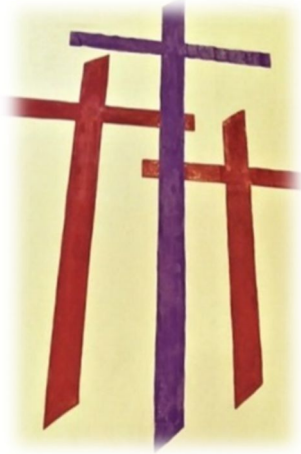


Palm Sunday and the Story of the Passion in Word and Music

St. George's Church ☩ Glenn Dale, Maryland

The Episcopal Diocese of Washington

March 28, 2021



Welcome to St. George's! We are glad to see you this morning, whether in person or virtually. This service booklet has everything you need to participate fully in today's worship service, including scripture readings as well as prayers and music.

This year we resume our St. George's tradition of interpreting the story of the Passion of Jesus Christ using the rabbinic practice of midrash. The term midrash means "textual interpretation." A midrash reading "discerns value in texts, words, and letters, as potential revelatory spaces," writes the Hebrew scholar Wilda C. Gafney. "They reimagine dominant narrative readings while crafting new ones to stand alongside—not replace—former readings."

Our midrash for this year draws on the Gospel of Mark and imagines the story as being told from the point of view of three characters who will introduce themselves once we begin the story. These are The Young Man, Mary Magdalene, and Pontius Pilate.

After providing the opening narrative to introduce the characters, the service booklet will designate parts of the story we have not printed here with a sequence of crosses.

After any necessary announcements are spoken the Celebrant will begin the service

Celebrant

We gather this Palm Sunday morning, March 28, 2021, to remember the jubilant entrance of Jesus into Jerusalem at the time of the Passover in the year 33 of our common era. We will recount in story and song the passion and death of Jesus upon a cross. And so that we might prepare ourselves to enter into this service, we pray:

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The Holy Gospel of our Lord Jesus Christ according to Mark. **Glory to you, Lord Christ.**

Mark 11:1-11

When they were approaching Jerusalem, at Bethpage 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!"

As our hymn is being sung by members of the choir, we welcome you to waive a palm if you have one.

Opening Hymn: All Glory Laud and Honor, 1982 Hymnal # 154 1, 3-4

Words: Theodulph of Orleans, translated by John Mason Neale. Music: *Valet will ich dir geben*, Melchior Teschner
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The musical score is written on four staves. The first staff is labeled 'Refrain' and contains the lyrics: 'All glo-ry, laud, and hon - or to thee, Re-deem-er, King! to'. The second staff continues the melody with the lyrics: 'whom the lips of chil-dren make sweet ho-san-nas ring.' The third staff contains the lyrics: 'Thou art the King of Is-ra-el, thou Da-vid's roy-al Son, who The peo-ple of the He-brews with palms be-fore thee went; our To thee be-fore thy pas-sion they sang their hymns of praise; to'. The fourth staff is labeled 'Repeat Refrain' and contains the lyrics: 'in the Lord's Name com-est, the King and Bless-ed One. praise and prayers and an-thems be-fore thee we pre-sent. thee now high ex-alt-ed, our mel-o-dy we raise.'

The Young Man

Read by James Hsu

I was there that day when Jesus travelled to Jerusalem to observe the Passover. I had come to the holy city from my home city of Babylon to observe the Passover. There were stories circulating in Babylon about a new teacher in Israel, and when I got to Jericho on the final leg of my journey toward Jerusalem, I had my first encounter with Jesus. He was also passing through Jericho on his way to Jerusalem and with him there was a large entourage of people from Galilee. The people of Jericho lined the road, and everyone was shouting with excitement. That was when I first became a follower of Jesus. I became a part of his group on its way to the holy city.

Onward we walked up the steep and winding road toward Jerusalem. When we got to Bethpage, just outside Jerusalem, Jesus was greeted by the people of Jerusalem who proclaimed him to be their Messiah. As we were going up the hill toward the magnificent temple in Jerusalem, many in the crowd had cut branches from the trees along the way and waived them high in the air as we chanted the words of the psalm:

Psalm 118: 24-29 *Pray the psalm responsively with the Young Man and waive a palm or branch if you have one.*

On this day the LORD has acted; **we will rejoice and be glad in it.**

Hosannah, LORD, hosannah! **LORD, send us now success.**

Blessed is the one who comes in the name of the Lord;
we bless you from the house of the LORD.

God is the LORD; God's face has shined upon us;
form a procession with branches up to the horns of the altar.

"You are my God, and I will thank you; **you are my God, and I will exalt you."**

Give thanks to the LORD, for God is good; **God's mercy endures forever.**

Now, you might be asking who I am. In the story of Jesus as recorded by Mark, I am simply described as a young man—my name is not given. And that is fitting, for when one follows Jesus as I have, my name is not important. In this story, I am an insignificant nobody.

Night and day, I pray: Blessed be the name of the Lord. The name of the Most High is the only name that is really important. Blessed be God, blessed be. I am content to simply sing God's praises. It does not matter who I am.



The Young Man is an enigmatic character, appearing only in the Gospel of Mark when Jesus is arrested in the Garden of Gethsemane. He has been called the "Naked Fugitive" since the guards tore away the cloth in which he was wrapped as he ran fleeing from them. Some commentators believe that he foreshadows the young man dressed in white whom Mary and the other women see when they go to Jesus' tomb, as described in the Gospel of Mark. The 16th century painting shown here by Antonio da Correggio, interprets him as representing Mark, the author of the Gospel. Other commentaries have identified him as the disciple whom Jesus loved in John's Gospel or Lazarus who was raised from the dead by Jesus. Still others have suggested he belonged to a Persian mystery cult or was a member of the Essenes, an ascetic sect at the time of Jesus. Today, we are interpreting him as being a faithful member of the Jewish Diaspora in Babylon, who like many Jews from other countries made a pilgrimage each year to observe the Passover in Jerusalem. The Jewish community in Babylon dated from the time of the Jewish exile in that country in the 7th Century BCE.

In Israel, I am regarded as a foreigner of sorts. Though I am from the city of Babylon, the roots of my family are here in this Judean countryside. I am part of the Babylonian Diaspora; my ancestors having been brought from Judah to Babylon in exile. When others of that community of exiles returned to Israel, my family remained in Babylon. I am a devout Jew, fervent in my faith, and thus I return to Jerusalem each year to observe the Passover. For Jews in Babylon, Passover marks the beginning of the new year. It is 642 years since my ancestors were carried away to Babylon.

Mary Magdalene

Read by Cathy Coburn

It was the ninth day of the month of Nisan, in the year 3793 since the Lord God created the heavens and the earth and everything that exists. I travelled with Jesus from Galilee to Jerusalem for the Passover that year. On the outskirts of the city, we sang "Hosanna! Blessed is the one who comes in the name of the Lord!"

When Jesus came into Jerusalem, the whole city was trembling with excitement. The people of Jerusalem were asking, “Who is this?” The crowds following him kept saying, “This is the prophet Jesus, the man from Nazareth in Galilee.” This was the final time that Jesus would come to Jerusalem.

I was there as a witness to everything that happened that week. I saw how Jesus was crucified by the forces of the Roman Empire. I was one of the disciples of Jesus who had followed him from Galilee to Jerusalem for the observation of the Passover. My name is Miriam of Magdala. You know me as Mary Magdalene.



Mary Magdalene, the “disciple to the disciples” In the Gospel of Mark, it is recorded that she and Mary the mother of Jesus witnessed the open tomb of Jesus in which a young man dressed in a white robe told them that Jesus was no longer there. She proclaimed Jesus’s resurrection to Peter and the other apostles along with the other men and women disciples.

Tradition holds that she was among the followers of Jesus during his ministry in Galilee and travelled with Jesus and other disciples to Jerusalem for the final Passover and his trial and crucifixion.

Jesus was put on trial by Pontius Pilate, the Roman Governor of Palestine, since the Romans alone had the power to put someone to death, according to Roman law. And even though Pilate thought Jesus was innocent—as you will see—he still condemned Jesus to die because he lacked the courage to confront the group of agitators stirred up by the priests from the temple who wanted Jesus killed.

As our procession entered Jerusalem with a throng of followers and people of Jerusalem from the surrounding area shouting our hosannas, we went into the temple; and when Jesus had looked around at everything, as it was already late in the day and as the setting of the sun was fast approaching, we went out to Bethany to spend the night. Jesus said we would make our return to the temple the next day.

Pontius Pilate

Read by John Rebstock

I am Marcus Pontius Pilate, Governor of Palestine. It was just after the Ides of March in the year 785 from the founding of the city of Rome when I received word from my Deputy Legate in Jerusalem that I should leave my villa at the Roman capital of Palestine in Caesarea to travel to that hell hole named Jerusalem. The time of the Jewish Passover was approaching with the coming of the next full moon. The reports I received indicated that there were fears that riots might break out in Jerusalem.



Pilate was the fifth Roman Governor of the Jewish people under the Emperor Tiberius between 26 and 37 CE. According to Josephus and Philo of Alexandria, there were many conflicts between Pilate and Jewish leaders, especially among the Chief Priests of the temple in Jerusalem. Pilate held the Jewish people in contempt. At one point he erected images of the Emperor near the temple, which enflamed the people. Known for his excessive cruelty, he was recalled to Rome because of the violent manner by which he suppressed an uprising in Samaria and was later forced to commit suicide by the Emperor Caligula. As governor, he resided at Roman capital of the province at Caesarea on the Mediterranean Sea. Local governance of Jerusalem was delegated to a Deputy Legate and to the Jewish officials of the temple.

It seems that some prophet or wild man from the hinterlands of Galilee was marching upon the city with a mob of insurrectionists. The religious leaders, especially the Chief Priests and the High Priest in the temple in whom the day-to-day governance of the city of Jerusalem had been vested, feared that this Jesus was going to cause a riot.

When I arrived in Jerusalem through the western portal of the city, this prophet Jesus and his mob entered the city from the east from Jericho. But, apparently, the fears of the religious leaders were overblown! Jesus simply took his mob up to the temple and did nothing disruptive. Why am I spending my time in this disease-ridden and forsaken city when I could be enjoying the Mediterranean sand and fresh breezes of Caesarea?

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Mary Magdalene

On our third day, Jesus was sitting on the Mount of Olives opposite the temple. Peter, James, John, and Andrew asked, "Tell us, when will this be that the temple will be destroyed, and what will be the sign that all these things are about to be accomplished?"

Then Jesus told them, "When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birth pangs."

I whispered to some of the other women who sat with me among the larger group of disciples: What can he be talking about? Is he telling us the world is about to end?

And then Mary, the mother of James the younger and of Joses, who had become learned in the sacred scriptures, explained it to me: "Yes, he is referring to the prophet Daniel."

Wait for the Lord Gather # 256 *Sung twice by Cantor*

Words: Isaiah 40, Philippians 4, Matthew 6-7 Taize Community. Music Jacques Berthier. © 1984 GIA Publications, Inc.
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The Young Man

On our fourth day in Jerusalem, which was two days before the Feast of Unleavened bread, Jesus went to the house of Simon the Leper in Bethany where he sat at the table. I was there as 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.”

Hymn: Ain’ -a That Good News, LEVAS # 180

Traditional. arr. Clayton White. © 1978 The Clayton White Singers Choral Series Hymns reprinted under OneLicense.net #A-701323

*I got a savior in-a that kingdom, ain’ a that good news,
Ain a that good news.
I’m a gonna lay down this world gonna shoulder up a my cross,
Gonna take it home to my Jesus
ain’ a that good news. Ain’ a that good news.*

/ Mary Magdalene

Then, came the first day of Unleavened Bread, when the Passover lamb is sacrificed. We asked Jesus, “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.



Celebrant

On the night of Passover, knowing that he was to be betrayed, Jesus drew his friends, together to share the Passover meal, the celebration of our liberation from bondage. We were slaves to Pharaoh in Egypt. Now we are free. It is the night we when celebrate God’s enduring presence in our lives, through all our trials, and agonies, and our triumphs and joys.

And so now we pray in remembrance of him, who having taken on our human form humbled himself even to the point of death.

The Great Thanksgiving

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Lift up your hearts.

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

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

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

God of all power, Ruler of the universe, you are worthy of glory and praise. And so we praise you as our ancestor have down the generations—all those who have looked to you in hope to proclaim with them your glory, in their unending hymn:

Gather # 223 *Sanctus*

Marty Haugen, adapted by Rob Glover, © GIA Publications, Inc. Hymns reprinted under OneLicense.net #A-701323

Ho-ly, ho-ly, ho - ly Lord, God of pow-er, God of might,
heav-en 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. Ho - san - na in the high - est.

Mary Magdalene

When all 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." Everyone began to be distressed and to say one after another, "Surely, not I?" Then, Jesus 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."

As we were reclining at the table and eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

Celebrant

"This is my body that is broken for you. Do this in remembrance of me.

Mary Magdalene

And when he had taken a cup, and after giving thanks and all of them drank from it. He said to them:

Celebrant

"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."

Then the Celebrant continues:

O God, as we remember and celebrate Jesus' death and resurrection, we present to you, from your creation this bread and this wine. We ask that by your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. May we who share these gifts be filled with the Holy Spirit and embody Jesus in our lives. Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you, our God and Creator in voices of unending praise. **AMEN.**

And now, let us pray in the words our Savior Christ taught us:

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. 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 Celebrant breaks the bread, and after a moment of silence,

Celebrant

The gifts of God for the People of God. Take them in remembrance that Christ lived, died, and rose again for you, and feed on him in your hearts by faith, with thanksgiving. Everyone is invited to share the bread and wine, for this is Christ's table, and all are welcome.

The Celebrant then says:

Mindful that not all are present physically to receive the sacrament, we pray with those who receive spiritual Holy Communion this day:

Lord Jesus, in union with your faithful people, we offer to you our praise and thanks. Since we cannot receive you today in the Sacrament of your Body and Blood, we pray that you come spiritually into our hearts. Strengthen us with your grace, O Lord, and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. Amen.

The Communion

Wherever you are on your journey, whatever you believe or don't believe, know that you are welcome at this table. For this is Christ's table, and all are welcome.

Communion Hymn: Triduum Hymn Wondrous Love Gather # 295 verses 1-3, and 6

Text: Verse 1: Alexander Means. Additional verses Marty Haugen, GIA Publications, Inc. Music: WONDROUS LOVE, *Southern Harmony*.

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What won-drous love is this, O my soul, O my soul! What won-drous love is this, O my soul!
The night be - fore the end of his life, of his life, The night be - fore the end of his life;
The ones who share this feast in my name, in my name, The ones who share this feast in my name;
They sang a hymn of praise un-to you, un-to you, They sang a hymn of praise un-to you;



What won-drous love is this that caused the Lord of bliss to lay a - side his crown for my
The night be - fore the end my Lord sat with his friends, And of-fered them the meal of his
The ones who share this feast shall know their joy in-creased, The reign of grace and peace in my
They sang a hymn of praise, their hearts and voic - es raised, Then he went to his death un - to



soul, for my soul, to lay a - side his crown for my soul.
death and his life, He of-fered them a share in his life.
name, in my name. The reign of grace and peace in my name,
you, un - to you, Then he went to his death un - to you.

The reading resumes.

Mary Magdalene

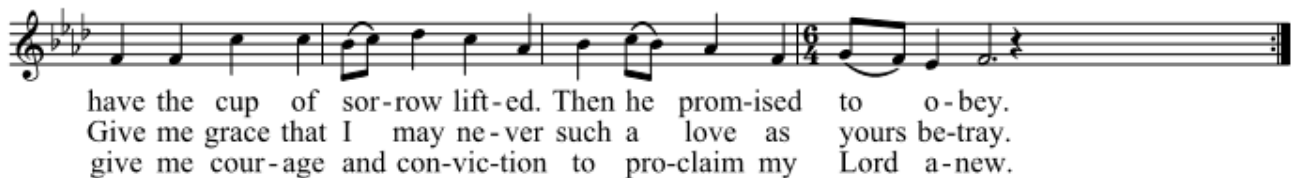
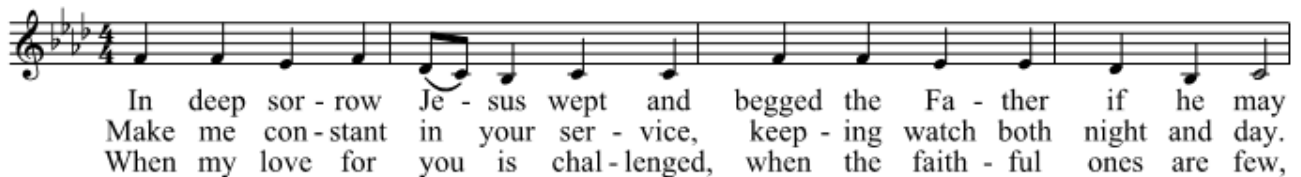
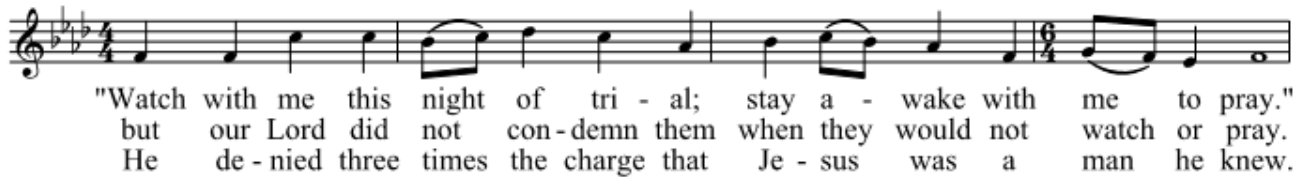
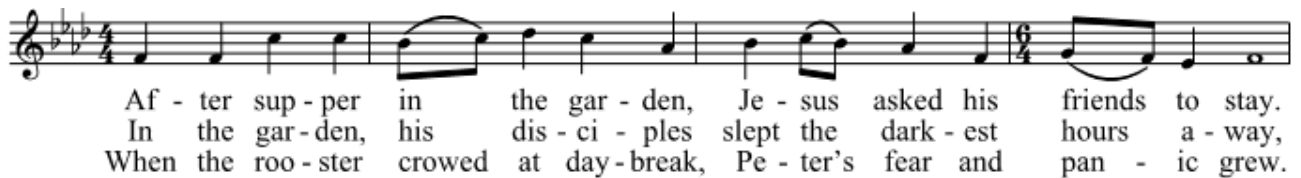
When we had sung the hymn, we went out to the Mount of Olives to a garden called Gethsemane. And Jesus said: "You will all become deserters; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee."

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.

And then he took Peter, James and John aside and asked them to remain with him and pray. All of the other followers of Jesus and I returned to Bethany.

Hymn: *In the Garden*

Words for verses 2 and 3: Jean Holloway © Kevin Mayhew. Music: Fiona Vidal-White © 2004. Arr. John L. Hooker © 2005.
Additional Words for verse 1: Terry Doyle, TSSF. Hymns reprinted under OneLicense.net #A-701323



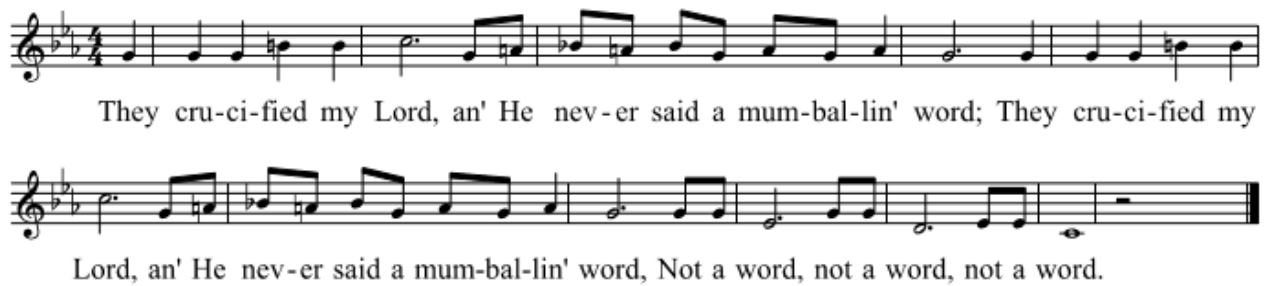
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Pontius Pilate

And so, I turned to Jesus and asked him again, "Have you no answer? See how many charges they bring against you." But to my amazement, Jesus made no further reply.

Hymn: *He Never Said a Mumbalin' Word*

Traditional African American Spiritual; arranged by John Payne, © 1939 J.B Craemer & Co, Ltd.
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Pontius Pilate

Now, I stood before the crowd and told them that we held a prisoner called Barabbas. He was in prison with the rebels who had committed murder during the insurrection. This Barabbas had committed serious crimes against Rome. Then, I put it to the crowd: Which of the prisoners should I release? Barabbas the murderer and insurrectionist or Jesus, this “King of the Jews?”

But then the Chief Priests stirred up the crowd to have me release Barabbas for them instead.

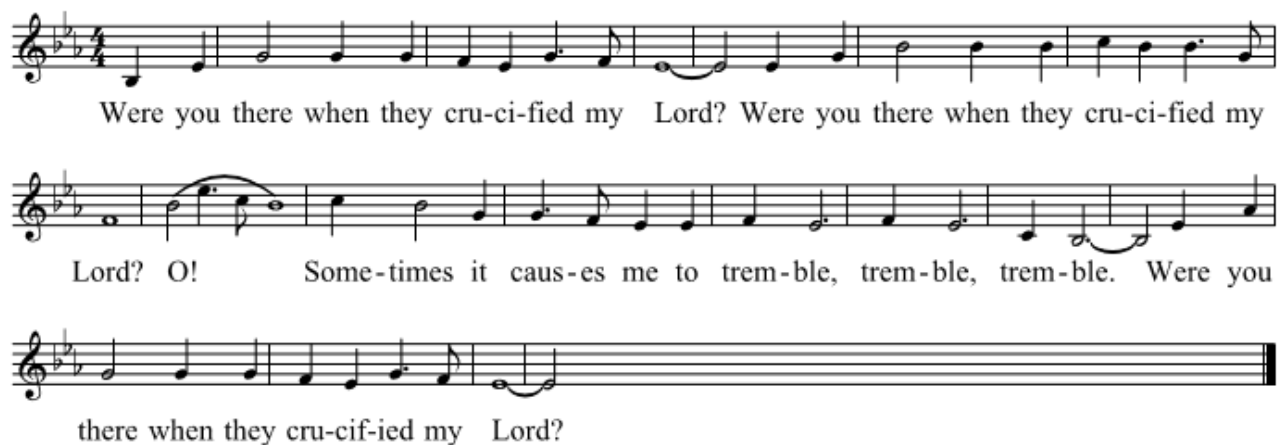
Then, I asked the crowd: “If I release Barabbas to you, what do you wish me to do with the man you call the King of the Jews?” They shouted back, “**Crucify him!**”

And I challenged them: “Why, what evil has he done?” But they shouted all the more, “**Crucify him!**”

And then I felt I had no choice with this unruly crowd; I feared it would get out of control, and so I condemned Jesus to death. And frankly, I really didn’t care which insurrectionist got put to death. I released Barabbas for them; and after flogging Jesus, handed him over to be crucified.

Hymn *Were you There* LEVAS # 37 Verse 1

Traditional African American Spiritual arr. Charles Winfred Douglas.
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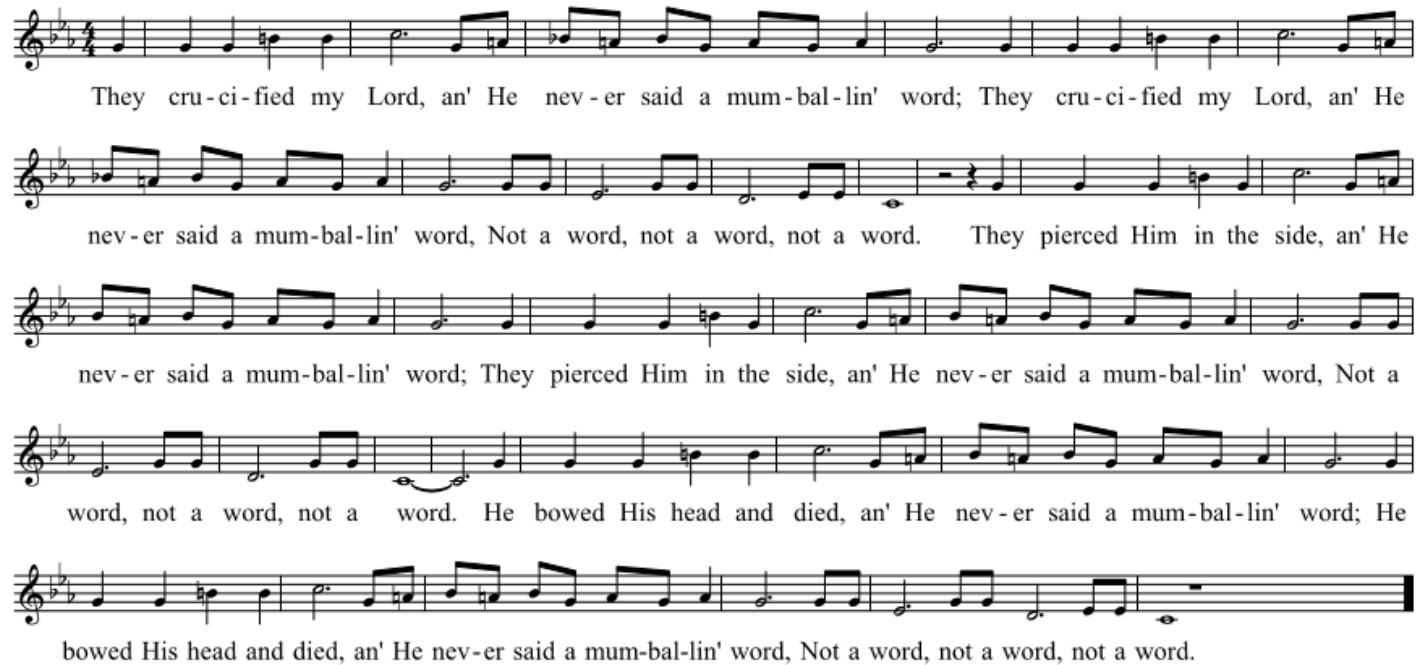
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Mary Magdalene

It was nine o'clock in the morning when they crucified Jesus. I watched from a hill nearby the place along with Mary, the mother of James the younger and of Joses, and Salome and the other women disciples who had come up with Jesus to Jerusalem. We had followed him and provided for him when he was in Galilee. From that hill, we could see the Romans as they crucified Jesus along with two others, one on his right and one on his left.

Hymn: *He Never Said a Mumbalin' Word*

Traditional African American Spiritual; arranged by John Payne, © 1939 J.B. Craemer & Co, Ltd.
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The musical score is written on five staves in a key of B-flat major (two flats) and 4/4 time. The melody is simple and repetitive, with lyrics written below the notes. The lyrics are: "They cru-ci-fied my Lord, an' He nev-er said a mum-bal-lin' word; They cru-ci-fied my Lord, an' He nev-er said a mum-bal-lin' word, Not a word, not a word, not a word. They pierced Him in the side, an' He nev-er said a mum-bal-lin' word; They pierced Him in the side, an' He nev-er said a mum-bal-lin' word, Not a word, not a word, not a word. He bowed His head and died, an' He nev-er said a mum-bal-lin' word; He bowed His head and died, an' He nev-er said a mum-bal-lin' word, Not a word, not a word, not a word."

The Young Man

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?"

Anthem: **Be Not Far**

*Be not far from me when trouble gathers near,
and there are none to aid.
Be not far away from me, O God in time of trial and distress.
Lord, my heart like wax melts within me.
My quaking spirit cries for you.
Be not far from me in death but hasten to deliver me, O Lord.*

The Young Man

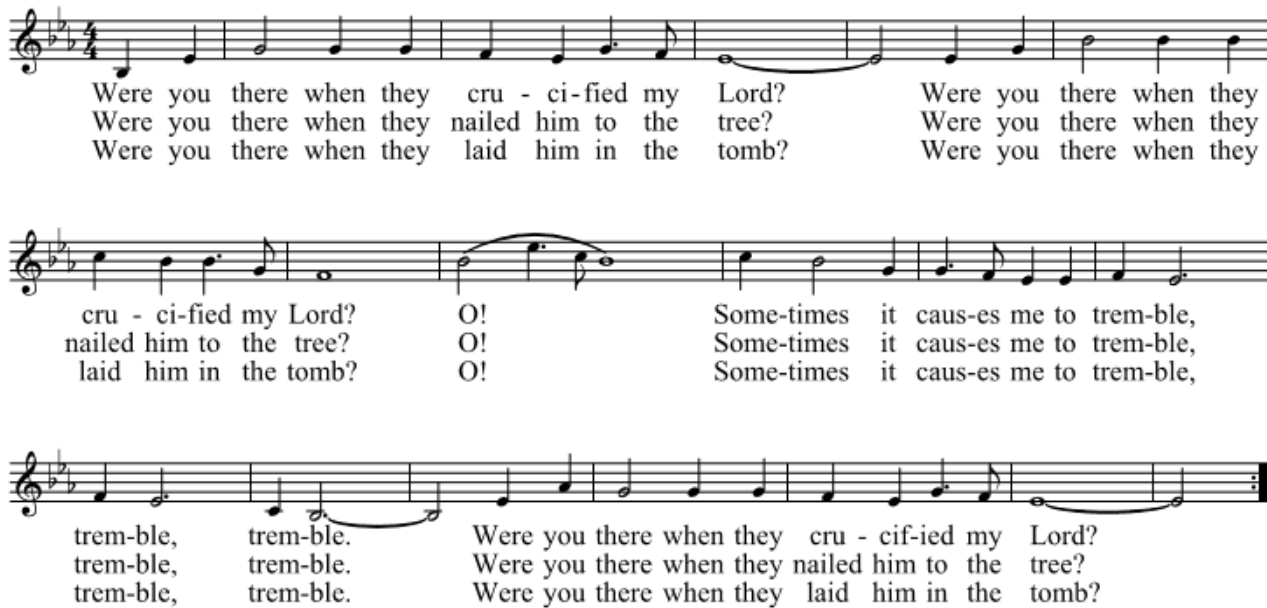
When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last.

Silence is observed.

Hymn *Were you There* LEVAS # 37

Traditional African American Spiritual arr. Charles Winfred Douglas.

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Were you there when they cru - ci-fied my Lord? Were you there when they
Were you there when they nailed him to the tree? Were you there when they
Were you there when they laid him in the tomb? Were you there when they

cru - ci-fied my Lord? O! Some-times it caus-es me to trem-ble,
nailed him to the tree? O! Some-times it caus-es me to trem-ble,
laid him in the tomb? O! Some-times it caus-es me to trem-ble,

trem-ble, trem-ble. Were you there when they cru - ci-fied my Lord?
trem-ble, trem-ble. Were you there when they nailed him to the tree?
trem-ble, trem-ble. Were you there when they laid him in the tomb?

Young Man

Now when the Centurion, who stood facing Jesus, saw how Jesus breathed his last, he said, "Truly this man was God's Son!"

Pontius Pilate

When evening had come, a man named Joseph of Arimathea came to my chambers asking me to release the body of Jesus to him for burial. My Deputy Legate told me that he was a respected member of the council, who was also himself waiting expectantly for the kingdom of God—whatever that means to these Jewish people.

I wanted to be certain that Jesus was actually dead. Thus, I summoned the Centurion who had overseen the crucifixion to find out if Jesus had died. And when I was satisfied that Jesus was indeed dead, I granted the body to Joseph. And now I can wash my hands of this whole matter and return to the seaside of Caesarea.

Mary Magdalene

As we watched Joseph of Arimathea arrive at the cross, we prayed in the spirit of psalmist: "My God, my God" why have you abandoned us?

Psalm 22: 1-5, 11, 19

My God, my God, why have you forsaken me:
why are you so far from my help, and from my cry of distress?
O my God I cry out in the daytime, but you do not answer:
at night also, but I get no relief.
But you are the Holy One enthroned on the praises of your people.
Our ancestors trusted in you; they trusted and you delivered them..
They called to you and were rescued; they put their trust in you,
and were not disappointed.
Be not far from me, for trouble is close at hand;
and there is none to help me.
Do not stand far off from me O Lord;
You are my helper, come quickly to my rescue.

Yet, even in this moment of grief and despair with the death of Jesus, we also knew in our hearts that we live on in hope, recalling how Jesus had told us that on the third day he would rise from the grave. It is not the end of time.

Solo Anthem: *Eili, Eili. A Walk to Caesarea*

Music by David Zehavi for the poem *Eili, Eili* by Hannah Szenes (Performed by Josh on Piano)

*My God, my God, may it never end –
the sand and the sea,
the rustle of the water,
the brilliance of the sky,
the prayer of man.*

Young Man

I had stayed on the hill of Golgotha as the sky darkened with the approach of evening. Since it was the day of Preparation for the Sabbath the other people who had been there as witnesses to the crucifixion returned to their homes. Then a man named Joseph bought a linen cloth, and I helped him remove the body of Jesus from the cross. We wrapped his body in the linen cloth and laid it in a tomb that had been hewn out of the rock. Then we rolled a massive stone against the door of the tomb. And then I sat down at the door of the tomb to pray before I returned to the city to find some of my friends from Babylon.

Mary Magdalene

And we watched, I along with Mary the mother of Jesus could see where the body was laid. And since sunset brought us to the time of Preparation for the Sabbath we departed.

Celebrant prays the Concluding Collect: Eternal God, rock and refuge, with roots grown old in the earth, riverbeds run dry, and flowers withered in the field, we wait for revival and release: Abide with us until we come alive in the sunrise of your glory. **AMEN.**

Celebrant Let us go forth in the name of Christ.
People Thanks be to God.

MUSICIANS

Piano: Dr. Joshua Fishbein,

Singers: Lee Rowe
Helen Rowe
Michael Mangiapane
Ed Neuschler
Emma Hadley
Laurie Lemieux
Annie Lemieux
Joshua Fishbein

Holy Week at St. George's 2021

Preregister for all in person services, indoor or outdoor-(weather permitting). The major services conducted indoors will also be available live via Zoom as well as through YouTube.

Tuesday Evening Prayer Service of Lamentation – March 30 at 7:00 pm) via Zoom. No Pre-registration required. This evening prayer service will draw on the prayers and readings in the tradition of Tenebrae.

Maundy Thursday - April 1 at 7:00 pm (in the church/Zoom/YouTube)

Gather around tables in the sanctuary or at your home via Zoom for this service as we reenact Jesus' washing of his disciples' feet and share Holy Communion.* We celebrate together with the bread blessed on the Saturday before Palm Sunday. The service concludes with the stripping of the altar in preparation for Good Friday. ***Consecrated Bread for Maundy Thursday will be available to pick up at these services, to be consumed during the Maundy Thursday service if you are celebrating at home via Zoom.**

Maundy Thursday Watch April 1 (in the church/Zoom)

"Could you not watch with me one hour?" This is Jesus' question to the disciples when he prays in the garden before his arrest. You are invited to sign up for an hour watch and pray in the Sanctuary in person from 9 pm until midnight. A Zoom alternative will available from 9 pm Thursday until 7:00 am on Friday.

Good Friday – April 2 at 12 noon (outdoor service) and 7:00 pm (in the church Zoom/YouTube)

The Good Friday service features the reading the Passion according to John as we celebrate the solemn liturgy and are witnesses to Jesus' crucifixion. The 7:00 p.m. service also features the reading of the Passion from John interspersed with poetry and music.

Good Friday Stations of the Cross – April 2 at 3:00 pm via Zoom. No Pre-registration required. Stations of the Cross depict the story of the Passion starting with his journey from Galilee to Jerusalem to celebrate the Passover, on to his trial and death, and then to his burial in the garden, from which he will rise in the Resurrection. A stand-alone PowerPoint will be available for download from the parish website. For those who prefer doing the meditations as a group, we will hold a live **Zoom** presentation of the stations at 3:00 pm.

Easter Egg Hunt – April 3rd from 3:00-5:00 in the church cemetery

St. George's is holding an Easter egg hunt for eligible families with preschool and elementary school aged children. Families must sign up to attend so that the organizers know how many eggs to dye. The rain date will be April 4th at the same time.

Easter Sunday – April 4 at 10 am (in the church Zoom/YouTube) and 5 pm (outdoor service)

Alleluia, Christ is Risen! We celebrate Easter knowing that the powers of death have been defeated and that God's love has once again emerged victorious. Come in the morning service inside the church, which includes choir music, or attend in the afternoon outdoors. At each service, we share the first Eucharist of Easter as we celebrate Jesus' resurrection.