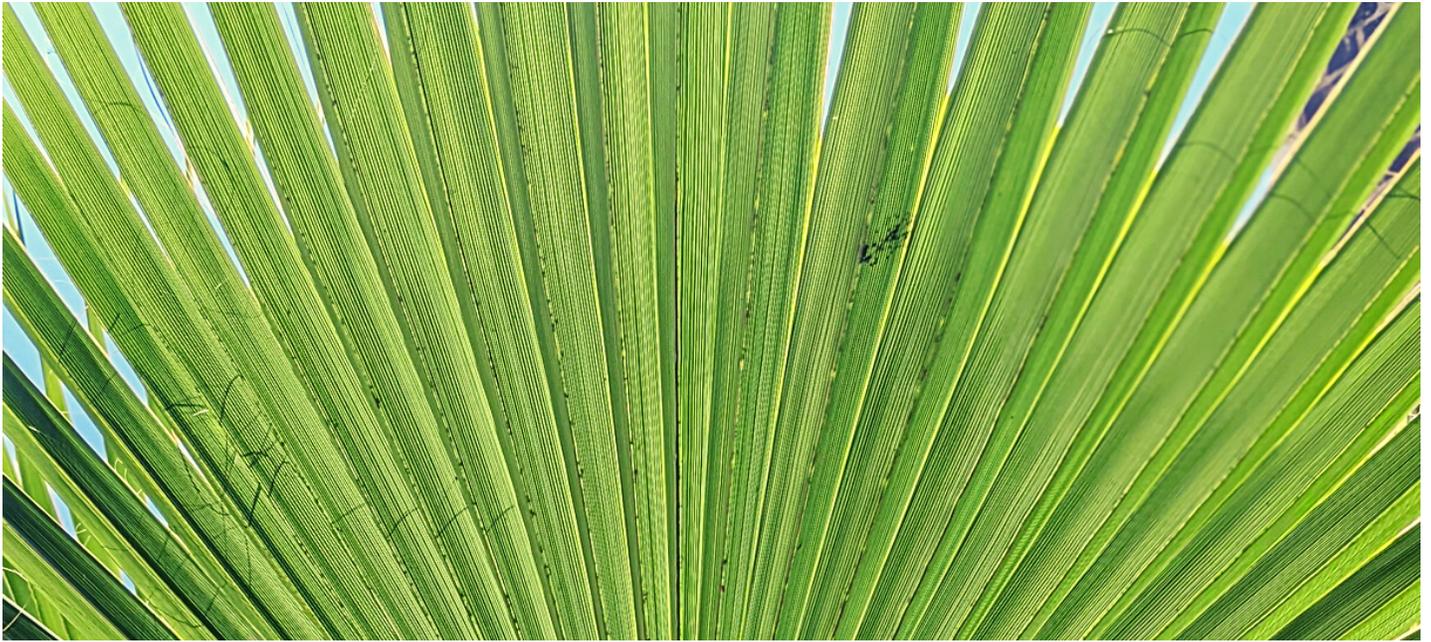


THE SUNDAY OF THE PASSION: PALM SUNDAY



HOSANNA! | CRUCIFY HIM!



APRIL 2, 2023, ST. STEPHEN'S EPISCOPAL CHURCH
SSLV.ORG

We as people of faith who are called to care for this creation want to respectfully acknowledge the Cowlitz and Chinook People, who have stewarded this land throughout the generations. We begin this effort to acknowledge what has been buried by honoring the truth. We are standing on the ancestral lands of the Cowlitz and Chinook People. We pay respects to their elders past and present. Please take a moment to consider the many legacies of violence, displacement, migration, and settlement that bring us together here today. And please join us in uncovering such truths.



WELCOME

St. Stephen's is a reconciling, affirming, and inclusive Christian community striving through worship, love and service to welcome all people just as God created you. No matter where you are on your journey of faith, and whether you are single, married, divorced, separated, or partnered, our welcome knows no boundaries of age, race, ethnicity, culture, political affiliation, gender, sexual orientation, economic condition, physical or mental ability. We believe that God delights in the diversity of creation and so do we!

THE LITURGY OF THE PALMS

Blessed is the King who comes in the name of the Lord.
Peace in heaven and glory in the highest.

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.**



Windows at the Church at Bethphage, Mount of Olives, the traditional site of the beginning of the Procession of Jesus into Jerusalem



Psalm 118:1-2, 19-29

- 1 Give thanks to the Lord, for he is good; *
his mercy endures for ever.**
- 2 Let Israel now proclaim, *
"His mercy endures for ever."**
- 19 Open for me the gates of righteousness; *
I will enter them;
I will offer thanks to the Lord.**
- 20 "This is the gate of the Lord; *
he who is righteous may enter."**
- 21 I will give thanks to you, for you answered me *
and have become my salvation.**
- 22 The same stone which the builders rejected *
has become the chief cornerstone.**
- 23 This is the Lord's doing, *
and it is marvelous in our eyes.**
- 24 On this day the Lord has acted; *
we will rejoice and be glad in it.**
- 25 Hosannah, Lord, hosannah! *
Lord, send us now success.**
- 26 Blessed is he who comes in the name of the Lord; *
we bless you from the house of the Lord.**
- 27 God is the Lord; he has shined upon us; *
form a procession with branches up to the horns of the altar.**
- 28 "You are my God, and I will thank you; *
you are my God, and I will exalt you."**
- 29 Give thanks to the Lord, for he is good; *
his mercy endures for ever.**

The Holy Gospel of our Savior Jesus Christ according to Matthew
Glory to you, O Christ.

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."

The Gospel of our Savior.
Praise to you, O Christ.

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

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.**

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The Procession

Let us go forth in peace.

In the name of Christ. Amen.

Children and Families are invited to follow the children's cross at the front of the procession. You will process once through the nave and then children are invited to follow the cross back to the Parish Hall for Sunday School, returning at the Eucharist.

All others are invited to follow the Crucifer's cross processing into the church, and singing the following hymn as we enter into the building.

Thou art the King of Israel

The Hymnal 1982, #154

Refrain

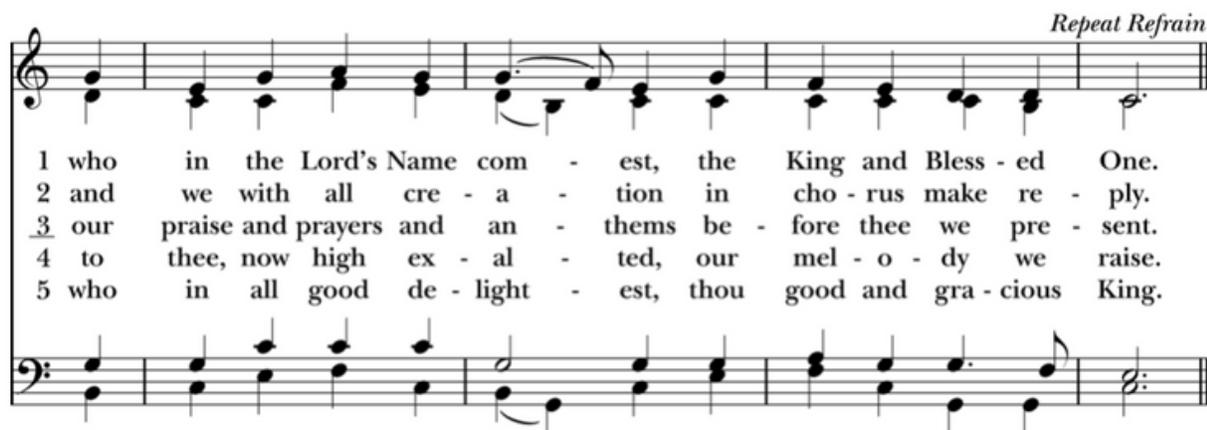


All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.



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).

A reading from 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?

The Word of the Lord. **Thanks be to God.**

The Homily--The Rev. Nic Mather



Tradition holds that this is the stone upon which Jesus stood to mount the donkey for his ride into the walled city of Jerusalem

Church of Bethphage, Mount of Olives, Jerusalem

THE NICENE CREED

(Please stand as able)

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.**

**For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

**We look for the resurrection of the dead,
and the life of the world to come. Amen.**

Crusader crosses carved into stone at the Church of the Holy Sepulchre (site of Jesus' Death/Burial/Resurrection)



THE PRAYERS OF THE PEOPLE

Celebrant Have mercy on us, O God, according to your loving kindness; in your great compassion, hear our prayers.

Intercessor We pray for the whole church, all leaders and ministers, and all the holy people of God.

Wash us through and through,
And cleanse us from our sin.

SILENCE

We pray for our nation, for all the nations of the earth, and for all who govern and judge.

Purge us from our sin,
And we shall be pure.

SILENCE

We pray for those who hunger, those who thirst, those who cry out for justice, those who live under the threat of terror, and those without a place to lay their head.

Make them hear of joy and gladness,
that those who are broken may rejoice.

SILENCE

THE PRAYERS OF THE PEOPLE

We pray for those who are ill, those in pain, those under stress, and those who are lonely. We especially pray for David Hughey, Steve Larson, Ashley Bonner, Karen Rogers, Reneese Lloyd, Rachael McArdle, Ron & Harriet Byrnes, Becky White, and those you name either silently or aloud.

Give them the joy of your saving help,
and sustain them with your bountiful Spirit.

SILENCE

In this season of Lent we pray for those who prepare for baptism, and we pray that we all might be given the grace and strength to repent and grow closer to you, O God.

Create in us clean hearts, O God,
and renew a right spirit within us.

SILENCE

We pray for those who have died, especially Franklin McJunkin, and those who you now name either silently or aloud and who have entered into the land of eternal Light and your abiding peace.

Cast them not away from your presence,
and take not your Holy Spirit from them.

SILENCE

Celebrant Lord Jesus, you were tempted by the Evil One in the wilderness and yet did not succumb. Be present to us who live with temptation day by day, and give us your strength, and your amazing grace. **Amen.**

Let us confess our sins to God.

Silence may be kept.

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives.
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

Almighty God have mercy on you, forgive you all your sins
through our Lord Jesus Christ, strengthen you in all
goodness, and by the power of the Holy Spirit keep you
in eternal life. Amen.

The Peace (Standing)

The Peace of our Savior Jesus Christ be always with you.
And also with you.

Offertory

Ascribe to the Lord the honor due his name, bring offerings and
come into his courts.

OFFERTORY HYMN

Go to dark Gethsemane

The Hymnal 1982, #171

1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;
2 Fol - low to the judg - ment hall; view the Lord of life ar - raigned;
3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,

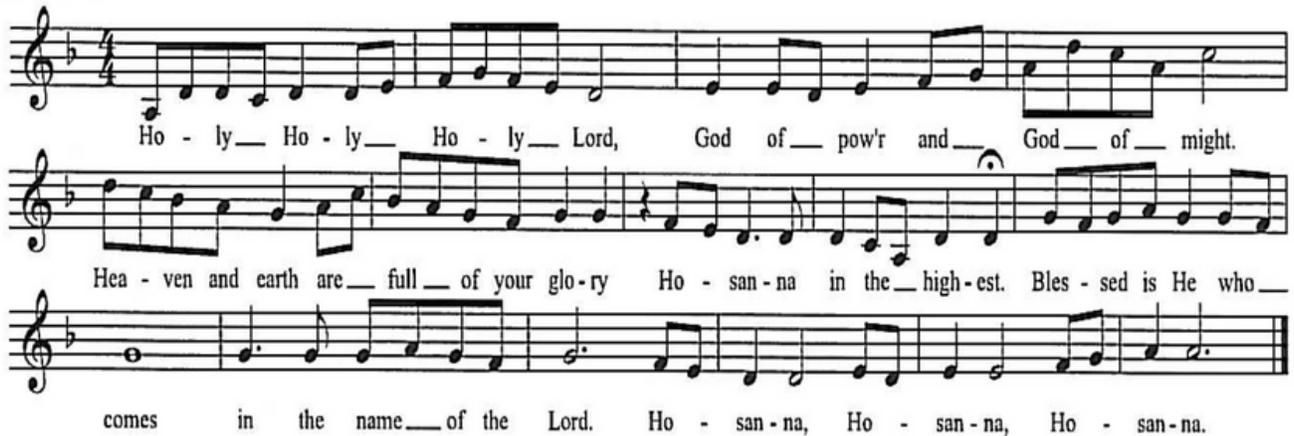
your Re-deem - er's con - flict see, watch with him one bit - ter hour;
O the worm-wood and the gall! O the pangs his soul sus - tained!
mark the mir - a - cle of time, God's own sac - ri - fice com - plete;

turn not from his griefs a - way, learn of Je - sus Christ to pray.
Shun not suf - fering, shame, or loss; learn of him to bear the cross.
"It is fi - nished!" hear him cry; learn of Je - sus Christ to die.

The musical score consists of three systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are printed below the vocal line of each system.

Words: James Montgomery (1771-1854). Music: *Petra*, Richard Redhead (1820-1901).

Sanctus



Ho - ly__ Ho - ly__ Ho - ly__ Lord, God of__ pow'r and__ God__ of__ might.
Hea - ven and earth are__ full__ of your glo - ry Ho - san - na in the__ high - est. Bles - sed is He who__
comes in the name__ of the Lord. Ho - san - na, Ho - san - na, Ho - san - na.

(You may choose to stand or kneel as able)

Glory and honor and praise to you, holy and living God.
To deliver us from the power of sin and death
and to reveal the riches of your grace,
you looked with favor upon Mary, your willing servant,
that she might conceive and bear a son,
Jesus the holy child of God.
Living among us, Jesus loved us.
He broke bread with outcasts and sinners,
healed the sick, and proclaimed good news to the poor.
He yearned to draw all the world to himself
yet we were heedless of his call to walk in love.
Then, the time came for him to complete upon the cross
the sacrifice of his life,
and to be glorified by you.

On the night before he died for us,
Jesus was at table with his friends.
He took bread, gave thanks to you,
broke it, and gave it to them, and said:
"Take, eat:
This is my Body, which is given for you.
Do this for the remembrance of me."

*A depiction of Jesus as the root of our faith found in the
Upper Room, Site of the Last Supper, Jerusalem*



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

Now gathered at your table, O God of all creation,
and remembering Christ, crucified and risen,
who was and is and is to come,
we offer to you our gifts of bread and wine,
and ourselves, a living sacrifice.
Pour out your Spirit upon these gifts
that they may be the Body and Blood of Christ.
Breathe your Spirit over the whole earth
and make us your new creation,
the Body of Christ given for the world you have made.
In the fullness of time bring us,
with Stephen and all your saints,
from every tribe and language and people and nation,
to feast at the banquet prepared
from the foundation of the world.

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.

*The blood of Christ which has stained the rocks beneath
the site of the Crucifixion at the Church of the Holy
Sepulchre (site of Jesus' Death/Burial/Resurrection)*



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

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.

The Breaking of the Bread

*The Celebrant breaks the consecrated
Bread. A period of silence is kept.*

Agnus Dei

Agnus Dei Ann Long

4 Lamb of God, Lamb of God, You take a-way the sin of the world, have mer-cy on

7 us. Lamb of God, Lamb of God, You take a-way the sin of the world, have

mer-cy on us. Lamb of God, Lamb of God, Lamb of God, grant us peace.

The Invitation

The Gifts of God, for the People of God.

You are invited to come forward and receive Eucharist at this time. We will be sharing wine from a common chalice, so if you would prefer intinction please let the priest know so that they may intinct in a separate chalice reserved for this practice. Gluten free communion is available and a non-alcoholic option in place of the wine is also available upon request.

For those joining via Live-Stream:

A Prayer for a Person Unable to Take the Eucharist

(St. Alphonsus de Liguori, 1696-1787)

My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.

COMMUNION HYMN

Jesus, Remember Me

Ostinato Refrain

Je - sus, re - mem - ber me when you come in - to your King - dom.
Spanish: Je - sús, re - cuér - da - me cuan - do en - tres en tu Rei - no.
Polish: Je - zu, w kró - les - twie Twym wspom - nij na swo - je - go słu - gę.

Je - sus, re - mem - ber me when you come in - to your King - dom.
Je - sús, re - cuér - da - me, cuan - do en - tres en tu Rei - no.
Je - zu, w kró - les - twie Twym wspom - nij na swo - je - go słu - gę.

Text: Luke 23:42; Taizé Community, 1981
Tune: Jacques Berthier, 1923–1994
© 1981, 2005, Les Presses de Taizé, GIA Publications, Inc., agent

Postcommunion Prayer (*Kneeling as able*)

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.

*We pause for a moment of silent reflection as we
prepare ourselves for the Passion narrative*

The congregation remaining seated, the Passion Gospel is read in parts, led by a narrator who begins by saying:

Narrator: The Passion of Our Lord Jesus Christ According to Matthew

Narrator: Jesus stood before the governor; and the governor asked him,

Pilate: “Are you the King of the Jews?”

Narrator: Jesus said,

Jesus: “You say so.”

Narrator: But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,

Pilate: “Do you not hear how many accusations they make against you?”

Narrator: 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,

Pilate: “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?”

Narrator: 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.”

Narrator: 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,

Pilate: “Which of the two do you want me to release for you?”

Narrator: And they said,

Congregation (ALL): “Barabbas.”

Narrator: Pilate said to them,

Pilate: “Then what should I do with Jesus who is called the Messiah?”

Narrator: All of them said,

Congregation (ALL): “Let him be crucified!”

Narrator: Then he asked,

Pilate: “Why, what evil has he done?”

Narrator: But they shouted all the more,

Congregation (ALL): “Let him be crucified!”

Narrator: 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,

Pilate: “I am innocent of this man’s blood; see to it yourselves.”

Narrator: Then the people as a whole answered,

Congregation (ALL): “His blood be on us and on our children!”

Narrator: So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Narrator: 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.

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.

(Please stand as able)



*The Site of
Jesus'
Crucifixion,
Church of the
Holy Sepulchre,
Jerusalem*

Narrator: 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,

Jesus: “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?”

Narrator: 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,

Centurion: “Truly this man was God’s Son!”

The service concludes with silence.

You are invited to stay and pray here in the sanctuary for as long as you desire.

Please depart in silence and join us for coffee hour in the Parish Hall.



Worship Leaders

Celebrant--Fr. Nic Mather
Musician--Riki Davis
Acolyte--Juice Quiroz
Altar Guild--Gretchen Niemi, Heather Niemi
Reader--Sharalyne King
Chalice Bearer--Bev Finlay
Usher--Mike Claxton
Vergers--Lisa Sudar
Vestry Presence--Gretchen Niemi

Passion Narrative Readers

Narrator--Lisa Sudar
Pilate--Sharalyne King
Jesus--Rob Painter-Johnson
Centurion--Robert Sudar

*Rummage
sale!*

**It's Spring Cleaning Season and
that means it is also Rummage Sale
Donation Season!**

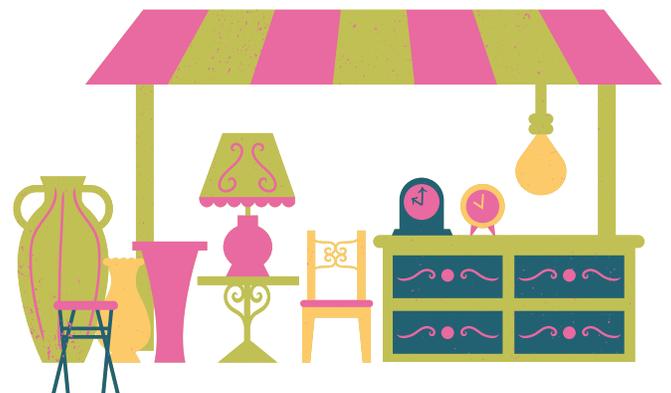
Rummage Sale Dates: June 2 & 3

Item Drop Off Dates:

- April 16, 23 & May 7 for non-furniture items
- May 21 for furniture items

Please reach out if you need assistance with pick up for larger items.

Contact La Donna Stacey or Jackie Goodnight with any questions!





You are invited to join us this week with the services of Holy Week honoring the Triduum, the three Holy Days beginning with Maundy Thursday where we honor the servant leadership of Jesus and celebrate the institution of the Eucharist, continuing on Good Friday where we honor the death of Christ, leading into the joint celebrations of Jesus' resurrection, first at The Great Vigil of Easter on Saturday, continuing in celebration with Easter Sunday. Following Easter Sunday worship, please stay for our **Easter Sunday Potluck Brunch Coffee Hour** (all contributions are welcome and no need to bring food to participate, we always have enough!).

Connect with Fr. Nic:

Please leave your name and email/phone number and Fr. Nic will connect with you this week with an invitation to enjoy a cup of coffee on him!



Name: _____

Email/Phone: _____