

THE HOLY EUCHARIST: RITE II

Sunday of the Passion: Palm Sunday
8:30 and 10:30 am • March 24, 2024

At 8:30, the People will gather in the Nave. At 10:30, the People are invited to gather under the tree if they are able and would like to be part of the procession to the church at the end of the Liturgy of the Palms; alternatively they may gather in the Nave.

THE LITURGY OF THE PALMS

OPENING ACCLAMATION

Celebrant Blessed is the King who comes in the name of the Lord.

People **Peace in heaven and glory in the highest.**

Celebrant Let us pray.

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

THE HOLY GOSPEL

Mark 11:1–11

Deacon The Holy Gospel of our Savior Jesus Christ according to Mark.

People **Glory to you, Lord Christ.**

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

“Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!”

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

Deacon The Gospel of the Lord.
People **Praise to you, Lord Christ.**

THE BLESSING OF THE PALMS

Celebrant The Lord be with you.
People **And also with you.**
Celebrant Let us give thanks to the Lord our God.
People **It is right to give him thanks and praise.**

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

Celebrant Blessed is he who comes in the name of the Lord.
People **Hosanna in the highest.**

THE PROCESSION (10:30)

Deacon Let us go forth in peace.
People **In the name of Christ. Amen.**

THE PROCESSIONAL HYMN (10:30):

154. All glory, laud, and honor *Valet will ich dir geben*

We will sing the first two verses while processing to the Narthex; following the collect we will sing the remaining verses as we process into the Nave.

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;

Repeat Refrain

who in the Lord's Name com - est, the King and Bless - ed One.
 and we with all cre - a - tion in chor - us make re - ply.

THE COLLECT

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. **Amen.**

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.

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,

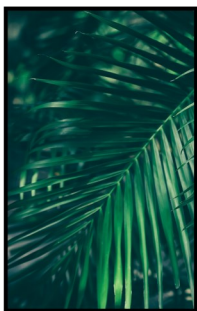
Repeat Refrain

our praise and prayer and an - thems be - fore thee we pre - sent.
 to thee, now high ex - alt - ed, our mel - o - dy we raise.
 who in all good de - light - est, thou good and gra - cious King.

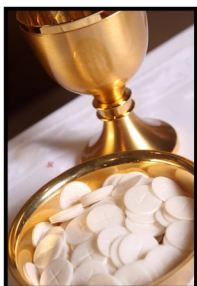
EXPERIENCING HOLY WEEK



The annual observance of Holy Week offers us a profound opportunity to connect, albeit in a small measure, with the profound sacrifice and triumph of Jesus Christ. Through contemplation and reflection, we touch upon the essence of his passion, death, and resurrection, gaining insight into the core teachings that the Church upholds. This week serves as a conduit, allowing us to glimpse the enduring impact of these events, resonating through nearly two millennia of human existence.



Waving Palms On Palm Sunday, we grasp palm branches, feeling the gentle breeze caress our faces as we wave them aloft, evoking the very sensation experienced by Christ's followers as they welcomed him into Jerusalem. These palms, akin to modern flags, symbolize honor and reverence. Those who witnessed Jesus's humble entry on a donkey felt joy and offered him praise, acknowledging him as the sovereign of their lives. In the same spirit, we honor Jesus not just on this day, but every day, recognizing him as our humble King, soon to be adorned with a crown of thorns.



Bread and Wine On Maundy Thursday, we are invited to participate in a sacred ritual that commemorates the institution of the communion meal. As we gather on this hallowed night, we partake of the bread and the cup, recognizing them as the very body and blood of Christ in this Holy Meal, mirroring the actions of the disciples on the night of his betrayal. In the solemn act of consuming these elements, we are nourished and renewed, fortified in our devotion to Jesus, empowered to continue steadfastly in our faith journey.



Washing Feet On Maundy Thursday, we engage in a poignant act of humility and service as we reenact the washing of feet—a profound gesture exemplified by Jesus himself. This ritual serves as a powerful reminder of the call to love and serve one another in the spirit of Christ. As we bow before one another, washing and being washed, we embody the essence of Christian discipleship, embracing humility and sacrificial love. Through this act, we are reminded of our interconnectedness and the transformative power of selfless service.



Wooden Cross As we gather on Good Friday to commemorate the ultimate sacrifice of Jesus Christ on the cross, we allow ourselves to enter into the depths of Christ's suffering and the profound significance of his passion. As we contemplate the agony experienced and the love displayed, on the cross, we are invited to find solace and redemption in the unfathomable grace of God. Through prayer, scripture, and solemn worship, we are drawn closer to the heart of the crucified Savior, embracing the transformative power of his death and finding hope in the promise of resurrection.



Following Jesus In the solemn devotion of the Stations of the Cross, we embark on a sacred journey to follow the footsteps of Jesus on his path to Calvary. Each station represents a moment of agony, love, and redemption, inviting us to contemplate the profound significance of Christ's passion and death. As we pause at each station, we are called to reflect on the depth of God's love. Through prayer, meditation, and contemplation of the Stations, we are invited to find strength and solace in his unwavering commitment to redeem humanity.



Rolling Stones and Flowers Everywhere Easter, heralded as the Great Festival of the Church, embodies the profound significance of Jesus' resurrection, symbolized by the rolling away of the stone from his tomb. Easter Sunday becomes a vibrant tapestry of celebration, where fragrant flowers bedeck the sanctuary, evoking the spirit of new life and renewal, as songs of praise ring to the rafters. Jesus, in his resurrection, defied the grip of death and opened wide the gates to eternal life. This pivotal moment of Easter beckons us to embrace the profound truth of our own resurrection and to walk boldly in the light of Christ's eternal promise.

THE LITURGY OF THE WORD

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

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

THE CHILDREN'S HOMILY

THE FIRST LESSON

Isaiah 50:4–9a

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he awakens—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 The Word of the Lord.

People **Thanks be to God.**

THE PSALM: 31:9–16

8:30 *We will recite the psalm antiphonally by whole verse, beginning with the Narthex side.*

10:30 *The psalm will be sung by the choir.*

Tune: Plainsong Tone VIII

9 Have mercy on me, O Lord, for I am in trouble; *
my eye is consumed with sorrow,
and also my throat and my belly.

10 For my life is wasted with grief,
and my years with sighing; *
my strength fails me because of affliction,
and my bones are consumed.

11 I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of my acquaintance; *
when they see me in the street they avoid me.

12 I am forgotten like a dead man, out of mind; *
I am as useless as a broken pot.

13 For I have heard the whispering of the crowd;
fear is all around; *
they put their heads together against me;
they plot to take my life.

14 But as for me, I have trusted in you, O Lord. *
I have said, "You are my God.

15 My times are in your hand; *
rescue me from the hand of my enemies,
and from those who persecute me.

16 Make your face to shine upon your servant, *
and in your loving-kindness save me."

THE SECOND LESSON

Philippians 2:5–11

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

Reader The Word of the Lord.

People **Thanks be to God.**

SEQUENCE HYMN: 168. O sacred head, sore wounded *Herzlich tut mich verlangen*

The People are seated.

The customary responses before and after the Gospel are omitted. The People remain seated for the first portion of the Passion, and stand, as they are able, where indicated. The People are invited to join in at the bold text, representing the crowd.

The Passion of our Lord Jesus Christ, according to Mark.

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, "Prophesy!" 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.

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. (*All stand as they are able.*) 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 Jesus saw where the body was laid.

THE HOMILY

The Rev. Dr. Cathy Deats

THE PRAYERS OF THE PEOPLE

As we journey this week with Christ and celebrate the paschal mystery of his death and resurrection, let us earnestly pray to God for those following the way of the cross and for all peoples everywhere.

For Dorah, Clay, and Sloane, and all who are to be baptized and their sponsors.

We pray: **Christ, have mercy.**

For Michael, our Presiding Bishop; for Sam and Jennifer, our bishops; for Stephanie, Cathy, Phillip and Ryan, our parish clergy; for all bishops, priests, and deacons; for all who minister in Christ; and for all the holy people of God.

We pray: **Christ, have mercy.**

In the Anglican and Diocesan cycles of prayer: for The Church of the Province of West Africa; St. Stephen's, Erwin; Trinity Church, Fuquay-Varina. For The Beloved Community at The Trees.

We pray: **Christ, have mercy.**

For justice, mercy, and peace in all the world.

We pray: **Christ, have mercy.**

For all refugees, for who are tempted, oppressed, afflicted, or in need.

We pray: **Christ, have mercy.**

For the sick in our church community: for Alice, Alice, Barbara, Beth, Betty, Bill, Carl, Cheryl, Diane, Don, Jack, Jan, Jane, Jill, Joan, Judy, Karen, Lloyd, Maggie, Marion, Marshall, Maxine, Mike, Nancy, Pam, Sherry, Steve, Steve, Waltye, and those we name now. (*The People may add their own petitions.*)

We pray: **Christ, have mercy.**

For our friends, family, and neighbors: for Anna, Anthony, Beth, Buddy, Chase, Christine, Danielle, Destiny, Gemma, Gioia, Henry, Joe, John, John, Kate, Kelvin, Laura-Benton, Licia, Michelle, Mike, Mike, Roy, Sara, Sylvia, Vivian, Wyllis, and those we name now. (*The People may add their own petitions.*)

We pray: **Christ, have mercy.**

For the dying and the dead, and for those who mourn; for Emily Steinhoff James, Michael Mesko, Suzanne King, David Cummings, and those we name now. (*The People may add their own petitions.*)

We pray: **Christ, have mercy.**

For all those expecting a child, especially Catherine and Patrick, and those we name now. (*The People may add their own petitions.*)

We pray: **Christ, have mercy.**

Remembering all those who have gone before us in faith, let us offer ourselves and one another to the living God through Christ.

To you, O Lord, our God.

Blessed are you, O Lord and God, whose Son humbled himself and became obedient to the point of death. Receive the prayers we offer this day for all those in need in every place; through Jesus Christ our Lord. **Amen.**

A PRAYER FOR THE RECTOR SEARCH

BCP 818

Almighty God, giver of every good gift: Look graciously on your Church, and so guide the minds of those who shall choose a rector for this parish, that we may receive a faithful pastor, who will care for your people and equip us for our ministries; through Jesus Christ our Lord. Amen.

THE PEACE

THE HOLY COMMUNION

THE OFFERTORY ANTHEM: O Savior of the world

John Goss

O Savior of the world, who by thy Cross and precious Blood hath redeemed us, save us and help us, we humbly beseech thee O Lord. Amen.

THE HYMN AT THE PRESENTATION OF THE GIFTS

(see pew card)

SANCTUS

8:30 BCP 367

10:30 S-114, Willan (see pew card)

THE LORD'S PRAYER

Contemporary Version

**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

8:30 Christ our Passover is sacrificed for us;
Therefore let us keep the feast.

10:30 S-158, Willan (see pew card)

THE COMMUNION HYMN:

172. Were you there when they crucified my Lord?

Were You There

THE POST-COMMUNION PRAYER

BCP 365

**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 SOLEMN PRAYER OVER THE PEOPLE

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. **Amen.**

THE FINAL HYMN: 474. When I survey the wondrous cross

Rockingham

THE DISMISSAL

People **Thanks be to God.**

THE VOLUNTARY: Christus, der uns selig macht, BWV 620

J. S. Bach

*Christ, who makes us blessed
and has done no wrong,
was for us in the night
seized like a thief,
led before godless people
and falsely accused,
derided, mocked and spat upon,
as the scripture says.*



CHURCH OF THE NATIVITY VESTRY 2024

Wardens George Douglas (Senior) and Dave McKinnon (Junior)
Members David Dykes, Hannah Harris, Roy Immelman, Charles
Malone, Allison Martin, Julian McKimmon, Sarah
O'Connor, Yvette Smith, Perry Suk, Sam Wesonga
Officers Mike Rhaney (Treasurer), Anne Stokes (Clerk)

YOUR GIVING	\$11,899.00	operating income
Week of March 17	- \$9,927.00	operating expenses (2024 budget)
	<hr/>	
	\$1,972.00	net gain





QUICK LINKS

Scan this QR code to fill out
a welcome card, give online,
and more.

We thank the following people for their service today:

CELEBRANT	The Rev. Phillip Bass
PREACHER	The Rev. Dr. Cathy Deats
MUSICIANS (10:30)	Bradley Burgess, Organist and Choirmaster The Nativity Choir Harlan Hagge, trumpet
LECTORS AT 8:30	George Douglas, Annette Hughes, Ed Hughes, Rene Garces, Jim Ingram, Anne Stokes, Marshall Taylor
LECTORS AT 10:30	George Douglas, Viola Baldwin, Logan Lee, Becky Christian, Kyle West, Ailsa Tessier, Anne Ramirez
LAY EUCHARISTIC MINISTERS	Anne Sena (8:30) Rick Burts (10:30)
CRUCIFER	Helen Armstrong (8:30) Alicia Lester-Bodford (10:30)
ALTAR GUILD	Susan Jordan, Paula Valerie, Ashley Clos
ALTAR FLOWERS	Ailsa Tessier
LIVESTREAM TECHNICIAN (10:30)	Rick Burts

Church of the Nativity

A Parish of the Episcopal Diocese of North Carolina
8849 Ray Road, Raleigh, NC 27613 919-846-8338



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CLERGY AND STAFF

The Rev. Stephanie Yancy	Co-interim Rector
The Rev. Dr. Cathy Deats	Co-interim Rector
The Rev. Phillip Bass	Associate Rector
The Rev. Ryan Parker	Priest Associate
Jeremy Clos	Lay Associate for Christian Formation
Bradley Burgess	Lay Associate for Music, Communications, and Administration
Nancy Reed	Business Manager
Eva Warren	Nursery Attendant
Robert Krahel	Sexton