
ST. PAUL'S EPISCOPAL CHURCH

*The mission of St. Paul's is to be community of open arms, listening hearts, serving hands, and diverse voices...
because we believe that Christ's love is a commitment not a sentiment.*



Power Play | Lisle Gwynn Garrity | A Sanctified Art | www.sanctifiedart.org

Sunday of the Passion: Palm Sunday
March 24, 2024

WELCOME

Whatever your background and however you have come to be here, we are glad you are here. It is our prayer that you will encounter God's peace this morning.

In the Episcopal Church, worship lies at the heart of the Christian life. As physical creatures made in God's image, the physical and participatory nature of our worship helps us to center us, renew us, and connect us more fully to God. This liturgy (*the work of the people in worship*) is enriched by everyone's participation of everyone. You will find some people kneeling, bowing, or making the sign of the cross as outward expressions of an inward posture. All is optional; nothing is required. Regardless of what others are doing, how you physically worship is up to you and how you experience God. We invite you to read the **"About Our Worship"** card in the pew rack to learn more about our worship.

CHILDREN IN WORSHIP & NURSERY CARE

Children—including their squiggles and sounds—are an integral part of our worship. Worship bulletins for children are located on the table in the rear lobby. "New Friend" Activity bags and a small library of books can be found right outside of the left door next to the piano. A staffed nursery is located upstairs for children 6 months-4 years.

RESTROOMS

Restrooms are located at the end of the hallway to the left of the church. Exit through the front doors near the piano, walk 50 feet, and turn left at the stairs.

TODAY'S LITURGY & HOLY WEEK

It is still uncertain when Christians first began to make an annual (as opposed to a weekly) memorial of the death and resurrection of Christ. This *Pascha* (a word derived indirectly from *pesach*, Hebrew 'Passover') was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the *Pascha* developed into the articulated structure of Holy Week and Easter.

Through participation in the whole sequence of services, we share in Christ's own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning. The procession with palms, which was already observed in Jerusalem in the fourth century, is accompanied by the reading or singing of the Passion Narrative, in which the whole story of the week is anticipated.

Maundy Thursday (from *mandatum*, "commandment," because of the use of John 13.34) contains a rich complex of themes: humble Christian service expressed through Christ's washing of his disciples' feet, the institution of the Eucharist, and the perfection of Christ's loving obedience through the agony of Gethsemane. After keeping vigil ("Could you not watch with me one hour?")

Thursday passes into Good Friday, the day of Jesus' crucifixion and the most solemn day of the year. On that day, we enter into the absence of life and the descent of despair as Jesus meets our worst with his best and ensures that nothing will separate us from God's love and presence for all time.

THE LITURGY OF THE PALMS

OPENING SALUTATION

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

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

Celebrant Dear beloved in Christ, during Lent we have been preparing for the celebration of our Lord's death and resurrection through reflection, sacrifice, and intention. Today we come together to begin this solemn celebration in union with the Church throughout the world. Christ enters his own city to complete his work as our Savior, to suffer, to die, and to rise again. Let us go with him so that, united with him in his sufferings, we may share his risen life this day and always.

Let us pray.

O God of mercy and might, in the mystery of the passion of your Son you offer your infinite life to the world. Gather us around the cross of Christ, and preserve us until the resurrection, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

THE GOSPEL AT THE LITURGY OF THE PALMS

Mark 11:1-11

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 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.

THE BLESSING OF THE PALMS

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 God thanks and praise.**

All lift their palms as the Celebrant says

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.**

THE PROCESSION

Celebrant Let us go forth in peace.

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

All process into church with joy while proclaiming Psalm 118:1-2, 19-29

Give thanks to the Lord, for God is good; *

God's mercy endures for ever.

Let Israel now proclaim, *

"God's mercy endures for ever."

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; *

all who are righteous may enter."

I will give thanks to you, for you answered me *

and have become my salvation.

The same stone which the builders rejected *

has become the chief cornerstone.

This is the Lord's doing, *

and it is marvelous in our eyes.

On this day the Holy One has acted; *

we will rejoice and be glad in it.

Hosannah, Lord, hosannah! *

Lord, send us now success.

Blessed is the One who comes in the name of the Lord; *

we bless you from the house of the Lord.

God is the Lord; God has shined upon us; *

form a procession with branches up to the horns of the altar.

"You are my God, and I will thank you; *

you are my God, and I will exalt you."

Give thanks to the Holy One, for God is good; *

God's mercy endures for ever.

THE LITURGY OF THE PASSION

OPENING ACCLAMATION

Celebrant Blessed be the God of life, death, and life beyond death:

People **who bears our burdens and forgives our sins.**

THE KYRIE

Celebrant Lord, have mercy.

People **Christ have mercy.**

Celebrant Lord, have mercy

COLLECT OF THE DAY

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Let us pray.

Lord, your love is broken open among cheering crowds and traitor's coins, deserting friends and hands washed clean, the mockery of power and the baying mob: as we follow your way of passion, give us the faith to bring our weak and divided hearts to the foot of the cross and the door of the guarded tomb that they might be opened, astonished and healed; through Jesus Christ, who carries the weight of the world. **Amen.**

THE EPISTLE LESSON

Philippians 2:5-11

page 8

HOMILY

THE PASSION GOSPEL

Mark 14:1-15:41

Insert

The Liturgy of the Palms takes the place of the Nicene Creed and Confession of Sin on Palm Sunday.

PRAYERS OF THE PEOPLE

BCP 328

THE PEACE

OFFERTORY

THE DOXOLOGY

THE GREAT THANKSGIVING, PRAYER II

BCP 340

POST-COMMUNION PRAYER

BCP 339

WE JOURNEY TO THE CROSS

DISMISSAL GOSPEL: THE BURIAL OF JESUS

Mark 14:42-47

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

Holy Week is considered to be a single liturgy, thus there is no dismissal. Once the Celebrant has departed, please depart in silence, standing in muted awe at the infinite generosity of God's gift to the world. There is no coffee hour today.

OPENING SALUTATION: THE CALL TO WORSHIP

Celebrant Sing songs of loudest praise!
People **Hosanna!**
Celebrant Sing songs that are unashamed.
People **Hosanna!**
Celebrant Sing songs without being afraid.
People **Hosanna!**
Celebrant Sing for the God of tomorrow and today.
People **Hosanna!**
Celebrant Let us worship the One worthy to be praised.

Let us pray.

O God of mercy and might, in the mystery of the passion of your Son you offer your infinite life to the world. Gather us around the cross of Christ, and preserve us until the resurrection, through Jesus Christ, our Savior and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

THE GOSPEL AT THE LITURGY OF THE PALMS

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"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.

THE PROCESSION

Celebrant Blessed is he who comes in the name of the Lord.
People **Hosanna in the highest!**
Celebrant Let us go forth in peace.
People **In the name of Christ. Amen.**

All process into church with joy while proclaiming Psalm 118:1-2, 19-29

Give thanks to the Lord, for God is good; *

God's mercy endures for ever.

Let Israel now proclaim, *

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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; *
all who are righteous may enter."

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

The same stone which the builders rejected *
has become the chief cornerstone.

This is the Lord's doing, *
and it is marvelous in our eyes.

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

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

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

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

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

Give thanks to the Holy One, for God is good; *
God's mercy endures for ever.

As the procession continues, all proclaim,

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

People **Hosanna in the highest!**

Please remain standing until all have entered the church.

+OPENING HYMN *All glory, laud, and honor*

Hymnal 154
verses 1-2, 5

OPENING SALUTATION

Celebrant Blessed be the God of life, death, and life beyond death:

People **who bears our burdens and forgives our sins.**

PRAYER OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

Lord, your love is broken open among cheering crowds and traitor's coins, deserting friends and hands washed clean, the mockery of power and the baying mob: as we follow your way of passion, give us the faith to bring our weak and divided hearts to the foot of the cross and the door of the guarded tomb that they might be opened, astonished and healed; through Jesus Christ, who carries the weight of the world. **Amen.**

EPISTLE LESSON*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.**

GOSPEL HYMN*What wondrous love*

Hymnal 439

HOMILY**THE PASSION GOSPEL****MONDAY | THE PLOT TO KILL JESUS***Mark 14:1-2*

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, “Not during the festival, or there may be a riot among the people.”

TUESDAY | ANOINTING AT BETHANY*Mark 14:3-9*

While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, “Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.” And they scolded her. But Jesus said, “Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”

MUSICAL RESPONSE*Lamb of God (Your Only Son)*Twila Paris
Mr. Michael Peerless, soloist**WEDNESDAY MORNING | JUDAS BETRAYS JESUS***Mark 11:10-11*

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

MUSICAL RESPONSE*Lamb of God (Your Only Son)*Twila Paris
Mr. Michael Peerless, soloist

THURSDAY MORNING | PREPARATION

Mark 14:12-16

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, “Where do you want us to go and make the preparations for you to eat the Passover?” So he sent two of his disciples, saying to them, “Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, ‘The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?’ He will show you a large room upstairs, furnished and ready. Make preparations for us there.” So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

THURSDAY EVENING | THE LAST SUPPER

Mark 14:17-25

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, “Truly I tell you, one of you will betray me, one who is eating with me.” They began to be distressed and to say to him one after another, “Surely, not I!” He said to them, “It is one of the twelve, one who is dipping bread into the bowl with me. For 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.”

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, “Take; this is my body.” Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, “This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

INTERLUDE

Jesus, remember me
sung 2x

Taizé

The musical score consists of two systems of music. Each system has a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature is two flats (B-flat and E-flat), and the time signature is 3/4. The lyrics are: "Je - sus, re - mem - ber me when you come in - to your king - dom." The first system ends with a double bar line, and the second system continues the melody and accompaniment.

THURSDAY NIGHT | THE GARDEN

Mark 14:26-42

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

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

But after I am raised up, I will go before you to Galilee.” Peter said to him, “Even though all become deserters, I will not.”

Jesus said to him, “Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.” But he said vehemently, “Even though I must die with you, I will not deny you.” And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples, “Sit here while I pray.” He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, “I am deeply grieved, even to death; remain here, and keep awake.” And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, “Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.” He came and found them sleeping; and he said to Peter, “Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, “Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.”

INTERLUDE

Stay with Me sung 2x

Taizé

Stay with me; re - main here with me; watch and
pray. Watch and pray.

FRIDAY MORNING | THE TRIAL

Mark 14:43-72

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him and lead him away under guard.” So when he came, he went up to him at once and said, “Rabbi!” and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, “Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.” All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree.

Some stood up and gave false testimony against him, saying, “We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’” But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, “Have you no answer? What is it that they testify against you?” But he was silent and did not answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?” Jesus said, “I am; and ‘you will see the Son of Man seated at the right hand of the Power,’ and ‘coming with the clouds of heaven.’”

Then the high priest tore his clothes and said, “Why do we still need witnesses? You have heard his blasphemy! What is your decision?” All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, “Prophesy!” The guards also took him over and beat him. While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, “You also were with Jesus, the man from Nazareth.” But he denied it, saying, “I do not know or understand what you are talking about.” And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, “This man is one of them.” But again he denied it. Then after a little while the bystanders again said to Peter, “Certainly you are one of them; for you are a Galilean.” But he began to curse, and he swore an oath, “I do not know this man you are talking about.”

At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, “Before the cock crows twice, you will deny me three times.” And he broke down and wept.

FRIDAY AFTERNOON | THE CRUCIFIXION

Mark 15:1-39

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.

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!"

MUSICAL MEDITATION

Were you there?

Charles Douglas
Michael Peerless, soloist

PRAYERS OF THE PEOPLE

Christ, we pray that you would hear our prayers, and graft in our minds the same mind that is in you, that we might be vessels of your humility and grace.

Lord in your mercy, **hear our prayer.**

Lord Jesus, you emptied yourself, trading in the form of God for the form of the enslaved; we pray for the Church, and all her people and ministers. Form us into a Church that empties itself for others, and for you.

Lord in your mercy, **hear our prayer.**

Lord Jesus, you were born in human likeness, and found in human form; we pray for the whole human family, for the nations of the earth, and for all who live in the midst of disaster, famine, or terror.

Lord in your mercy, **hear our prayer.**

Lord Jesus, even after humbling yourself in your incarnation, you humbled yourself even to the point of death; we pray for our nation, our leaders, and all those charged with making decisions. May the wellbeing of all your people trump politics and the love of power. We also pray for ourselves: that we might work together for the common good.

Lord in your mercy, **hear our prayer.**

Lord Jesus, in your exaltation, you were given the name that is above every name; we pray in your name for those who are poor, those who are hungry, those without homes, and those who are hurting in any way, most especially the fearful, the lonely, the unemployed, and the grieving. May your love be a lantern in the dark.

Lord in your mercy, **hear our prayer.**

Lord Jesus, you came as the Prince of Peace and turned swords into plowshares and spears into pruning hooks. We lament the lives lost to the senselessness of gun violence and those who see no way forward except through the harm of others. Uproot all that keeps us tethered to self-preservation at the expense of the most vulnerable.

Lord in your mercy, **hear our prayer.**

Lord Jesus, your humility and your love for us was so broad and deep, it cost you your life. We pray for those who we love who have died. As you were highly exalted, may they rest with you in glory.

Lord in your mercy, **hear our prayer.**

Please add your intercessions and thanksgivings, silently or aloud. The Celebrant will add a closing prayer.

THE PEACE

Celebrant The peace of Christ be always with you.
People **And also with you.**

THE OFFERTORY

At the offertory we offer back to God the first fruits of what God has given us, symbolically in the bread and wine, and in the money given. Your offering goes entirely to support our ministry and daily operations. You may place your offering in the offering tray or scan the QR code to give securely online. Thank you for your generosity.



+PRESENTATION HYMN

I come with joy to meet my Lord

Hymnal 304
verses 1, 3

**I come with joy to meet my Lord, forgiven, loved, and free,
in awe and wonder to recall his life laid down for me.
As Christ breaks bread and bids us share, each proud division ends.
That love that made us makes us one, and strangers now are friends.**

THE GREAT THANKSGIVING

The Eucharist (from the Greek word eucharisteo, meaning “thanksgiving”) begins as we lift our hearts with thanksgiving and continues as we remember the story of creation, redemption, and renewal. In the act of remembering and in the Spirit’s blessing upon the bread and wine and the gathered assembly, Christ is made present to us now, giving us strength for the journey.

Celebrant God is with you.
People **And also with you.**
Celebrant Lift up your hearts.
People **We lift them up to God.**
Celebrant Let us give thanks to the Lord our God.
People **It is right to give God thanks and praise.**

We thank you, desert Mother, for in the valley of dry bones you create hearts of flesh quickened by the Spirit’s breath. We thank you, wise Sister, that you walk in cloud and fire with your lost and faithless people. We thank you, Son of Heaven, that you empty yourself of might and glory and set your face towards the fickle crowd, the cruel empire, the faithful despisers.

We welcome you as God’s own fool whose cross brings to nothing the violence of the world and reveals another wisdom outside the city walls. Therefore, with all who follow your way, with the traders and tax collectors, the soldiers and hurting women of the streets, and all who caught a glimpse of glory in the humanity you shared, we worship God’s own holiness revealed in sweat and tears:

THE SANCTUS

Sanctus is the Latin word for "holy." When we sing the Sanctus we are rejoicing in the holiness of God.



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and
might, hea - ven and earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est. _____

How wonderful the work of your hands, O Lord. As a mother tenderly gathers her children, you embraced a people as your own. When they turned away and rebelled your love remained steadfast. From them you raised up Jesus our Savior, born of Mary, to be the living bread, in whom all our hungers are satisfied. He offered his life for all creation, and with a love stronger than death he opened wide his arms on the cross that he might defeat death and put a song of hope and new life in our hearts.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

Dying, you destroyed our death.

Rising, you restored our life.

Christ Jesus, come in glory!

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love. Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home. Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

Blessed are you now and for ever. AMEN.

THE LORD'S PRAYER

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

People **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

As an act of adoration, a moment of reverent silence is kept as the bread is broken. This symbolizes the breaking of Jesus' own body.

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.

The musical score consists of four systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: '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:', and 'give us your peace, give us your peace.'

INVITATION TO HOLY COMMUNION

After the invitation and upon the presentation of the consecrated elements,

Celebrant Behold who you are.

People May we become what we receive.

THE COMMUNION

All are invited to Christ's table. Individually packaged gluten-free wafers are available—simply make your need known to the priest. In lieu of receiving communion, you may cross your arms for a blessing.

COMMUNION HYMNS

Come to the Table of Grace

Taste and See

There's a Sweet, Sweet Spirit

Piney Song Book 20

Piney Song Book 106

Piney Song Book 108

POST COMMUNION PRAYER

Celebrant Let us pray.

All God, we thank you that in your passion you offer forgiveness and invite us to be with you where hunger is no more and death has no dominion: may the broken bread of life fracture our stony hearts for the sake of another world. Amen.

SOLEMN PRAYER OVER THE PEOPLE

FRIDAY EVENING | THE BURIAL

Mark 14:42-47

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

THE RESPONSE

Were you there?

verse 4

Michael Peerless, soloist

THE POSTLUDE

Prelude No. 1

J.S. Bach

*Holy Week is considered to be a single liturgy (service of worship); therefore there is no dismissal. Once the altar ministers have exited, please be seated for the organ voluntary. As you depart, please do so in **silence**, standing in muted awe at the infinite generosity of God's gift to the world. There is no coffee hour today.*

ST. PAUL'S EPISCOPAL CHURCH

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