

Church of the Good Samaritan



Inclusive + Traditional + Progressive

March 24, 2024 ~ Palm Sunday

Holy Eucharist, 10:30 a.m.

Welcome! *In our parish, you'll find a faith community that's hospitable and open, where all are welcome regardless of age, religious background, ethnicity, marital status, social or economic status, gender identity, sexual orientation, disability, or political leanings. Wherever you are on your spiritual journey, you are welcome at God's table.*

The Liturgy of the Palms

In the Courtyard

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 Holy Gospel: Mark 11:1-11

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

"Hosanna!

Blessed is the one who comes in the name of the Lord!

Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!"

Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

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.**

Celebrant: 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 the one who comes in the name of the Lord.


People: **Hosanna in the highest.**

Celebrant: Let us go forth in peace;


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

Processional: The Liturgy of the Palms

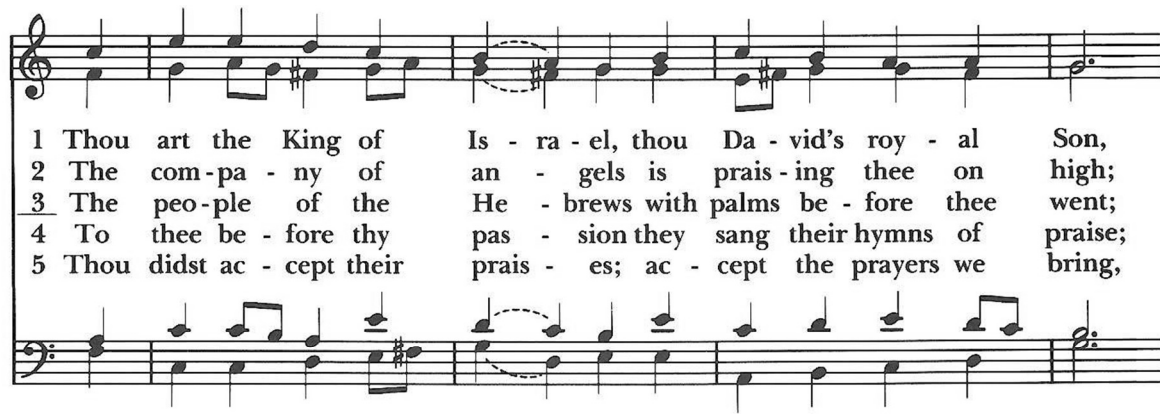
Refrain



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 - alt - ed, our mel - o - dy we raise.
 5 who in all good de - light - est, thou good and gra - cious King.

The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.

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

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

76. 76. D

Celebrant God be with you.
People **And also with you.**
Celebrant Let us pray.

The Collect of the Day

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 Service of the Word

The First Lesson: 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?

Reader: Hear what the Spirit is saying.

People: **Thanks be to God.**

Psalm 31:9-16 Plainchant

In te, Domine, speravi

- 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 LORD. *
I have said, "You are my God.
- 15 My times are in your hand; *
rescue me from the hand of my enemies, and from those who persecute me.
- 16 Make your face to shine upon your servant, *
and in your loving-kindness save me."

The Second Lesson: Philippians 2:5-11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death-- even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Reader: Hear what the Spirit is saying.

People: **Thanks be to God.**

Sequence Hymn

#435 "At the name of Jesus" stz. 1-4

King's Weston

(Please be seated)

The Passion of our Lord Jesus Christ according to Mark

Mark 14:1—15:47

<i>Narrator</i>	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,
<i>Chief Priest</i>	Not during the festival, or there may be a riot among the people.
<i>Narrator</i>	While Jesus 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,
<i>Bystander 1</i>	Why was the ointment wasted in this way?
<i>Bystander 2</i>	For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.
<i>Narrator</i>	And they scolded her. But Jesus said,
<i>Jesus</i>	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.
<i>Narrator</i>	Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray Jesus to them. When they heard it, they were greatly pleased, and promised to give him money. So Judas began to look for an opportunity to betray Jesus.
	On the first day of Unleavened Bread, when the Passover lamb is sacrificed, Jesus' disciples said to him,
<i>Disciple</i>	Where do you want us to go and make the preparations for you to eat the Passover?
<i>Narrator</i>	So Jesus sent two of his disciples, saying to them,
<i>Jesus</i>	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.
<i>Narrator</i>	So the disciples set out and went to the city, and found everything as Jesus had told them; and they prepared the Passover meal.
	When it was evening, Jesus came with the twelve. And when they had taken their places and were eating, Jesus said,
<i>Jesus</i>	Truly I tell you, one of you will betray me, one who is eating with me.

Narrator They began to be distressed and to say to him one after another,

Disciple Surely, not I?

Narrator Jesus said to them,

Jesus 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.

Narrator While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said,

Jesus Take; this is my body.

Narrator 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,

Jesus 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.

Narrator When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

Jesus 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.

Narrator Peter said to him,

Peter Even though all become deserters, I will not.

Narrator Jesus said to him,

Jesus Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.

Narrator But Peter said vehemently,

Peter Even though I must die with you, I will not deny you.

Narrator And all of the disciples said the same.

They went to a place called Gethsemane; and Jesus said to his disciples,

Jesus Sit here while I pray.

Narrator Jesus took with him Peter and James and John, and began to be distressed and agitated. And he said to the three disciples,

Jesus I am deeply grieved, even to death; remain here, and keep awake.

Narrator And going a little farther, Jesus threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said,

Jesus Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.

Narrator Jesus came and found the disciples sleeping; and he said to Peter,

Jesus 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.

Narrator And again Jesus went away and prayed, saying the same words. And once more he came and found the disciples sleeping, for their eyes were very heavy; and they did not know what to say to him.

Jesus came a third time and said to them,

Jesus 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.

Narrator Immediately, while Jesus 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 the crowd a sign, saying,

Judas The one I will kiss is the man; arrest him and lead him away under guard.

Narrator So when Judas came, he went up to Jesus at once and said,

Judas Rabbi!

Narrator and kissed him. Then the crowd laid hands on Jesus 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,

Jesus 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.

Narrator All of Jesus' followers deserted him and fled. A certain young man was following Jesus, wearing nothing but a linen cloth. The crowd 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 Jesus 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 Jesus, saying,

Witness 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."

Narrator But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,

High Priest Have you no answer? What is it that they testify against you?

Narrator But Jesus was silent and did not answer. Again the high priest asked him,

High Priest Are you the Messiah, the Son of the Blessed One?

Narrator Jesus said,

Jesus 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.”

Narrator Then the high priest tore his clothes and said,

High Priest Why do we still need witnesses? You have heard his blasphemy! What is your decision?

Narrator The whole council condemned Jesus as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

Council Prophecy!

Narrator The guards also took Jesus 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,

Servant You also were with Jesus, the man from Nazareth.

Narrator But Peter denied it, saying,

Peter I do not know or understand what you are talking about.

Narrator And Peter went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders,

Servant This man is one of them.

Narrator But again Peter denied it. Then after a little while the bystanders again said to Peter,

Bystander 1 Certainly you are one of them; for you are a Galilean.

Narrator But Peter began to curse, and he swore an oath,

Peter I do not know this man you are talking about.

Narrator At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him,

Jesus Before the cock crows twice, you will deny me three times.

Narrator And Peter 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,

Pilate Are you the King of the Jews?

Narrator Jesus answered him,

Jesus You say so.

Narrator Then the chief priests accused Jesus of many things. Pilate asked him again,

Pilate Have you no answer? See how many charges they bring against you.

Narrator But Jesus made no further reply, so that Pilate was amazed.

Now at the festival Pilate 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 Pilate answered them,

Pilate Do you want me to release for you the King of the Jews?

Narrator For he realized that it was out of jealousy that the chief priests had handed Jesus over. But the chief priests stirred up the crowd to have Pilate release Barabbas for them instead.

Pilate Pilate spoke to them again,
Then what do you wish me to do with the man you call the King of the Jews?

Narrator The crowd shouted back,

Crowd Crucify him!

Narrator Pilate asked them,

Pilate Why, what evil has he done?

Narrator But they shouted all the more,

Crowd Crucify him!

Narrator So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, Pilate handed him over to be crucified.

Then the soldiers led Jesus into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed Jesus in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him saying,

Soldier Hail, King of the Jews!

Narrator 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 soldiers compelled a passer-by, who was coming in from the country, to carry Jesus' cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then the soldiers brought Jesus to the place called Golgotha (which means the place of a skull).

All stand.

And they offered him wine mixed with myrrh; but he did not take it. And the soldiers crucified Jesus, 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 Jesus. The inscription of the charge against him read, "The King of the Jews," And with Jesus they crucified two bandits, one on his right and one on his left.

Those who passed by derided Jesus, shaking their heads and saying,

Passer-by Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!

Narrator In the same way the chief priests, along with the scribes, were also mocking Jesus among themselves and saying,

Chief Priest He saved others; he cannot save himself.

Scribe Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.

Narrator Those who were crucified with Jesus 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,

Jesus Eloi, Eloi, lema sabachthani?

Narrator which means,

Jesus My God, my God, why have you forsaken me?

Narrator When some of the bystanders heard it, they said,

Bystander 1 Listen, he is calling for Elijah.

Narrator And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to Jesus to drink, saying,

Bystander 2 Wait, let us see whether Elijah will come to take him down.

Narrator Then Jesus gave a loud cry and breathed his last.

Silence may be kept.

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 Jesus breathed his last, he said,

Centurion Truly this man was God's Son!

Narrator 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 Jesus 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 Jesus were already dead; and summoning the centurion, he asked him whether Jesus had been dead for some time. When Pilate learned from the centurion that Jesus 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. Joseph then rolled a stone against the door of the tomb.

Mary Magdalene and Mary the mother of Joses saw where the body was laid.

Sermon The Rev. David Marshall

The Prayers of the People

Celebrant: Our Lord comes to us humbly, riding a donkey and proclaiming a message of peace. Let us pray, saying: Lord, hear our prayer.

Reader: That Christians hear and share the word of God as true disciples, we pray:
People: **Lord, hear our prayer.**

Reader: That all the ends of the earth receive the words of the king of peace, we pray:
People: **Lord, hear our prayer.**

Reader: That all leaders, of church and of state, prefer humble service to empty power, we pray:
People: **Lord, hear our prayer.**

Reader: That those who see the cross starkly revealed in their lives draw strength from the name above every other name, we pray:
People: **Lord, hear our prayer.**

Reader: That we who hope to greet Jesus when he comes again be ready and joyful, we pray:
People: **Lord, hear our prayer.**

Celebrant: God our creator, you show your sons and daughters the way to freedom through the gentle obedience of your Son Jesus Christ. Grant our petitions as we seek to follow him. We pray in his name, Christ the Lord. **Amen.**

The Peace

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

The Holy Communion

We receive the sacramental bread and wine from both plate and chalice. We encourage receiving from the common cup. If you prefer Intinction, the Eucharistic Minister will do so on your behalf and return the bread to your hand for you to consume. Reception of the bread alone constitutes full communion. You may also choose to receive a prayer and blessing in place of communion. (Gluten Free bread available upon request.)

Offertory

“Praise to thee, Lord Jesus”, from *St. Matthew Passion*

Heinrich Schütz (1585-1672)

Praise to Thee, Lord Jesus, who in bitter pain,
On the cross did suffer, and for our sake wast slain.
Thou reignest with God the Father in Eternity,
Lead us, erring sinners, unto heav'n and Thee.

Kyrie eleison, Christe eleison, Kyrie eleison.

- From a common Lutheran Passion Liturgy, c. 15th-16th C.; transl. Lucy E. Broadwood

At the Presentation *(Please stand and sing)*

Doxology

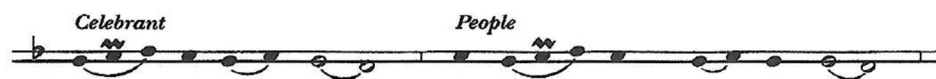
Old 100th

**Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host:
Praise Father, Son and Holy Ghost. Amen.**

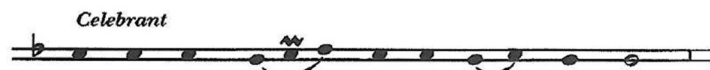
The Great Thanksgiving



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



Lift up your hearts. We lift them to the Lord.



Let us give thanks to the Lord our God.



It is right to give God 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.

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

The musical score for the Sanctus is written on four staves in G major (one sharp) and 4/4 time. The first staff is for the Cantor, and the second through fourth staves are for the All. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, Hea - ven and earth are full, full of your glo-ry. Ho - san-na in the high - est. Bless - ed is the one who comes in the name of the Lord. Ho - san-na in the high - est." The music is a plainsong style with a simple melody and a steady rhythm.

Setting: Plainsong, Mode 2; Mass 11 "Orbis factor"; acc. Gustaaf Nees (1901-1965), adapt. Zachary Duell

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.



Setting: Henri Dumont (1610-1684); adapt. Mason Martens (b. 1933)

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

The Lord's Prayer

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.

Agnus Dei

Cantor *All*

Lamb of God, you take a - way the sins of the world:

Have mer - cy on us. Lamb of God, you take a -

way the sins of the world: have mer - cy on us. Lamb of God, you

take a - way the sins of the world. O give us your peace.

Setting: Plainsong, Mode 1; Mass 11 "Orbis factor"; acc. Gustaaf Nees (1901-1965), adapt. Zachary Duell

Celebrant

The Gifts of God for the People of God.

All are welcome to receive Holy Communion.

From the Soloist:

St. Matthew Passion, BWV 244

Johann Sebastian Bach (1685-1750)

IX. Recitative: Du lieber Heiland du (Thou, Dear Savior)

X. Buß und Reu (Repentance and Regret)

Du lieber Heiland du,
Wenn deine Jünger töricht streiten,
Daß dieses fromme Weib
Mit Salben deinen Leib
Zum Grabe will bereiten,
So lasse mir inzwischen zu,
Von meiner Augen Tränenflüssen
Ein Wasser auf dein Haupt zu gießen!

Thou, dear Saviour,
When Thy disciples foolishly quarrel amongst
themselves
As to whether this devout woman
Should prepare Thy body
With ointment for the grave,
Allow me to anoint Thy head
With rivers of tears from my eyes!

Buß und Reu, Buß und Reu
Knirscht das Sündenherz entzwei.
Das die Tropfen meiner Zähren
Angenehme Spezerei,
Treuer Jesu, dir gebären.

- Picander (1700-1764)

Repentance and regret, repentance and regret
rips the sinful heart in two.
Thus the drops of my tears,
desirable spices,
are brought to you, loving Jesus.

- Transl. Pamela Dellal

After Communion, the Celebrant says:
Let us pray.

The Celebrant and people say together:

Almighty and everliving God, we thank you for feeding us with the spiritual food of the sacrament of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

The Blessing

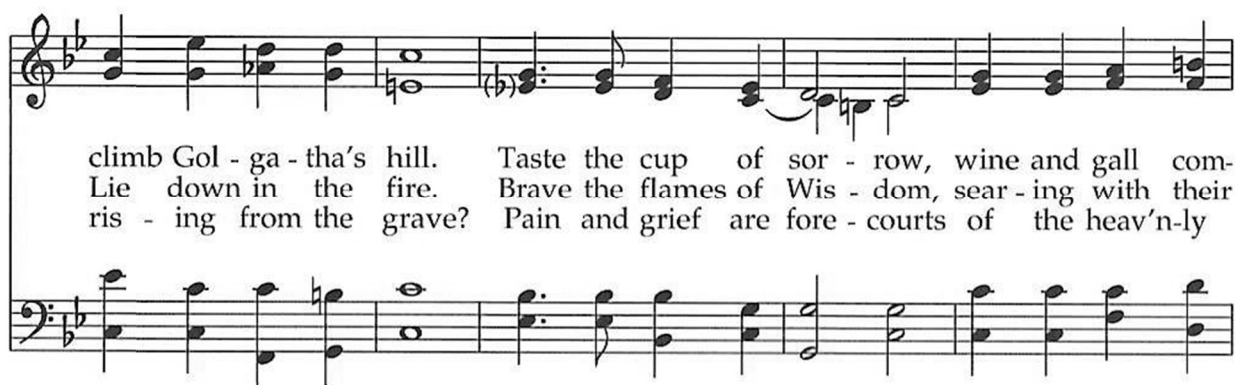
The Priest will give a blessing.

Recessional Hymn

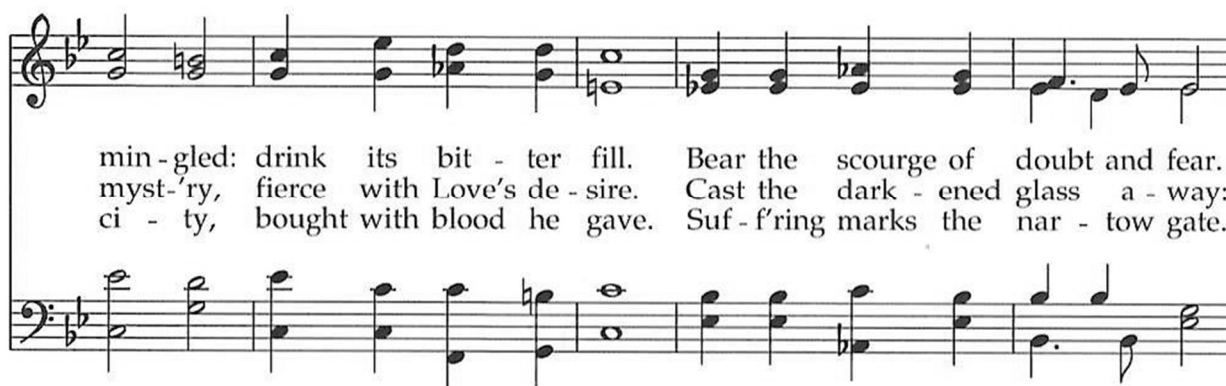
Would You Share Christ's Passion



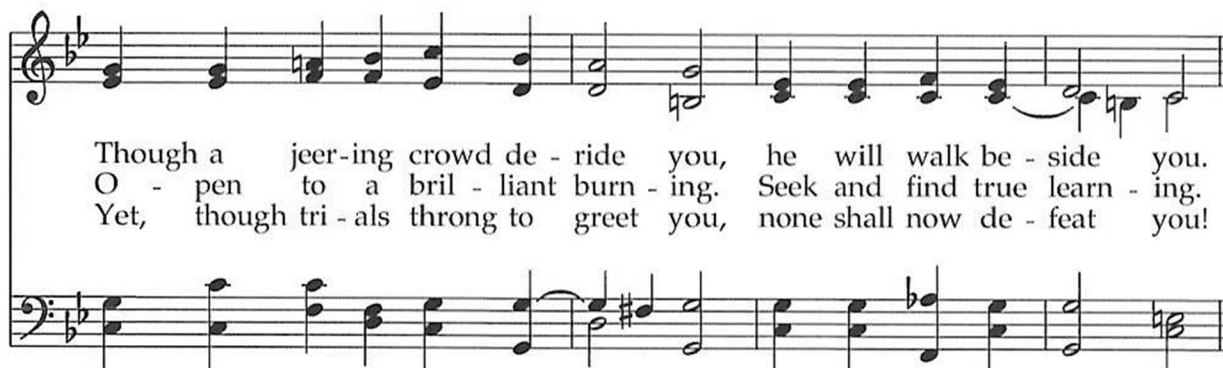
1 Would you share Christ's pas - sion? Take your cross and fol - low;
2 Would you know Christ's mean - ing, daz - zling in its ra - diance?
3 Would you join Christ's tri - umph, o - ver death vic - to - rious,



climb Gol - ga - tha's hill. Taste the cup of sor - row, wine and gall com -
Lie down in the fire. Brave the flames of Wis - dom, sear - ing with their
ris - ing from the grave? Pain and grief are fore - courts of the heav'n - ly



min - gled: drink its bit - ter fill. Bear the scourge of doubt and fear.
myst - ry, fierce with Love's de - sire. Cast the dark - ened glass a - way:
ci - ty, bought with blood he gave. Suf - f'ring marks the nar - row gate.



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Music: *Jesu, meine Freude*, Johann Crüger (1598-1662), alt.

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The Dismissal

Celebrant: Let us go in peace to love and serve the Lord.

People: **Thanks be to God.**

Postlude

Praeludium in F-sharp minor, BuxWV 146

Dietrich Buxtehude (1636-1706)

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Narrator: Fr. David

Chief Priest: Cynthia Rodriguez

Bystander I, Servant: Molly Quigley

Jesus: Désirée Senechal

Peter: Louis Nagy

Judas: Cynthia Rodriguez

Centurion, Soldier: Candace Black

Bystander II, High Priest: Stephanie Wohlwend

Disciple, Passerby: Beatrice Germain

Witness, Council, Scribe: Wendy McCoy

Pilate: Rex Cole

A Note on Holy Week Scriptural References to “The Jews”

As Christians, we live under the burden of a sad and violent history of anti-Semitism, in the sobering shadow of the Shoah (Holocaust), and with the painful awareness of current events in Israel/Palestine. It is important to us to be clear about what our sacred texts mean when they make reference to “the Jews,” especially during Holy Week, when we contemplate Jesus’ death.

When the crucifixion narratives speak of “the chief priests and leaders of the people,” they are referring to officials who collaborated closely with the Roman systems of oppression, and were viewed with contempt by much of the Jewish community of their time. They are never to be identified with the Jewish people as a whole, past or present.

It may be helpful to recall the cultural context of our Christian scriptures, emerging as they did from a small, originally Jewish community of believers in Jesus, who for reasons of faith in him as the Messiah, were eventually “put out of the synagogues” (John 9:18-23), their places of worship. In John’s usage especially, “the Jews” functions as a technical term for those among the people who did not accept Jesus as Messiah. It is a term that reflects the growing antagonism and mutual recrimination that developed in the latter part of the first century between church and synagogue. The gospels’ use of the term “the Jews” should never be understood, therefore, as a blanket condemnation of Jews in particular or in general.

It is one of the bitter ironies of history that our sacred texts have been used to justify the persecution of the covenant people who were and are forever God’s first love.

Holy Week

Maundy Thursday, March 28

7:00pm Institution of the Lord’s Supper, Foot Washing,
Stripping of the Altar

Good Friday, March 29

12:00 Stations of the Cross and Solemn Collects

1:00-4:00pm Indoor Labyrinth

7:00pm Liturgy of the Passion, Communion from the reserved sacrament

Holy Saturday, March 30

7:00pm Easter Vigil at Grace Lutheran Church

Easter Sunday, March 31

6:30am Sunrise Service in the Courtyard

8:00am Holy Eucharist in the Chapel

9-10:00am Easter Brunch in Simpson Hall

10:30am Choral Festival Eucharist

Easter Egg Hunt in the Courtyard following Eucharist
(No Compline Easter night)

Serving Today

Celebrant	The Rev. David Marshall
Preacher	The Rev. David Marshall
O.T. Lector	Bill Trudeau
N.T. Lector	Beatrice Germain
Prayers of the People	Wendy McCoy
Eucharistic Ministers	Steve Blevans Cynthia Rodriguez
Organist	Zachary Duell
Soloist and Cantor	Gail Wells
Flautists	Cindy Cole, Michelle Cornwell
Choir	Sanctuary Choir
Videographers	Jeff Simpson, Keith Dunlap

The Ministers of the Church

All the People of God gathered here in Jesus Christ

Officers of the Church and Ministers of the Vestry

Senior Warden	Craig Massie
Junior Warden	Evan Sether
Vestry Clerk	Beatrice Germain
Treasurer	Dr. Terri Homer
Assistant Treasurer	Robin Powel

Class of 2025: Craig Massie, Maureen Morrissey, Jeff Simpson, Andrew Toth-Fejel

Class of 2026: Andrew Cornwell, Susan Jackson, Robin Powel, William Trudeau

Class of 2027: Maureen Jardine, Cynthia Rodriguez, Evan Sether, Jackman Wilson

Ministry Support Staff

Office Manager	Laura Pfeifer
Finance Manager	Dr. Terri Homer
Director of Music, Organist	Zachary Duell
Communications Coordinator	Elisabeth McCumber
*Newsletter Editor	Charlene Vecchi
*Pastoral Ministries	Patricia Wohlwend
*Bell Choir Director	Stephanie Wohlwend
*Licensed Lay Preachers	Cammie Bella Dr. Melissa Bird Dr. Sheldon Greaves
*Scholars in Residence	Dr. Denise Greaves Dr. Sheldon Greaves

Church Clergy

Rector	The Rev. David Marshall
*Priest Assisting	The Rev. Tom Stevenson
*Rector Emeritus	The Rev. William R. McCarthy

**Denotes unpaid staff*

Office Hours: 9:00am to 4:00pm, Monday – Wednesday
541-757-6647



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