkworth (1827-1878) translated it as "O man, thy grievous sin bemoan." The hymn has been used in Passion music and is known in Bach's setting as a chorale fantasia closing Part I of his *St Matthew Passion*.

Johann Sebastian Bach (1685-1750) was a German composer and musician of the late Baroque period. He is well-known for his orchestral music such as the *Brandenburg Concertos*; solo instrumental works such as the cello suites and sonatas and partitas for solo violin; keyboard works such as the *Goldberg Variations* and *The Well-Tempered Clavier*; organ works such as the *Schubler Chorales* and the *Toccata and Fugue in D minor*; and choral works such as the *St Matthew Passion* and the *Mass in B minor*.

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