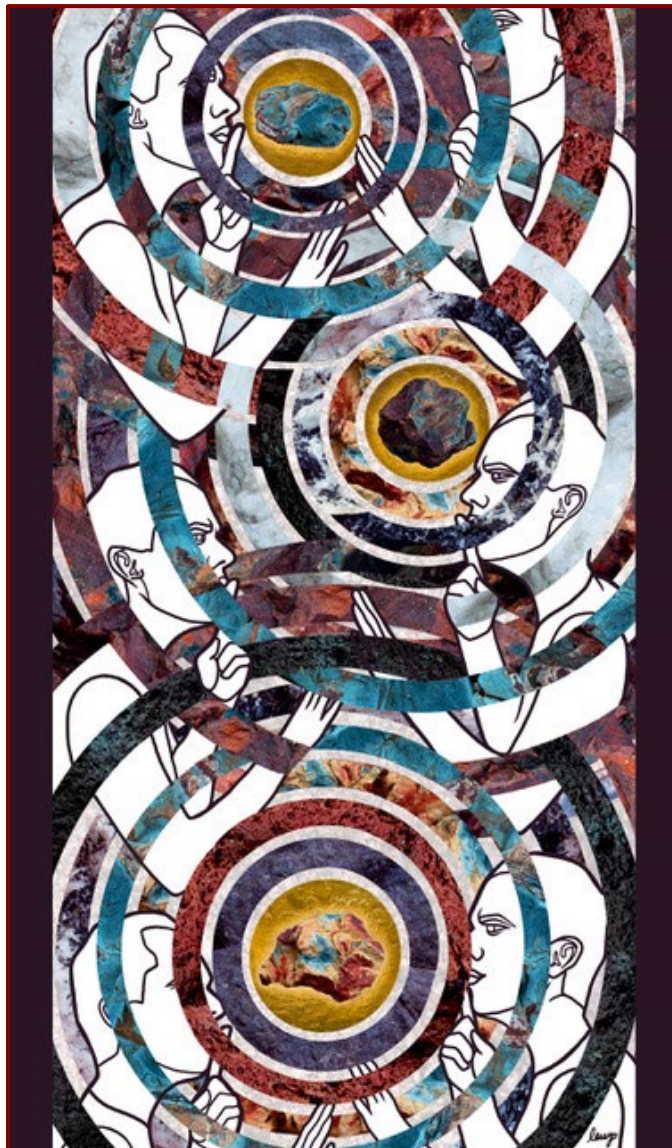

ST. PAUL'S EPISCOPAL CHURCH



Even the Stones Cry Out

The Sunday of the Passion: Palm Sunday

April 10, 2022

WELCOME

Welcome

Whatever your background and however you have come to be here, we welcome you! It is our prayer that you will encounter God's peace this morning. We invite you to complete a Connect Card from the pew rack and place it in the offering plate or hand it to an usher or member of the clergy for more information. If you have questions or other needs, please ask. There's no such thing as a stupid question. We've *all* been new at some point.

About Our Worship

As Christians in the Episcopal (episcopal=church with bishops) tradition, our worship is rooted in Holy Scripture and the Book of Common Prayer (BCP), which has united Christians all over the world in a common language of prayer and worship since the sixteenth century. The hope of finding ourselves in the midst of this ancient tradition is that we might both learn from those who have come before and add our own voices to the heavenly chorus. Our liturgy (the work of the people in worship) helps us when our words fail, ensures that we hear a thorough account of God's Word, and invites us to add our own voices and experience to God's story. You will find some people kneeling, bowing, and making the sign of the cross as expressions of devotion and blessing. This is neither requisite nor uniform, and we invite you to participate as you feel comfortable.

Worshipping with Children

We are delighted to have children in our midst no matter how squiggly they may be. Worship bulletins for children are located on the table in the rear lobby. Activity bags and a small library of books can be found right outside of the left door next to the piano. In order to reduce cross-contamination, each household has a designated bag. If you are new, we invite you to pick up a bag with a "New Friend" tag.

Restrooms

Restrooms are located at the end of the hallway behind the stairs. Exit through the front or rear doors and make a right at the double doors.

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.

ARTIST'S STATEMENT ON THE COVER ART

Even the Stones Cry Out
by Rev. Lauren Wright Pittman
Inspired by Luke 19:28-40
Digital painting with photo collage

When I began this image, I wanted the medium to be the message. Initially I thought I might make a mosaic of stones, however, I was wisely encouraged by my colleagues to try photography and digital collage. I went out into my side yard and picked up rocks to take pictures of them. As I quickly scanned for interesting rocks, I was underwhelmed by what I was seeing. I had already decided that the rocks were going to be dull and boring. My color enthusiast self was annoyed by the prospect of dusty neutral tones and minimal contrast. This was an interesting place to begin my process, considering the text I was working with. I was definitely underestimating what the rocks would have to offer the piece, and was preemptively disappointed about the mundane color schemes and textures I would have to work with from my photographs. Gosh, was I wrong. As I downloaded the images and began to edit them, a wide spectrum of color came into view. Most of the hues were entirely shocking and unexpected: periwinkle, magenta, turquoise, mauve, rust, orange, gold, and plum, just to name a few. It was as if God was saying to me, *“See, even if you turn a blind eye, and your assumptions distract you, the stones will cry out.”*

In this piece there are three stones bordered in gold to reference the voice of God, the truth that will not be quelled. Down the sides of the image are the Pharisees or the “silencers” in postures of quieting judgment. My hope was for the silencers to be completely visually enveloped and drowned out by the stones. I left the silencers simplified and unfinished to signify that their attempts at diminishing the truth would ultimately and always be in vain.

—Rev. Lauren Wright Pittman

HOLY WEEK SCHEDULE

April 13, Holy Wednesday

8:00 p.m.—Meditation from the Cross (Zoom and Facebook Live)

April 14, Maundy Thursday

6:00 p.m.—Agape (Love) Supper

7:00 p.m.: Holy Communion, Foot Washing and Stripping of the Altar

April 15, Good Friday

8:00 Morning Prayer (Zoom and Facebook Live)

12:00 p.m.—Good Friday Liturgy & Adoration of the Cross

April 17, Feast of the Resurrection

8:00 a.m.: Festive Worship with Holy Baptism (Rite I)

9:00 a.m.: Easter Reception

10:15 a.m.: Festive Worship with Renewal of Baptismal Vows

11:30 a.m.: Easter Egg Hunt (11 and younger)

THE LITURGY OF THE PALMS

Those who wish may gather for the procession outside. All those who remain in the church will receive palms from the ushers.

THE GREETING

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.

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 GOSPEL AT THE LITURGY OF THE PALMS

Luke 19:28-40

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

"Blessed is the king who comes in the name of the Lord!

Peace in heaven, and glory in the highest heaven!"

Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop."

He answered, "I tell you, if these were silent, the stones would shout out."

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 Celebrants 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.**

Upon entering the church

Celebrant Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. **Amen.**

WE LISTEN TO THE WORD OF GOD

OPENING ACCLAMATION		Bulletin p. 6
THE PRAYER OF THE DAY		p. 6
OLD TESTAMENT LESSON	<i>Isaiah 50:4-9a</i>	p. 6
THE PSALM	<i>Psalms 31:9-16</i>	p. 6
EPISTLE LESSON	<i>Philippians 2:5-11</i>	p. 7
HOMILY		The Rev. Dr. Maria A. Kane

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

WE RESPOND TO THE WORD OF GOD

PRAYERS OF THE PEOPLE		p. 7
THE PEACE		

WE OFFER OURSELVES TO GOD

OFFERTORY	<i>Were You There</i>	McDonald
THE DOXOLOGY		Mary Luti

Praise God, the source of breath and birth,
who formed us from the dust of earth,
and made us kin in unity
to love and set each other free. Amen.

THE GREAT THANKSGIVING, PRAYER II		BCP 340
POST-COMMUNION PRAYER		BCP 339

THE LITURGY OF THE PASSION

THE PASSION GOSPEL	<i>Luke 22:14-23:56</i>	p. 11
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*Holy Week is considered to be a single liturgy; 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.*

THE POSTLUDE	<i>Lord, Keep Us Steadfast</i>	Price
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THE LITURGY OF THE PALMS

Those who wish may gather for the procession outside. All those who remain in the church will receive palms from the ushers.

Celebrant Blessed is the Royal One who comes in the name of the Lord.

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

Celebrant Let us pray.

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.

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 GOSPEL AT THE LITURGY OF THE PALMS

Luke 19:28-40

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Peace in heaven, and glory in the highest heaven!"

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He answered, "I tell you, if these were silent, the stones would shout out."

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 Celebrants 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.**

*We will process into the church shouting "Blessed is he who comes in the name of the Lord: **Hosanna in the highest!**" Please remain standing until all have arrived inside the church, after which you will be invited to be seated.*

CHORAL ANTHEM

Antiphonal Hosanna

G. Alan Smith

THE LITURGY OF THE PASSION

OPENING GREETING

Celebrant Blessed be the God of our salvation:

People **Who bears our burdens and forgives our sins. Amen.**

THE 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 traitors' 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.**

OLD TESTAMENT LESSON

Isaiah 50:4-9a

This reading is the third of the four "servant songs" in Isaiah (the others are found in Isaiah 42:1-4, 49:1-7, and 52:13-53:12).

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 God wakens—wakens my ear to listen as those who are taught.

God has opened my ear, and I was not rebellious, I did not turn backward.

I gave my back to those who struck me, and my cheeks to those who pulled out the beard;

I did not hide my face from insult and spitting.

The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near.

Who will contend with me? Let us stand up together.

Who are my adversaries? Let them confront me.

It is the Lord GOD who helps me; who will declare me guilty?

Reader The Word of the Lord

People **Thanks be to God**

THE PSALM

Psalm 31:9-16

Psalm 31 is a lament by one surrounded by evil people.

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.**

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 GOD. * 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."**

EPISTLE LESSON

Philippians 2:5-11

Today's passage is generally considered to be a hymn to Christ that Paul adopts. Poetic in rhythm and structure, it contains a full outline of Christ's saving work: his divine preexistence (v. 6), incarnation (v. 7), death (v. 8), celestial exaltation (v. 9), heavenly adoration (v. 10), and new title (v.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**

HOMILY

The Rev. Dr. Maria A. Kane

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

PRAYERS OF THE PEOPLE

Celebrant

Let us pray to the One who was, and is, and is to come.

Intercessor

Simon from Cyrene was forced to carry the cross for your Son. Give us grace to lift heavy loads from those we meet and to stand with those condemned to die.

Lord, hear us. **Lord, graciously hear us.**

Your Son watched the soldiers gamble to share his clothes. Transform the hearts of those who make a profit from their victims, and those whose hearts are hardened by their work.

Lord, hear us. **Lord, graciously hear us.**

The thief, who was crucified with Jesus, was promised a place in your kingdom. Give pardon and hope, healing and peace to all who look death in the face.

Lord, hear us. **Lord, graciously hear us**

From the cross Jesus entrusted Mary his mother and John his disciple to each other's care. Help us also to care for one another and fill our homes with the spirit of your love. We pray for those on our prayer list: **Cami, Jenna, Tony, Emily, Deanna, Colleen, Wendy, Sally, Donna, Diane, Jim, Jack, Joyce, Barbara, Ed, Rodgers, Dick, Tom, Vera, Irene, Betty, Baylee, Ralph, Kellie, Sarah, Barbara, Ethan, Nancy, George Noah, Kevin, Barbara, and Shauna.**

Lord, hear us. **Lord, graciously hear us.**

In Mary and John your Son created a new family at the cross. Fill our relationships, and those of new families today, with mutual care and responsibility, and give us a secure hope for the future.

Lord, hear us. **Lord, graciously hear us.**

The centurion was astonished to see your glory in the crucified Messiah. Open the eyes of those who do not know you to see in your Son the meaning of life and death.

Lord, hear us. **Lord, graciously hear us.**

Joseph of Arimathea came to take your Son's body away. Give hope and faith to the dying and bereaved, and gentleness to those who minister to them.

Lord, hear us. **Lord, graciously hear us.**

Simon, Joseph, Mary, and John became part of your Church in Jerusalem. Bring into your Church today a varied company of people, to walk with Christ in the way of his passion and to find their salvation in the victory of his cross.

Lord of the Church, **hear our prayer, and make us one in heart and mind to serve you in Christ our Lord.**

Amen.

The Celebrant will add a concluding prayer.

THE PEACE

Celebrant We, who were enemies of one another and of life, have been reconciled by the free gift of God; For while we were still at war God has made peace by the blood of the cross.

The peace of the Lord be always with you.

People **And also with you.**

WE OFFER OURSELVES TO GOD

THE OFFERTORY

At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money given. You may place your offering in the offering tray or scan the QR code to give securely online. We are grateful for your generosity.



MUSIC AT THE OFFERTORY

Were You There

McDonald

+THE DOXOLOGY

Mary Luti

**Praise God, the source of breath and birth,
who formed us from the dust of earth,
and made us kin in unity
to love and set each other free. Amen.**

THE GREAT THANKSGIVING

Celebrant God be with you.

People **And also with you.**

Celebrant Lift up your hearts.

People **We lift them to God.**

Celebrant Let us give thanks to the Lord our God.

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

The Celebrant continues

Now is the time to give you thanks when rage and spite deface your image. You are the undying one whose gift of life never ceases; you journeyed with your people to break the bonds of slavery; you gave the law of justice to free them from lifeless idols; you called the prophets and judges to speak for the dispossessed.

When empires ruled you gave your Beloved to systems which silenced what they could not control and wormed their way into our colluding hearts. In his self-offering love the wound of torment became a healing spring, the place of execution a gateway into life.

Therefore we stand with all the victims, the faithless and the treacherous, and the ones who only followed orders, knowing we depend on grace to proclaim life renewed:

**Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

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

Hosanna in the highest.

We ask that your Holy Spirit will fall upon us and upon these gifts that these fragile, earthly things may be to us the body and blood of our lord and brother, Jesus Christ; who, on the night that he was betrayed, gathered with his faltering friends for a meal that tasted of freedom. Calling them to his table, he took bread, gave thanks, broke it and said: "This is my body, which is given for you. Do this to remember me."

In the same way after supper, he took the cup, saying: "This cup is the new covenant in my blood. Do this, whenever you drink it, to remember me."

As on that night, so here and now he offers himself in touch and taste beyond all words can hold. Great is the mystery of faith:

Christ has died

Christ is risen

Christ will come again.

Therefore we come in memory and hope, responding to your call and the promise that echoes from the dawn of all time. May mind and heart be held by your self-giving love as we stand before the cross, approach the empty tomb, and praise the one whose name is lifted high above all earthly power.

Receive our broken offering through his all-powerful grace and bind us in communion with all who share your gifts; through Jesus Christ, in whom all ages and all the worlds are drawn into the ceaseless love of Father, Son, and Holy Spirit. **Amen.**

THE LORD'S PRAYER

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

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.

INVITATION TO THE TABLE

Celebrant

Jesus has always been one to invite. He said, "Drop your nets and follow me." He said, "Let the little children come." He said, "Stand up from your mat, you are healed." Jesus has always been one to invite, and that has not changed. So friends, you are invited to this Table. Each and every one of us—with our doubts, our fears, our scars, our joy, our dreams our hopes, our questions—we are invited to God's table. And here we will be met. Here we will be fed. Here we are given a taste of an expansive life that is full to the brim with love, overflowing with joy. So come. Not because you must, but because you can. Come. You are invited. This Table is for you.

Upon the presentation of the consecrated elements,

Celebrant Behold who you are.

People May we become what we receive.

THE COMMUNION

All are welcome to feast here. You need not be an Episcopalian. If you prefer to receive a blessing instead of communion, cross your arms over your chest, and the priest will give you a blessing.

COMMUNION HYMNS

Come to the table of grace

Piney Song Book 20

Blest be the tie that binds

Piney Song Book 11

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

WE JOURNEY TO THE CROSS

THE PASSION GOSPEL

Luke 22:14-23:56

The passion narrative is the core and climax of each gospel. Each evangelist shaped his account to help his community deal with the paradox of the cross. The passion account is not an appeal to pity or sorrow. It witnesses to the presence of God and God's relentless love and desire to stop at nothing until all people know of God's merciful love—even if that means being killed by the very people to whom Jesus came to give abundant life. "The Jews" in the gospel text are to be understood as Judean leaders hostile to the Johannine community. They are not to be interpreted as the Jewish faith or race throughout all of history. As Christians, we understand ourselves both as those who perpetrate "crucifixion" in all ages and as those saved by the power of the cross of Jesus of Nazareth.

Please remain seated. The customary responses before and after the Gospel are omitted. The readers will indicate when to stand.

When the hour for the Passover meal came, Jesus took his place at the table, and the apostles with him. He said to them, "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God." Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me."

And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!"

Then they began to ask one another, which one of them it could be who would do this. A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

"You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

"Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers." And he said to him, "Lord, I am ready to go with you to prison and to death!" Jesus said, "I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me."

He said to them, "When I sent you out without a purse, bag, or sandals, did you lack anything?" They said, "No, not a thing." He said to them, "But now, the one who has a purse must take it, and likewise a bag.

And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled." They said, "Lord, look, here are two swords." He replied, "It is enough." He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him.

When he reached the place, he said to them, "Pray that you may not come into the time of trial." Then he withdrew from them about a stone's throw, knelt down, and prayed, "Father, if you are willing, remove this cup from me; yet, not my will but yours be done." Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.

When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, "Why are you sleeping? Get up and pray that you may not come into the time of trial." While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son of Man?" When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?" Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, "No more of this!" And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, "Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!" Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance.

When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said, "This man also was with him." But he denied it, saying, "Woman, I do not know him." A little later someone else, on seeing him, said, "You also are one of them." But Peter said, "Man, I am not!" Then about an hour later still another kept insisting, "Surely this man also was with him; for he is a Galilean." But Peter said, "Man, I do not know what you are talking about!" At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?" They kept heaping many other insults on him.

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said, "If you are the Messiah, tell us." He replied, "If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God."

All of them asked, "Are you, then, the Son of God?" He said to them, "You say that I am." Then they said, "What further testimony do we need? We have heard it ourselves from his own lips!"

Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king." Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place." When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time.

When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him.

Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Then they all shouted out together, "Away with this fellow! Release Barabbas for us!" (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting, "Crucify, crucify him!" A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed.

So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished. As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two.

Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last.

When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus.

Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

*Holy Week is considered to be a single liturgy; therefore there is no dismissal. Once the altar ministers have exited, please be seated for the organ voluntary, after you which you may depart. As you leave, 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.*

THE POSTLUDE

Lord, Keep Us Steadfast

Price

Questions for Reflection

The events of Holy Week make up the central story of our faith. Can we see the suffering of others in our world in the passion of Jesus? What are some ways that the daughters and sons of humanity are crucified today? How are we called to respond?

Household Prayer: Morning

God, as I enter into this new day, I ask that you keep me mindful of the profound nature of this Holy Week. Help me to go beyond the joyful parade of the palms and to follow Jesus into the suffering of this world, mindful that he was obedient to you, even to the cross. Amen.

Household Prayer: Evening

Thank you, God, for the gift of this day. If I remembered today my betrayals of you, remind me now of your steadfast love for me, as I give this day into your hands and rest in peace. Amen.

THIS WEEK'S PRAYERS

Parishioners, Family, and Friends: Cami Caudill & Jenna Monroe, Tony Hackley, for heavily burdened nurses...Emily Dorosz, Deanna Gerhart, Colleen Meadows, Wendy VanHoozier; Sally Barley, Donna Boswell, Diane Coon, Jim Fenton, Jack & Joyce Ferguson, Barbara Huiras, Ed Jaffe, Rodgers Johnson, Dick Leman, Tom May, Vera Otto, Irene Savoy, Betty Wilson, Baylee B., Ralph M., Kellie S., Sarah P., Barbara F., Ethan S., Nancy J., George D., Noah S., Kevin B., Barbara M., Shauna L.

Armed Forces: Cameron Chase, Zach Kettner, Malachi Lakey, Megan Laurine, Casey Mills, Nate Ochsner, Garrett Roberson, Jr., Connor Runser

First Responders: Matt Backman, Liz Caswell, Chris Cox, Jimmy Cox, James Laurine, Kenny Levy, Jason Lyon, Pat Lyon, Alvaro Paz Hicho, Luke Smith

Diocesan Cycle of Prayer: All Parishes in the Diocese of Washington; All Parish Altar Guilds of the Diocese; African Palms

Community and World: the people of Ukraine, Russia, Ethiopia, and Yemen; those suffering from COVID-19

In order to keep the list current and to facilitate the intentionality with which we pray, names remain on the prayer list for one month (but can be renewed at any time). To submit a prayer request: email Joyce Scofield: rjscofield@comcast.net or Mother Maria: mokane@stpaulswaldorf.org

ANNOUNCEMENTS

FLOWER ORDERS

Altar flower orders will resume after Easter. If you would like to place an order, the chart and forms are available in the Welcome Center. Thank you.

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