



PALM SUNDAY

*April 5, 2020
eleven o'clock in the morning*

The Sunday of the Passion

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April 5, 2020
eleven o'clock in the morning



CHRIST CHURCH CATHEDRAL
HOUSTON, TEXAS

The Sunday of the Passion

at eleven o'clock

THE VERY REV. BARKLEY S. THOMPSON, *Dean*
Celebrant

OPENING VOLUNTARY

Fantasia super *Valet will ich dir geben*, BWV 735

J.S. Bach (1685–1750)

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

Reader 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.**

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

Celebrant Let us go forth in peace;

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

HYMN

Valet will ich dir geben

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,
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;

Repeat Refrain

1 who in the Lord's Name com - est. the King and Bless - ed One.
3 our praise and prayers and an - thems be - fore thee we pre - sent.
4 to thee, now high ex - alt - ed, our mel - o - dy we raise.

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



The stone which the build - ers re - ject - ed has be - come the chief



cor - ner - stone. This is the LORD's do - ing, and it is



mar - vel - ous in our eyes.

Give thanks to the Lord, for he is good; *
his mercy endures for ever.

Let Israel now proclaim, *
“His mercy endures for ever.” *Antiphon*

Open for me the gates of righteousness; *
I will enter them;
I will offer thanks to the Lord.

“This is the gate of the Lord; *
he who is righteous may enter.”

I will give thanks to you, for you answered me *
and have become my salvation. *Antiphon*

On this day the Lord has acted; *
we will rejoice and be glad in it.

Hosannah, Lord, hosannah! *
Lord, send us now success. *Antiphon*

Blessed is he who comes in the name of the Lord; *
we bless you from the house of the Lord.

God is the Lord; he has shined upon us; *
form a procession with branches up to the horns of the altar. *Antiphon*

“You are my God, and I will thank you; *
you are my God, and I will exalt you.”

Give thanks to the Lord, for he is good; *
his mercy endures for ever. *Antiphon*

The People sit.

The Passion of our Lord Jesus Christ according to Matthew.

One of the twelve, who was called Judas Iscariot, went to the chief priests and said, “What will you give me if I betray him to you?” They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying, “Where do you want us to make the preparations for you to eat the Passover?” He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, My time is near; I will keep the Passover at your house with my disciples.’” So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, “Truly I tell you, one of you will betray me.” And they became greatly distressed and began to say to him one after another, “Surely not I, Lord?” He answered, “The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.” Judas, who betrayed him, said, “Surely not I, Rabbi?” He replied, “You have said so.”

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body.” Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, “You will all become deserters because of me this night; for it is written,

‘I will strike the shepherd, the sheep of the flock will be scattered.’

But after I am raised up, I will go ahead of you to Galilee.” Peter said to him, “Though all become deserters because of you, I will never desert you.” Jesus said to him, “Truly I tell you, this very night, before the cock crows, you will deny me three times.” Peter said to him, “Even though I must die with you, I will not deny you.” And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, “Sit here while I go over there and pray.” He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, “I am deeply grieved, even to death; remain here, and stay awake with me.” And going a little farther, he threw himself on the ground and prayed, “My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.” Then he came to the disciples and found them sleeping; and he said to Peter, “So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” Again he went away for the second time and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” Again he came and found them sleeping, for

their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?" At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him, "You have said so. But I tell you,

From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."

Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered, "He deserves death." Then they spat in his face and struck him; and some slapped him, saying, "Prophecy to us, you Messiah! Who is it that struck you?"

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you."

Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

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 the 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 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 on 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.

All stand.

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

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

THE SERMON

The Rev. Arthur A. Callaham, Canon Vicar

THE NICENE CREED

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

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

Through him all things were made.

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

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

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

and is seated at the right hand of the Father.

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

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

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 thee, O Lord.

Lord, have mercy.

For Michael, the Presiding Bishop, for our Bishops, Andrew, Jeff, Kai, and Hector, and for every member of thy holy catholic Church, that we may truly serve thee, following our Lord Jesus who came to serve and give his life as ransom for many, we pray to thee, 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 thee, 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 thee, 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 thee, O Lord.

Lord, have mercy.

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

Lord, have mercy.

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

Save us and help us, we humbly beseech thee, O Lord.

Celebrant

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. Give mercy and grace to the living, pardon and rest to the dead, to thy holy Church peace and concord, and to us sinners everlasting life and glory; who with the Father and the Holy Spirit livest and reignest, one God, now and for ever. **Amen.**

THE GENERAL CONFESSION

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

Celebrant

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **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.

AT THE OFFERTORY

ANTHEM

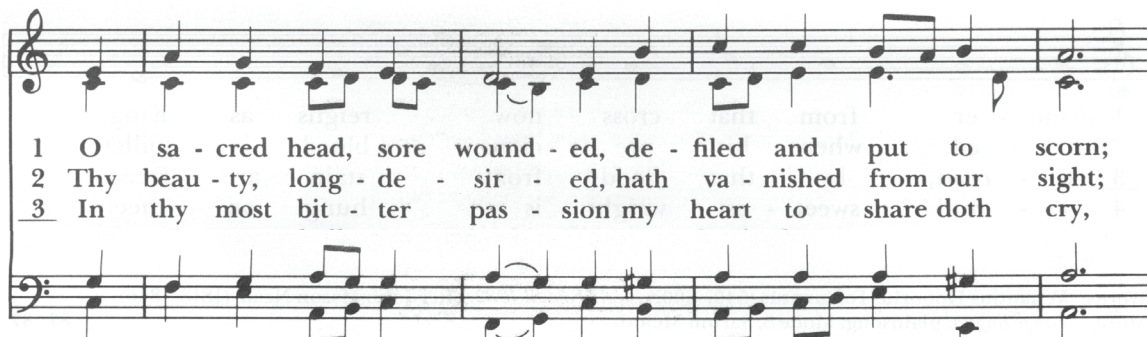
Carl Heinrich Graun (1704–1759)

Surely he hath borne our griefs and carried our sorrows.

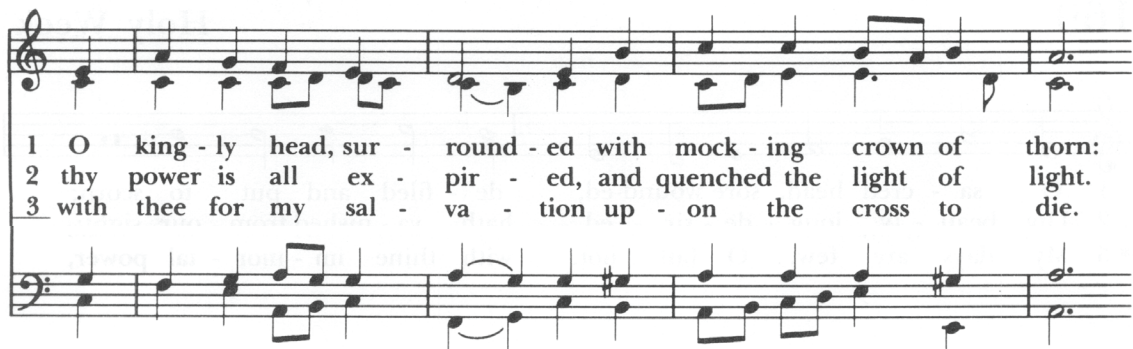
— *Isaiah 53:4*

THE BLESSING

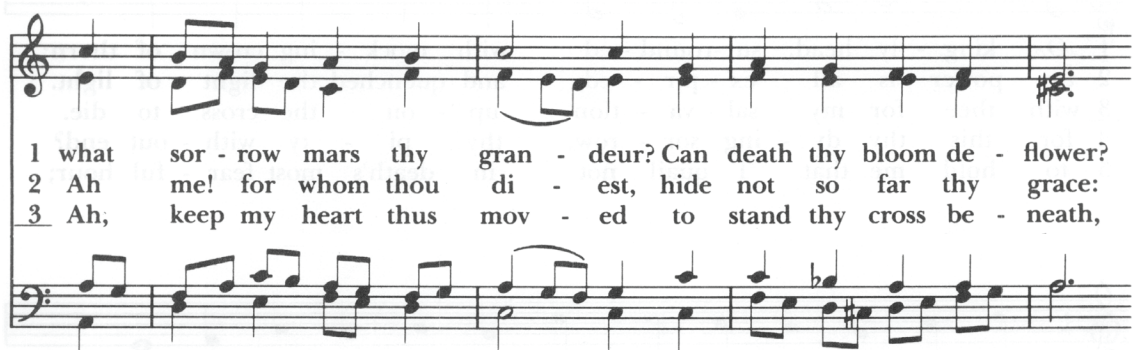
HYMN

Herzlich tut mich verlangen


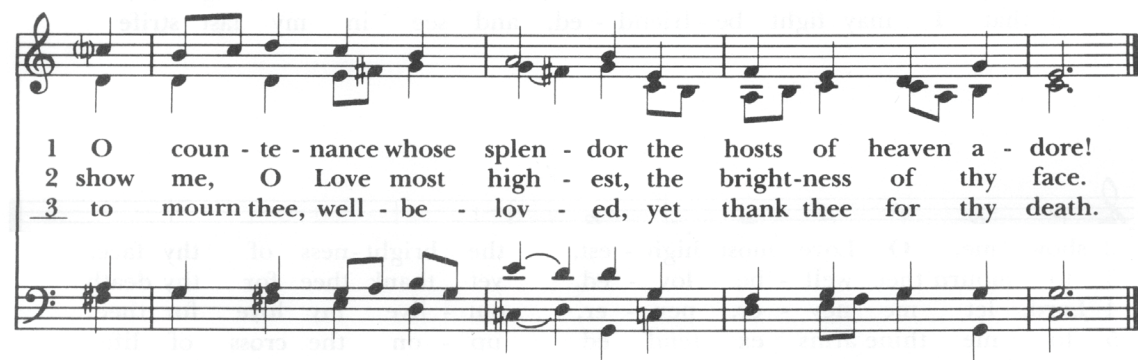
1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,



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



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



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

THE DISMISSAL

Celebrant Let us go forth in the name of Christ.

People **Thanks be to God.**

Music Notes

“All glory, laud, and honor” is as closely linked to Palm Sunday as “Come ye faithful, raise the strain” is to Easter. And for both these hymns we have the indefatigable translator John Mason Neale (1818–1866) to thank. He specialized in making Latin and Greek hymns available to English speaking congregations. According to legend, Theodulph, (d.821), Archbishop of Orleans, composed “All glory, laud, and honor” while imprisoned. One day he sang it through the window of his cell as the emperor rode by. Enchanted by the hymn, the emperor immediately released Theodulph and decreed that from henceforth it should be sung every Palm Sunday. — *RLS*

Staff Singers

Michaela Wagner

Joshua Chavira

Sean Stultz




John Gallagher

Welcome

Sunday, April 5, 2020

Announcements

- ❖ **Take part in Holy Week services this week online** • Go to the Cathedral website, christchurchcathedral.org, to learn more about services for Maundy Thursday, Good Friday Stations of the Cross, Easter in Memory of Her, the Great Vigil, and Easter Day services. Some of these services will be traditional services filmed in the Cathedral chancel. Others will be interactive services that involve you and your family at home. Check this week's email and the Cathedral website to learn more.
- ❖ **The "Cathedral Good Neighbor" program** • The Cathedral wants to hear how you are doing. Expect to receive a phone call or email from a Cathedral Good Neighbor, who lives near you. Be sure to let your Cathedral Good Neighbor know how you are doing and whether you have any needs.
- ❖ **Connect with the Cathedral digitally** • Go to our website, christchurchcathedral.org, to learn about how you can connect with the Cathedral on Facebook, Instagram, Zoom, and elsewhere. It's easier than you think, it's fun, and it's a really wonderful way to stay connected to your community and engage your faith.
- ❖ **Every weekday at 12:05 p.m., go to Facebook for a live worship service** • Our intrepid priests are on live video every weekday for the noonday worship service. Leave a comment and we will pray for you. Go to facebook.com/cccathedraltx to tune in.
- ❖ **How to make a donation online** • It is simple to make a donation on the Cathedral website. Look for the tab at the top of the site that says, "Give." Click on the tab for a variety of ways to make a gift to the Cathedral. If you have questions, contact Chief Administrative Officer and Minister for Stewardship Karen Kraycirik at kkraycirik@christchurchcathedral.org or 713-590-3338.
- ❖ **There are several digital ways for our youth and children to connect to the Cathedral** • Go to our website to learn more about the Way of Love podcast, Zoom Seed and Root Groups, Zoom Sunday School, Children's Chapel on Wednesdays at 10 a.m., and others. Look for the banner on the homepage that says, "How to connect to the Cathedral online" as well as the button that says "Zoom online small groups."
- ❖ **Support the Cathedral Youth Program by giving to the Giving Tree** • The Giving Tree is the annual fundraiser for Cathedral Youth that supports young people doing mission work in the U.S. and abroad. Please join your Cathedral family in donating on our website (under "Registrations").
- ❖ **Lenten meditations are available via email and social media** • Lenten meditations from Episcopal Relief & Development are available via email via the links in the weekly enews, and Lenten practices from the Society of St. John the Evangelist are available via Instagram on the Cathedral account (@cccathedraltx).

*For more information about these and other events at the Cathedral,
visit christchurchcathedral.org, or [cccathedraltx](https://facebook.com/cccathedraltx)   *

After-Hours Emergency Pastoral Care Line • 713-826-5332
