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The Steeple



March
24, 2021

The Weekly Newsletter of St. Luke's Episcopal Church

Holy Week



Daffodils and lilies dot the landscape. The trees are bursting with buds. Color has returned to naked limbs. The Earth is “wicked,” alive, waking up as it were after a long sleep – and we rejoice in new life. Cyclically these reminders let us know that Spring is upon us and with it, Easter. Beginning this Sunday, we will mark that shift liturgically with the blessing of the palms and then through liturgies of the paschal triduum

(Maundy Thursday, Good Friday, and The Easter Vigil) find ourselves immersed in the mystery of Christ's death and resurrection. The week ahead is for many the holiest of the year, however, I am mindful that some of the services of the paschal triduum may be new to some of you.

Why just this week I was able to have a conversation with a remarkable young man who is new to our parish. I delighted learning about our tradition from his perspective. One of my favorite moments was when we were speaking about the upcoming week and he remarked, “You all go to church a lot during Holy Week... like a lot.” To which I replied, “Yes. We do.” And in truth, all of us have one of the services of the week that touches us more than the others – one that we won't miss. For some it is the intimacy of Maundy Thursday. For others it is the solemnness of Good Friday. And for others still, it is the single light of a candle shining in the darkness of a tomb on Holy Saturday that calls to us from beyond our knowing.

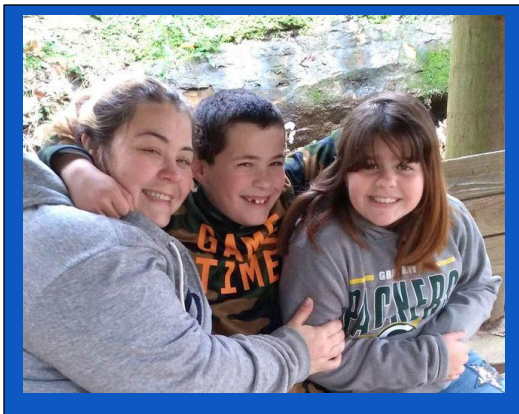
Whatever that service is for you, I hope that you will make every effort to be present to yourself as you worship and as you come home to that which is drawing all of us together. I would also encourage you to think about what speaks to you about a particular service versus that of others. I have a hunch that time certainly plays a part in those equations but that it is not the only thing. Whatever comes to you in those moments please do not label your awareness as “good” or “bad.” Refrain from putting any judgement on them. Instead, be present to what arises within you as you compare the essence of each against the other – what draws you towards one or what pushes you away. Then pray with that awareness.

For instance, if you love the intimacy of Maundy Thursday but shy away from the solemnness of Good Friday, sit with that in prayer and note what rises to the surface. What emotions are present? What do you feel? Do not judge that awareness, rather ask the Holy Spirit to work with what arises in order to draw you deeper into the heart of the paschal mystery that is before you. I'll admit that it is my hope that you will take what you become aware of in that prayerful encounter and perhaps choose to attend an additional service this year in order to see where it takes you. For the paschal triduum is at the heart of what we believe and is in the service of helping us to realize that the story of our redemption is a deeply unified story.

Now more than ever I find myself praying for wholeness and understanding. The practice of Holy Week offers us an invitation to embody this prayer through participation in one liturgy that takes place over the course of three days. "Ideally, the liturgies of the paschal triduum relentlessly call us back to this idea of wholeness and reminds us that incarnation, redemption, resurrection, glorification, and promise are not isolated concepts that compete for our attention. Rather they are fully interdependent."

May we come with joy to meet our Lord.

Fr. Nick+



Emily Update: Emily's visitation with her children, age 8 and 10, resumed on Nov. 10 after the Nov. 2 hearing in Noble County. Emily's ex-husband has hired an attorney with the goal of stopping Emily's visitation. Since March 1, \$1,916 has been raised through yard sales and donations to pay legal fees owed. And, \$214 has been raised toward the new retainer, bringing to total needed down from \$4,416 to just \$2,286. Thanks everyone!

Upcoming yard sales at Roseanne's house at 1328 S. Cherokee Ave. in Bartleville are planned for: April 3 and April 17, 8:30 a.m. – 2:30 p.m.

To donate yard sale items, call Roseanne McKee at 918-287-8784. To donate funds, please send a check to Murray Law Firm with Emily DeGraffenried on the memo line and mail to: 311 S. Duck St., Stillwater 74074.

YD Spring Break Service Projects

With a blustery March wind blowing, a cheerful group of Young Disciples assembled on Spring Break at Concern to spruce up flower beds, clean and organize an outdoor shed, wash windows and help in the food pantry.

YD's Kyle and Ethan Peterson, Josie and Ryan McIver, Charlie and Luke Olsen, Annabelle and Daisy Droege along with several St. Luke's adults rolled up their sleeves for the spring cleaning. A gold star goes to Daisy for returning for a second, much warmer day to power wash the front entrance.

"So much great work was accomplished by the youth and adult leaders. It is very impressive to see God's work completed in such a meaningful way," said Peggy Crowder, Executive Director of Concern. "Concern's building will soon be open to the public and we are so pleased to have a clean, organized operation in place due to the assistance of this amazing group."

Thanks to the generosity of St. Luke's congregation, YD collected several trunk-loads of food items and raised around \$400 for Concern as part of the annual Souper Bowl Sunday food drive.



CONCERN's Spring Fundraiser set for April 11

Concern is NOW
DELIVERING!

Seeds of Hope

Then Isaac sowed in that land, and received in the same year a hundredfold: and the Lord blessed him. Genesis 26:12



Your Dink's meal delivered hot to your door will include one choice of sliced brisket, pulled pork or sliced chicken with sauce, baked beans, potato salad, a roll and a piece of Texas sheet cake.

Sunday, April 11
Deliveries begin at 4 pm

Meals are \$40 each.

Please contact Marie Cubbage to order your meal

918.397.3665 or mcub50@aol.com

or order online at www.concerncares.com

Meals sold until April 1

Generously sponsored by Phillips 66 and Truist Credit Union

Regular Office Hours

Monday – Thursday 9:30 a.m. - 1:30 p.m.

Please note that even during office hours, the doors are locked per COVID-19 protocol.

If you need to come in, just ring the north entrance bell or call the office at 918-336-1212.



St. Luke's Prayer List

The prayer list can be found in the bulletin, which follows this newsletter in the Prayers of the People section.

Call or email our office with prayer requests at 918-336-1212 or office@episcopalbartlesville.org.

Agape Mission Volunteer Schedule

Thursday, March 25

10:45 am – 1 pm: Darian Kedy, Becky Olsen, Jeff Birk

Thursday, April 8

10:45 am – 1 pm: Becky Liehr, Kris Bonner, Kathy Zervas, Dolores McCreary

Bereavement Team 1

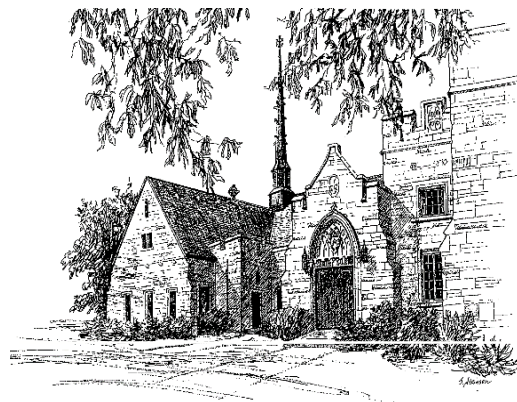
Susie Clark, Nancy Woods, Sally Lindsey, Jeanne Julstrom.

Planning to attend the upcoming 8 a.m. or 10 a.m. Sunday service?

If you have a standing reservation, there's no need to call. However, if you've not been attending regularly in-person – Reserve your spot by emailing to office@episcopalbartlesville.org or by calling 918-336-1212.

Alert on solicitations...

Be aware – No one from St. Luke's will request gift cards or other monetary support through email. If you receive such a message in your email, it is spam. All financial requests/special appeals at St. Luke's go through normal channels and any special requests will be made by phone or in person.



March Birthdays and Anniversaries, 24th – 31st

Birthdays

Blair Ellis, 25th

Anniversaries

Jim & Susan Brooks, 31st

If your or a loved one's name doesn't appear on the list, please email or call the office, and we will add your birthday or anniversary!



St. Luke's Episcopal Church Contacts:

The Reverend Nick Phares, Rector
269-788-7063; RevPhares@outlook.com

Dolores McCreary, Choir Director/Organist
918-397-4828; dolo37@cableone.net

Roseanne McKee, Secretary; 918-336-1212;
office@episcopalbartlesville.org

Keeli Droege, Christian Education Coord.;
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St. Luke's Episcopal Church
210 East 9th St., Bartlesville, OK 74003

St. Luke's Vestry Members

- Dan Droege, Sr. Warden – dbdcomm.2@gmail.com 918-331-7936
- Doug McIver, Jr. Warden - dmciver@susandickcpa.com 785-342-4328
- Penny Williams - oklaborn@sbcglobal.net
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- Karole Cozby – kcoz916@cableone.net
- Chad Ellis – w.chadwick.ellis@gmail.com
- Nancy Megee – sc4me81@yahoo.com

Connecting with St. Luke's

To learn various ways to connect at St. Luke's, visit our website at: <http://episcopalbartlesville.org/>



Palm Sunday

St. Luke's Episcopal Church
Bartlesville, Oklahoma

The Sunday of the Passion: Palm Sunday

The Liturgy of the Palms

When circumstances permit, the congregation may gather at a place apart from the church, so that all may go into the church in procession.

The branches of palm or of other trees or shrubs to be carried in the procession may be distributed to the people before the service, or after the prayer of blessing.

The following or some other suitable anthem is sung or said, the people standing

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

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.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Lord 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.

After the Gospel, the Reader says

The Gospel of the Lord.

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

The Celebrant then says the following blessing

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.

The following or some other suitable anthem may then be sung or said

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

Hosanna in the highest.

The Procession

Hymn "Hosanna! Blessed is He Who Comes"

PALM SUNDAY HOSANNA

Dolores McCreary

Ho-san-na! Ho-san-na! Ho-san-na in the high-est!

Ho-san-na! Ho-san-na! Ho-san-na in the high-est!

Bless-ed is he who comes in the name of the Lord!


Bless-ed is he who comes in the name of the Lord. Singing:

A hymn, psalm, or other anthem may be sung.


The Liturgy of the Palms: Processional

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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 - alt - ed, our mel - o - dy we raise.
5 who in all good de - light - est, thou good and gra - cious King.

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)

When the Liturgy of the Palms immediately precedes the Eucharist, the celebration begins with the Salutation and Collect of the Day.

The Collect of the Day

The Celebrant says to the people

The Lord be with you.

People **And also with you.**

Celebrant Let us pray.

The Celebrant says the Collect.

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 Lessons

The people sit. One or two Lessons, as appointed, are read, the Reader first saying

A Reading from the Paul's letter to the Philippians.

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.

The Word of the Lord.

People **Thanks be to God.**

Psalms 31: 9-16

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 Passion of Our Lord Jesus Christ according to Mark

Dramatis personæ:

- Mark:
- Jesus:
- the chief priests and scribes:
- Roman Soldiers:
- the Disciples:
- the Crowd:
- the Congregation: Everyone

some or all of the following roles may be shared:

- Peter
- Judas
- the High Priest
- Pontius Pilate
- a Bystander
- the Centurion
- a Servant Girl

Mark: Hear the passion of Our Lord Jesus Christ, according to Mark.

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,

Chief Priests: Not during the festival, or there may be a riot among the people.

Mark: 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,

Crowd: 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.

Mark: And they scolded her. But Jesus said,

Jesus: 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.

Mark: 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, the disciples said to Jesus,

Disciples: Where do you want us to go and make the preparations for you to eat the Passover?

Mark: So he sent two of his disciples, saying to them,

Jesus: 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.

Mark: 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, Jesus came with the twelve. And when they had taken their places and were eating, Jesus said,

Jesus: Truly I tell you, one of you will betray me, one who is eating with me.

Mark: They began to be distressed and to say to him one after another,

Disciples: Surely, not I?

Mark: Jesus said to them,

Jesus: 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.

Mark: While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

Jesus: Take; this is my body.

Mark: 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,

Jesus: 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.

Mark: When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

Jesus: 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.

Mark: Peter said to him,

Peter: Even though all become deserters, I will not.

Mark: Jesus said to him,

Jesus: Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.

Mark: But Peter said vehemently,

Peter: Even though I must die with you, I will not deny you.

Mark: And all of them said the same.

They went to a place called Gethsemane; and Jesus said to his disciples,

Jesus: Sit here while I pray.

Mark: He took with him Peter and James and John, and began to be distressed and agitated. And said to them,

Jesus: I am deeply grieved, even to death; remain here, and keep awake.

Mark: 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,

Jesus: Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.

Mark: Jesus came and found them sleeping; and he said to Peter,
Jesus: 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.
Mark: 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,
Jesus: 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.
Mark: 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,
Judas: The one I will kiss is the man; arrest him and lead him away under guard.
Mark: So when he came, he went up to him at once and said,
Judas: Rabbi!
Mark: 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,
Jesus: 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.
Mark: 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,

Crowd: 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.'
Mark: But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,
High Priest: Have you no answer? What is it that they testify against you?
Mark: But he was silent and did not answer. Again the high priest asked him,
High Priest: Are you the Messiah, the Son of the Blessed One?
Mark: Jesus said,
Jesus: 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.'
Mark: Then the high priest tore his clothes and said,
High Priest: Why do we still need witnesses? You have heard his blasphemy! What is your decision?
Mark: All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,
Chief Priests: Prophecy!
Mark: 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,

Servant Girl: You also were with Jesus, the man from Nazareth.
Mark: But he denied it, saying,
Peter: I do not know or understand what you are talking about.
Mark: 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,
Servant Girl: This man is one of them.
Mark: But again he denied it. Then after a little while the bystanders again said to Peter,
Crowd: Certainly you are one of them; for you are a Galilean.

Mark: But he began to curse, and he swore an oath,
Peter: I do not know this man you are talking about.
Mark: 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.

Mark 15.1

Mark: 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,
Pilate: Are you the King of the Jews?
Mark: Jesus answered him,
Jesus: You say so.
Mark: Then the chief priests accused him of many things. Pilate asked him again,
Pilate: Have you no answer? See how many charges they bring against you.
Mark: 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,

Pilate: Do you want me to release for you the King of the Jews?
Mark: 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,
Pilate: Then what do you wish me to do with the man you call the King of the Jews?
Mark: They shouted back,

**The
Congregation: Crucify him!**

Mark: Pilate asked them,
Pilate: Why, what evil has he done?
Mark: But they shouted all the more,

**The
Congregation: Crucify him!**

Mark: 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,

Soldiers: Hail, King of the Jews!
Mark: 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.

It is customary for all to stand at the mention of Golgotha

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called **Golgotha** (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, 'The King of the Jews.' And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

Crowd: Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!

Mark: In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

Chief Priests: 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.

Mark: 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,

Jesus: Eloi, Eloi, lema sabachthani?

Mark: which means,

Jesus: My God, my God, why have you forsaken me?

Mark: When some of the bystanders heard it, they said,

Crowd: Listen, he is calling for Elijah.

Mark: And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

Bystander: Wait, let us see whether Elijah will come to take him down.

Mark: 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,

Centurion: Truly this man was God's Son!

Mark 15.39

Mark: There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

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In this version, a few pronouns have been changed to the corresponding proper nouns for clarity in a dramatic reading. No other changes have been made to the text of the NRSV.

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The Homily

Fr. Nick Phares

Prayers of the People

Intercessor

Enter our hearts this day and every day, O Christ.

Lead us on this walk of love.

Lead each member of your church in humility as we walk together. Guide our bishops, priests, and deacons in their ministry so that your glory may be revealed through them in your word and sacraments.

Lead us on this walk of love.

Lead the authorities of every country in the way of justice. May peace reign in the hearts of all citizens and between neighbors and nations.

Lead us on this walk of love.

Lead each of us to reach out our hands and hearts in love where there is suffering and anxiety and sickness and grief. We pray especially for: **Milton** Enderlin, **Mary** Gillett, **Linda** Piper, **Terry** Piper, **Leaona** Dobbs, **Connie** Woods, **Tracy** Dobbs, **Liz** Green, **Matt** French, **Shellie** Greggs, **Suzanne** Reed, **Emily** DeGraffenried, **Joseph** Louis, **Lynetta** Jackson, **Lorrie** Loy, **Kyle** Frohlic, **Matt** French, **Michelle** Sheffield, **Catherine** Sheffield, **Sydney & Ed** Beasley, **Rob** Boyle, **Marcia** Zervas, **Aaron** Williams, **Luke** Karel, **Ada** Grillot, **Kaye** McGinty, **Annie** Harris, **Margery** Maples, **Bruce**, **Clara**, **Peggy**, **Joe**, **Sandra**, **Helen**, **Kristin**, and **Scott**.

Lead us on this walk of love.

Lead us to lead lives that please you as we walk this earth, so that with those who have died, we may join you in your eternal presence.

Lead us on this walk of love.

Celebrant adds a concluding 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.***

The Peace

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People **And also with you.**

Then the Ministers and People may greet one another in the name of the Lord.

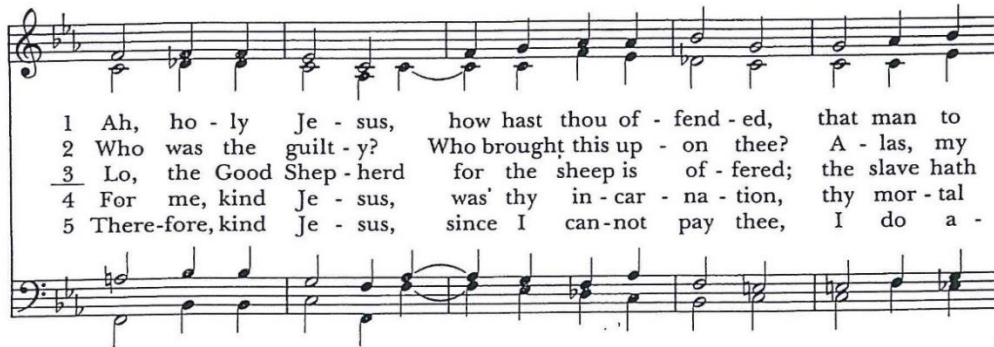
Announcements

Fr. Nick Phares

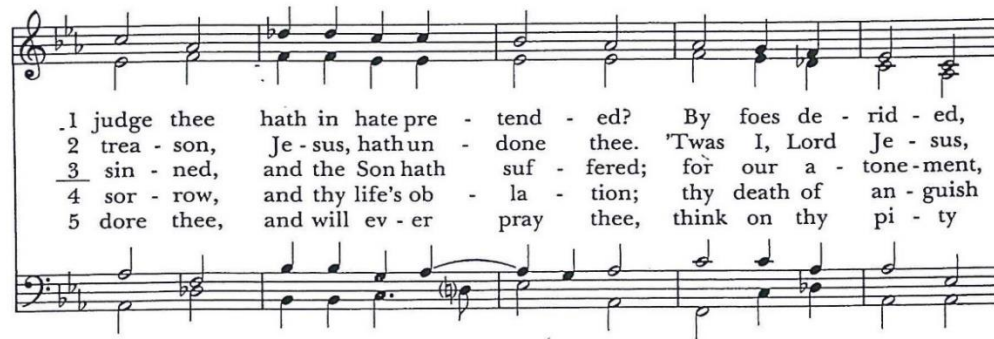
Offeratory Hymn #158 "Ah, Holy Jesus"

158

Holy Week



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



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



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

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

11 11. 11 5

The Holy Communion

Eucharistic Prayer B

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

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 him thanks and praise.**

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and every- where to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Celebrant and People

Ho - ly, ho - ly, ho - ly Lord, God of power and might,
Ho - ly, ho - ly, ho - ly Lord, God of power and might,
hea - ven and earth are full, full of your glo - ry. Ho -
san - na in the high - est. 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.

Setting: From *Deutsche Messe*, Franz Schubert

The people stand or kneel.

Then the Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy

to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

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

Therefore, according to his command, O Father,

Celebrant and People

**We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with [] and] all your

saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

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

People and Celebrant

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.
And 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 Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then may be sung or said



Setting: From *Deutsche Messe*; Franz Peter Schubert

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

Communion

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.

To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. **Amen.**

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Jesus Christ our Lord

Unison



1 What won-drous love is this, O my soul, O my soul! What
2 To God and to the Lamb, I will sing, I will sing, to
3 And when from death I'm free, I'll sing on, I'll sing on, and

won-drous love is this, O my soul! What won-drous love is this that
God and to the Lamb, I will sing. To God and to the Lamb who
when from death I'm free, I'll sing on. And when from death I'm free I'll

caused the Lord of bliss to lay a - side his crown for my
is the great I AM, while mil - lions join the theme, I will
sing and joy - ful be, and through e - ter - ni - ty I'll sing

soul, for my soul, to lay a - side his crown for my soul.
sing, I will sing, while mil - lions join the theme I will sing.
on, I'll sing on, and through e - ter - ni - ty I'll sing on.

Words: American folk hymn, ca. 1835

Priest, may bless the people.

The Bishop, when present, or the

The Deacon, or the Celebrant, dismisses them with these words

Celebrant Let us go forth in the name of Christ.

People. Thanks be to God.

Palms are given by Karole Cozby to the Glory of God in loving memory of parents, Lillian & Ralph Stanley, Corene & Steve Cozby and Doyle Keeler.



Holy Week at St. Luke's Episcopal Church

March 28th Palm Sunday 0800 and 1000 a.m.

April 1st Maundy Thursday 7:00 p.m.

April 2nd Good Friday 12:00 p.m.

April 3rd Easter Vigil 7:00 p.m.

April 4th Easter Sunday 0800 and 1000 a.m.