



ST. DUNSTAN'S
EPISCOPAL CHURCH

THE SUNDAY OF THE PASSION: **PALM SUNDAY**

April 13, 2025

10 am

Welcome to St Dunstan's! We are glad you are here!

St. Dunstan's acknowledges that the land on which we gather, and which we steward, is the historic territory of the Rumsen and Esselen peoples, who cared for this land throughout the generations. We give thanks for their strength and resilience in protecting this land, and aspire to uphold our responsibilities according to their example.

THE LITURGY OF THE PALMS

The people gather in the courtyard by the fountain.

Priest Blessed is the King who comes in the name of the Lord:

People Peace in heaven and glory in the highest.

Priest 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 Christ our Lord. **Amen.**

Luke 19:28–40

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

"Blessed is the king
who comes in the name of the Lord!

Peace in heaven,
and glory in the highest heaven!"

Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

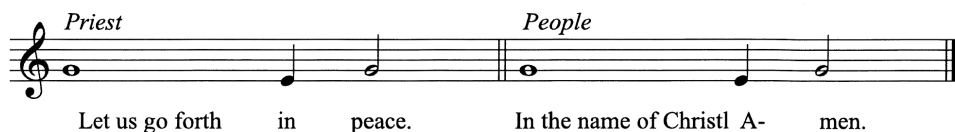
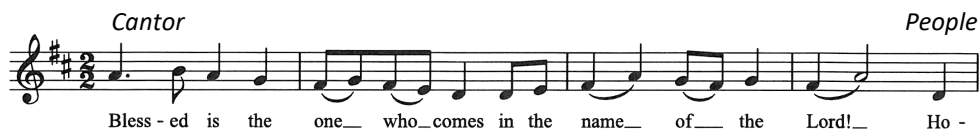
Priest The Lord be with you.

People And also with you.

Priest Let us give thanks to the Lord our God.

People It is right to give God thanks and praise.

Priest 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 Procession enters the Church; all hold branches in their hands and proceed to their places.

Hymn 154 All Glory, Laud, and Honor

Valet will ich der geben

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 LITURGY OF THE WORD

The Collect of the Day

Priest The Lord be with you.

People And also with you.

Priest Let us pray.

Lord of the swaying palms, the stones of earth and beasts of burden bear witness to you coming: lead us from the violence of empire and the collusion of crowds to a heart of flesh, a world re-made and new song for all creation; through Jesus Christ, the Crucified God. *Amen.*

Isaiah 50:4–9a

The servant who speaks for the Lord and suffers persecution, but still trusts in God's help and vindication. This is the third of the "servant songs" that come from a period late in Israel's exile. The servant might be thought to be the faithful of Israel, the prophet himself, or another historical or idealized figure. The people are weary and tired of the Lord's calling, but the servant steadfastly continues. Christians have long perceived in these words a foretelling of Jesus' mission.

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?

Reader The Word of the Lord.

People Thanks be to God.

Psalm 31:9-16

A psalm of trust by one who looks to the Lord for mercy and protection.

The people sing the antiphon at the beginning and after vss 11, 14, and 16



refrain

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.

refrain

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.

refrain

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."

refrain

Philippians 2:5–11

From one of the earliest Christian hymns we hear how Christ Jesus accepted the condition of a servant, was obedient even to the point of death, and was then given the name above every name. It is possible that this poem was adapted by Paul or another disciple from the hopes for a savior of a people who did not yet know Jesus. He has fulfilled humanity's dream of one who will share fully in the mortal condition before his exaltation. To him every knee shall bow and every tongue confess the great name of the Lord now known in person, Jesus.

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.

Gradual Hymn 435 (vss. 1-4) At the name of Jesus

King's Weston

The Passion According to Luke

The congregation is seated

NARRATOR 1: The Passion of our Lord Jesus Christ according to Saint Luke.

When the hour for the Passover meal came, Jesus took his place at the table, and the apostles with him. He said to them,

JESUS: "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it again until it is fulfilled in the kingdom of God."

NARRATOR 2: Then he took a cup, and after giving thanks he said,

JESUS: "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes."

NARRATOR 1: Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying,

JESUS: "This is my body, which is given for you. Do this in remembrance of me."

NARRATOR 2: And he did the same with the cup after supper, saying,

JESUS: "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!"

NARRATOR 1: Then they began to ask one another, which one of them it could be who would do this.

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them,

JESUS: "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves.

For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

"You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

"Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers."

NARRATOR 2: And he said to him,

PETER: "Lord, I am ready to go with you to prison and to death!"

NARRATOR 1: Jesus said,

JESUS: "I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me."

NARRATOR 2: He said to them,

JESUS: "When I sent you out without a purse, bag, or sandals, did you lack anything?"

NARRATOR 1: They said,

DISCIPLES: "No, not a thing."

NARRATOR 2: He said to them,

JESUS: "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled."

NARRATOR 1: They said,

DISCIPLES: "Lord, look, here are two swords."

NARRATOR 2: He replied,

JESUS: "It is enough."

NARRATOR 1: He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them,

JESUS: "Pray that you may not come into the time of trial."

NARRATOR 2: Then he withdrew from them about a stone's throw, knelt down, and prayed,

JESUS: "Father, if you are willing, remove this cup from me; yet, not my will but yours be done."

NARRATOR 1: Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them,

JESUS: "Why are you sleeping?
Get up and pray that you may not come into the time of trial."

NARRATOR 2: While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him,

JESUS: "Judas, is it with a kiss that you are betraying the Son of Man?"

NARRATOR 1: When those who were around him saw what was coming, they asked,

DISCIPLES: "Lord, should we strike with the sword?"

NARRATOR 2: Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said,

JESUS: "No more of this!"

NARRATOR 1: And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him,

JESUS: "Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!"

NARRATOR 2: Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said,

SERVANT 1: "This man also was with him."

NARRATOR 1: But he denied it, saying,

PETER: "Woman, I do not know him."

NARRATOR 2: A little later someone else, on seeing him, said,

ACCUSER 1: "You also are one of them."

NARRATOR 1: But Peter said,

PETER: "Man, I am not!"

NARRATOR 2: Then about an hour later still another kept insisting,

ACCUSER 2: "Surely this man also was with him; for he is a Galilean."

NARRATOR 1: But Peter said,

PETER: "Man, I do not know what you are talking about!"

NARRATOR 2: At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly.

NARRATOR 1: Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him,

SOLDIERS: "Prophecy! Who is it that struck you?"

NARRATOR 2: They kept heaping many other insults on him. When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said,

ASSEMBLY: "If you are the Messiah, tell us."

NARRATOR 1: He replied,

JESUS: "If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God."

NARRATOR 2: All of them asked,

ASSEMBLY: "Are you, then, the Son of God?"

NARRATOR 1: He said to them,

JESUS: "You say that I am."

NARRATOR 2: Then they said,

ASSEMBLY: "What further testimony do we need?
We have heard it ourselves from his own lips!"

NARRATOR 1: Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying,

ASSEMBLY: "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king."

NARRATOR 2: Then Pilate asked him,

PILATE: "Are you the king of the Jews?"

NARRATOR 1: He answered,

JESUS: "You say so."

NARRATOR 2: Then Pilate said to the chief priests and the crowds,

PILATE: "I find no basis for an accusation against this man."

NARRATOR 1: But they were insistent and said,

ASSEMBLY: "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

NARRATOR 2: When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them,

PILATE: "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

NARRATOR 1: Then they all shouted out together,

ASSEMBLY: "Away with this fellow! Release Barabbas for us!"

NARRATOR 2: (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

ASSEMBLY: "Crucify, crucify him!"

NARRATOR 1: A third time he said to them,

PILATE: "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him."

NARRATOR 2: But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said,

JESUS: "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

(At the mention of the place called the Skull, all should stand, as able.)

NARRATOR 1: Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said,

JESUS: "Father, forgive them; for they do not know what they are doing."

NARRATOR 2: And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying,

ASSEMBLY: "He saved others; let him save himself if he is the Messiah of God, his chosen one!"

NARRATOR 1: The soldiers also mocked him, coming up and offering him sour wine, and saying,

SOLDIERS: "If you are the King of the Jews, save yourself!"

NARRATOR 2: There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged there kept deriding him and saying,

CRIMINAL 1: "Are you not the Messiah? Save yourself and us!"

NARRATOR 1: But the other rebuked him, saying,

CRIMINAL 2: "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong."

NARRATOR 2: Then he said,

CRIMINAL 2: "Jesus, remember me when you come into your kingdom."

NARRATOR 1: He replied,

JESUS: "Truly I tell you, today you will be with me in Paradise."

NARRATOR 2: It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said,

JESUS: "Father, into your hands I commend my spirit."

NARRATOR 1: Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said,

CENTURION: "Certainly this man was innocent."

NARRATOR 2: And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.

A period of silence is kept.

The Prayers of the People *The people stand or kneel.*

Leader Father, we pray for your holy catholic Church;

People That we all may be one.

Leader Grant that every member of the church may truly and humbly serve you;

People That your Name may be glorified by all people.

Leader We pray for all bishops, priests, and deacons;

People That they may be faithful ministers of your Word and Sacraments.

Leader We pray for all who govern and hold authority in the nations of the world;

People That there may be justice and peace on the earth.

Leader Give us grace to do your will in all that we undertake;

People That our works may find favor in your sight.

Leader Have compassion on those who suffer from any grief or trouble; *especially*

People That they may be delivered from their distress.

Leader Give to the departed eternal rest; *especially*

People Let light perpetual shine upon them.

Leader We praise you for your saints who have entered into joy;
People May we also come to share in your heavenly kingdom.

Leader Let us pray for our own needs and those of others.

silence

Priest Take away our sin, Lord Christ, by your glorious passion, and mercifully hear our prayers, you who are our Passover and our Peace. **Amen.**

The Peace *All stand.*

Priest The peace of the Lord be always with you.

People And also with you.

The people exchange the peace with one another.

Announcements *All are seated.*

THE LITURGY OF THE TABLE

Offertory Sentence

During the setting of the table a collection is taken to support the life and ministry at St. Dunstan's. The people's offerings of bread, wine and money or other gifts will be brought to the priest. The people stand while the offerings are presented. Offerings may also be made online at www.stdcv.org

Priest Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

Offertory Anthem God so Loved the World

John Stainer

God so loved the world,
that he gave his only begotten Son,
That whoso believeth in him should not perish,
but have everlasting life.
For God sent not his Son into the world to condemn the world,
But that the world through him might be saved.

JOHN 3:16

The Great Thanksgiving

Priest The Lord be with you.

People And also with you.

Priest Lift up your hearts.

People We lift them to the Lord.

Priest Let us give thanks to the Lord our God.

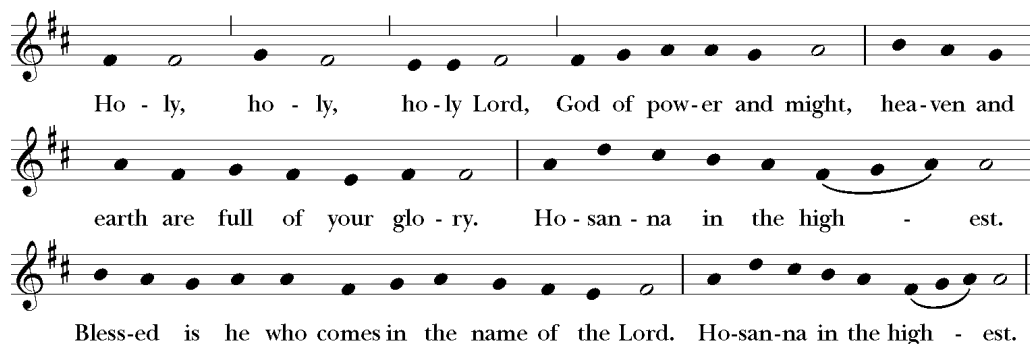
People It is right to give God thanks and praise.

Priest It is right, and a good and joyful thing, always and everywhere 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:

Sanctus S 124

David Hurd
(b. 1950)



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and
earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

The people stand or kneel.

Priest Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

**People Christ has died.
Christ is risen.
Christ will come again.**

Priest We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. 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.**

The Lord's Prayer

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

People 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 Priest breaks the consecrated bread. A period of silence is kept.

Fraction Anthem S 161 Lamb of God

David Hurd

Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

Priest 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.

INVITATION TO COMMUNION

All who come in faith seeking a deeper knowledge and love of Jesus Christ are welcome to receive Holy Communion. Come forward to receive the bread in your open palm.

If you choose to receive the cup, gently guide the chalice to your lips by touching the base.

At this time, we are not able to allow dipping the wafer into the chalice.

Those who prefer to receive a blessing, or who choose not to receive the cup, may indicate this by crossing their arms over their chest.



If you have a wheat sensitivity, you may ask the priest for a gluten-free wafer. You may have communion brought to your seat by notifying an usher.

Prayers for yourself or another are available during Communion by a member of the Daughters of the King in the back of the church near the Sacristy door.

Communion Hymn 164 Alone thou goest forth

Bangor

The Post-Communion Prayer

Priest Let us pray.

People Compassionate and loving God, through your Son Jesus Christ you have fed us, and reconciled your people to yourself. May we who have shared in this holy meal know your forgiveness in our lives, bring your reconciliation to others, and be a sign of your wholeness in this broken world. Following Christ's example of fasting and prayer, may we obey you with willing hearts and serve one another in holy love. **Amen**

The Blessing

Priest Blessed is the One who comes to us by the way of love poured out with abandon.

Blessed is the One who walks toward us by the way of grace that holds us fast.

Blessed is the One who calls us to follow in the way of blessing, in the path of joy. **Amen.**

And the blessing of God Almighty be upon you and remain with you always. **Amen.**

***As the Chorale Meditation is offered, the people remain seated.
The ministers will process in silence, and
the people may follow, or may remain for quiet meditation.***

*All are welcome to enjoy fellowship with one another outside the
church during coffee hour.*

~

The altar greens are given to the Glory of God

Could you not watch with me one hour?

Keeping Vigil in the Garden of Gethsemane

*After the Last Supper, commemorated in the Maundy Thursday liturgy,
Jesus took his disciples with him to the Garden of Gethsemane
where he asked them to keep watch and pray.*

*All are invited to watch and pray for an hour,
between 8 pm on Maundy Thursday and sunrise on Good Friday.*

*The church will be open for those desiring to come & pray in the sanctuary,
or you may also pray at home.*

Parish Office Closed April 22nd—28th

The Parish office will be closed for Easter Week.
It will reopen on Tuesday, April 29th at 9am.



April 13, Palm Sunday

Liturgy of the Palms on the Breezeway Patio; Worship inside with the Passion Gospel

8:00am 10:00am

April 14, Soup Supper

Final Bread of Life Soup Supper

5:30-7:30pm

April 17, Maundy Thursday

*Agape Meal with Blessing of Bread and Wine in Brock Hall,
followed by Eucharist and the Stripping of the Altar*

6:30pm

April 18, Good Friday

Good Friday Service

12:00pm

A Walk in Jerusalem

Outdoor Stations of the Cross

4:00pm

April 20, Easter Sunday!

Sunrise Service

Moving from Darkness into the Light of Easter

6:30am

Easter Choral Eucharist

With Easter Egg Hunt and Brunch following the service

10:00am

Easter Sunday Easter Egg Hunt and Brunch Following the 10am Service

Join us for an Easter Celebration following the service on Easter Sunday! There will be an Easter Egg Hunt for the children and an Easter Brunch for everyone!

Please sign up to bring something to share. A sign up sheet can be found on the welcome table. The church will provide ham, bread and condiments for sandwiches as well as Lemonade, Ice Tea and Water.



The Easter Bunny could also use your help! We are collecting filled eggs for the egg hunt. Donations can be dropped off in the church office Tuesday—Thursday between 9am and 1pm
Thank you!



Thank you to Michelle Wilsdon for providing baked goods for coffee hour today!

If you are able to host coffee hour on a Sunday please sign up on the Welcome table.

Dedicate Easter Flowers

This is a lovely and meaningful way to give Glory to God in celebration of a birthday, or in thanksgiving, or in memory of a loved one. The suggested donation is \$20. Checks should be made out to St. Dunstan's with "Easter Flowers" in the memo.



Sign up on the Welcome Table.

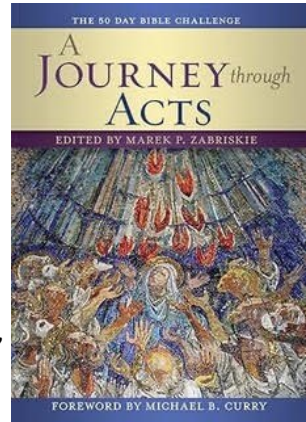
**New Bible Study begins
May 11th at St. Dunstan's**

You are invited to join an Adult Faith Exploration group beginning the week of May 11th to go on "A Journey through Acts."

Together we will travel with the earliest disciples who dared to follow the way of Jesus and spread His message, actually living by what He taught. Guided by the Holy Spirit, they dared to walk His way day by day. In his foreword to our text, former Presiding Bishop Michael Curry challenges us to "...like those who were the Jesus Movement in the first century, dare anew to live the Jesus way, day by day." Although the starring roles in Acts belong to Peter and Paul, we will learn of many other brave souls who risked their lives to answer the call to spread the Gospel.

Our guidebook, "A Journey through Acts," edited by Marek P. Zabriskie, can be ordered online or purchased for \$20 at the sign up table after worship starting Sunday, April 27th. Our journey through Acts will run for 8 weeks, concluding the week of June 29th. Meeting times will be the same as before: 2 groups on Sundays at 9:00 a.m.; Tuesday evenings at 5:30; and Wednesday mornings at 11:00.

We hope you will join us on this inspiring journey with the earliest disciples of Jesus!



***Wonder what's going on at
St. Dunstan's?***

Sign up today to receive

St. Dunstan's weekly eNews

Getting weekly news, links to sermons, updates, and schedules is as simple as visiting stdcv.org/subscribe and entering your email address.

Pledge Statements

Pledge Giving Statements January-March 2025 will be available to pick up on the Breezeway Table today. Those not picked up will be mailed the week of April 14th.

Thank you for your continued support of St. Dunstan's!



HOLY WEEK

Scripture: John 12:12-16, Luke 19:28-40, Matthew 26:26-29, Luke 23:26-56

BREAD FOR THE ROAD

Several years ago, I moved from the Midwest to the Pacific Northwest and from one mainline Protestant tradition to another. The two traditions are very similar: both emphasize congregational leadership; both practice a sort of low-church liturgy; both believe everybody belongs at the communion table. The main difference between the two is the tradition I came from celebrates communion every Sunday when they gather for worship; the tradition I'm in now celebrates that ritual meal once a month. I had been in my new church home for only a few months when I expressed a longing for more frequent occasions for communion.

The woman I'd whined to was surprised. "Oh, but we do celebrate communion here every week!" she said. This woman had been at the church for decades, so at first, I thought maybe she was remembering a time in the congregation's history when the practice had been different. But then she elaborated. "Sometimes we celebrate with bread and grape juice in the sanctuary, during the service, and other times we celebrate with cookies and coffee in the fellowship hall, after the service." She paused and then added, "When we have potlucks, I'd call that communion, too, wouldn't you? We are always having communion here!"

I realized I wouldn't win this one. As much as I longed to hear the liturgy more often, to receive a tiny cup from a friend, or to witness the tearing of bread accompanied by words about how, like the bread, all of us are broken, all of us are blessed, I knew she was right. Whether it happens formally or informally, within the frame of quiet prayers and sacred songs or at a table where folks are all shouting to be heard, every time we nourish one another and remember our connectedness, we celebrate communion.

This expansive idea must be what Jesus had in mind when he told his friends and followers to remember him as they ate together. He needed to leave them with something. They could feel the tension rising. They could sense his demeanor changing.

Just days before his last meal with them, while the emperor paraded into the city showcasing all his weapons of war, Jesus came from the other side as a herald of peace. The spectacle in the center of the city was meant to awe its attendees into submission. Jesus' journey from the edges was meant to invite viewers into the movement.

But over the week, curiosity about the kin(g)dom Jesus came to share was silenced by whispered schemes and threats. And by its end, he would be put to death by the state—not as punishment for anything he had done, but out of fear for what he might do: mobilize the masses, inciting a rebellion that would overturn the injustice that ruled the day. He knew this would be his end. It's what had happened to all the prophets before him. And he knew his friends and followers would be shaken to the core by the way all they had come to trust, believe in, and hope for would be taken from them.

So he gave them this instruction as a gift: "Whenever you eat this bread, and drink this cup, remember me." This one who had called himself the bread of life now told them every time they gathered and offered



one another nourishment, he would be present. Whenever they called his name, they could count on him to show up. Maybe not quite like before—someone else would be blessing and breaking the bread; someone else would be pouring the wine, and passing it around—but the love they knew from him would continue to live on: in and among them.

And it did, so much so that these two thousand years later, we inherit this same tradition. The symbolic meal we share in our sanctuaries is simpler than the ones they would've eaten early on—those might more closely resemble our potlucks! But like Jesus' first friends, in small bites and at abundant feasts, we are nourished by bread and cup, song and story, memory and prayer, and one another. We feed and sustain each other.

As we enter the most difficult days in the Lenten season, and remember the violence that still moves in opposition to love and justice today, we draw strength from communion—the literal elements of it and the way those elements spiritually bind us to faithful friends from throughout history, all of us keeping a memory and movement alive.

HOLY WEEK DISCUSSION QUESTIONS

1. What is the celebration of communion like within your faith community?
2. Have you experienced communion outside of a worship setting? Tell that story.
3. How is food connected to memory for you?
4. Why might sharing a meal be considered an act of resistance? An act of faithfulness? An act of courage?
5. Is every shared meal communion? If yes, what makes it so? If no, why not?

Children's schedule

April 13—Children in church with their families.

April 20—Easter Day! Children in church with their families. Egg Hunt following the 10am service!

April 27—Children in church with their families.

Activity clipboards and children's books can be found in a basket at the back of the church.



Dedicate Altar Flowers

This is a lovely and meaningful way to give Glory to God in celebration of a birthday, or in thanksgiving, or in memory of a loved one. The cost of the flowers is \$30, but some give more. Checks should be made out to St. Dunstan's with "Altar Flowers" in the memo.



Help us get to know you by Filling out a Pew Card

If you are visiting us, are new to Saint Dunstan's, or if your contact information has changed, please fill out a Pew Card and drop it in the collection plate. Thanks!

St. Dunstan's Vestry



Susan Pitts, Senior Warden
Jackie Wendland, Jr. Warden
Mike Cervi
Jack Enbom
Sheila Hiebert
Carol Langland
George Lockwood
Perry Rosen

St. Dunstan's Staff

Rev Laurel Coote, Rector
revlaurelc@gmail.com

Elizabeth Buche, Parish Administrator
stdunstanschurch@gmail.com

Dr. Fred Burgomaster, Director of Music
fburgo33@gmail.com

Lauren Proulx Leonoff, School Director
director@stdunstanschool.org

Carol Langland, Treasurer
carolstang@icloud.com

Joe Heston, Verger
jwheston@aol.com

Alicia Sanoian, Asst. Controller
alicia@axcessbcinc.com

THIS WEEK AT ST DUNSTAN'S

PARISH OFFICE IS OPEN TUESDAY - THURSDAY 9AM –1PM

Sunday, April 13

8:00 am Holy Eucharist
9:00 am Choir Rehearsal
10:00 am Holy Eucharist (live-streamed)
11:15 am Coffee Hour

Monday, April 14

Office Closed

5:30 pm Lenten Soup Supper

Tuesday, April 15

4:30 pm Zoom Compline
5:30 pm Adult Formation
7:30 pm AA

Wednesday, April 16

11:00 am Prayer Shawl Ministry
2:30 pm Haiti Team Meeting

Thursday, April 17

6:30 pm Maundy Thursday Agape
Celebration

Friday, April 18

12:00 pm Good Friday Service
4:00 pm Stations of the Cross

Saturday, April 19

9:00 am Choir Rehearsal

Sunday, April 20

6:30 am Easter Sunrise Service
Holy Eucharist
9:00 am Choir Rehearsal
10:00 am Easter Service
Holy Eucharist (live-streamed)
11:15 am Easter Brunch and Egg Hunt

View the entire parish calendar stdcv.org/calendar

APRIL BIRTHDAYS

April 2—George Lockwood	April 9—Rev. Laurel Coote	April 22—Bobby Clampett
April 4—Zoey Schlenker	April 11—Mel Britton	April 23—Todd Lueders
April 5—Sue Peccianti	April 14—Susie Carr	April 26—Lauren Leonoff
April 6—McKenzie Moss	April 15—Mark Olsheskie	April 28—Melanie Cervi
April 6—June Parris	April 17—Hannah Priestley	
April 7—Rachel Mueller	April 17—Liliana Rosen	

Sermon Notes