

SAINT PAUL'S EPISCOPAL CHURCH



THE SUNDAY OF THE PASSION PALM SUNDAY

SUNDAY, MARCH 24, 2024
TEN THIRTY IN THE MORNING

WELCOME TO SAINT PAUL'S CHURCH

Whatever brings you here, and whoever you are,
we are glad you are here!

First Time Worshipping at St. Paul's?

St. Paul's is an Episcopal Church and uses liturgy or language for worship from *The Book of Common Prayer*. While we use a variety of other resources, all the words and music needed for today's service are found in this bulletin. There are helpful tips on when to stand and sit; however, do what feels most comfortable for you throughout the service.

Are you new to St. Paul's or the surrounding area?

Let us know by filling out a Welcome Card located in the pew rack and on the website, and we will connect with you. We also have a Welcome Table you can visit following the service in the Gathering Space of the Parish House. A host will be at the table throughout coffee hour, which is an opportunity immediately following the service to share refreshments with our members and visitors here today.

Restrooms

Restrooms are located in the Parish House. You are welcome to use the bathroom that best aligns with your gender identity.

Nursery

The nursery is open from 8:50 a.m. to 12:30 p.m. There is a child-size restroom and a changing table available as well as the ability to hear service.

Contact the Clergy

The St. Paul's clergy are eager to hear from you and to support you. On most Sundays a member of the clergy is available to pray with you during Communion at the station to the left of the altar railing. If you are going through a life transition, have an emergency, or are in need of pastoral care for any other reason, please call the church at 804.643.3589.

For Families and Children During Worship

Young ones need to be able to see and experience worship. Our ushers are happy to direct you to our **Family Space** at the front of the church where you will find picture books, paper and crayons, and small hand-held toys. We also have **Worship Bags** as you enter the church that contain **Children's Bulletins**, paper and crayons. During the **Gospel Procession**, children and families are encouraged to participate, and Children's Chapel follows. Kids will leave with our staff to participate in their own time of prayer and fellowship. They will return after the sermon during the Peace.

THE LITURGY OF THE PALMS

Today's liturgy will begin outside in the Memorial Garden and will process into the church, marking Jesus' triumphant entry into Jerusalem. The tone quickly changes, growing somber as it moves into the Passion and the sorrow of the days to come.

THE OPENING ACCLAMATION

Presider Blessed is the One who comes in the name of the Lord:

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

Presider Let us pray.

ASSIST US MERCIFULLY with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

A READING

Mark 11:1-11

The people reads with the lector the sentences in bold type.

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

Presider The Lord be with you.

People **And also with you.**

Presider Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

Presider 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. *(Lift your palm branches)*

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.**

Presider Blessed is the One who comes in the name of the Lord.

People **Hosanna in the highest.**

THE PROCESSION OF THE PALMS

Presider Let us go forth in peace;

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

The people then enter the church through the red doors, once all in place, the hymn will begin and the choir and clergy will process. The children are invited to go with Linda Willis for Children's Church at this time; they will return at the Peace.

HYMN

Refrain



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
 2 The com - pa - ny of an - gels is prais - ing thee on high;
 3 The peo - ple of the He - brews with palms be - fore thee went;
 4 To thee be - fore thy pas - sion they sang their hymns of praise;
 5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain

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

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

Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.;
 harm. William Henry Monk (1823-1889)

THE COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

ALmighty and Everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

THE LITURGY OF THE WORD

THE GRADUAL: PSALM 31:9-16 *In te, Domine, speravi*

chant: Mode VII.3

The Refrain is sung by all, the verses are sung by the choir, with the refrain repeated where indicated.



- 9 Have mercy on me, O Lord, for I am in trouble; *
my eye is consumed with sorrow, and also my throat and my belly.
- 10 For my life is wasted with grief, and my years with sighing; *
my strength fails me because of affliction, and my bones are consumed.
- 11 I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of my acquaintance; *
when they see me in the street they avoid me.
- 12 I am forgotten like a dead man, out of mind; *
I am as useless as a broken pot. **Refrain**
- 13 For I have heard the whispering of the crowd; fear is all around; *
they put their heads together against me; they plot to take my life.
- 14 But as for me, I have trusted in you, O Lord. *
I have said, "You are my God.
- 15 My times are in your hand; *
rescue me from the hand of my enemies, and from those who persecute me.
- 16 Make your face to shine upon your servant, *
and in your loving-kindness save me." **Refrain**

THE READING

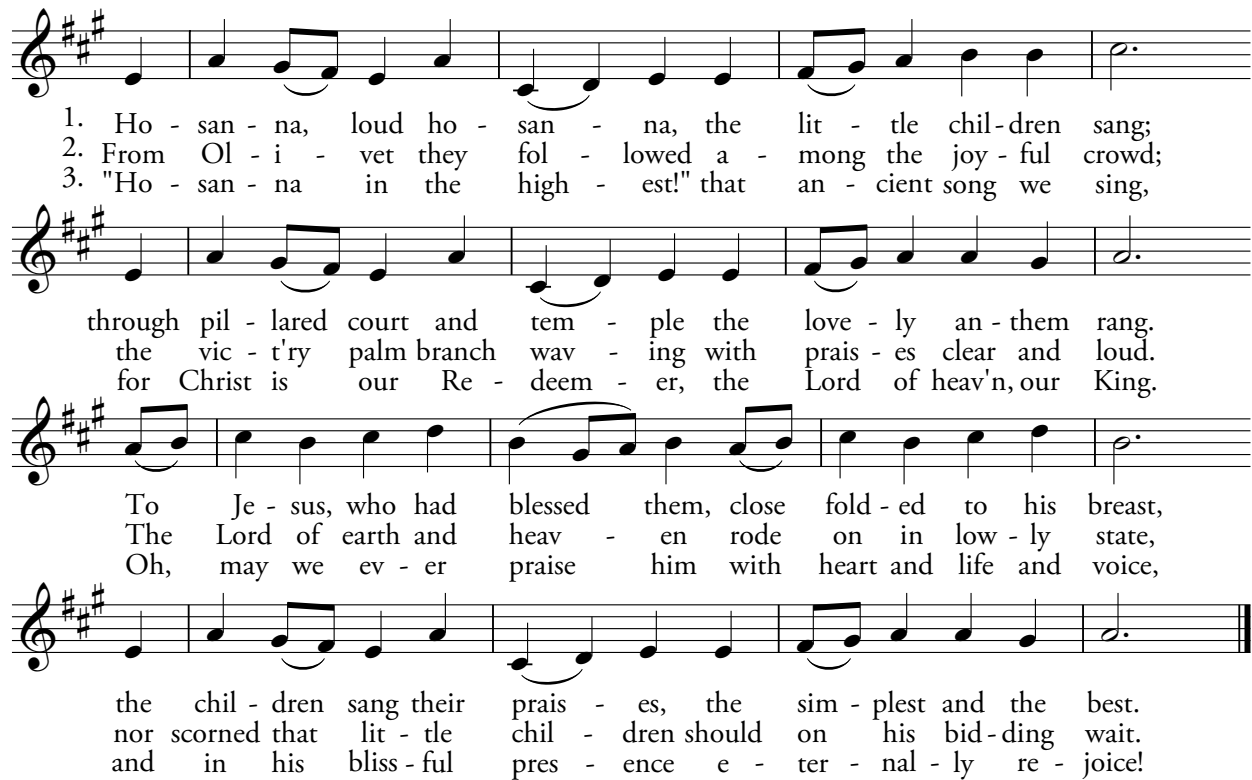
Philippians 2:5-11

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.

Lector Hear what the Spirit is saying to God's people.

People **Thanks be to God.**

HYMN



1. Ho - san - na, loud ho - san - na, the lit - tle chil - dren sang;
 2. From Ol - i - vet they fol - lowed a - mong the joy - ful crowd;
 3. "Ho - san - na in the high - est!" that an - cient song we sing,
 through pil - lared court and tem - ple the love - ly an - them rang.
 the vic - t'ry palm branch wav - ing with prais - es clear and loud.
 for Christ is our Re - deem - er, the Lord of heav'n, our King.
 To Je - sus, who had blessed them, close fold - ed to his breast,
 The Lord of earth and heav - en rode on in low - ly state,
 Oh, may we ev - er praise him with heart and life and voice,
 the chil - dren sang their prais - es, the sim - plest and the best.
 nor scorned that lit - tle chil - dren should on his bid - ding wait.
 and in his bliss - ful pres - ence e - ter - nal - ly re - joice!

Text: Jennette Threlfall (1821-1880)

Music: Ellacombe, melody from *Gesangbuch...der Herzogl. Wirtembergischen katolischen Hofkapelle*, 1784, alt.; adapt. *Katholisches Gesangbuch*, 1863; harm. William Henry Monk (1823-1889)

THE SERMON

The Rev'd Keli Shipley Cooper, *Associate for Formation*

THE PRAYERS OF THE PEOPLE

Presider As we enter Jerusalem with Jesus, we acknowledge the conflicting emotions of joy and sadness as we pray for ourselves, our neighbors, and our fragile earth, saying: Gracious God, we trust you; our times are in your hand.

Intercessor Let us pray for the Church, that we may acknowledge our denial of God's love for ourselves and others and receive forgiveness and strength to follow the way of the cross. Gracious God, we trust you;

People **our times are in your hand.**

Intercessor Let us pray for our nation and for the leaders and peoples of the world, that we may reject cruelty and oppression and resolve to work together for justice and peace. Gracious God, we trust you;

People **our times are in your hand.**

Intercessor Let us pray for the community of St. Paul's, that we may continue to move beyond prejudice and privilege toward the light of Christ's love for all people. Gracious God, we trust you;

People **our times are in your hand.**

Intercessor Let us pray for all who are suffering from homelessness, hunger, disease, or despair, that they may see in Christ's suffering the never-failing care of God for us, especially *N*. Gracious God, we trust you;

People **our times are in your hand.**

Intercessor We pray for the dying and for those who now rest in God, especially *N*. May all who have died with Christ find the promised resurrection. Gracious God, we trust you;

People **our times are in your hand.**

Intercessor I invite your intercessions and thanksgivings, silently or aloud.

Presider God of compassion, as we follow Christ into the way of the cross, calm our fears and give us courage to remain faithful. We bend the knees of our heart before you as we commend ourselves and all for whom we pray into your merciful hands, through the power of the One who was crucified for us and is exalted above all. **Amen.**

THE PEACE

Presider The peace of the Lord be always with you.

People **And also with you.**

WELCOME AND ANNOUNCEMENTS

THE HOLY COMMUNION

ANTHEM AT THE OFFERTORY

Alone to sacrifice thou goest, Lord,
giving thyself to death whom thou has slain.
For us thy wretched folk is any word?
Who know that for our sins this is thy pain?

For they are ours, O Lord, our deeds,
Why must thou suffer torture for our sin?
Let our hearts suffer in thy Passion, Lord,
That very suffering may thy mercy win.

This is the time of tears, the three days' space,
Sorrow abiding of the eventide,
Until the day break with the risen Christ,
And hearts that sorrowed shall be satisfied.

So may our hearts share in thine anguish,
Lord, that they may sharers of thy glory be;
Heavy with weeping may the three days pass,
To win the laughter of thine Easter Day.

Text: Peter Abelard (1079-1142); trans. Helen Waddell (1889-1965)

Music: Kenneth Leighton (1929-1988)

THE GREAT THANKSGIVING

The people stand.

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

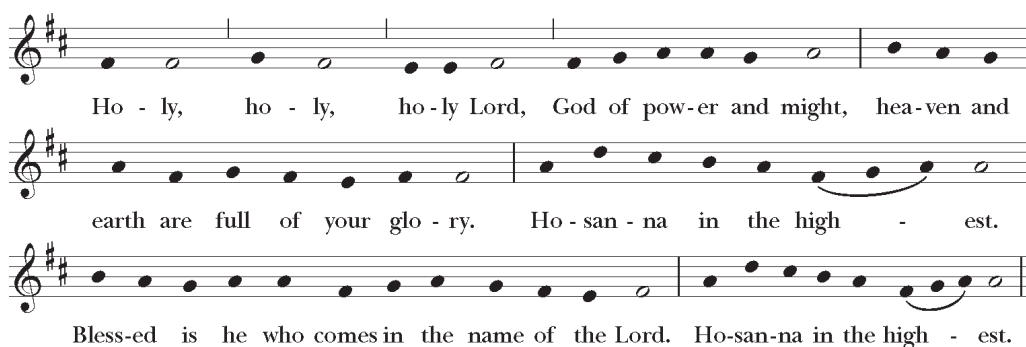
The Presider continues

It is right, and a good and joyful thing, always and everywhere to give thanks to you,
Almighty God, Creator of heaven and earth.

Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS AND BENEDICTUS



Text: Mass Ordinary, Fifth century

Music: From *New Plainsong*, David Hurd (b. 1950)

The people stand or kneel as the Presider continues.

Holy and gracious God: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and maker and of all.

Jesus stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

The people say with the Presider.

Christ has died.

Christ is risen.

Christ will come again.

The Presider continues

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in Christ. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through Jesus Christ our Savior. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

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

OUR FATHER, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

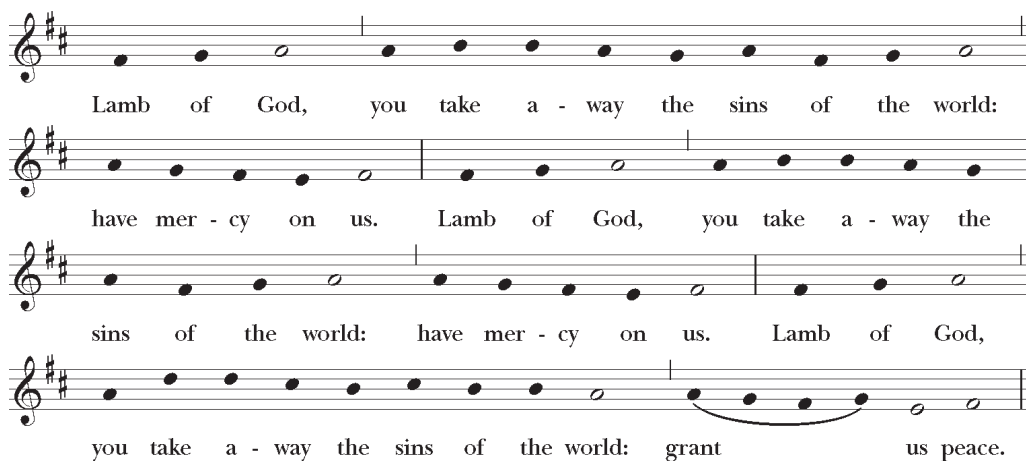
Padre nuestro que estás en el cielo,
santificado sea tu Nombre,
venga tu reino,
hágase tu voluntad,
en la tierra como en el cielo.
Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.
No nos dejes caer en tentación
y líbranos del mal.
Porque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

THE BREAKING OF THE BREAD

The Presider breaks the bread followed by silence.

Presider Christ our Passover is sacrificed for us.
People Therefore let us keep the feast.

AGNUS DEI



Text: Mass Ordinary, Thirteenth century

Music: From *New Plainsong*, David Hurd (b. 1950)

THE INVITATION TO THE TABLE AND HOLY COMMUNION

All are welcome at God's table. An usher will signal when you may go forward. If you are unable to come forward, but desire Communion, please notify an usher and Communion will be brought to you in your pew. If, for whatever reason, you do not wish to receive, you are invited to come forward for a blessing; please indicate your desire for this by crossing your arms across your chest. If you would like prayers for healing for yourself and/or others, please come to the station to the left of the pulpit where clergy will be offering prayers.

ANTHEM AT COMMUNION

Saw ye my Savior and God?
O, he died on Calvary to atone for you and me,
and to save us from sorrow's great load.

He was extended, painfully nailed to the cross.
Then he bowed his head and died,
thus my Lord was crucified to atone for a world that was lost.

Jesus hung bleeding, three bitter hours in great pain.
Whilst the sun refused to shine,
when his majesty divine was insulted, derided and:

Saw ye my Savior and God?
O, he died on Calvary to atone for you and me,
and to save us from sorrow's great load.

Text: Anonymous

Music: Tune from *Church Harmony*, 1834, arr. Leo Nestor (1948-2019)

HYMN

The refrain is sung by all as indicated, the verses are sung by the choir.



Eat this bread, drink this cup, come to me and nev - er be hun - gry.



Eat this bread, drink this cup, trust in me and you will not thirst.

1. I am the bread of life,
the true bread sent from the Father. **Refrain**
2. Your ancestors ate manna in the desert,
but this is the bread come down from heaven. **Refrain**
3. Eat my flesh and drink my blood,
and I will raise you up on the last day. **Refrain**
4. Anyone who eats this bread,
will live for ever. **Refrain**
5. If you believe and eat this bread,
you will have eternal life. **Refrain**

Text: John 6, adapt. Robert J. Batastini (b. 1942) and the Taizé Community

Music: Jacques Berthier (1923-1994)

SENDING OF EUCHARISTIC VISITORS

The people stand.

Presider In the name of God and of this congregation, we send you forth to share communion with N., who cannot be present at this table.

People **We who are many are one because we all share one bread and one cup.
Our prayers are with you. Go in peace.**

THE POSTCOMMUNION PRAYER

The people stand and say together.

LORD OF THE SWAYING PALMS, you renew us at your table with the bread of life. May this food strengthen us in love, preserve us from all false judgments, uncharitable thoughts toward our neighbors, and prejudice and contempt toward those who differ from us. As we hear again the passion of Jesus, the Christ, lead us from violence and the collusion of crowds to a heart of love and justice, a world re-made through Jesus, the Crucified God. Amen.

THE PASSION OF OUR LORD JESUS CHRIST

The people are seated until instructed to stand. The people respond as the Crowd.

Narrator It was two days before the Passover and the feast of Unleavened Bread. The religious leaders who collaborated with the Roman occupation were conspiring against Jesus. They had gathered in the palace of Caiaphas the High Priest. This man had received the High Priesthood at the hands of Valerius Gratus, the former Roman governor, and now retained the office under Pontius Pilate. They all were planning to arrest and destroy Jesus quietly so as to avoid popular revolt among the people. At this time Jesus was lodging at Bethany in the house of Simon the leper. While he was there, a woman approached and anointed him with an alabaster jar of pure nard. When his disciples saw the act, they were outraged.

A Disciple Why this waste?

Judas Master, this costly ointment could have been sold for a large sum and given to the poor, hungry, and homeless!

Jesus The poor are always with you. Indeed I tell you that wherever the gospel is preached throughout the world, what this woman has done will be told in her memory.

Narrator Then one of the Twelve named Judas Son of Simon the Iscariot went to the priests and asked:

Judas You are afraid of the crowds, aren't you? What if I could deliver Jesus to you at night?

Narrator When they heard the offer, they were glad and promised Judas thirty pieces of silver. From that hour he sought an opportunity to turn Jesus over, hoping that would incite a revolution against Rome. At the beginning of the feast, when the Passover lamb was sacrificed, the disciples of Jesus approached him and asked:

A Disciple Where do you wish us to prepare the Paschal meal?

Jesus Go into the city, and you will see there a man carrying a water jar. He will show you a suitable place.

Narrator The two did as Jesus commanded. They entered the city where they found the man with the water jar, who brought them to a large upper room. When evening had come, Jesus arrived with the Twelve. While they were eating, he said:

Jesus I tell you truly that one of you is going to betray me.

Narrator The disciples were stunned with grief.

Peter Surely not I!

A Disciple Not I!

Judas You don't understand. That's not it!

Jesus The betrayer is one of you dipping his hand in the dish with me. The Son of Man is fulfilling Scripture, but woe to that one through whom the Son of Man is betrayed.

Narrator Then Judas slipped out into the night to put his plot into motion. As they were eating, Jesus took bread. After reciting the blessing, he broke it and gave it to his disciples.

Jesus Take, eat; this is my body.

Narrator Then taking the cup with the traditional blessing, he gave it to his disciples.

Jesus This is my blood of the covenant which is shed for many. I tell you in truth that I shall not drink again from the fruit of the vine until that day when I drink it fresh in the Kingdom of God.

Narrator Then, having sung a hymn, they left the city for the Mount of Olives. As they walked, Jesus said to his disciples:

Jesus You will desert me this very night. So it is written in the prophet Zechariah, "Strike the shepherd, and the sheep will be scattered."

Peter Though all desert, I will remain by you.

Jesus I tell you truly that this very night, before the cock crows twice, you shall deny me three times.

Peter Even though I must die with you, I will never deny you.

Narrator And so declared all the disciples.

Jesus halted at an olive grove called Gethsemane. Then going apart with Peter, James and John, he left them on watch and continued a little further alone. There he fell on his face in anguished prayer. Soon he returned to the three on watch and found them sleeping.

Jesus Could you not watch with me for just one hour? Watch and pray that you are not put to the test; for the spirit is willing but the flesh is weak.

Narrator Again Jesus went apart in troubled prayer; and again he returned to find the disciples sleeping, for their eyes were heavy. A third time Jesus withdrew to pray, and a third time he found the disciples sleeping.

Jesus Sleep on and finish your rest. Now is the time for the Son of Man to be delivered into the hands of sinners. Here comes my betrayer.

Narrator Jesus had not finished speaking before Judas arrived with a group of Roman soldiers and other armed men from the Temple.

Now Judas had arranged with the authorities for a sign and had said:

Judas The man whom I kiss is the one you want.

Narrator In accord with this arrangement Judas went directly to Jesus.

Judas Greetings, Master.

Narrator Then he gave him a kiss.

Jesus Judas, would you betray the Son of Man with a kiss?

Judas I am not here to betray you, but to help you!

Narrator Immediately the soldiers laid hands on Jesus and held him fast. Then one of the disciples with Jesus drew a sword and cut off an ear from the slave of the High Priest.

Jesus Sheathe your sword. All who take up the sword will perish by the sword. Do you not know that I can call upon God, who will respond at once with more than twelve legions of angels?

Narrator Then, turning to the mob, Jesus continued:

Jesus Have you come for me as against a rebel bandit with swords and clubs? Why did you not seize me in the Temple, where I sat teaching by day? Were so you afraid of the people that you must come for me by stealth? Nevertheless, your actions are fulfilling the words of the prophets.

Narrator Then all of his disciples forsook him and fled.

Those who had seized Jesus brought him to Caiaphas, the High Priest. Peter followed at a distance as far as the courtyard. There he sat with the attendants and warmed himself by the fire. The High Priest had gathered his whole council and they began to arrange the case against Jesus which they would present to Pontius Pilate, the governor. The charge was that Jesus claimed to be King of the Jews; and they brought in many false witnesses, but to no avail. Finally, two came forward.

Witness 1 We heard this man say, "I will tear down this temple with my hands and ...

Witness 2 ... And within three days build another not made with hands."

Narrator The testimony was evidence that Jesus claimed an authority over Temple affairs which traditionally belonged only to the rulers of Israel, and in those days Israel was ruled by Rome. Yet even these witnesses were unable to agree on their testimony. Finally Caiaphas stood up and examined Jesus directly.

Caiaphas Have you no answer to these charges?

Narrator Jesus remained silent and answered nothing. Then the High Priest put the question of kingship in terms of the royal titles, "Anointed," and "Son of God."

Caiaphas Are you the Anointed One, the Son of the Blessed?

Jesus I am, and you shall see the Son of Man seated on the right hand of power coming in the clouds of heaven.

Caiaphas What need have we of witnesses? He has condemned himself!

Narrator They all concurred that Jesus was indeed worthy of death. Then those holding Jesus began to spit on him. They covered his face and were striking him as they taunted him.

Bystander O Anointed One...

Bystander Prophecy who it is who is striking you!

Narrator Now Peter was warming himself in the courtyard when a small slave girl entered. She confronted Peter and said:

Slave Girl You also were with this Jesus the Nazarene.

Peter I do not know what you are talking about.

Narrator Peter went outside into the gateway. Meanwhile the cock crowed. The slave girl followed him out and said to the bystanders:

Slave Girl This man is one of them.

Narrator Again Peter denied knowing Jesus. After a little while the bystanders said directly to Peter:

Bystander Surely you are one of them, for you speak with a Galilean accent.

Narrator Then Peter began to swear with an oath:

Peter I do not know this person of whom you are speaking!

Narrator But the cock interrupted him as it crowed for the second time. Immediately Peter remembered how Jesus said to him: "Before the cock crows twice, you will deny me three times." He went out and wept bitterly.

When morning arrived, all of the chief Priests, along with the other Roman collaborators, bound Jesus and delivered him over to Pontius Pilate. Jesus stood before the Roman governor as the accusers made their charge.

Witness 1 We found this man perverting our nation.

Witness 2 He was forbidding us to pay taxes to the Emperor and proclaiming himself as Anointed King.

Pilate Are you the King of the Jews?

Jesus You say so.

Narrator The priests were accusing him of many things.

Pilate Have you no answer to give? Look at how many accusations they are making!

Narrator Jesus astonished Pilate by remaining silent.

At that festival the governor used to release a prisoner, and some were urging Pilate to do so at this time. Now there was a notable rebel in prison with those who had committed murder during the insurrection. His name was Jesus Barabbas. Therefore, the priests arranged a demonstration to demand Barabbas.

Pilate Whom do you want me to release for you, Jesus Barabbas, or Jesus the Anointed One?

Crowd **Barabbas!**

Pilate What shall I do then with Jesus the Anointed One?

Crowd **Crucify him! Crucify him!**

Pilate Are you certain of his guilt?

Narrator The crowd took up the chant:

Crowd **Crucify him! Crucify him! Crucify him!**

Pilate Shall I crucify your king?

Crowd **We have no king but Caesar!**

Narrator Then Pilate agreed to release Jesus Barabbas, but Jesus the Anointed King he handed over to his soldiers for scourging and crucifixion.

When Judas saw that Jesus had refused to help himself, that the people had deserted him, Judas realized his own sin of pride and repented his betrayal. He went to the priests.

Judas I have sinned in betraying God's Anointed One.

Priest What is that to us? That is your affair.

Narrator Judas threw down the thirty pieces of silver in the Temple and fled. His anger and shame blinded him to the purpose of God in the crisis, and he hanged himself. Picking up the silver pieces, the priest said:

Priest It is unlawful to put this silver into the treasury, for it is blood money.

Narrator Whereupon they used the money to buy the potter's field for the burial of strangers. Therefore, that field is known to this day as The Field of Blood.

The soldiers led Jesus away within the governor's palace. There they assembled the whole battalion. They clothed Jesus in royal purple. They set a crown of thorns upon his head and shoved a reed between his fingers for a scepter. They began to mock him by kneeling before him.

Crowd **Hail, King of the Jews!**

Narrator They also spat upon him and smote him on the head with a stick. Then, after mocking him, they took away the purple, returned his own clothes, and brought him out to crucify him. On the road they met an African of Cyrene named Simon, coming in from the countryside. Him they compelled to carry the cross. They brought Jesus to a place called Golgatha, which means "skull."

The People stand.

Narrator There they crucified him. It was nine in the morning. They offered him wine mingled with myrrh, but he refused it. His garments they divided among themselves, casting lots for them. Over his head they inscribed the charge against him, "The King of the Jews." Also there were two insurrectionists crucified with him, one on his right, and one to his left. Those who passed by were shaking their heads in derision.

Bystander So, you would destroy the Temple and rebuild it in three days!

Bystander Save yourself! Come down from the cross!

Narrator Likewise the priestly collaborators mocked him.

Priest He saved others; himself he cannot save. Let the Anointed One, the King of Israel, come down from the cross that we may see and believe.

Narrator Even the two crucified with him reviled him.
Now from midday there was darkness over the whole land until three in the afternoon.
At that hour Jesus cried in a loud voice:

Jesus Eli, Eli, lama sabachthani!

Bystander Look, he is calling for Elijah.

Narrator One of the bystanders put a sponge full of vinegar on a stick and laid it to his lips.

Bystander Wait! Let us see whether Elijah will come to take him down.

Narrator Then Jesus, having uttered a loud cry, breathed his last breath.

The people kneel
Suddenly the curtain of the Temple was torn in two, from top to bottom. The earth shook, and the rocks were split. Even the tombs of the dead were opened. Now, when the centurion on watch and the others who were with him saw all that was taking place, they were filled with awe.

Centurion Truly this man was God's royal son!

A brief period of silence for reflection follows the Passion narrative. Remaining kneeling all sing the hymn on the following page.

HYMN

The choir sings stanza one, all joining on stanza two.

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,
 *4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 *5 My days are few, O fail not, with thine im - mor - tal power,

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.
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?
 5 to hold me that I quail not in death's most fear - ful hour;

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,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

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.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Text: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930);
 st. 4, tr. James Waddell Alexander (1804-1859), alt.

Music: *Herzlich tut mich verlangen* [*Passion Chorale*], Hans Leo Hassler (1564-1612);
 adapt. And harm. Johann Sebastian Bach (1685-1750)

After the singing of the hymn the people depart in silence.

*The palms are dedicated to the glory of God and given in loving memory of
 Froggie and Cyane deBordenave and F.H. and Helen Jones.*

HOLY WEEK AND EASTER AT SAINT PAUL'S 2024

Church Open for Individual Prayer During Holy Week

During Holy Week, the church and Memorial Garden will be open and available for quiet prayer and silent meditation. You are welcomed to walk and pray the Stations of St. Paul's.

Service of Tenebrae | Wednesday, March 27th at 7:00 p.m. (Atrium)

Our experience of Jesus' suffering is deepened in this service of "Shadows," using traditional chants and expressions of lament from the Hebrew Scriptures, led by the Gentlemen of the St. Paul's Choir.

Maundy Thursday Service | Thursday, March 28th at 7:00 p.m. (Church)

Maundy Thursday's service will include foot washing and stripping of the altar. This very beautiful and intimate service commemorates the night Jesus washed the feet of his disciples and administered the Last Supper. Featuring the St. Paul's Choir.

Good Friday Services | Friday, March 29th at 12:00 p.m. and 7:00 p.m. (Church)

We stand at the foot of Jesus' cross to lament the suffering that violence produces and to receive again the promise of God's undying love for us.

12:00 p.m. – Good Friday Service with reflections on the "Were You There?" offered by St. Paul's clergy.

6:00 p.m. – The Stations of St. Paul's. Join the community as we pray these unique prayer stations that mark fourteen moments in the racial history of St. Paul's.

Holy Saturday Service | Saturday, March 30th at 8:30 a.m. (Church)

A brief service of remembrance as we keep watch at the place of Jesus' burial.

Great Vigil of Easter | Saturday, March 30th at 8:00 p.m. (Memorial Garden/Church)

After sunset, we huddle in the dark and look forward to the coming of Easter. We light the Pascal candle and hear again the stories of God's continuing care for us. In the early church, this was the traditional time of Baptism for new converts, looking forward to their first celebration of the Eucharist on Easter morning. This service begins in the Memorial Garden with the lighting of the Great Fire of Easter, then moves indoors with incense, readings, hymns, and the ushering in of Easter with a festive "Alleluia." Featuring the St. Paul's choir.

Easter Day | Sunday, March 31st at 10:00 a.m. (Church)

10:00 a.m. – Festive Eucharist with Brass and Choir

11:15 a.m. – Annual Easter Egg Hunt on Capitol Square – Bring your own basket and gather next to the Bell Tower on Capitol Square (near 9th and Franklin). The hunt is open to all – so be sure to bring friends and family. In case of inclement weather, the hunt will move inside St. Paul's to the second floor of the Parish Building.

PARTICIPANTS

Clergy

The Rev'd Charles Dupree, D.Min., *Rector*
The Rev'd Rainey G. Dankel, *Associate Rector for Parish Life*
The Rev'd Gwynn Crichton, *Associate Rector for Pastoral Care*
The Rev'd Keli Shipley Cooper, *Associate for Formation*

Musicians

Christopher Reynolds, D.M.A., *Director of Music & Organist*
Crystal Jonkman, *Music Associate*
The Saint Paul's Choir
Bryan Harris, *Percussion*

Lectors

Leila Taaffe
Edie Patterson

Intercessor

David Hoover

Acolytes

Isabelle Cresswell
Colin Matthews
Julia Totton
Sally Ray Griffith, *Mentor*

Eucharistic Ministers

Nancy Burns
Christopher West

Altar Guild

Lynn Blankman, Chris Lowry, Joyce Smith, Sandra Whitfield;
Louisa Sirles, Deborah Love Yoder, *Co-Chairs*

EXPANSIVE LANGUAGE AND CREATIVITY

A Few Notes about Worship at St. Paul's

St. Paul's seeks to be a welcoming, open, and inclusive community that values creativity, beauty, and mystery. We try to reflect this mission in our worship so that those from various backgrounds and perspectives will feel at home. We also hope that our worship reflects both a respect and honoring of the traditions of the Anglican church, while also seeking to give voice to how God is speaking in our current contexts. We know that the words we say in worship have a profound effect on our imagination and our experiences of God. Here's a bit of background.

Expansive Language: The Episcopal Church has developed many liturgies that use inclusive and expansive language. Expansive language is a way of incorporating multiple ways of imagining and speaking about God. It refers to the expanded use of metaphorical language for God and humans in new or unexpected and fresh ways. While we continue to value the beauty of our traditions and the importance of language, we recognize that all human language is limited. Expansive language seeks to incorporate as much of the diversity of language as possible to include all persons in the liturgical expressions.

Our Music: Every effort is made at St. Paul's to include music that speaks to the relevance and diversity of the world today. We draw from a variety of resources that include hymns ranging from the traditional, to spirituals, to those written specifically by female composers and poets. In choosing our music, we try to create a balance of music from our sacred traditions with music that reflects the diversity of the church today. In addition to Bach and Howells, we also intentionally seek out music that centers on composers who are writing music today, particularly composers of color and female artists.

A place for prayer, candle-lighting, and contemplation, St. Paul's is a holy space in which we encounter God's presence in many ways.

Our bulletin and recycling: Since we pull from as many as twenty-five sources, as well as write our own liturgical pieces (prayers, choral works, hymns, etc.), the bulletin serves as a way of capturing those elements and putting them into one place: your hands. Without a bulletin that is printed each week, we would not be able to be as creative. Plus, it would be confusing to those who are new to St. Paul's. This bulletin is an instrument of hospitality that allows us, Sunday by Sunday, to welcome and embrace all who are searching for a church home and an authentic encounter with our awakened and active Lord. In an effort to conserve paper usage, we try to print only enough bulletins as are needed for each individual service. If you'd like to help us be good stewards, you can choose to share a bulletin or download a PDF. Each week, our bulletins are responsibly recycled.

Candle-lighting: Lighting candles is an ancient practice of the church. The flame has always been considered a sign of God's presence. On the lectern side of the altar rail is a place set aside for you to light candles. Perhaps you'll light a candle in memory of a loved one, or for a particular thanksgiving or hardship in your own life. Your prayers combine with the prayers of the community as we put our trust and hope in God.

Being in the presence of Jesus: On the pulpit side of the altar rail is a small chapel set aside for quiet contemplation and prayer. An item called a "Tabernacle" is present. It reminds us of the portable tent in which the Hebrews worshiped during their time in the wilderness. This small, wooden cabinet contains the consecrated bread from holy communion, a sign of Christ's presence in our midst. A candle is lit whenever the bread is in place. Even when the church is dark, the light remains, reminding us of the church's role to be a light in the midst of darkness. Here, in Christ's presence, you may spend time in stillness and quiet prayer. On most Sundays during communion, a priest is present to offer prayers for healing for yourself or for someone else.

If you have questions about our worship experience, or to find out how you can be involved in worship, please consult our Ministry Directory or reach out to one of the clergy. To learn more about the guiding beliefs of the Episcopal Church, visit <https://www.episcopalchurch.org/what-we-believe/>

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ST. PAUL'S
CELEBRATING *175* YEARS