

SAINT PAUL'S EPISCOPAL CHURCH



Sunday of the Passion: Palm Sunday

**March 24, 2024
10:30 AM**

The Rev. Stephanie E. Parker
Rector

Welcome to our Church

WELCOME

to

St. Paul's Episcopal Church

We are delighted you are seeking God in this special place. We want you to know that wherever you are on the journey of faith, you are welcome to ask your questions here.

Services are available: Recent services are available on our website:

<https://stpaulwilkesboro.org>

Newsletters: Sign-up today to receive our electronic newsletter. Email the church office at

office@stpaulwilkesboro.org to have your name added. If you would like a printed copy of the newsletter mailed, please call the office.

We extend a special thanks today to all that have been so generous with their time and talents in making this service possible.

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Pastoral Emergency Line: 336-482-6800

ONLINE GIVING QR CODE:



**MASKS are optional. We
do ask nonvaccinated
persons to wear their
masks**

Liturgy of the Palms

Our service begins this morning at the Labyrinth

Welcome and Announcements

Blessing over the Branches

BCP 270

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

People Peace in heaven and glory in the highest.

Presider Let us pray.

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

Presider The Holy Gospel of our Lord Jesus Christ, according to Luke.

People Glory to you, Lord Christ.

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.

The Blessing of the Palms

Distribution of branches

Presider The Lord be with you.

People And also with you.

Presider Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

All hold up their palms for the blessing.

Presider It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. 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.**

Singing “All Glory, Laud, and Honor,” the Cross and Choir will process to the sanctuary.

The Gathering

Processional Hymn #154

All Glory, Laud, and Honor

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 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 Melchoir Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889)

Opening Acclamation

The Collect

Reader: The Lord be with you.

People: And also with you.

Presider: Let us pray.

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, giving us the example of his great humility: Mercifully grant that we may walk in the way of his self-giving love, 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.**

Remain standing

Choral Acclamation

A Palm Sunday Antiphon

David C. Morgan (1933-1988)

Hosanna to the Son of David!

**Blessed is the King that cometh
in the name of the Lord.**

Thou that sittest in the highest heav'n.

Hosanna! In Excelsis Deo!

(Matthew 21:9)

Liturgy of the Word

Please be seated

First Reading

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 to God's People
People Thanks be to God.

The Response

Psalm 31:9-16

In te, Domine, speravi

Have mercy on me, O LORD, for I am in trouble; *

**my eye is consumed with sorrow,
and also my throat and my belly.**

For my life is wasted with grief,
and my years with sighing; *

**my strength fails me because of affliction,
and my bones are consumed.**

I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of my acquaintance; *

when they see me in the street they avoid me.

I am forgotten like a dead man, out of mind; *

I am as useless as a broken pot.

For I have heard the whispering of the crowd;
fear is all around; *

they put their heads together against me;
they plot to take my life.

But as for me, I have trusted in you, O LORD. *

I have said, "You are my God.

My times are in your hand; *

**rescue me from the hand of my enemies,
and from those who persecute me.**

Make your face to shine upon your servant, *

and in your loving-kindness save me."

Second Reading

Philippians 2:5-11

Let the same mind be in you that was in Christ Jesus,

who, though he was in the form of God,
did not regard equality with God
as something to be exploited,

but emptied himself,
taking the form of a slave,
being born in human likeness.

And being found in human form,
he humbled himself
and became obedient to the point of death--
even death on a cross.

Therefore God also highly exalted him
and gave him the name
that is above every name,
so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

Reader: Hear what the Spirit is saying to God's People

People: Thanks be to God

Please stand as you are most comfortable

Sequence Hymn #158

Ah, Holy Jesus, How Hast Thou Offended

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) in G minor, 4/4 time. It consists of three systems of music, each with five numbered staves of lyrics. The melody is primarily in the Soprano part, with the other parts providing harmonic support. The lyrics are in English and are a translation of a German hymn by Johann Heermann.

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
4 sor - row, and thy life's ob - la - tion; thy death of an - guish
5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
2 I it was de - nied thee: I cru - ci - fied thee.
3 while we noth - ing heed - ed, God in - ter - ced - ed.
4 and thy bit - ter pas - sion, for my sal - va - tion.
5 and thy love un - swerv - ing, not my de - serv - ing.

Words: Johann Heermann (1585-1647); tr. Robert Seymour Bridges (1844-1930), alt. Music: *Herzliebster Jesu*, Johann Crüger (1598-1662), alt.

Please be seated

The Passion According to Mark

The congregation remaining seated, reading **ALL parts in BOLD**. The Passion Gospel is read in parts, led by the narrator who begins by saying: “The Passion of our Lord Jesus Christ according to Saint Mark”

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.

At the mention of Golgotha, all stand as able.

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.

Reflection

The Rev. Stephanie E. Parker

A period of silence follows the reflection.

Please stand as you are most comfortable

Prayers of the People

Leader In peace, we pray to God.

Silence

Leader Deepen our gratitude for all you have given us:
the beauty of creation, love given and received,
and the sacred calling to share your grace with
a hurting world

Silence

Leader Grant us a lively hope in your mercy and deliver
us from weariness in our struggles, from
despondency in failure, and from an
overburdened sense of unworthiness.

Silence

Leader Save us from all unwise haste, from the impatient
retort of irritation and the taunt of sarcasm, and
from all the idle words that hurt.

Silence

Leader Lead us away from strife, partisanship, and division, from
magnifying our certainties to condemn all differences,
and from building our systems to exclude all challenges.

Silence

Leader Inspire those who hold authority and influence in the nations with your vision for a world made new and give them the wisdom and hearts of servants to work for the common good and dignity of people.

Silence

Leader Give to the leaders of your Church, the faithfulness of learners and the courage of believers and rescue us from the easy arrogance that seeks wisdom in our own opinions and salvation through our own efforts

Silence

Leader Comfort with your healing grace all those whose suffering in body and spirit is clear to us and all those suffering is hidden; especially those suffering from cognitive decline. I invite your additional prayers at this time either silently or aloud.

Silence

Leader We pray for all who have died.
Let Light perpetual shine upon them.

Silence

Presider O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

Please stand or kneel as able

The Peace

✧ *“The Peace” is a Christian tradition deriving its roots from Jesus himself who greeted people saying, “Peace be with you.” “The Peace” may feel awkward if you are new or an introvert or trying not to be noticed. We take this portion of our worship seriously as we live in a deeply divided world full of violence. These actions in God’s house model what we are called to do in the world.*

Presider The Peace of Christ be always with you.

People And also with you.

Offertory Anthem

Jesus, So Lowly

Harold Friedell (1905-1958)

Jesus, so lowly, child of the earth:

Christen me wholly; bring me new birth.

Jesus, so lonely, weary and sad;

Teach me that only love maketh glad.

Jesus, so broken, silent and pale;

Be this the token: love will not fail.

Jesus, victorious, mighty and free;

Teach me how glorious death is to be.

The Great Thanksgiving

Please stand as you are able

EOW, Eucharistic Prayer 1, pgs. 57-59

Presider All things come of thee, O Lord

People And of thine own have we given thee

Presider: The Lord be with you.

People: **And also with you.**

Presider: Lift up your hearts.

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

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

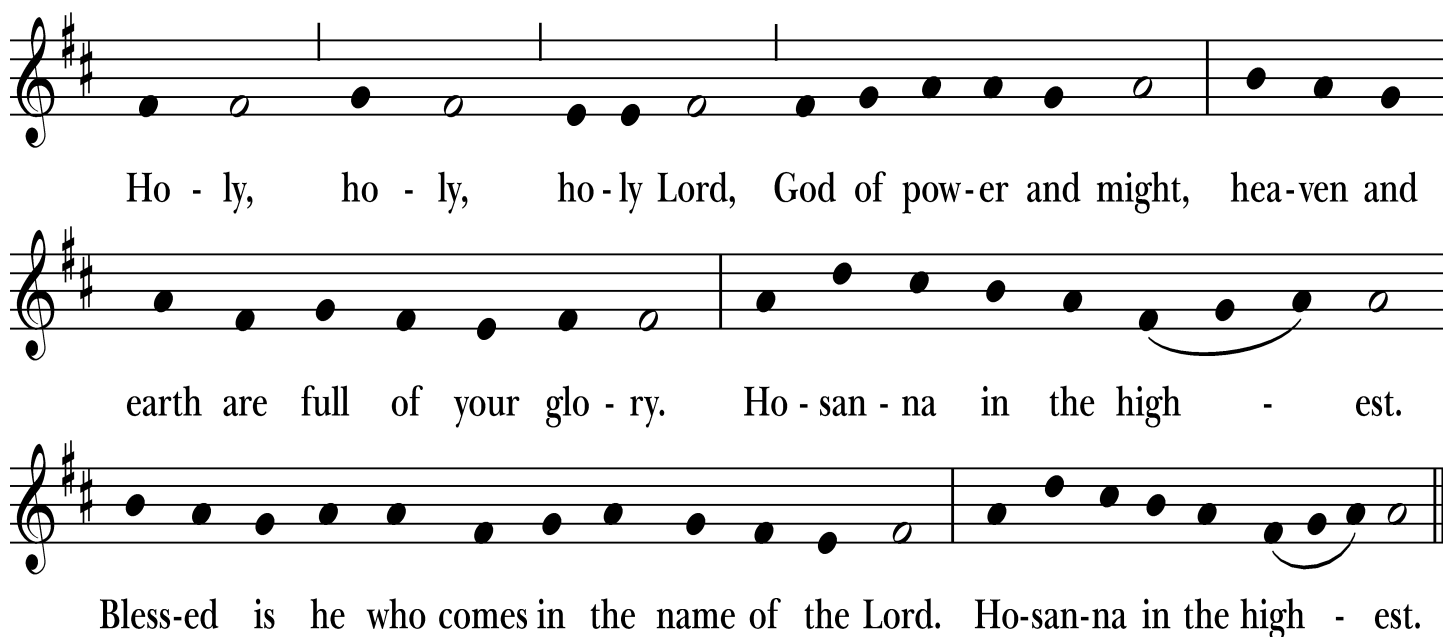
People: **It is right to give God thanks and praise.**

Presider: It is truly right, and good and joyful,
to give you thanks, all-holy God,
source of life and fountain of mercy.

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

SANCTUS S-124



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and

earth are full of your glo - ry. 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.

Music: From *New Plainsong*; David Hurd (b. 1950). Copyright © 1981 GIA Publications, Inc.

Now is the time to stand or kneel as you prefer

Presider continues

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died, 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."

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

Therefore, we proclaim the mystery of faith:

**ALL Christ has died.
 Christ is risen.
 Christ will come again.**

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

As our Savior Christ has taught us, we now pray,

**Our father in heaven
hallowed be your Name,
Your kingdom come,
your will be done,
on earth as it is in Heaven.
Give us today our daily bread.
Forgive us our sins,
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil,
For the kingdom, the power,
and the glory are yours,
now and for ever. AMEN.**

Fraction

Taizé

O Lord, hear my prayer *(sing twice)*

O Lord hear my prayer, O Lord hear my prayer.

When I call answer me.

O Lord, hear my prayer, O Lord, hear my prayer.

Come and listen to me.

O Lord, hear my prayer, O lord, hear my prayer.

The Invitation to Communion

Presider: The gifts of God for the people of God...

This is the table of the Lord. It is made ready for those who love him and who want to love him more. So come, you who have much faith and you have little, you who have been here often and you have not been here long, you who have tried to follow and you who have failed. Come, for it is the Lord who invites you.

You will now have three ways to receive communion:

In one kind--this means you receive only the bread or only the wine. Receive the bread by extending your hands, palm upward, when the presider comes to you and then leaving the rail or crossing your hands over your chest when the chalice comes to you.

To receive the wine only, cross your hands when the bread is presented and then drink from the chalice by gently assisting the chalice bearer by grasping the base of the chalice lightly to help guide it to your lips.

Intinction (having the bread dipped in the wine and placed in your hand) is only done by the presider from the intinction tray. To receive communion by intinction simply keep your hands down by your sides as we have been doing. Then raise them to take intincted bread between thumb and forefinger.

In two kinds--this is where you consume both the bread and the wine either by receiving the bread and then drinking from the chalice or by Intinction.

There is no intinction by multiple individuals from the chalice. Gluten free wafers available upon request.

COMMUNION MUSIC

O Sacred Head Now Wounded

J.S. Bach (1685-1750)

Post Communion Prayer

Presider: Let us pray.

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 Blessing

Presider: May the Lord bless you and keep you;
the Lord make his face to shine upon you and be gracious to you;
the Lord lift up his countenance upon you and give you peace.
Amen.

Recessional Hymn #435

At the Name of Jesus



1 At the Name of Je - sus ev - ery knee shall bow,
 2 Hum - bled for a sea - son, to re - ceive a Name
 3 bore it up tri - um - phant, with its hu - man light,
 4 Name him, Chris - tians, name him, with love strong as death,
 * 5 In your hearts en - throne him; there let him sub - due
 * 6 Chris - tians, this Lord Je - sus shall re - turn a - gain,



1 ev - ery tongue con - fess him King of glo - ry now;
 2 from the lips of sin - ners, un - to whom he came,
 3 through all ranks of crea - tures, to the cen - tral height,
 4 name with awe and won - der and with bat - ed breath;
 5 all that is not ho - ly, all that is not true;



1 'tis the Fa - ther's plea - sure we should call him Lord
 2 faith - ful - ly he bore it spot - less to the last,
 3 to the throne of God - head, to the Fa - ther's breast;
 4 he is God the Sa - vior, he is Christ the Lord,
 5 crown him as your Cap - tain in temp - ta - tion's hour;
 6 for all wreaths of em - pire meet up - on his brow,



1 who from the be - gin - ning was the might - y Word.
 2 brought it back vic - to - rious, when from death he passed;
 3 filled it with the glo - ry of that per - fect rest.
 4 ev - er to be wor - shipped, trust - ed, and a - dored.
 5 let his will en - fold you in its light and power.
 6 and our hearts con - fess him King of glo - ry now.

Words: Caroline Maria Noel (1817-1877), alt.

Music: *King's Weston*, Ralph Vaughan Williams (1872-1958) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

Dismissal

Presider Go in peace to love and serve the Lord.

People Thanks be to God!

Postlude

Fantasy in G Minor

J.S Bach(1685-1750)

Our thanks to Andrew Scroggs for his trumpet playing at this service.



Please join us during the upcoming Holy Week Services:

Maundy Thursday, March 28, 2024	6:00 PM
Good Friday, March 29, 2024	6:00 PM
Easter Service, Sunday, March 31, 2024	9:30 AM

(All services will be held in the Church)

**Multi-Denominational
Sunrise Service in the
Wilkes Pavilion
Easter Sunday
6:45-8:00 AM**

PRAYER LIST

Please remember in your prayers: All who are ill or unemployed and those who are on our prayer list.

Short-term

Dick Sloop, Buddy Forester, Jeff Crutchfield

Long-term

Bev Cook, Beckie Mullins, Chris Privette, Ridley Martin and Family, Dennis Johnson, Jacqui Quick, Craig Freas, Emily Asel, Hannah Gray, Mary Iva Gray, Don Dorsten, Aletha Johnson, Hannah Everson, Mike Orlando, Steve Jackson, Ryan Marlow, Dot Beamon, Ken Asel, Julius Parks & Family

Armed Forces

Let us pray for the safety of **all our troops**, especially John Craine, Micha Duerk, Faith Lankford, Cole Griffith, Zach Necessary, Jason Westmeyer, and all others who serve throughout the world.

Prayer requests can be submitted through the prayer request form by scanning the QR code, or by contacting the office





BLESSINGS
ON YOUR
BIRTHDAY

March 25—Christopher Nardini

March 26—Jacob Adams

March 27—Edward Colville Griffith

March 29—Mike Southwell

March 30th—Kaye Hall

No Anniversaries



Serving Today

Altar Guild: Mary & Mike Southwell

Reader 8:30: Laurie Love

Reader 10:30: Linda Schneider

Acolytes: Amelia Koch & Julie Koch

Usher 8:30: Jeff Beard

Usher 10:30: David McNeill



The Rt. Rev José McLoughlin
Bishop of the Diocese of Western North Carolina

St. Paul's Vestry

2024/2025

Carol Canter
Joe Fesperman, *Sr. Warden*
Gwen Temple

2025/2026

Doug Merritt, *Jr. Warden*
Ruth Harris
Julie Koch

2026/2027

Tana Myers
Scott Jessee

Bill Harris, *Secretary*
Drew Mayberry *Treasurer*
The Rev. Stephanie E. Parker, *Rector*
rector@stpaulwilkesboro.org
Russell Stinson, *Director of Music*
Roosevelt Carlton, *Sexton*
Penny Farmer, *Finance Administrator*
Robyn Setzer, *Parish Administrator*