

PALM SUNDAY

Hosanna!

A stylized green palm frond illustration, rendered with fine lines, positioned below the word "Hosanna!".

SAINT PAUL'S EPISCOPAL CHURCH
CHATTANOOGA, IN THE DIOCESE OF EAST TENNESSEE

MARCH 25, 2018 — 10:30 A.M.

WELCOME

Palms or Passion? Today our observance of Holy Week begins with a service of dramatic contrasts.

The earliest known account of Palm Sunday comes from a Spanish pilgrim named Egeria, who described the elaborate ritual she saw in Jerusalem in about 381. The celebration of Palm Sunday took all day, beginning with the Eucharist and a reading of the story of Jesus' entry into Jerusalem, then a break for a mid-day meal. The faithful then joined the bishop on the Mount of Olives for a procession with palms into the Holy City, accompanied by shouts of "Blessed is he who comes in the name of the Lord!" The procession ended at the site of the cross, where a prayer was offered, then the people dismissed.

By the fifth century, Palm Sunday was observed in a similar manner in Spain, and soon it spread throughout the Christian world. From its earliest observances, it captured the startling contrast between Jesus' triumphal entrance into Jerusalem and his painful death on the cross just days later, and the contrast between the shouts of "Hosanna!" which greeted him at the beginning of the week and the shouts of "Crucify him!" which taunted him at the end. It is this contrast that gives Palm Sunday its power.

Our observance of Palm Sunday does not take all day, and we do not have to walk as far as the early Christians in Jerusalem. Last year, we shifted the place of the Passion narrative to the end of the service — this allows us to dwell in our celebration of Palm Sunday a bit longer. We will still experience the dramatic contrast in the liturgy, when after the Eucharist we hear the story of Jesus' fateful journey to the cross. The mood shifts powerfully as we prepare to walk with him in his final days.

On Monday through Thursday, we will offer our regular noonday Eucharist in St. George's Chapel. Then we will move into the Triduum, the three holiest days of the church year. The liturgies of the Triduum are in actuality one liturgy, beginning with the Maundy Thursday footwashing and Eucharist, continuing on Good Friday with the veneration of the cross, and culminating with our celebration of baptism and the first Eucharist of the resurrection at the Great Vigil of Easter. Over the course of the week, we will journey with Jesus from life through death to life again.

We hope you will join us in the entire journey, and we pray that you will find your faith deepened and renewed. May your Holy Week truly be holy and blessed.

THE LITURGY OF THE PALMS AND THE HOLY EUCHARIST

Our Palm Sunday Service begins outside on the front lawn of the Church.

TOWER BELLS

OPENING ACCLAMATION

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.***

A READING FROM THE BOOK OF THE PROPHET ISAIAH (50:4-9A)

The Lord God has given me the tongue of a teacher,
that I may know how to sustain the weary with a word.

Morning by morning he wakens-- wakens my ear
to listen as those who are taught.

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

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

I did not hide my face
from insult and spitting.

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

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

Who are my adversaries?
Let them confront me.

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

Lector: The Word of the Lord.

People: Thanks be to God.

THE BLESSING

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.*

All lift their palms as the Celebrant says:

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

Deacon: Let us go forth in peace.

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

THE PROCESSION

Please join the procession — follow the choirs into the Nave and file into the pews. During the procession, the following is repeated.

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

People: *Hosanna in the highest.*

Please remain standing and join in singing the hymn.

HYMN 154

All glory, laud, and honor

St. Theodulph

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.

THE WORD OF GOD

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: 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.

ANTHEM

Sing hosanna in the highest

Eugene Butler

Sung by the St. Andrew and St. Cecilia Choirs.

Sing hosanna in the highest, blessed be the King who comes: King of Israel, King of heaven, Lord of all his earthy sons! Sing hosanna, peace in heaven, glory be to God on high; spread your branches and your garments, raise your anthems to the sky! Sing hosanna to the Savior as he comes in mighty love, praise the King who reigns forever with our holy God above. Sing hosanna in the highest, glory be to God on high! (Roy E. Johnson)

A READING FROM PAUL'S LETTER TO THE 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: The Word of the Lord.

People: Thanks be to God.

PSALM 118: 1-2, 19-29

Confitemini Domino

Sung by all.

Antiphon (at the beginning)

Ho - san - na in the high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san - na in the high - est.

Antiphon, sung at the beginning and conclusion of the psalm.

The concluding phrase of the antiphon, "Hosanna in the highest," is repeated as a Refrain after each verse.

- 1 Give thanks to the Lord, for he is good; *
his mercy endures for ever.
- 2 Let Israel now proclaim, *
"His mercy endures for ever."
- 19 Open for me the gates of righteousness; *
I will enter them; I will offer thanks to the Lord.
- 20 "This is the gate of the Lord; *
he who is righteous may enter."
- 21 I will give thanks to you, for you answered me *
and have become my salvation.
- 22 The same stone which the builders rejected *
has become the chief cornerstone.
- 23 This is the Lord's doing, *
and it is marvelous in our eyes.
- 24 On this day the Lord has acted; *
we will rejoice and be glad in it.
- 25 Hosannah, Lord, hosannah! *
Lord, send us now success.
- 26 Blessed is he who comes in the name of the Lord; *
we bless you from the house of the Lord.
- 27 God is the Lord; he has shined upon us; *
form a procession with branches up to the horns of the altar.
- 28 "You are my God, and I will thank you; *
you are my God, and I will exalt you."
- 29 Give thanks to the Lord, for he is good; *
his mercy endures for ever.

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW (11:1-11)

People: Glory to you, Lord Christ.

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.

Deacon: The Gospel of the Lord.

People: Praise to you, Lord Christ.

SERMON

The Rev. Joe Woodfin

THE NICENE CREED

Said by all.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

Standing or kneeling, the Leader and People pray responsively.

Let us offer our prayers to God, saying: Lord, have mercy.

For this holy gathering, and for all the holy people of God,
that we may be strengthened to follow the way of the cross, let us pray to the Lord.

Lord, have mercy.

For Justin, Archbishop of Canterbury, Michael, our Presiding Bishop, Brian, our bishop,
and for all bishops and other ministers, that they may faithfully serve you and your people, let us pray to the Lord.

Lord, have mercy.

For Donald, our President; for the Congress and the Supreme Court; for Bill, our Governor, and Andy, our Mayor;
and for all in positions of authority and public trust, that they may strive for peace and justice, let us pray to the Lord.

Lord, have mercy.

For the poor and the oppressed, the endangered and the imprisoned, that they may be relieved and protected, let us pray to the Lord.

Lord, have mercy.

For the sick, the weary, and the sorrowful [especially N.], that they may be healed and comforted, let us pray to the Lord.

Lord, have mercy.

For those whose burden is too deep for words, let us pray to the Lord.

Lord, have mercy.

For all who are expecting babies soon [especially N.], and for all who long to be parents,
that they may trust in your grace and goodness, let us pray to the Lord.

Lord, have mercy.

For all who have died [especially N.], that they may know the eternal peace and joy of your kingdom, let us pray to the Lord.

Lord, have mercy.

I invite you to add your own intercessions and thanksgivings, either silently or aloud.

The Celebrant says the Collect:

Lord Jesus Christ, you have established your rule not by force but by humility and service: give us strength to follow in the way of the cross and proclaim you as Lord and King. **Amen.**

THE CONFESSION OF SIN

Celebrant: Let us confess our sins against God and our neighbor.

All: 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.**

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

The people, standing, greet each other.

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

People: **And also with you.**

THE HOLY COMMUNION

All are welcome at the Lord's Table. Baptized Christians, regardless of denomination or age, are invited to receive Holy Communion. If you would prefer to receive a blessing, simply cross your arms over your chest. Please contact the Rev. Joe Woodfin to learn more about being baptized at Saint Paul's. If you would like assistance climbing the stairs to the high altar, please let the acolytes know. Or you may receive communion by standing in the side aisles at either side of the altar, at the altar in Saint George's Chapel, or notify an usher to have communion brought to you. Gluten-free wafers are available upon request.

OFFERTORY ANTHEM

Pueri Hebraeorum

Tomás Luis de Victoria
Sung by the Senior Choir.

The children of Jerusalem threw their garments ahead on the road, and cried aloud, saying:

“Hosanna to the Son of David: blessed is He who comes in the name of the Lord.” (Matthew 21:8,9)

PRESENTATION HYMN (480) ***When Jesus left his Father's throne***

Kingsfold
Sung by all.

THE GREAT THANKSGIVING

Celebrant
The Lord be with you. And al - so with you.

People
Lift up your hearts. 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.

The Celebrant continues:

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, 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 (S114)

Healey Willan, *Missa de Sancta Maria Magdalena*

Ho - ly, ho - ly, ho - ly, Lord God of

Hosts: Hea - ven and earth are full of thy glo - ry. Glo -

- ry be to thee, O Lord Most High. Bless - ed is he that com - eth

in the name of the Lord. Ho - san - na in the high - est.

The people stand or kneel.

The Celebrant continues:

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:

Celebrant and People:

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues:

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. **AMEN.**

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

Celebrant and 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

The Celebrant breaks the consecrated bread. A period of silence is kept.

LAMB OF GOD (S158)

Healey Willan, *Missa de Sancta Maria Magdalena*

O Lamb of God, that ta - kest a -
way the sins of the world, have mer - cy up -
on us. O Lamb of God, that
ta - kest a - way the sins of the world, have
mer - cy up - on us. O Lamb of
God, that ta - kest a - way the sins of the
world, grant us thy peace.

MUSIC DURING COMMUNION

Please join in singing the hymns.

COMMUNION SENTENCE

Sung by the Choir.

“O my Father, if this cup may not pass away from me, except I drink it: thy will be done.” (Matthew 26:42)

ANTHEM

Peace in our time (Diademata)

George Elvey, arr. Peter de Mets
Adult Handbell Choir, directed by Janet Hale

ANTHEM

Ride On

Henry Hart Milman's text is found at Hymn 156.

Grayston Ives
Sung by the Choir.

HYMN 458

My song is love unknown

Love Unknown

HYMN 164

Alone thou goest forth, O Lord

Bangor

The people, as able, stand or kneel.

THE POSTCOMMUNION PRAYER

Celebrant: Let us pray.

Celebrant and People:

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.

THE PASSION GOSPEL

The people are seated for the reading of the Passion Gospel until the arrival at the place that is called The Skull.

All recite the lines in bold.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MARK (14:1-15:47)

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

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

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

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

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, “Truly I tell you, one of you will betray me, one who is eating with me.” They began to be distressed and to say to him one after another, “Surely, not I?” He said to them, “It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.”

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

When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, “You will all become deserters; for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’”

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

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

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

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

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'" But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "I am; and 'you will see the Son of Man seated at the right hand of the Power, and 'coming with the clouds of heaven.'"

Then the high priest tore his clothes and said, "Why do we still need witnesses? You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophecy!" The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." But he began to curse, and he swore an oath, "I do not know this man you are talking about." At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" They shouted back, "**Crucify him!**" Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "**Crucify him!**" So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, "Hail, King of the Jews!" They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

The people stand.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

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

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

THE SOLEMN PRAYER OVER THE PEOPLE

Deacon: Let us bow down before the Lord.

The Celebrant says the prayer appointed for the week.

AT THE PROCESSION:

HYMN 168 *O sacred head, sore wounded*

*Passion Chorale
Sung by all.*

THE DISMISSAL

The Deacon dismisses the people.

People: Thanks be to God.

VOLUNTARY Da Jesus an dem Kreuze stund (As Jesus stood at the Cross)

Samuel Scheidt

The Palms on the High Altar are given the Glory of God and in Thanksgiving for all the mothers of St. Paul's.

Everyone is invited to our Coffee Hour Reception in Key-Andrews Hall following the service.

SERVING TODAY

Greeters: Larry Moore, Lee Moore,
Steve Swafford, Anita Vetter

Lectors: John Luehrs, Alex Bryant, David Padilla

Passion Gospel: John Luehrs, Alex Bryant, David Padilla,
Beth Salling, Betsy LaPoint, John LaPoint,
Parish Clergy, The Senior Choir

Eucharistic Ministers: Betsy LaPoint, John LaPoint, Neil Thomas

Acolytes: Henry Whitaker, Will Bailey,
Tess Pope, Elsie Elliott, Duke Parker

Vergers: John Dixon, Mac Patton, Br. Larry Reich

Ushers: Ricky Hartman, Travis Cross, Larry Moore,
David Elliott, Betty Grisard

Oblation Bearers: Dr. John & Brenda Gwin

Sound/Video: Josh Thompson, Zach Turner

Tower Bells: Bill Pugh

Altar Guild: Ellie Johnson, Rebecca Siler, Terry Siler

Facilities Coordinator: Patty Brigham

Sexton: Calvin Yearby

Holy Week & Easter

AT SAINT PAUL'S EPISCOPAL CHURCH

MARCH 29 — MAUNDY THURSDAY

Nursery available beginning at 5:30 p.m.

- 12:05 p.m.** The Holy Eucharist in the Chapel.
- 6:00 p.m.** The Institution of the Holy Eucharist and Stripping of the Altar.
- 7:00 p.m.** Prayer Vigil until 9:00 a.m. on Good Friday (sign up for an hour!)

MARCH 30 — GOOD FRIDAY

Nursery available beginning at 10:45 a.m.

- 11:00 a.m.** Stations of the Cross. Incense.
- 12:00 p.m.** The Liturgy for Good Friday.
The Rt. Rev. Brian Cole, Bishop of East TN, will preach.

MARCH 31 — HOLY SATURDAY

- 9:30 a.m.** Gather to decorate the Nave.
- 11:00 a.m.** Pause for the brief Liturgy of Holy Saturday.

MARCH 31 — EASTER EVE, THE FIRST EUCHARIST OF EASTER

Nursery available beginning at 7:00 p.m.

- 7:30 p.m.** The Great Vigil with Holy Baptism, Choirs, Instruments, and Organ. Incense. Reception follows.

APRIL 1 — EASTER DAY, THE SUNDAY OF THE RESURRECTION

- 9:00 a.m.** Festival Eucharist with Choirs, Brass, Timpani, and Organ. Flowering of the Cross.
- 11:15 a.m.** Festival Eucharist with Choirs, Brass, Timpani, and Organ. Flowering of the Cross. Incense.



Saint Paul's Episcopal Church

305 West Seventh Street, Chattanooga, Tennessee 37402

(423) 266-8195 • www.stpaulschatt.org

Our website includes livestreaming of our Sunday 10:30 Eucharist.

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The Rev. Bradford G. Whitaker, Rector whitaker@stpaulschatt.org

The Rev. Joseph R. Woodfin, Associate Rector woodfin@stpaulschatt.org

The Rev. Suzanne Burch, Deacon

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