



St. George's
Episcopal Church

PALM SUNDAY

LITURGY OF THE WORD

RITE II

APRIL 5, 2020

10:30 AM

The Rev. Kevin LJ Schubert, Rector

The Rev. Jim Enelow, Deacon Ms. Mi-Young Kim, Music Director

The mission of St. George's Episcopal Church is to worship God and share our faith through word, action, and service.

WE'RE GLAD YOU'RE WITH US. In this difficult and uncertain time, our commitment to one another as the Body of Christ is more important than ever. We don't know yet how to best express that or what our corporate worship will look like, but we'll figure it out together. We are blessed to be able to join together in prayer, even as we are unable to be together in person as we would wish.

PALM SUNDAY, also known as the Sunday of the Passion, recalls both Jesus' triumphal entry into Jerusalem and his suffering on the cross. The observance of Palm Sunday in Jerusalem was witnessed as early as the fourth century, with a procession of people down the Mount of Olives into Jerusalem, waving branches of palms or olive trees as they walked. The Palm Sunday observance was generally accepted throughout the church by the twelfth century. Usually, we begin the service on Palm Sunday by processing into the church waving palm branches and proclaiming "Glory" and "Hosanna." This year, we are unable to process and wave branches, but we will still recall Jesus' triumphal entry into Jerusalem together. And even in the midst of triumph and celebration, we know that Jesus' entry into Jerusalem was to lead him to the cross, a road we walk with him today and throughout this Holy Week.

WELCOME AND ANNOUNCEMENTS

THE LITURGY OF THE PALMS

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

People **Peace in heaven and glory in the highest.**

Officiant Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord.

People **Amen.**

GOSPEL OF THE PALMS

MATTHEW 21:1-11

Deacon A reading from Matthew.

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying,

"Tell the daughter of Zion,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey."

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting,

"Hosanna to the Son of David!
Blessed is the one who comes in the name of the Lord!
Hosanna in the highest heaven!"

When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

BLESSING OF THE PALMS

Officiant The Lord be with you.

People **And also with you.**

Officiant Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

Officiant 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

People **Amen.**

Officiant Crosses of palm, fashioned by the faithful in faraway places, unite us in our devotion of Jesus of Nazareth, and focus our gaze on the King, the Lamb, the Son of God.

People **On the way to Calvary and victory, palms were waved – honor given the coming King.**

Officiant Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey.

People **On the way to Calvary and victory, palms were waved – response to One who came to suffer so.**

Officiant He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

People **On the way to Calvary and victory, palms were waved – prelude to the cross and death.**

Officiant Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

People **On the way to Calvary and victory, we take up our crosses, and watch this One, who takes this deathward journey in our stead.**

Officiant On the way to Calvary, we take our places – to watch in silence, to wait in humble expectation as he rides now to death. . . and to life eternal – one King, one Lord, one Death – for all!

*(The Palm Sunday Litany was written by Arden W. Mead and Peter J. Mead.
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OPENING HYMN

All Glory, Laud, and Honor

H 154

Refrain

All glo - ry, laud, and ho - nor, 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 prai - ses; ac - cept the prayers we bring,

Repeat Refrain

who in the Lord's Name com - est, the King and Bles - sed One.
 and we with all cre - a - tion in chor - us make re - ply.
 our praise and prayers and an - thems be - fore thee we pre - sent.
 to thee now high ex - alt - ed, our me - lo - dy we raise.
 who in all good de - light - est, thou good and gra - cious King.

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

Officiant Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord.

People **Amen.**

THE LITURGY OF THE WORD

Officiant Bless the Lord who forgives all our sins;
People **His mercy endures for ever. Amen.**

THE COLLECT OF THE DAY

BCP 219

Officiant The Lord be with you.

People **And also with you.**

Officiant Let us pray.

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.

People **Amen.**

FIRST READING

ISAIAH 50:4-9A

Reader A reading from the prophet Isaiah.

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.**

Please join in reading the psalm.

- 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."

SECOND READING

PHILIPPIANS 2:5-11

Reader A reading from Paul's letter to the Philippians.

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.**

Je - sus, re - mem - ber me when you come in - to your king - dom.

Je - sus, re - mem - ber me when you come in - to your king - dom.

Words: Luke 23:42. Music: *Jesus, Remember Me*, Jacques Berthier(1923-1994) © 2005, Les Presses de Taizé, GIA Publications, Inc. All rights reserved. Reprinted under OneLicense.net A-719358.

THE PASSION GOSPEL

MATTHEW 27:11-54

The customary responses before and after the Gospel are omitted.

Officiant The Passion of our Lord Jesus Christ according to Matthew.

Jesus stood before the governor; and the governor asked him, “Are you the King of the Jews?” Jesus said, “You say so.” But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, “Do you not hear how many accusations they make against you?” But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?” For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.” Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” Pilate said to them, “Then what should I do with Jesus who is called the Messiah?” All of them said, “Let him be crucified!” Then he asked, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, “I am innocent of this man’s blood; see to it yourselves.” Then the people as a whole answered, “His blood be on us and on our children!” So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

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

THE SERMON

THE REV. KEVIN LJ SCHUBERT

THE NICENE CREED

BCP 358

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

We believe in one Lord, Jesus Christ,
 the only Son of God,
 eternally begotten of the Father,
 God from God, Light from Light,
 true God from true God,
 begotten, not made,
 of one Being with the Father.
 Through him all things were made.
 For us and for our salvation
 he came down from heaven:
 by the power of the Holy Spirit
 he became incarnate from the Virgin Mary,
 and was made man.
 For our sake he was crucified under Pontius Pilate;
 he suffered death and was buried.
 On the third day he rose again
 in accordance with the Scriptures;
 he ascended into heaven
 and is seated at the right hand of the Father.
 He will come again in glory to judge the living and the dead,
 and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
 who proceeds from the Father and the Son.
 With the Father and the Son he is worshiped and glorified.
 He has spoken through the Prophets.
 We believe in one holy catholic and apostolic Church.
 We acknowledge one baptism for the forgiveness of sins.
 We look for the resurrection of the dead,
 and the life of the world to come. Amen.

THE PRAYERS

PRAYERS OF THE PEOPLE FORM II

BCP 385

Deacon I ask your prayers for God's people throughout the world; for the Church of the Province of the Indian Ocean and the its Archbishop, the Most Reverend James Richard Wong Yin Song; for Michael our Presiding Bishop, and Andy, Jeff, Hector, and Kai, our Bishops; for Kevin our rector and Jim our deacon; for Melissa our Senior Warden; for Bryan, our field seminarian, and Joel, our sponsored seminarian; for our Vestry and other leaders; for the ministries of our parish in St. George's Day School and St. George's Court; for this gathering; and for all ministers and people.

Pray for the Church.

(silence)

Deacon I ask your prayers for peace and goodwill among nations; for Donald, our President, Greg, our Governor, and all civic leaders; and for the well-being of all people.

Pray for the justice and peace.

(silence)

Deacon I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison, especially those who have asked for our prayers: for Pat, Raynelle, Sister Mary Jean, Jean, Amber, Gladys, Jonas, Charles, Ralph, Kirk, Ann, Makena, Polly, Divesh, Bailey, Melinda, Hans, , Juan Mary, Martha, Shubh, Ben, Gail, Colleen, Linda, Leon, Tom, Michael, Alet, Alfred, Valerie, and the Dalton family; and for Zach, Dustin, Maddison, and all the men and women in our armed forces.

Pray for those in any need or trouble.

(silence)

Deacon I ask your prayers for all who seek God, or a deeper knowledge of God.

Pray that they may find and be found by God.

(silence)

Deacon I ask your prayers for the departed, especially Lizzie.

Pray for those who have died.

(silence)

Deacon I ask your prayers and thanksgiving for those who celebrate another year, especially Ralph and Anne, and for any other purpose.

Pray for all who celebrate and are thankful.

(silence)

Deacon Praise God for those in every generation in whom Christ has been honored, especially Saint George.

Pray that we may have grace to glorify Christ in our own day.

(silence)

(The Officiant will add a concluding collect.)

THE CONFESSION

BCP 360

Deacon Let us confess our sins against God and our neighbor.

People **Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done, and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will, and walk in your ways,
to the glory of your Name.
Amen.**

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

People **Amen.**

THE PEACE

Officiant The peace of the Lord be always with you.
People **And also with you.**

THE LORD’S PRAYER

BCP 364

Officiant As our Savior Christ has taught us, we now pray,
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 BLESSING

Officiant The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.
People **Amen.**

CLOSING HYMN

Be Not Afraid (verses 1-2)

G 430

Verse 1

1. You shall cross the bar-ren des-ert, but you shall not die of thirst.

You shall wander far in safe-ty though you do not know the way.

You shall speak your words in for-eign lands and all will un-der-stand.

You shall see the face of God and live.

Refrain

Be not a - fraid. I go be - fore you al - ways.

Fine

Come, fol - low me, and I will give you rest.

Verse 2

2. If you pass through rag - ing wa - ters in the sea, you shall not drown.

If you walk a - mid the burn - ing flames, you shall not be harmed.

If you stand be - fore the pow'r of hell and death is at your side,

D.S. al Fine

know that I am with you through it all.

Words and Music: Bob Dufford, SJ (b. 1943), © 1975, 1978 Robert J. Dufford.
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THE DISMISSAL

Deacon Let us bless the Lord.
 People **Thanks be to God.**





A Note on the Reading of the Passion Gospel

The story of the crucifixion is at the center of our faith as Christians, and the reading of the Passion Gospel plays a central role in the liturgies of Holy Week. But the increase in dialogue and understanding between Christians and Jews in recent decades has led to a greater awareness among Christians of how the story of the Passion has historically been used to denigrate Jews and even encourage violence against them, violence which was usually at its worst during Holy Week. We are all familiar with the history of Jews being blamed for the death of Jesus, but most of us probably believe, or at least hope, that that history is far behind us. Unfortunately, however, the seeds for such attitudes are embedded in the gospel texts themselves, and we must be willing to examine them and the context from which they come, even as we express our faith through them.

All four gospel narratives minimize the culpability of Pontius Pilate, despite the fact that history tells us he was a brutal despot who was eager to crucify prisoners accused of virtually any crime. As a result, the Jewish leaders who bring Jesus to trial, and the Jewish people who cry “Crucify him! Crucify him!” appear to bear the primary responsibility for the crucifixion. The passion narrative from John, which we read every year on Good Friday, refers repeatedly to “the Jews” as the enemies of Christ. The gospels all reflect tensions in the late first century between those Jews who had chosen to follow Jesus and those who had not. Christianity was growing away from Judaism in this time period, but the split was not final, and Christian communities struggled with how to understand their relationship to the religious tradition that Jesus himself faithfully followed. To some extent, we may understand the aspects of the gospels that seem to blame Jews for Jesus’ death as an intra-family argument, in which different groups of Jews expressed differences with each other ranging from disagreement to outright hostility.

We continue to read this story, as Christians have for generations, because the crucifixion is at the heart of our faith. The cry “Crucify him!” should be understood as an acknowledgement of our own complicity in the systems of human sin that caused Jesus’ death. When this story reaches its culmination on Easter, we will proclaim the good news that God’s love is ultimately more powerful than the ways we betray, deny, and crucify the Christ in one another and in the world around us. May this good news give us the courage to acknowledge the often painful history of Christian intolerance and violence, and to move forward into a different future.

PRAYERS ARE REQUESTED FOR THE FOLLOWING

For those who are sick or facing medical issues, especially:

Pat Beckham	Bailey McKennon
Raynelle Blech	Melinda Mendez
Sister Mary Jean Bludau	Hans Mueller
Jean Dalton	Juan Navarro
Amber Dupuy	Mary Parker
Gladys Dykes	Martha Sahs
Jonas Ellwanger	Shubh Schiesser
Charles Foster	Ben Sears
Ralph Hausser	Gail Snyder
Kirk Hoffman	Colleen Stark
Ann Kauppi	Linda Wallace
Makena Landgraf	Leon Wegele
Polly Littrell	Tom Wooten
Divesh Manohar	Michael & Alet Worcester

For those who have died and their families, especially

Elizabeth Tennyson

For those facing difficult circumstances, especially:

The Dalton Family	Valerie McKesson Lara
Alfred Davalos	

For those serving in the armed forces and their families, especially:

Zach Mertz	Maddison Worcester
Dustin Worcester	

For those who celebrate birthdays, especially:

Ralph Hausser (Apr 8)	Anne Bandholz (Apr 10)
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For those who celebrate anniversaries

In the Anglican cycle of prayer:

Church of the Province of the Indian Ocean,
Most Reverend James Richard Wong Yin Song,
Archbishop

In the Diocese of Texas cycle of prayer:

Christ Church Cathedral, Houston
Grace, Houston

Names can be added to this list by emailing Jennifer at stgeorgeaustin@gmail.com.

THE SUNDAY BANNER – April 5, 2020

- ❖ **HOLY WEEK SERVICES** – All Holy Week services will be available via [Facebook Live](#) and Zoom. (The Zoom link will be sent in an email to parishioners; for more information, contact stgeorgeaustin@gmail.com.) Visit the St. George’s website at www.sgchurch.org before each service for the Facebook link and to download the bulletin.
 - **Maundy Thursday, April 9, 7:00 pm** – Liturgy of the Word
 - **Good Friday, April 10, 12:00 pm** – Good Friday service, with reading of the Passion and meditation on the Stations of the Cross
 - **Easter Day, April 12, 10:30 am** – Liturgy of the Word
- ❖ **LENTEN SERIES** – Unfortunately, we have been unable to hold the final two sessions of our annual Lenten Series as planned. But our facilitator Mikail McIntosh-Doty has kindly made her presentation and materials available online! To access her materials for the final two sessions, please visit the Education page of the church website at www.sgchurch.org/education, where you will find multiple links and (hopefully) clear instructions about how to access everything. Please contact Mikail at Mikail.Doty@concordia.edu with any questions.
- ❖ **GIVING TO ST. GEORGE’S** – We are grateful for your financial support as we navigate new ways to stay connected in these challenging times. Your gifts enable us to use modern technology to connect to each other, as well as to continue to pay our ongoing expenses, including salaries. If you have been giving to St. George’s by putting a check or cash in the plate on Sundays, please consider giving online by clicking the DONATE button on the Stewardship page of the church’s website: www.sgchurch.org/stewardship. You can set up regular weekly or monthly donation using a credit card or a bank account. Thank you for your generosity.
- ❖ **WOMEN’S BOOK GROUP** – We had planned to have the next Women’s Book Group meeting during our annual Women’s Retreat, scheduled for April. Unsurprisingly, the retreat has been cancelled, but we’re not letting that stop us from meeting! Please join us on Saturday, April 11th, from 3:00 to 5:00 pm, via Zoom. We will discuss *Liturgy of the Ordinary: Sacred Practices in Everyday Life*, by **Tish Harrison Warren**. All St. George’s women are welcome to attend; this group is open and welcoming of all. The Zoom invitation will be sent out to the group’s email list prior to the meeting. To be added to the list, or with any questions, please contact Sandra Villalaz at sandra.villalaz48@gmail.com or 512-762-8349. Happy reading!
- ❖ **ZOOM** – We have already begun using the Zoom platform to worship together, and we will also be using it for other gatherings, from vestry meetings to the Women’s Book Group. Zoom is very easy to use and is free for participants. Please contact us at stgeorgeaustin@gmail.com with any questions about how to set up Zoom on your computer or other device. We want everyone to be able to stay as connected as possible!
- ❖ **LECTIO DIVINA** – You are invited to join with the community of St. George’s in praying through the [assigned Scripture readings for each day of Holy Week](#) using the techniques of *lectio divina*. *Lectio Divina*, literally “divine reading,” is an ancient Christian practice for reading the Bible in a way that helps one become personally immersed in the Scriptures, involving meditation and prayer. The monastic practice of *lectio divina* was established by St. Benedict in the 6th century, and it became and remains a central part of Benedictine spirituality. See the [April Banner](#) for more information.

PRAYERS FOR OUR COMMON LIFE

PRAYER FOR THE SICK

BCP 260

Heavenly Father, giver of life and health: Comfort and relieve your sick servants, and give your power of healing to those who minister to their needs, that those for whom our prayers are offered may be strengthened in their weakness and have confidence in your loving care; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

PRAYER FOR HEALTH CARE PROVIDERS

BCP 460

Sanctify, O Lord, those whom you have called to the study and practice of the arts of healing, and to the prevention of disease and pain. Strengthen them by your life-giving Spirit, that by their ministries the health of the community may be promoted and your creation glorified; through Jesus Christ our Lord. Amen.

PRAYER FOR A PERSON UNABLE TO TAKE THE EUCHARIST

Written by St. Alphonsus de Liguori, 1696-1787

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

HOLY WEEK

Monday, April 6

Tuesday, April 7

Wednesday, April 8

Thursday, April 9

Maundy Thursday

7:00 pm Maundy Thursday service (online)

Friday, April 10

Good Friday

12:00 pm Good Friday service (online)

Saturday, April 11

Holy Saturday

3:00-5:00 pm Women's Book Group (online)

Sunday, April 12

Easter Day

9:00 am Friends of Dr. Bob Two Way Prayer Group (online)

10:30 am Liturgy of the Word (online)

ST. GEORGE'S EPISCOPAL CHURCH

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