



# PALM SUNDAY

*March 29, 2026  
eleven o'clock in the morning*

# Holy Week and Easter Services

## **Palm Sunday, March 29**

- 8 a.m. Blessing of the Palms and Liturgy of the Passion
- 9 a.m. Blessing of the Palms and Liturgy of the Passion \*  
*(Gather in the courtyard)*
- 11 a.m. Procession of the Palms and Singing of the Passion \*
- 1 p.m. Blessing of the Palms and Liturgy of the Passion *(in Spanish)*
- 5 p.m. Choral Evensong with Organ Recital at 4:15 p.m. *(with incense)*

## **Holy Monday, March 30**

- 12:05 p.m. Noonday Prayers, Golding Chapel

## **Holy Tuesday, March 31**

- 12:05 p.m. Noonday Prayers, Golding Chapel

## **Holy Wednesday, April 1**

- 12:05 p.m. Holy Eucharist, Golding Chapel

## **Maundy Thursday, April 2**

- 12:05 p.m. Holy Eucharist and Foot Washing
- 7 p.m. Holy Eucharist, Foot Washing,  
and Stripping of the Altar *(bilingual)* \*

## **Good Friday, April 3**

- 12:05 p.m. Liturgy for Good Friday
- 7 p.m. Good Friday Stations of the Cross: A Migrant's Way *(bilingual)*

## **Holy Saturday, April 4**

- 8 p.m. The Great Vigil of Easter *(with incense)*  
At sundown, the first Eucharist of Easter \*

## **Easter Day, April 5**

- 7 a.m. Holy Eucharist, Rite I, with hymns
- 9 a.m. Festival Eucharist, Rite II \*
- 10 a.m. Flowering of the Cross, Bishop's Courtyard
- 11 a.m. Festival Eucharist, Rite I \* *(with incense)*
- 1 p.m. Festival Eucharist, Rite II (in Spanish)
- 5 p.m. The Well, Contemplative Eucharist

\* *Childcare provided in the Jones Education Building*

# The Sunday of the Passion

*Palm Sunday*  
*March 29, 2026*  
*eleven o'clock in the morning*



CHRIST CHURCH CATHEDRAL  
HOUSTON, TEXAS

*We welcome you to Christ Church Cathedral. Since 1839, this Christian community has gathered for worship. To learn more about the ministries we share in this place, you are invited to fill out one of the welcome cards found in the pew rack. We are glad you are here!*

*The Liturgy is found in *The Book of Common Prayer (BCP)*.  
Hymns and service music (S) are in *The Hymnal 1982*.*

## **The Holy Eucharist: Rite One**

*at eleven o'clock*

THE VERY REV. NATHANIEL KATZ, *Dean*  
Celebrant

 *The Cathedral is equipped with a hearing loop for assisted listening via telecoil.*

*The People's responses are printed in boldface.*

### OPENING VOLUNTARY

*Herzlich thut mich verlangen*

Johannes Brahms (1833-1897)

(My inmost heart doth yearn)

*All stand as the choir and clergy enter.*

## ***The Liturgy of the Palms***

### CHORAL ANTIPHON

Tone VII

Hosanna to the Son of David: blessed is he that cometh in the name of the Lord:  
O king of Israel: Hosanna in the highest.

*Celebrant*

Let us pray.

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

### THE PALMS GOSPEL

Matthew 21:1–11

A reading from the Gospel according to Matthew.

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord

needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying, "Tell the daughter of Zion, look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

*Reader*     The Word of the Lord.

*People*     **Thanks be to God.**

*All hold up their palms during the Blessing.*

## THE BLESSING

*Celebrant*   The Lord be with you.

*People*     **And with thy spirit.**

*Celebrant*   Let us give thanks unto our Lord God.

*People*     **It is meet and right so to do.**

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God, for the acts of love by which thou hast redeemed us through thy 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 liveth and reigneth in glory with thee and the Holy Spirit, now and for ever. **Amen.**

## THE PROCESSION CHANT

*Deacon*     *People*

Let us go forth in peace.     In the name of Christ. A - men.

# *The Liturgy of the Word*

## THE COLLECT OF THE DAY

*Celebrant* The Lord be with you.

*People* **And with thy spirit.**

*Celebrant* Let us pray.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. **Amen.**

*The People sit.*

## THE 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?

*Reader* The Word of the Lord

*People* **Thanks be to God.**

*The antiphon is sung first by the cantor and repeated by the People and Choir. It is then sung as indicated.*

*Antiphon*



In - cline your ear to me, O LORD; make haste to de - liv - er me.

Have mercy on me, O LORD, for I am in trouble; \*  
 my eye is consumed with sorrow,  
 and also my throat and my belly.

For my life is wasted with grief,  
 and my years with sighing; \*  
 my strength fails me because of affliction,  
 and my bones are consumed.

*Antiphon*

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.

I am forgotten like a dead man, out of mind; \*  
 I am as useless as a broken pot.

*Antiphon*

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.

But as for me, I have trusted in you, O LORD. \*  
 I have said, "You are my God.

*Antiphon*

My times are in your hand; \*  
 rescue me from the hand of my enemies,  
 and from those who persecute me.

Make your face to shine upon your servant, \*  
 and in your loving-kindness save me."

*Antiphon*

*Chelsea Berner-Taylor and Ben McGee, cantors*

THE SECOND READING

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.**

HYMN 458 (stanzas 1-3)

*Love Unknown*

*The People sit.*

THE PASSION GOSPEL

Matthew 27:1–54

*sung by choir*

The Passion of our Lord Jesus Christ according to Matthew.

When morning came all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor. When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See to it yourself.” Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself.

But the chief priests, taking the pieces of silver, said “It is not lawful to put them into the treasury, since they are blood money.” After conferring together, they used them to buy the potter’s field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, “And they took thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the the potter’s field, as the Lord commanded me.”

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

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?” For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.” Now the chief

priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!" Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!"

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

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe upon him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross.

*All stand*

And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge,

filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.” Then Jesus cried again with a loud voice and breathed his last.

*Silence is kept.*

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, “Truly this man was God’s Son!”

— *Setting: Johann Walther (1496–1570)*

THE SERMON

The Rev. Canon Bradley Varnell

THE PRAYERS OF THE PEOPLE

On this Sunday of the Passion, let us pray to the Lord, saying, Lord, have mercy.

For God’s Church throughout the world, that we may be faithful to our mission to proclaim to all people the gospel of the Cross as the way of love and life, we pray to you, O Lord.

**Lord, have mercy.**

For Sarah, the Archbishop of Canterbury; Sean, our Presiding Bishop; Andy, Jeff, Kai, Hector, and Brian, our Bishops; and for Hosam, the Anglican Archbishop in Jerusalem. We pray also for every member of your holy Church, that we may truly serve you, following our Lord Jesus who came to serve and give his life for us, we pray to you, O Lord.

**Lord, have mercy.**

For the peace of the world and an end to war and conflict; for all in authority and all who serve the common good; and for all who suffer oppression or injustice as Christ was condemned unjustly, we pray to you, O Lord.

**Lord, have mercy.**

For all who suffer any grief or trouble, for the sick and those in need, that they may find hope and healing, we pray to you, who suffered for us all, O Lord.

**Lord, have mercy.**

For the forgiveness of our sins, things done and left undone, and for the grace of the Holy Spirit to amend our lives, we pray to you, O Lord.

**Lord, have mercy.**

For all those who have died in the communion of your Church, and those whose faith is known to you alone, that you will remember them in your Kingdom, we pray to you, O Lord.

**Lord, have mercy.**

In the communion of all the saints, let us commend ourselves, and one another, and all our life to Christ our God; O Savior of the world, who by your Cross and precious blood has redeemed us.

**Lord, have mercy.**

*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 your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

## THE PEACE

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

*People* **And with thy spirit.**

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



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 Pass - o - ver is sac - ri - ficed for us;

*People*

There - fore let us keep the feast.

## AGNUS DEI

*Missae Brevis*

Gabriel Fauré

*The sacrament of Holy Communion has been precious to Christians for 2,000 years. It is a way in which many sense the reality of God's forgiveness, our union with God and each other, and the eternal life to which we belong. Please know that you do not have to be an Episcopalian to receive Communion. To receive, you may kneel or stand at the altar rail. Receive the Bread in the palm of your hand and the Wine either by drinking from the cup or by intinction, touching the Bread to the Wine. Gluten-free Bread is available; simply ask at the altar rail. If you need Communion brought to you in the pew, please tell an usher.*

## AT THE ADMINISTRATION

ANTHEM

Carlo Gesualdo (c.1561-1613)

O vos omnes, qui transitis per viam, attendite, et videte si est dolor sicut dolor meus.

*All ye that pass by the way, attend, and see if there be any sorrow like unto my sorrow.*

— *Lamentations 1:12*

*When Lay Eucharistic Visitors are taking the Sacrament to members of our Cathedral family:*

*Celebrant* In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.

*People* **We who are many are one body, because we all share one bread, one cup.**

## PRAYER AFTER COMMUNION

*Celebrant*

Let us pray.

**Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.**

HYMN 168 (omit \* stanzas)

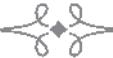
*Herzlich tut mich verlangen*

## THE LENTEN DISMISSAL

*Priest* Bow down before the Lord.

*The people kneel.*

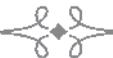
*Priest* Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. **Amen.**



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*Palm Sunday 2026*

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- ☞ The palms at the baptismal font are given to the glory of God in loving memory of Joy Ankrom by Rick Ankrom and Jay Hooker.
- ☞ The palms on the processional crosses are given to the glory of God in loving memory of Carter Roberts Boyd.
- ☞ The palms on the organ console are given in honor of the life and service of Bruce Power by the Altar Guild.
- ☞ The palms at the World War II Memorial are given to the glory of God in loving memory of Dolly Bille.
- ☞ The palms at the choir stalls are given in loving memory of Burt Ballanfant and Rose Ann Scott by Amy and Matt Matusek.
- ☞ The palms at the lectern are given to the glory of God in loving memory of Robert Weldon Maurice by his family.
- ☞ The palms at the World War I Memorial are given to the glory of God in memory of her parents, Jean and George C. Morris Jr., and her grandparents, Mary and George C. Morris Sr., by Penny Morris.
- ☞ The palms at the pulpit are given to the glory of God in thanksgiving for all those who come to this pulpit to enlighten and inspire by a friend of the Cathedral.
- ☞ The palms on the Cathedral Altar are given to the glory of God by the late Audrey Jones Beck in loving memory of her husband, John A. Beck, her parents, Mr. and Mrs. Tilford Jones, her grandmother, Mrs. Neta V. Taylor, and her grandparents, Mr. and Mrs. Jesse H. Jones.
- ☞ The palms in the Golding Chapel are given to the glory of God and in celebration of the life of Sellers J. Thomas Jr. by his family.



# Welcome

## Sunday, March 29, 2026

### *Announcements*

#### ❖ TODAY

**Palm Sunday Evensong** • Join us as we begin the most sacred week of the year together with Palm Sunday Evensong: 4:15 p.m. Organ Recital and 5 p.m. Choral Evensong.

❖ **Holy Week and Easter** • A reminder that you are invited to all services and activities for Palm Sunday and Holy Week. The list can be found on our website at [christchurchcathedral.org/easter26](http://christchurchcathedral.org/easter26).

❖ **The Good Friday Offering** • Good Friday offerings this year will be donated to the following ministries: Offerings collected at the 12:05 p.m. service will be donated to the dioceses of The Episcopal Church in Jerusalem and the Middle East. Offerings collected at the 7 p.m. bilingual Stations of the Cross: A Migrant's Way service will be donated to the Diocese of Texas' Migration with Dignity fund. Our diocese has set up this fund to provide emergency support to those impacted by deportations.

❖ **Traces of the Trade Film and Discussion** • On April 25, we invite you to a documentary film screening and facilitated dialogue on race in Reynolds Hall from noon to 3 p.m. Information and registration on our announcements page: [christchurchcathedral.org/announcements](http://christchurchcathedral.org/announcements).

❖ **Upcoming Course — Daily Prayer: How, What, Why** • Prayer is the lifeblood of our relationship with God. But how do we actually pray, especially when time is short and words are lacking? In this three-session class Canon Bradley Varnell will

help participants find both the time to pray and the words to pray by introducing the Episcopal Church's liturgies for daily prayer. Participants will be guided in using these liturgies on their own, and together we'll reflect on the challenges (and gifts) of daily prayer. Those looking to establish a regular rhythm of prayer are especially encouraged to attend, but all are welcome — no matter how long (or short) you've been praying. Sundays April 12-26, 10 a.m., in the McGehee Conference Room. Register at: [christchurchcathedral.org/announcements](http://christchurchcathedral.org/announcements).

❖ **Neighborhood Gatherings Are About to Spring Up** • This spring Christ Church Cathedral is hosting a series of neighborhood get-togethers — and you're invited. It's a relaxed evening from 6-7:30 p.m. to meet new faces, catch up with old friends, and just enjoy being together outside of Sunday. There are three evenings to choose from: Tuesday, April 21 (Northside area); Wednesday, May 6 (Southwest Houston); and Monday, May 18 (Southwest area). Spots are limited, so RSVP soon. Hosts and RSVP info at: [christchurchcathedral.org/announcements](http://christchurchcathedral.org/announcements).

❖ **The Dean's Hour Welcomes Imam Abdullah Antepli** • On April 12, The Dean's Hour will welcome Imam Abdullah Antepli, President of the Rothko Chapel. President Antepli will discuss the valuable work the Rothko Chapel does in our community, his vision of leadership for its future, and how our Cathedral family can support it.