



Please pick up your palm in the Narthex.

Welcome to our Sunday Worship **April 2, 2023**

10:00 A.M. Rite II Holy Eucharist, Palm Sunday

PRELUDE *Ride On in Majesty!*

Edward Broughton

This stirring Palm Sunday hymn was written by the English historian and cleric Henry Hart Milman (1791–1868) in 1820 and first published in 1827. The text has been set to several tunes, including St Drostan (1862) by the English clergyman and prolific hymnist John Bacchus Dykes (1823–1876). Edward Broughton was a pseudonym of Lani Smith (1934–2015), an American organist, composer, editor, and arranger best known for his church music compositions. This setting (1970) takes the melody through several variations, leading to a majestic conclusion.

(The ministers enter from the sacristy and reverence the altar, then stand behind it)

(Please stand)

THE LITURGY OF THE PALMS

Celebrant: Blessed is the King who comes in the Name of the Lord.

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

Celebrant: Let us pray.

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

The Palm Gospel

Clearly, the narrative of the triumphal entry had its basis in the prophecy of Zechariah 9:9-10. Matthew describes the event as the deliberate attempt by Jesus to reveal himself as the peaceful Messiah. Hence the choice of his mount, the humblest of beasts of burden. Though he had no intention of being king, his disciples and others thwarted him by throwing their garments and branches before him as Jehu had been hailed as king in 2 Kings 9:13.

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." [21:1-11]

(The congregation lifts their 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 him thanks and praise.**

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

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

People: **Hosanna in the highest.**

Opening Hymn

All Glory, Laud and Honor

Hymnal #154

Collect of the Day

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Let us pray:

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.**

(Please be seated)

The First Lesson: *(Lector)* A reading from the Book of the prophet Isaiah.

This brief selection from the third of four "Servant Songs" in Isaiah 40-55 declares a firm confidence in God in the face of great suffering. The early church regarded this as a prophecy about the Messiah fulfilled by Jesus on the cross, suffering an innocent death as a representative for the whole of humanity.

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? [50:4-9a]

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

People: **Thanks be to God.**

PSALM 31:9-16

Scholars regard these verses as one of three laments combined into one psalm. It is the prayer of a person doubly afflicted. His wasting disease is no more the cause of his suffering than rejection by friends and malicious gossip by adversaries.

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

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

I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of my acquaintance; *
when they see me in the street they avoid me.

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

For I have heard the whispering of the crowd; fear is all around; *
they put their heads together against me; they plot to take my life.

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

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

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

The Second Lesson: (Lector) A Reading from the Letter to the Philippians.

Perhaps one of the greatest of texts from Paul's letters, this may actually be an early Christian hymn. He may have picked it up somewhere on his travels or have written it himself. Like all good hymns it contains sound Christian doctrine. It proclaims faith in the divinity and the humanity of Jesus Christ revealed in Jesus' life, death and resurrection.

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. [2:5-11]

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

People: **Thanks be to God.**

THE PRAYERS OF THE PEOPLE IV *(Please stand or kneel)*

The Intercessor: Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Lord, in your mercy

Hear our prayer.

Remember the Anglican Communion, especially the Diocese of South Sudan, and our Diocese.

Remember Justin the Archbishop of Canterbury, Michael our presiding Bishop, Doug our Bishop, Tom our Rector, Mary our Deacon, our clergy, vestry, staff and people, and bless our ministries.

Lord , in your mercy.

Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good. Remember Joe our President, Ron our Governor, our county commissioners and those who advise them. Remember our soldiers who are in harm's way.

Lord, in your mercy

Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Lord, in your mercy

Hear our prayer.

We give thanks for those having birthdays this week, especially, Peter Nebolsine, and all those celebrating anniversaries.

Lord, in your mercy

Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

Lord, in your mercy

Hear our prayer.

We pray especially for Van Geoghegan, _____ and all those on our parish prayer list. Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

Lord, in your mercy

Hear our prayer.

We commend to your mercy [_____and] all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Lord, in your mercy

Hear our prayer.

Almighty God, who created us in your own image: Grant us grace fearlessly to contend against evil and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice in our communities and among the nations, and nurture victims of violence and warfare throughout your world, to the glory of your holy Name. **Amen**

CONFESSION OF SIN

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

ABSOLUTION

Celebrant: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE PEACE

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

People: **And also with you.**

ANNOUNCEMENTS

PRAYER SHAWL BLESSING

Celebrant: Good and gracious God, we ask your blessings upon these shawls created to offer comfort and warmth to those in need. May they be mantles of love, garments of peace, wraps of protection. Bless those who will receive them that they may be clothed in comfort and know your healing touch, in Jesus name we pray. **AMEN.**

PRESENTATION OF GIFTS *(Please stand)*

OFFERTORY *(Please be seated during hymn)*

A Lenten Love Song Choir

Doxology *(Please stand)*

Let All Mortal Flesh Keep Silence

Hymnal # 324 v 1

EUCCHARISTIC PRAYER A

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Lift up your hearts.

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

Celebrant: Let us give thanks to the Lord our God.

People: **It is right to give him thanks and praise.**

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

Hymnal # S 130

Holy, Holy, Holy Lord, God of power and might, Holy, Holy, Holy Lord, God of power and might, heaven and earth are full, full of your glory. Hosanna in the highest. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. Hosanna in the highest.

(Please stand)

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ: By him,

and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

GREAT AMEN *Amen, Amen, Amen*

Worship # 744

THE LORD'S PRAYER

Celebrant: And now, as our Savior Christ hath taught us, we are bold to pray.

Celebrant & People sing: *The Lord's Prayer*

Worship #740

BREAKING OF THE BREAD

Celebrant: Christ our Passover is sacrificed for us;

People: **Therefore let us keep the feast.**

COMMUNION

All baptized Christians are welcome to receive Holy Communion. If you wish a blessing instead, please fold your hands across your chest and the priest will give you a blessing.

COMMUNION HYMN

Ah, Holy Jesus

Hymnal # 158

POST COMMUNION PRAYER

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

PRAYER FOR PARISHIONERS GOING NORTH

O God, our heavenly Father, whose glory fills the whole earth and whose presence we find wherever we go; preserve these, your children whom we love and soon will be absent from us. Surround them with your loving care; protect them from every danger and grant that both they and we will be drawn together by your love until we meet again. This we pray through Jesus Christ our Lord. Amen

BLESSING

Celebrant: And finally my brothers and sisters, live in harmony and with compassion. Show kindness and humility. Return no evil nor slander but return blessings to all. Bless and do not curse for such is your call in Christ Jesus our Lord. And the blessing of God Almighty, Father, Son, and Holy Spirit shall be with you this day and all the days of your life.

GOSPEL INTERLUDE

O Sacred Head, Sore Wounded

Hymnal #168 v 1

GOSPEL *(The congregation is seated during the Gospel)*

Matthew 21:1-11

Not the triumphant entry into Jerusalem told in Matthew 21, but the betrayal, trial and crucifixion story in chapters 26-27 form the core of this week's readings. Though filled with terrible images of suffering, there is good news in the confession of the centurion, "Truly this man was God's Son," foreshadowing God's affirmation of the death of Jesus in the resurrection.

The customary response following the Gospel is omitted. The congregation remains seated for the first part of the reading. At the verse, which mentions arrival at "Golgotha (which means the place of a skull)" all stand.

(Following the reading of the Passion the congregation will leave the church in silence. There will not be coffee hour following this service.)

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.

People: Jesus, remember me

Worship # 285

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.

People: Jesus, remember me

Worship # 285

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. 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.

People: Jesus, remember me

Worship # 285

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. 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.

People: Jesus, remember me

Worship # 285

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.

(Following the reading of the Passion the congregation will leave the church in silence.)

Welcome to all visitors!
*We are glad you have joined us for worship today.
Please join us for coffee in Trinity Hall.*

Today's 10:00 a.m. Worship Leaders: *Celebrant & Homilist:* The Rev. Dr. Thomas Thoeni, *Eucharistic Minister:* Linda Connelly & Carol O'Connell, *Lector:* Mary Ellen Wieber, *Intercessor:* Tom Connolly, *Guest Organist:* Gordon Brown, *Ushers:* Buddy Jackson & Lee Perry

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Active Altar Guild Members: Judy Allen- Lee Barron
Carol O'Connell - Rosemary Poremba - Nancy Smith - Mia Tajawandee - Cindy Tysiak

St. Paul's Staff

The Rev. Dr. Thomas Thoeni, Rector
The Rev. Dr. Mary Abrams, Deacon, Seasonal
Deb Avery, Parish Administrative Assistant
Gary Dickerson, Sexton



Walk through Holy Week, hear and live the story.

During the Christmas holidays we hear the song that tells us, "It's the most wonderful time of the year!" That may or may not be true. But as Christians we can confidently say that Holy Week is the most important week of the year. Please join us as through this week as we mark the story of our Lord's betrayal, sacrifice, and death. Easter only knows its fullest joy when we have shared the road of sorrows with our Lord.

Palm Sunday

We begin this pivotal week reliving Jesus' triumphal entry into Jerusalem. While the crowd hails him as a hero, we know that in the matter of a few days his fate will take a startling turn and he will be abandoned. Our service today ends with a pregnant pause. After hearing the narrative of the Passion, we depart in silence to contemplate the mighty and mysterious events that will unfold in the days ahead.

Stations of the Cross on Monday

Stations of the Cross We will make our own pilgrimage of sorts as we process through the church pausing to consider 14 moments of Jesus' Passion. Fr. Tom will lead the service and offer brief, insightful, and profound reflections at every station. The evening begins at 6 pm.

Maundy Thursday

Maundy comes from the Latin word *mandatum*, which means commandment. This evening we mark the reception of Jesus' new commandment that we love one another at the Last Supper when our Lord beautifully demonstrated his humility by washing the feet of his disciples. We share a foot washing as a visceral reminder of the humility we share with our Lord and that is the basis of our lives together. The evening comes to an emotional close as the Altar is stripped, and the sanctuary appointments are removed as the solemn Psalm 22 is heard. It is a dramatic way to set the stage for the stark depth of our Lord's sacrifice and the absence his death left us to feel. Service is at 6 pm.

Good Friday

Again, we hear the story of our Lord's torture and death. This day, though we respond with profound prayers and meditative reflection on not just the horror of the Cross, but also on its power. The gravity of the day is highlighted by Communion from the Reserved Sacrament, the bread and the wine consecrated on Maundy Thursday. These hours in which we hold that our Lord was enveloped in death are the only hours of the year the Church will not celebrate the Eucharist. Service is at noon.

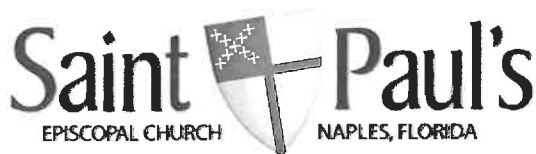
Holy Saturday

At 9 am attend a brief but deeply solemn service. Before we begin decorating and preparing for our Lord's resurrection we pause and consider the truth that Jesus lay in the tomb as we prepare with hope for the joy of the morrow.

Easter Sunday

There will be two festive celebrations of the Holy Eucharist, 8 and 10 am, with an Easter Champagne Breakfast between the services. At 5:00 pm another celebration in Creole will round out our festivities.

You are invited to walk this week in faith and share it with your brothers and sisters in Christ "that we may enter with joy upon the contemplation of those mighty acts" that give us life and immortality.



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