

The Sunday of the Passion:
Palm Sunday
Year B

March 24, 2024



CHRIST CHURCH
EPISCOPAL

THE MOTHER CHURCH OF GEORGIA
ESTABLISHED 1733





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SAVANNAH

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The Liturgy of the Palms

Prelude <i>Marche religieuse</i> , Op. 15	Alexandre Guilmant (1837–1911)
Introit <i>Cantate Domino</i>	Giuseppe Ottavio Pitoni (1657–1743)
Opening Acclamation and Response	BCP 270
Holy Gospel	Mark 11:1–11
Processional	Hymnal 154

All glory, laud and honor

Valet will ich dir geben

Children's Chapel follows the procession. Suggested ages are pre-K through fifth grade; younger children are welcome if accompanied by adults.

Collect of the Day

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 Liturgy of the Passion

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?

Psalm 31:9–16 *In te, Domine, speravi* **BCP 623**

Sung by the choir

chant: plainsong, Tone VII

- 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."

Epistle

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.

Sequence Hymn
At the Name of Jesus

Hymnal 435
King's Weston

Holy Gospel

Mark 14:32–15:47

The congregation is seated.

The congregation reads the bold print aloud.

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 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, (*congregation*) **Crucify him!** Pilate asked them, “Why, what evil has he done?” But they shouted all the more, (*congregation*) **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.

Then they brought Jesus to the place called Golgotha (which means the place of a skull).

The congregation stands as able.

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 Joses saw where the body was laid.

The Passion, Morgan Kuhn. 2013. Private Collection (page 7)

Nicene Creed	BCP 358
Prayers of the People, Form I	BCP 383
The Peace	

The Holy Communion

Offertory *When I survey the wondrous cross* arr. Gilbert M. Martin (b. 1941)

The text for this anthem may be found at Hymn 474 of *The Hymnal 1982*.

Doxology	Hymnal 380, v. 3
The Great Thanksgiving, <i>Eucharistic Prayer A</i>	BCP 361

Sanctus and Benedictus	Hymnal S-114
from <i>Missa de Sancta Maria Magdalena</i>	H. Willan
Lord's Prayer	BCP 364
The Breaking of the Bread	
Fraction Anthem, Agnus Dei	Hymnal S-158
from <i>Missa de Sancta Maria Magdalena</i>	H. Willan
All Christians are invited to receive Holy Communion.	
Holy Communion	Hymnal 164, 172
<i>Alone thou goest forth, O Lord</i>	<i>Bangor</i>
<i>Were you there when they crucified my Lord?</i>	<i>Were You There</i>
Postcommunion Prayer	BCP 365
Processional	Hymnal 168
<i>O sacred head, sore wounded</i>	<i>Herzlich tut mich verlangen</i>



Prayers of the People*

For the people of Ukraine, Israel and Gaza and places of conflict around the world: for strength, hope, perseverance, and protection; for liberation from violence and oppression; for the end of war and the laying down of weapons.

Also for Holly Barton, George Risse, Vincent, Bill Haile

For the Birthdays of Lisa Chappell, Jay Jones, Kai Ott, Betty Pember, Virginia Cann, Bobby Davenport, Mason Howington, Laura Kirkpatrick, Ruthie Whitlow, Margaret Bohnstedt, Gary Radke, Peter Larvan, Thomas Wallace, Kristin Ott, Traci Sikes, Hamp Threlkeld, Owen Eberle, Chris Hallman, Madeleine Ham, Stephen Rilee, Bill Lynch, Ernie Montford Sr., Sarah Southerland, EB Threlkeld, Peter Trussell, David Seyle, Mary Douglass Hallman, Maddie Martinez, Alyson Moher, Lynda Roades, Jane Espy, Frank Brevik, Marianne Fleming, Sterling Claiborne, David Evans, Lora Reese, Nevin Patton III, Patton Dugas, Tommy Gennuso, Jim Waterman, Ellen Evans, Thomas Hill, Kathryn Trussell

For the Wedding Anniversaries of Chris Hendricks and Brian Martine, Jess and Sam Mikell, Sandra and Jay Eberle, Liz and Simon Macfadyen

For Those Who Have Died and for the Comfort of Their Families: +Louis Russell Smith

*The full prayer list may be found on our website and in our weekly email.

Announcements

Altar Greens

The greens on the altar are given to the glory of God and in loving memory of Aline and Park Callahan.

Seeking Donations for “Lift High the Egg” Easter Egg Hunt

We are asking for donations of plastic eggs filled with candy or stickers for the egg hunt on Easter morning. They may be dropped off in the narthex during Holy Week. Please contact the Rev. Helen White at helen.white@ccesavannah.org with any questions or if you would like to help with the egg hunt.

Music & Meditation for Passiontide

Palm Sunday, March 24, 4:00 p.m.

Begin your journey through Holy Week with this contemplative program featuring Marcel Dupré's *Passion Symphony*. This exquisite work for solo organ will be paired with readings and meditations by the Rev. Canon Todd Smelser.

In the Spirit: Holy Week Discussion

Monday, March 25 at the Sandfly 5-Spot, 5:30 p.m.

“In the Spirit” is a discussion group for those who seek to deepen their faith through meaningful conversations. Join us on Holy Monday as we explore Christ's mandate to love.

Save the Date

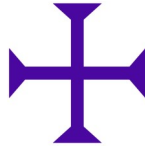
Sunday, April 7—Adult Forum Resumes in Chapel, 9:30 a.m.

Saturday, April 13—The Ordination of Bertice Berry to the Diaconate

Sunday, April 21—Low Country Boil

Sunday, April 28—Concerts at Christ Church: *To Build a Home*,

Musica Atlantica & Bridge Voices



HOLY WEEK

THE SUNDAY OF THE PASSION: PALM SUNDAY

MARCH 24 | 10:30 A.M.

MUSIC AND MEDITATION FOR PASSIONTIDE:

DUPRÉ'S *PASSION SYMPHONY*

MARCH 24 | 4:00 P.M.

IN THE SPIRIT

MARCH 25 | 5:30 P.M.

HOLY EUCHARIST AND PRAYERS FOR HEALING

MARCH 27 | 12:00 P.M.

MAUNDY THURSDAY

MARCH 28 | 6:00 P.M.

GOOD FRIDAY

MARCH 29 | 12:00 P.M. and 6:00 P.M.

SATURDAY: THE GREAT VIGIL OF EASTER

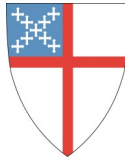
MARCH 30 | 8:00 P.M.

EASTER DAY: EASTEREGG HUNT

MARCH 31 | 9:30 A.M.

EASTER DAY: FEAST OF THE RESURRECTION

MARCH 31 | 10:30 A.M.



CHRIST CHURCH EPISCOPAL

The Right Reverend Frank S. Logue, *Bishop of Georgia*

The Reverend Michael S. White, *Rector*

The Reverend Samantha K. McKean, *Senior Associate Rector*

The Reverend Helen S. White, *Associate Rector*

The Reverend Patricia Rhoads Davis, *Deacon*

George H. Fergus, *Director of Music*

Suzanne Phillips Smith, *Parish Administrator*

Charles L. Epps, *Sexton*

The Reverend Canon Todd D. Smelser, *Priest Associate*

The Reverend Liam G. Collins, *Priest Associate*

The Reverend Richard "Max" Maxwell, *Priest Associate*

The Reverend David C. Seyle, *United Methodist Pastor-in-Residence*

Vestry

Stephen R. Rilee, *Senior Warden*; Washington C. Dender, *Junior Warden*;

Sarah B. Smith, *Clerk of the Vestry*; Patton W. Dugas, *Treasurer*;

Catherine M. Gussler, *Assistant Treasurer for Stewardship and Finance*;

Lindsey A. Eberle; Katherine J. Griffith; Stephanie C. Lindley;

Rosemary W. Mackey; Elizabeth L. Macfadyen; Roger Moss, Jr.;

Rena K. Patton; Paul D. Reddick; Paul H. Threlkeld;

Polly C. Webster; Susan H. Wetmore

Sundays

9:15 a.m. Nursery, located on the 2nd floor of the Parish House at 18 Abercorn

10:30 a.m. Holy Eucharist

The Church building is located at 28 Bull Street, Savannah, Georgia 31401

The telephone number is 912-236-2500

www.christchurchsavannah.org

Christ Church, the "Mother Church of Georgia," was founded on February 12, 1733 and is a member of the Diocese of Georgia which, in turn, is one of 110 Dioceses which composes The Episcopal Church in the United States of America and abroad. The Episcopal Church is a constituent member of the Anglican Communion, a fellowship within the One, Holy, Catholic and Apostolic Church of those duly constituted dioceses, provinces, and regional Churches in communion with the See of Canterbury. The fellowship upholds and propagates the historic Faith and Order as set forth in the Book of Common Prayer. The current church building was constructed in 1838 and is the third one on the original site.