



EMMANUEL EPISCOPAL
CHURCH, GENEVA

Sunday of the Passion: Palm Sunday

Sunday, 24 March 2024, 10:30

Holy Eucharist & Agape

Gathered and Live-streamed



Palm Sunday, Jesus Mafa

The Liturgy of the Palms

We gather at the entrance of the church where palms are distributed. The African Singing Group sing Hosanna in the Fante Language of Ghana, which translated is:

Hosanna, Hosanna here comes the King of Kings:

Hosanna hosanna, Ahenfo hon hen n'oreba no
Hosanna hosanna, Ahenfo hon hen n'oreban.

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

H. 153

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

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

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

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

Blessed is the King who comes in the name of the Lord, #153 from The Hymnal 1982 – Words: Hosanna in the highest.
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Peace in heaven and glory in the highest.

Welcome and opening prayer

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.

A reading from the Gospel of John

(John 12:12-16)

The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting, "Hosanna! Blessed is the one who comes in the name of the Lord—the King of Israel!" Jesus found a young donkey and sat on it; as it is written: "Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!" His disciples did not understand these things at first; but

when Jesus was glorified, then they remembered that these things had been written of him and had been done to him.

The Celebrant then sings the following blessing

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

H. 153

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

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

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

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

Blessed is the King who comes in the name of the Lord, #153 from The Hymnal 1982 – Words: Hosanna in the highest.
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The Lord be with you
And also with you.

Let us give thanks to the Lord our God.
It is right to give thanks and praise

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

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

The Deacon chants

Let us go forth in peace.

In the name of Christ. Amen.

Processional Anthem Hozana Mwana Wa Daudi (sung in Swahili)

Sung by the African Singing Group as everyone goes into the church.

Hozana Mwaana wa Daudi x2
Hozana Yesu, anakuja kwajinaala bwaana. X2

1. Tupige vikelekele, tutandike matawi Yesu
Apite juu,
Hozana juu mbiguni x2
2. Barkiwe anaye kuja, kwa jinala mungu baba,
ufalme wa Isreali,
Hozana juu mbiguni x2

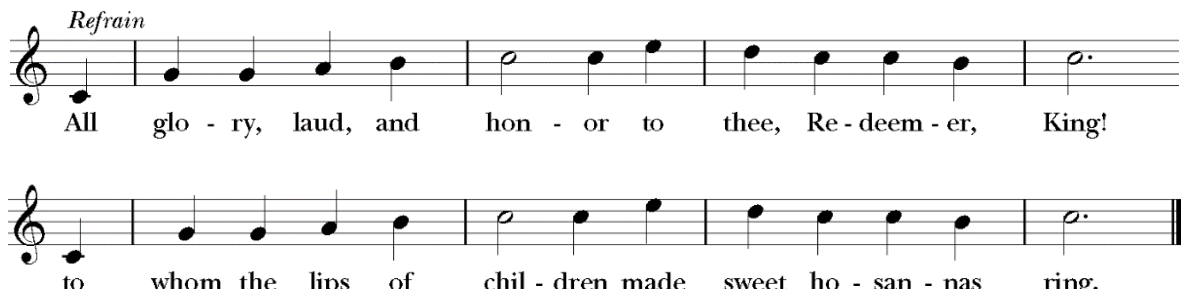
Hosanna to the Son of David. Hosanna, Jesus is coming in the name of the Lord.

1. Let us shout with joy for the Lord. Let us lay the palms for Jesus. Let us sing hosanna to the heavens.
2. Blessed is he who comes in the name of the Lord, the king of Israel. Let us sing hosanna to the heavens.

The congregation process into church. Once gathered, the following hymn is sung


Hymn All glory, laud, and honor H.154, verses 1,2,4

Refrain



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

- 1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
- 2 The com - pa - ny of an - gels is prais - ing thee on high;
- 3 The peo - ple of the He - brews with palms be - fore thee went;
- 4 To thee be - fore thy pas - sion they sang their hymns of praise;
- 5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,



Repeat Refrain

1 who in the Lord's Name com - est, the King and Bless - ed One.
 2 and we with all cre - a - tion in cho - rus make re - ply.
 3 our praise and prayers and an - thems be - fore thee we pre - sent.
 4 to thee, now high ex - al - ted, our mel - o - dy we raise.
 5 who in all good de - light - est, thou good and gra - cious King.

The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.
 Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889)

The Liturgy of the Word

The Collect of Palm Sunday

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

Old Testament

Isaiah 50:4-9a

The Lord God has given me
 the tongue of a teacher,
 that I may know how to sustain
 the weary with a word.

Morning by morning he wakens--
 wakens my ear
 to listen as those who are taught.

The Lord God has opened my ear,
 and I was not rebellious,
 I did not turn backward.

I gave my back to those who struck me,
 and my cheeks to those who pulled out the beard;

I did not hide my face
 from insult and spitting.

The Lord God helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
It is the Lord God who helps me;
who will declare me guilty?

The word of the Lord.
Thanks be to God.

The Psalm

Psalm 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 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.

The word of the Lord.

Thanks be to God.

Choir Anthem

Ride on, King Jesus Spiritual arranged by S. Beesley

The Homily

The Rev. Michael Rusk

The Gospel

You are invited to sit for the gospel but please stand at the point where Simon of Cyrene carries the cross of Jesus.

The Passion of our Lord Jesus Christ according to Mark

(Mark 14:1-15-15:47)

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, “Not during the festival, or there may be a riot among the people.”

While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke

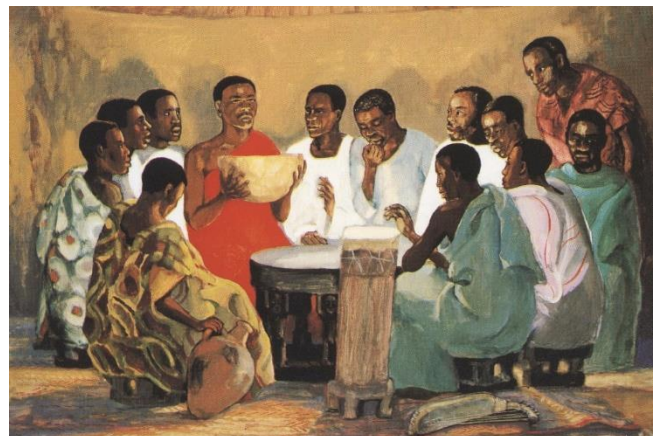
open the jar and poured the ointment on his head. But some were there who said to one another in anger, “Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.” And they scolded her. But Jesus said, “Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”

Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, “Where do you want us to go and make the preparations for you to eat the Passover?” So he sent two of his disciples, saying to them, “Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, ‘The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?’ He will show you a large room upstairs, furnished and ready. Make preparations for us there.” So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said, “Truly I tell you, one of you will betray me, one who is eating with me.” They began to be distressed and to say to him one after another, “Surely, not I!” He said to them, “It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.”

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, “Take; this is my body.” Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, “This is my blood of the covenant, which is poured out for many. Truly I



tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, “You will all become deserters; for it is written,

‘I will strike the shepherd,
and the sheep will be scattered.’

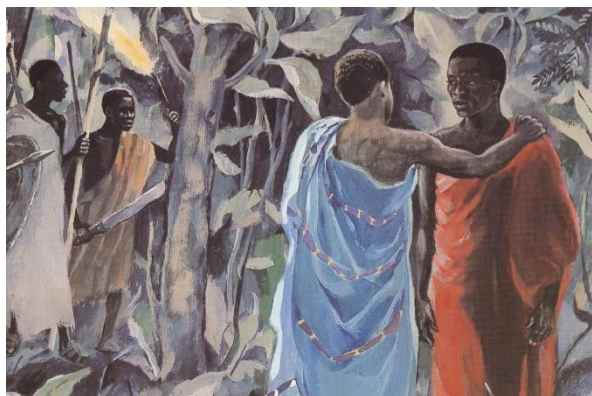
But after I am raised up, I will go before you to Galilee.” Peter said to him, “Even though all become deserters, I will not.” Jesus said to him, “Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.” But he said vehemently, “Even though I must die with you, I will not deny you.” And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples, “Sit here while I pray.” He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, “I am deeply grieved, even to death; remain here, and keep awake.” And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass



from him. He said, “Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.” He came and found them sleeping; and he said to Peter, “Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them, “Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.”

Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes,



and the elders. Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him and lead him away under guard.” So when he came, he went up to him at once and said, “Rabbi!” and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, “Have you

come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.” All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying, “We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’” But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, “Have you no answer? What is it that they testify against you?” But he was silent and did not answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?” Jesus said, “I am; and

‘you will see the Son of Man
seated at the right hand of the Power,’
and ‘coming with the clouds of heaven.’”

Then the high priest tore his clothes and said, “Why do we still need witnesses? You have heard his blasphemy! What is your decision?” All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, “Prophesy!” The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, “You

also were with Jesus, the man from Nazareth.” But he denied it, saying, “I do not know or understand what you are talking about.” And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders, “This man is one of them.” But again he denied it. Then after a little while the bystanders again said to Peter, “Certainly you are one of them; for you are a Galilean.” But he began to curse, and he swore an oath, “I do not know this man you are talking about.” At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, “Before the cock crows twice, you will deny me three times.” And he broke down and wept.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, “Are you the King of the Jews?” He answered him, “You say so.” Then the chief priests accused him of many things. Pilate asked him again, “Have you no answer? See how many charges they bring against you.” But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, “Do you want me to release for you the King of the Jews?” For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, “Then what do you wish me to do with the man you call the King of the Jews?” They shouted back, “Crucify him!” Pilate asked them, “Why, what evil has he done?” But they shouted all the more, “Crucify him!” So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

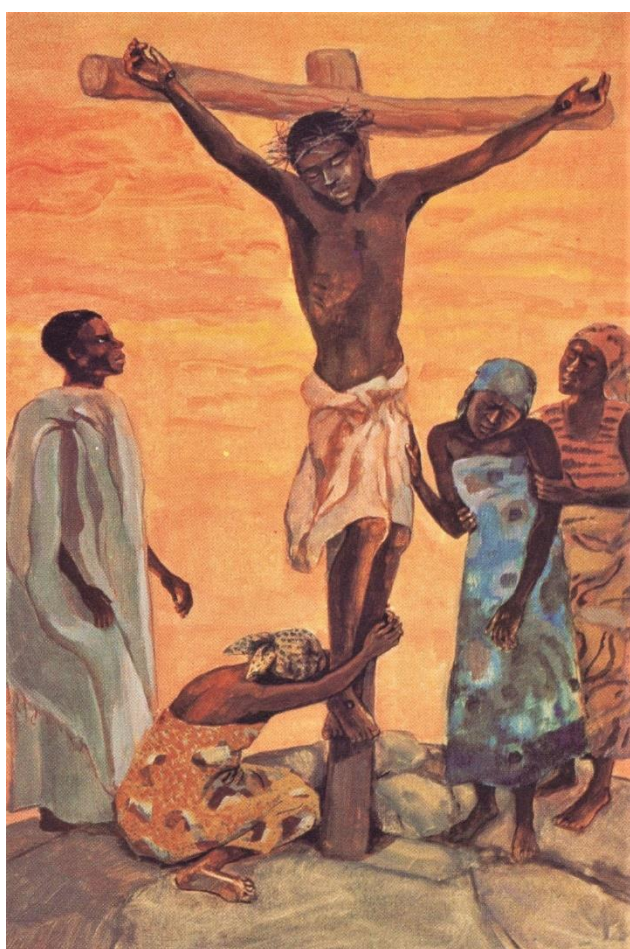
Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, “Hail, King of the Jews!” They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

Please stand

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, "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 Joseph saw where the body was laid.

A period of silence is kept.

The Peace

Once we were far off, but now in union with Christ Jesus we have been brought near through the shedding of Christ's blood, for he is our peace.

The peace of the Lord be always with you.

And also with you.

The Holy Communion

Offertory Sentence

Through Christ let us continually offer to God the sacrifice of praise, that is, the fruit of lips that acknowledge his Name.

Offertory Hymn My song is love unknown H.458 verses 1 & 2

The Agape Prayer

Blessed are you, O Lord our God, King of the universe. You create the fruit of the vine and bring forth food from the earth; bless this wine, bread, and fruit that we now share in our homes and gather your Church in every place into the kingdom of your Son. To you be glory and power for ever and ever. Amen.

The Great Thanksgiving

Celebrant 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 God thanks and praise.**

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

**Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest.

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

Hosanna in the highest.

Then the Celebrant continues

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 life, 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 before 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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

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 everlasting 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.

Silence

The Deacon prays for those on the Parish and Convocation Prayer list and then leads in the Lord's Prayer.

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

**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.

Christ our Passover is sacrificed for us;

Therefore let us keep the feast.

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.

- | | |
|--|---|
| 1 Alone thou goest forth, O Lord,
in sacrifice to die;

is this thy sorrow nought to us
who pass unheeding by? | 3 This is earth's darkest hour, but
thou
dost light and life restore;

then let all praise be given thee
who livest evermore. |
| 2 Our sins, not thine, thou bearest,
Lord;

make us thy sorrow feel,

till through our pity and our shame
love answers love's appeal. | 4 Grant us with thee to suffer pain

that, as we share this hour,

thy cross may bring us to thy joy
and resurrection power. |

Alone thou goest forth, O Lord, #164 from The Hymnal 1982 – Words: Peter Abelard (1079-1142); tr. F. Bland Tucker (1895-1984). Copyright © The Church Pension Fund. Music: Bangor, from A Compleat Melody or Harmony of Zion, 1734.

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.

The Announcements

The Blessing

Christ crucified draw you to himself,
to find in him a sure ground for faith,
a firm support for hope,
and the assurance of sins forgiven;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be with you, now and always. Amen.

Hymn

Ah, Holy Jesus

H.158

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.

Dismissal

Let us go forth in the name of Christ.

Thanks be to God.

Please leave the church in silence



Today's Ministers:

Celebrant	The Rev. Michael Rusk
Gospeler & Preacher	The Rev. Deacon Richard Cole
Reader	Samuel Mbele-Mbong
Readers - Passion	Leroy Brown, Nicholas Griffith, Christine Housel, Betsy Bell, Anneliese Bell, Meredith Baker, Luca Troussier, Tommy Bresson, Richard Cole
Eucharistic Ministers	Edith Tanner & Debbie Groby
Ushers	Marisa Were & Wilson Were
Altar Guild	Harriete Ndagire
Welcomer	Lesley Lawson
Breaking Bread	Yunice Korir, Evelyne Römer, Nicholas Griffith
Video Technician	Laurentiu Stehan

Announcements

Prayers of Intercession: This week we are praying for Alice, Alphonse, Barbara Chong, Bob, Brad and Marietta, Erik, Eva, Gerardo, Griffiths, Julien, Ki-Soo, Kristina, Marguerite and Don, Mary, Mary and her family, Milki, Nelle and her family, Patricia, Philip, Rose, Rosemary and her family, Roxana, Safi and his mother, Sohair, Terry, Tim, Yan and Jacqueline, and Zéli.

In the Convocation Prayer Cycle, this week, we are praying for The Most Rev. Michael Curry, Presiding Bishop and Primate.

Services during Holy Week, 24–31 March

Palm Sunday

Journey to Gethsemane 18:00

Beginning at Holy Trinity and moving to Emmanuel

Tuesday in Holy Week

Tenebrae Service 19:30

At Holy Trinity Anglican Church, Rue du Mont Blanc

Maundy Thursday

Holy Eucharist and Foot Washing 18:30

At Emmanuel

Good Friday

Good Friday Devotions 11:00

St. Germain (Old Catholic Church)

Rue de St. Germain in the Geneva Old Town

Easter Day

Easter Dawn Service 7:00

By the lake

(Breakfast) 8:00

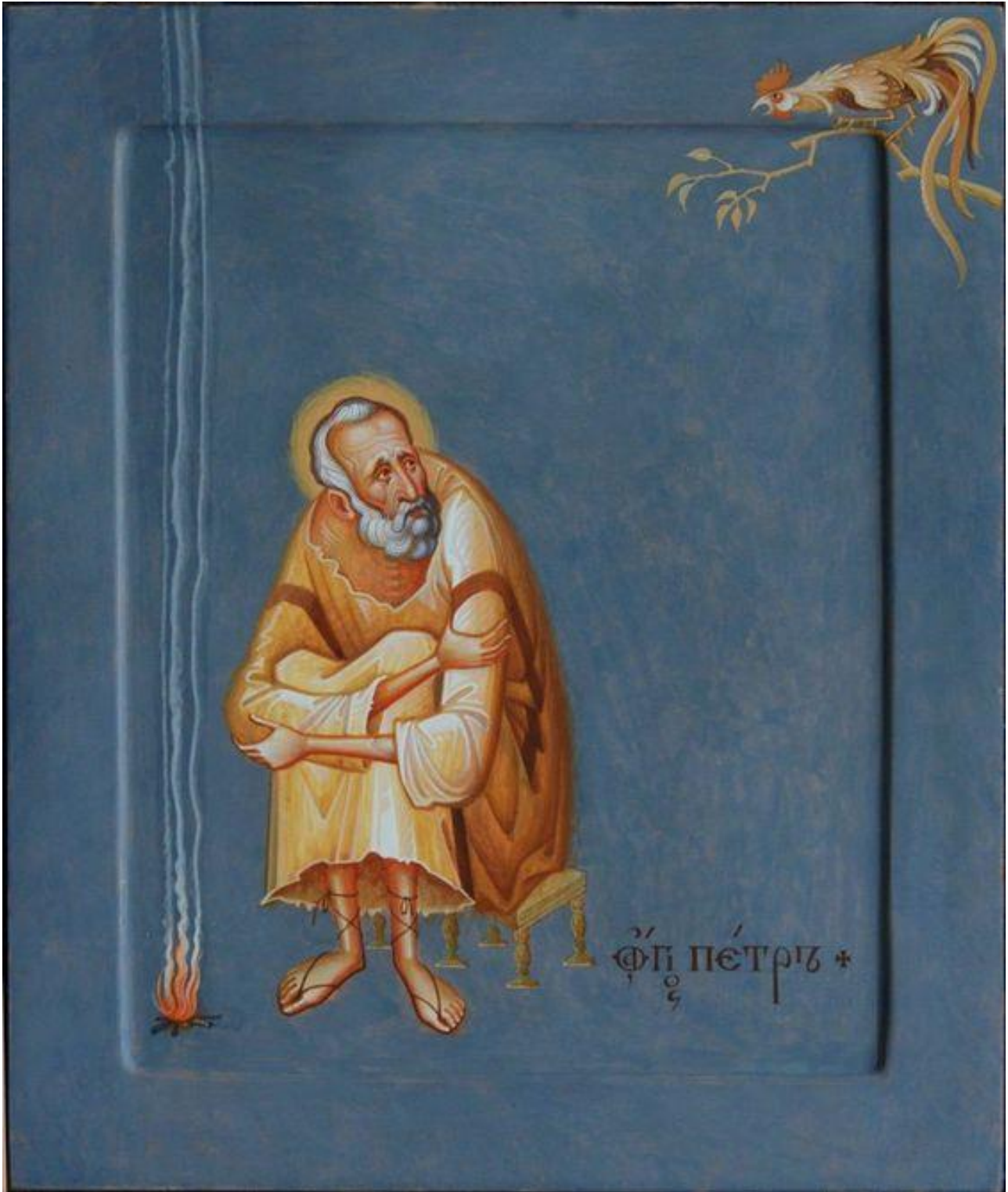
Parish Hall

Easter Eucharist 10:30

At Emmanuel

Notes on the images: The cover and images in the text are taken from the Life of Jesus Mafa, an initiative undertaken in the 1970s in Northern Cameroon. As in the church porches and stained-glass windows in European medieval cathedrals, where the environment and characters belong to the medieval society, likewise in Jesus Mafa paintings the characters and the environment belong to Africa.

The icon of Peter below was written by Oleg Romanovich Shurkus. Born in the village of Borodino of the Krasnoyarsk territory, he has been a member of the Union of artists of Russia since 1993.



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. (Matthew 26:74-75)

How often have we been Peter?

Notes on the hymns: The hymns that we sing today are deeply instructive and can deepen our understanding of the Passion. Here is an explanation of their history.

H.153, *Liturgy of the Palms* set to music. The practice of carrying palms in procession on the Sunday that opens Holy Week was first introduced by Cyril of Jerusalem, who was bishop of that city from 350 to 387. From there the observance spread throughout the Christian world. Witnessed by a pilgrim nun from Spain named Egeria in 383, we learn that the procession formed at the top of the Mount of Olives and – after the reading of the Gospel of the Palms – proceeded down the mountain to the Church of the Resurrection (now the Church of the Holy Sepulchre). During the procession all carried branches, and Ps. 118 was sung, all joining in the refrain “Blessed is he who comes in the name of the Lord” after each verse. Young children, she informs us, were carried on their parents’ shoulders, and the procession went slowly “on account of the older women and men among them who might get tired.”

H.154: *All glory, laud and honor*, is often sung at the procession on the Sunday of the Passion. The text is one of the few medieval hymns whose authorship is certain. Based on Mt. 21:6-11, it is ascribed to Theodulph, probably written at Angers, where he was imprisoned around 818 for complicity in a plot to overthrow King Louis I, a charge that Theodulf vigorously denied. Jose Clichtove, in his *Elucidatorium ecclesiasticum* (Paris, 1516) tells the following story; though probably no more than a pious myth, the story is so attractive that it is still widely cited.

On Palm Sunday, 821, Louis the Pious, King of France, was at Angers and took part in the usual procession of the clergy and laity. As the procession passed the place where St. Theodulph was incarcerated he stood at the open window of his cell, and amid the silence of the people, sung this hymn which he had newly composed. The king was so much delighted with the hymn that he at once ordered St. Theodulph to be set at liberty and restored to his see; and ordained that henceforth the hymn should always be used in the processions on Palm Sunday.

H.164, *Alone thou goest forth, O Lord*. Written for the third nocturnal office on Good Friday, this hymn is deeply moving picture of the teaching of Peter Abelard on the love of Christ. It is from the *Hymnarius Paraclitensis* that Abelard wrote for his wife Heloise’s Convent of the Paraclete. F. Bland Tucker has given us a beautiful free translation, written in 1938.

H.158, *Ah, holy Jesus, how hast thou offended*, has both German and Latin roots, and involves the singer in the agony of the crucifixion and the events of betrayal that led to it. It affirms the existential ethos of atonement; it is a now event and not a then occurrence. The singer is inextricably involved in the suffering and sacrifice of Christ and the guilt that led to the Cross.

These notes are taken from: *The Hymnal 1982, Companion: Volume Three A, Hymns 1 to 384*. Raymond F. Glover, Editor. NY: The Church Hymnal Corporation, 1994.

Welcome to Emmanuel!

Whether you are a visitor or seeking a home church in Geneva, the Emmanuel community welcomes you. Whoever you are, wherever you find yourself on the journey of faith, we hope you will find a home here.

Mission Statement

Living as Emmanuel, God with us, we are called to recognize the presence of God within ourselves, in each other, and in the world; to share our spiritual journey; to gather as a Eucharistic community to receive God's grace and to equip one another to be the radiant presence of Christ as we go out into the world.

Emmanuel Episcopal Church, Geneva

Vestry

Term ending 2024

Lesley Lawson-Botez
Vicky Maltby
Evelyne Romer, Senior
Warden

Term ending 2025

Duncan Campbell, People's
Warden
Rosalind Cutler
Brad Dewey
Megan Preston Meyer
Bob White, Secretary

Term ending 2026

Tigest Desta
Nicolas Griffith
Robert Hamilton,
Treasurer
Julien Troussier

The Rev. Michael Rusk	Rector	- 078 717 7509
The Rev. Richard Cole	Deacon	- 079 584 1930

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A Parish of the Convocation of Episcopal Churches in Europe

The Episcopal Church in the Anglican Communion

