

SAINT PAUL'S EPISCOPAL CHURCH



Sunday of the Passion: Palm Sunday

March 29, 2026

10:30 AM in the Church

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 weekly 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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336-667-4231

www.stpaulwilkesboro.org

E-mail: office@stpaulwilkesboro.org

Pastoral Emergency Line: 336-482-6800

ONLINE GIVING QR CODE:



The Gathering

Liturgy of the Palms

Our service begins this morning at the Labyrinth.

Welcome and Announcements

Presider: Blessed is the One 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 Matthew.

People: Glory to you, Lord Christ.

Matthew 21:1-11

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying,

"Tell the daughter of Zion,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey."

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting,

"Hosanna to the Son of David!

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

Hosanna in the highest heaven!

"When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

Presider: The Gospel of the Lord.

People: Praise to you, Lord Christ.

The Blessing of the Palms

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.

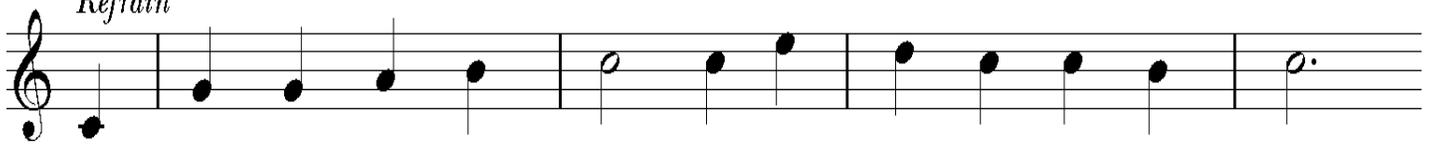
Presider It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along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

Palms are distributed.

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

Processional Hymn #154 All Glory, Laud, and Honor

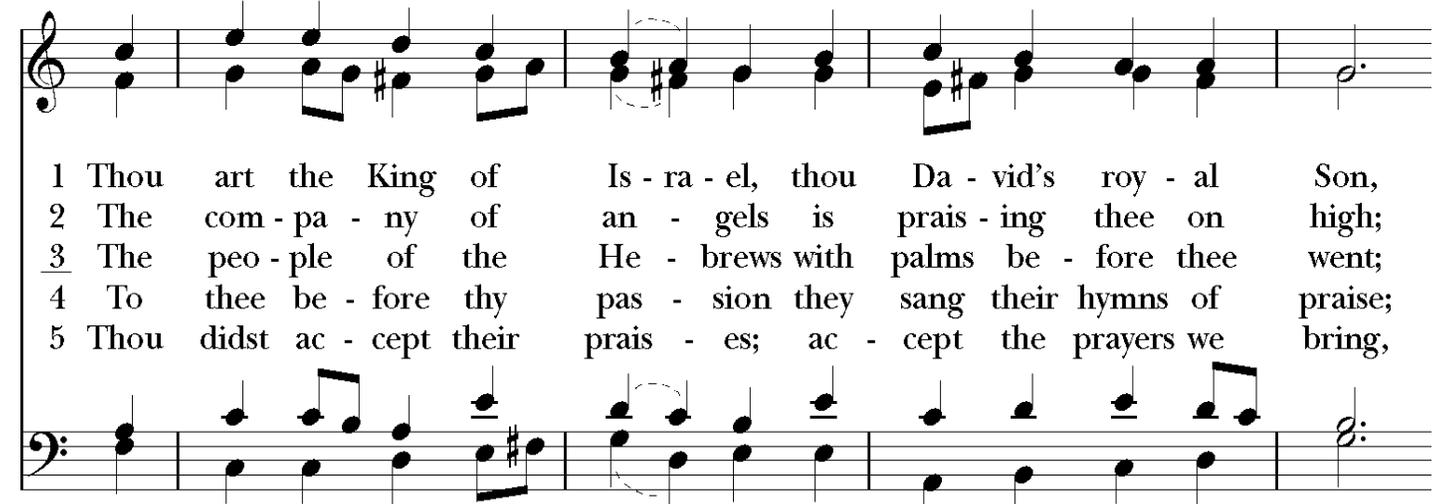
Refrain



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

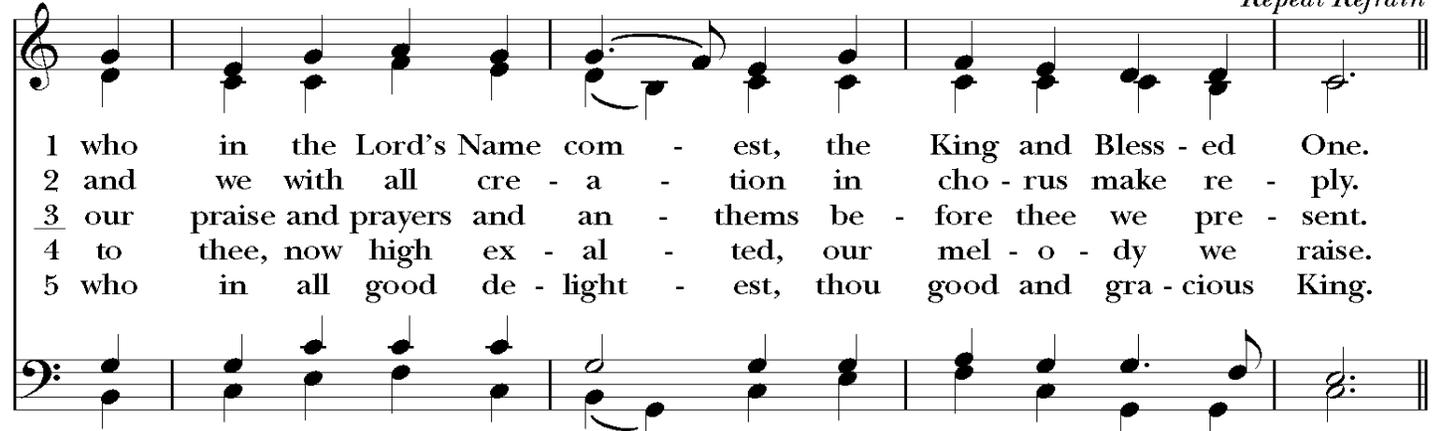


to whom the lips of chil - dren made sweet ho - san - nas ring.



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 Melchior 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, and to suffer death upon the cross, giving us the example of his great courage and forgiveness: 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.*

Remain standing.

Presider: Bless the Lord who forgives all our sins.

People: God's mercy endures forever. Amen.

Presider: Holy God, Holy and Mighty, Holy Immortal One

People: Thank you for your mercy.

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

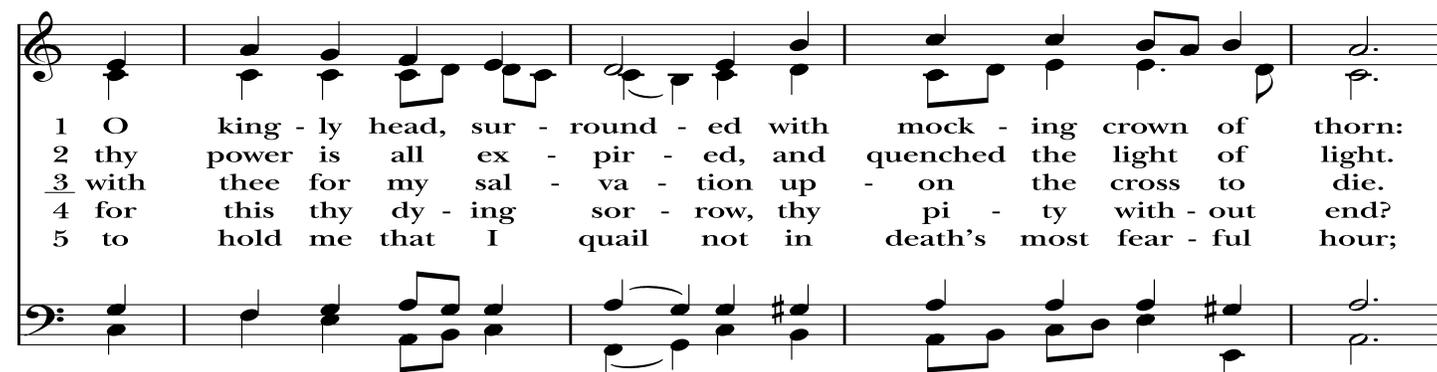
People: Thanks be to God

Please stand as you are most comfortable

Sequence Hymn #168 O Sacred Head, Sore Wounded (*stanzas 1-3*)



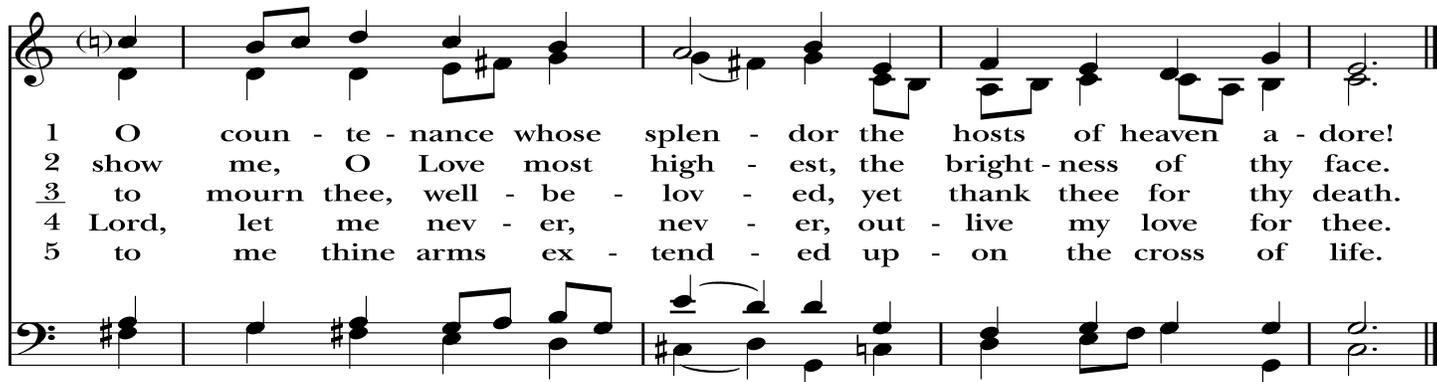
1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
3 In thy most bit - ter pas - sion my heart to share doth cry,
*4 What lan - guage shall I bor - row to thank thee, dear - est friend,
*5 My days are few, O fail not, with thine im - mor - tal power,



1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
2 thy power is all ex - pir - ed, and quenched the light of light.
3 with thee for my sal - va - tion up - on the cross to die.
4 for this thy dy - ing sor - row, thy pi - ty with - out end?
5 to hold me that I quail not in death's most fear - ful hour;



1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
2 Ah me! for whom thou di - est, hide not so far thy grace:
3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
4 Oh, make me thine for - ev - er! and should I faint - ing be,
5 that I may fight be - friend - ed, and see in my last strife



1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
2 show me, O Love most high - est, the bright - ness of thy face.
3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
4 Lord, let me nev - er, nev - er, out - live my love for thee.
5 to me thine arms ex - tend - ed up - on the cross of life.

Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt. Music: *Herzlich tut mich verlangen* [*Passion Chorale*], Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750).

Please be seated.

The Passion According to Matthew

Matthew 27:11-54

The congregation remaining seated, reading **ALL parts in BOLD**.

The Passion Gospel is led by the narrator who begins by saying:

The Passion According to Matthew:

One of the twelve, who was called Judas Iscariot, went to the chief priests and said, **“What will you give me if I betray him to you?”** They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying, **“Where do you want us to make the preparations for you to eat the Passover?”** He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, My time is near; I will keep the Passover at your house with my disciples.’” So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, “Truly I tell you, one of you will betray me.” And they became greatly distressed and began to say to him one after another, **“Surely not I, Lord?”** He answered, “The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.” Judas, who betrayed him, said, “Surely not I, Rabbi?” He replied, “You have said so.”

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body.” Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, “You will all become deserters because of me this night; for it is written,

‘I will strike the shepherd, the sheep of the flock will be scattered.’

But after I am raised up, I will go ahead of you to Galilee.” Peter said to him, “**Though all become deserters because of you, I will never desert you.**” Jesus said to him, “Truly I tell you, this very night, before the cock crows, you will deny me three times.” Peter said to him, “**Even though I must die with you, I will not deny you.**” And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, “Sit here while I go over there and pray.” He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, “I am deeply grieved, even to death; remain here, and stay awake with me.” And going a little farther, he threw himself on the ground and prayed, “My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.” Then he came to the disciples and found them sleeping; and he said to Peter, “So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” Again he went away for the second time and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, “Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.”

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, “**The one I will kiss is the man; arrest him.**” At once he came up to Jesus and said, “**Greetings, Rabbi!**” and kissed him. Jesus said to him, “Friend, do what you are here to do.” Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, “Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?” At that hour Jesus said to the crowds, “Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled.” Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end.

Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, **“This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’** The high priest stood up and said, **“Have you no answer? What is it that they testify against you?”** But Jesus was silent. Then the high priest said to him, **“I put you under oath before the living God, tell us if you are the Messiah, the Son of God.”** Jesus said to him, **“You have said so. But I tell you, From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.”**

Then the high priest tore his clothes and said, **“He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?”** They answered, **“He deserves death.”** Then they spat in his face and struck him; and some slapped him, saying, **“Prophecy to us, you Messiah! Who is it that struck you?”**

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, **“You also were with Jesus the Galilean.”** But he denied it before all of them, saying, **“I do not know what you are talking about.”** When he went out to the porch, another servant-girl saw him, and she said to the bystanders, **“This man was with Jesus of Nazareth.”** Again he denied it with an oath, **“I do not know the man.”** After a little while the bystanders came up and said to Peter, **“Certainly you are also one of them, for your accent betrays you.”** Then he began to curse, and he swore an oath, **“I do not know the man!”** At that moment the cock crowed. Then Peter remembered what Jesus had said: **“Before the cock crows, you will deny me three times.”** And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, **“I have sinned by betraying innocent blood.”** But they said, **“What is that to us? See to it yourself.”** Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself.

But the chief priests, taking the pieces of silver, said, **“It is not lawful to put them into the treasury, since they are blood money.”** After conferring together, they used them to buy the potter’s field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, **“And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter’s field, as the Lord commanded me.”**

Now Jesus stood before the governor; and the governor asked him, **“Are you the King of the Jews?”** Jesus said, **“You say so.”** But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, **“Do you not hear how many accusations they make against you?”** But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, **“Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?”** For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, **“Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.”** Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, **“Which of the two do you want me to release for you?”** And they said, **“Barabbas.”**

Pilate said to them, **“Then what should I do with Jesus who is called the Messiah?”** All of them said, **“Let him be crucified!”** Then he asked, **“Why, what evil has he done?”** But they shouted all the more, **“Let him be crucified!”**

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, **“I am innocent of this man’s blood; see to it yourselves.”** Then the people as a whole answered, **“His blood be on us and on our children!”** So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head.

They put a reed in his right hand and knelt before him and mocked him, saying, **“Hail, King of the Jews!”** They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

Congregation stands as able.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, **“This is Jesus, the King of the Jews.”**

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, **“You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.”** In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, **“He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, ‘I am God’s Son.’”** The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "**This man is calling for Elijah.**" At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "**Wait, let us see whether Elijah will come to save him.**" Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised.

After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "**Truly this man was God's Son!**"

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "**Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first.**" Pilate said to them, "**You have a guard of soldiers; go, make it as secure as you can.**" So they went with the guard and made the tomb secure by sealing the stone.

Reflection

The Rev. Stephanie E. Parker

A period of silence follows the reflection.

Prayers of the People

Form IV, Book of Common Prayer, adapted

Let us pray for the Church and for the world.

Create in us a clean heart, O God. and put a new and right Spirit within us.
Remind us of the joy of your salvation and sustain us with your love and grace.

God of Forgiveness and Compassion,

Thank you for your mercy.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

God of Forgiveness and Compassion,

Thank you for your mercy.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and all people, friend and enemy, and serve the common good. We pray especially for the health of the human family and for all people who are suffering the pain of poverty, war and violence.

God of Forgiveness and Compassion,

Thank you for your mercy.

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

God of Forgiveness and Compassion,

Thank you for your mercy.

Open our eyes to see the destruction we cause by our careless consumption; open our ears to hear the groaning of all creation and the cries of your creatures without voice; open our hearts to feel remorse for our unfaithful care of your creation; inspire us to a greater love and wonder for the care of your natural world.

God of Forgiveness and Compassion,

Thank you for your mercy.

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

God of Forgiveness and Compassion,

Thank you for your mercy.

We thank you for all the blessings of this life.

God of Forgiveness and Compassion,

Thank you for your mercy.

Presider Almighty God, to whom our needs are known before we ask: Help us to ask only what accords with your will; and those good things which we dare not, or in our blunders cannot ask, grant us for the sake of your Son Jesus Christ our Lord.

Amen.

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;

The Great Thanksgiving

Please stand as you are able

EOW, Eucharistic Prayer 1, pgs. 57-59

Sing

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

A-men.

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.

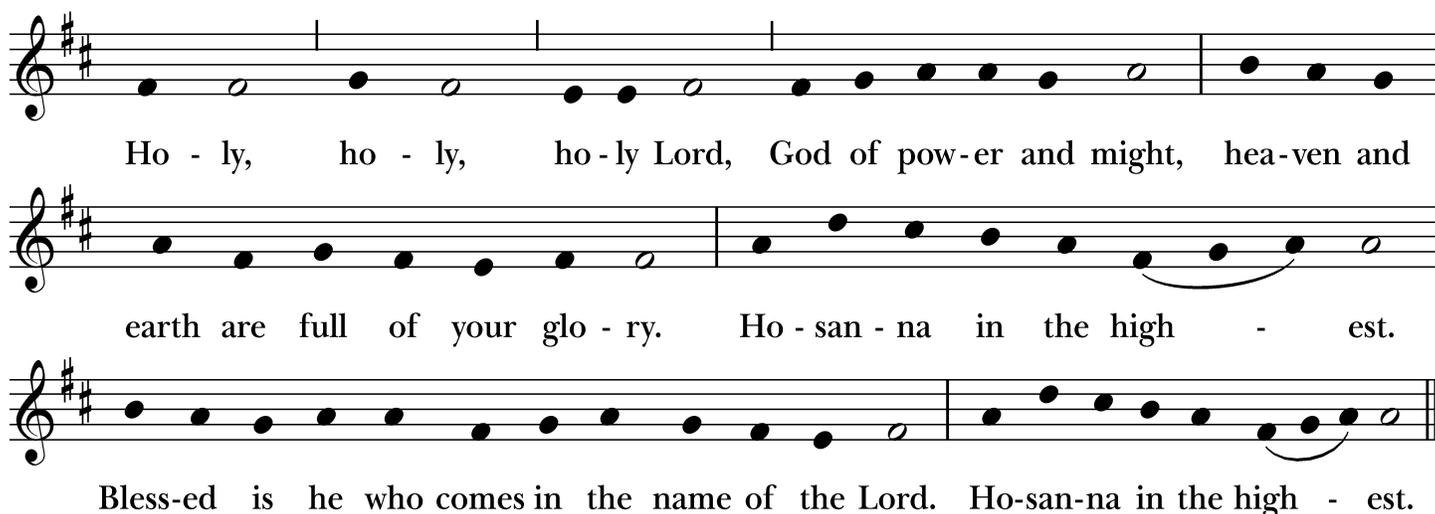
People: It is right to give God thanks and praise.

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 life, 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 our Patron, Paul, and 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 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 Anthem

Eat This Bread

(Sing Option A)

527

Eat This Bread

G C Am D Bm Em

Opt. A "Eat this bread; drink this cup; come to me and never be
 Opt. B Eat this bread; drink this cup; come to Christ and never be

The first system of music is in 4/4 time with a key signature of one sharp (F#). It consists of a treble and bass staff. The treble staff has a G-clef and the bass staff has an F-clef. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are written below the treble staff.

4 Dsus D G D Em Bm

hun - gry. Eat this bread; drink this cup;
 hun - gry. Eat this bread; drink this cup;

The second system of music continues the melody and bass line from the first system. It starts with a measure rest for 4 measures. The lyrics are written below the treble staff.

7 C Dsus D G

trust in me and you will not thirst."
 trust in Christ and you will not thirst.

The third system of music concludes the piece. It starts with a measure rest for 7 measures. The lyrics are written below the treble staff.

The Invitation to Communion

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

People: **God's holy food for God's holy people.**

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.

Please stand or kneel as you are able.

Post Communion Prayer

Presider: Let us pray.

People: Loving God,

we give you thanks

for restoring us in your image

and nourishing us with spiritual food

in the Sacrament of Christ's Body and Blood.

Now send us forth

a people, forgiven, healed, renewed;

that we may proclaim your love to the world

and continue in the risen life of Christ our Savior. Amen.

The Blessing

As we go from here,
let us rid ourselves of every weight that slows us down,
especially the fear and shame in which it is so easy to hide.

Let us run the race that God has set before us,
keeping our eyes on Jesus Christ,
in whose steps we follow, from start to finish.

And as we run,
know that the grace of Jesus Christ,
the love of God,
and the presence of the Holy Spirit,
is with you always. **Amen.**

Recessional Hymn #435 At the Name of Jesus

(stanzas 1-4)



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;
6 with his Fa - ther's glo - ry o'er the earth to reign;



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 - shiped, 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: Let us go forth in the name of Christ.

People: Thanks be to God!

Postlude

Fantasy in G Minor

J.S Bach (1685-1750)



Please join us during the upcoming Holy Week Services:

Maundy Thursday, April 2nd

6:00 PM

Good Friday, April 3rd

6:00 PM

Easter Service, April 5th

9:30 AM

(All services will be held in the Church.)

***Multi-Denominational
Sunrise Service in the
Wilkes Pavilion
Easter Sunday
6:45 A.M.***

PRAYER LIST

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

Short-term

Ray Jameson, Rick Morat, Kim Tetzlaff, Doug Merritt, Shannon Ryan, Jamie Tate

Long-term

Michael Morrison, Cade Gibbs, Ray Call, Steve Jackson, Ken Asel, Shane Jenkins, Kaye Hall, Dot Beamon, Da'Shon Horton, Rose Andrews

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 below, or by contacting the office.





March 29th—Mike Southwell

March 30th—Kaye Hall

April 1st—Elizabeth Freas

April 1st—Connie McNeill

April 2nd—Patrick Zander

March 31st—Mark Williams
& Ben Staley



Serving Today

Altar Guild: Laurie Love, Reba Whittington, Kendall Forester

Reader: Joe Fesperman

Acolytes: Julie Koch, Matthew Minick

Usher: Ryan Minick

Bread Bakers: Mark Williams & Ben Staley

Streaming Ministry: Rachel Minick, Gerry Peabody

Vestry Lock-Up for March: Diane Peabody



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

St. Paul's Vestry 2026

Jeff Beard

Jim Burch, Jr. Warden

Chuck Forester

Scott Jessee, Sr. Warden

Tana Myers

Diane Peabody

Bill Harris, *Secretary*
Linda Schneider, *Treasurer*
The Rev. Stephanie E. Parker, *Rector*
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Russell Stinson, *Director of Music*
Penny Farmer, *Finance Administrator*
Robyn Setzer, *Parish Administrator*
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Dean Carlton, *Sexton*