



Palm Sunday
April 10, 2022



Westminster
Presbyterian
Church

On the cover:

Photo by Tom Snider

About the Prelude

The Prelude is a musical offering to help move the hearts and minds of the gathering community from the daily struggles of life to the worship of God. Two short preludes begin our remembrance of Palm Sunday, a service which will turn from joy to the somber events of Holy Week. Both titles reflect the text, first the English translation and then the original German. The author of the long text from which this hymn is extracted was a bishop under Charlemagne in the eighth century. The tune was written by Melchior Teschner, an early 17th century German musician. Both settings are given new expression with these contemporary settings: sprightly, fresh, highly rhythmic.

About the Choral Introit

We are delighted to have the children's choirs of Westminster back in worship today. This is the first time the children's choirs have been able to sing for worship since the beginning of the Covid-19 pandemic in March 2020. This delightful Palm Sunday anthem is by American composer John Horman (b. 1946). Horman is both a music educator in public education and a church musician in Maryland. He has over 100 anthems in publication.

GATHERING

(Silence during the Prelude is requested in preparation for worship.)

PRELUDE

O Lord, How Shall We Greet You Paul Manz
Valet will ich dir geben David Lasky

*PROCLAMATION OF THE ENTRANCE INTO JERUSALEM

Hear the Word of God! **Our ears are open.**

Luke 19:28-38

(New Testament, page 83 in your pew Bible)

The Word of the Lord. **Thanks be to God!**

CHORAL INTROIT

Lo, He Comes John D. Horman

*Lo, he comes! Sing we "Hosanna!"
Lo, he comes, let us sing to the Lord!*

Enter his gates with shouts of thanksgiving,
into his courts with songs of praise.

Come, let us march in glad procession.

Loud Hosannas now we raise. *Lo, he comes!...*

Open your heart and welcome the Savior.

Join with the song that has no end.

This is the day for which we have waited;
the coming of our Lord is surely at hand. *Lo, he comes!...*

*CALL TO WORSHIP

Let us worship God!

(Those who are able may stand.)

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

Hosanna! Hosanna in the highest!

This is the day the Lord has made.

Hosanna! Hosanna in the highest!

Let us rejoice and be glad.

Hosanna! Hosanna in the highest!

*PRAYER OF THE DAY

The Lord be with you. **And also with you.**

To you, O God, we cry:

Hosanna! Lord save us!

Let this be our constant prayer -

To you, O God, we cry:

Hosanna! Lord save us!

In Jesus' name we pray. Amen.

*HANDBELL FANFARE FOR PALM SUNDAY

*PROCESSIONAL HYMN 196

All Glory, Laud, and Honor

VALET WILL ICH DIR GEBEN

About Hymn 196

These stanzas for Palm Sunday have been selected and translated from a much longer Latin poem written by a bishop who was the leading theologian in Charlemagne's court. They are sung to a 17th-century German chorale, as adapted for these words in the mid-19th century. TEXT: Theodulph of Orleans, c. 820; trans. John Mason Neale, 1851, alt.; MUSIC: Melchior Teschner, 1614; arr. William Henry monk, 1861.

CONCERNS OF THE CHURCH

(Everyone is asked to sign the Friendship Pad, which is located on the center aisle end of each pew.)

THE WORD

PRAYER FOR ILLUMINATION

Psalm 118:1-2, 19-29

Hal H. Hopson

Refrain

Choir (or cantor) Congregation

Fling wide the gates! Fling wide the gates!

Choir (or cantor) Congregation

Wel - come the king! Wel - come the king!

Let the doors of righteousness be opened;
we will go in and give thanks to the Lord.
This is the gate of the Lord; it is opened for the righteous.
We will give praise, for God has heard us
and has come to save us. **Refrain.**

The stone, which the builders rejected as worthless,
has become the cornerstone.

This is your work, O Lord, a marvel in our eyes.
Lord, you have made this day;
let us rejoice and be glad. **Refrain.**

Send salvation, O Lord; Lord, grant us victory.
Blessed be your name, O Lord.
We bless you from your temple.
Lord God, you have given us light;
with waving branches we march around the altar. **Refrain.**

You are our God; we give you praise;
we will proclaim your greatness.
We will offer thanks because of your goodness;
your love endures forever. **Refrain**

About Hymn 209

The opening line here could equally well have been a courtier’s lament for a secret affair, but it soon becomes a path into a vivid and poignant reflection on Christ’s Passion. This 17th-century text is beautifully embraced by its sensitive and lyrical 20th-century tune. TEXT: Samuel Crossman, 1664, alt; MUSIC: John Ireland, 1918.

About O vos omnes

O vos omnes has been a responsive setting for the liturgies of Passion Sunday and Good Friday since the earliest days of Christian worship. The text is based on Lamentations 1:12, and was often set, especially in the 16th century, as part of the Tenebrae liturgy. Spanish composer, Tomas de Victoria (1548-1611), composed this anthem in 1572 and it has long been one of the most famous motet settings of the text. It will be part of the Laudate Youth and Adult Choir’s concert tour of Spain this June 6-17, 2022.

SCRIPTURE

Luke 19:28-40

(New Testament, page 83 in your pew Bible)

The Word of God! **Thanks be to God!**

SERMON

“What drives you crazy?”

Donovan Drake

(A moment for meditation)

*HYMN 209

My Song Is Love Unknown

LOVE UNKNOWN

*AFFIRMATION OF FAITH

**Christ Jesus,
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 to the glory of God:
Jesus Christ is Lord! Amen.** *(Philippians 2:5-11)*

PRAYERS OF THE PEOPLE

The Lord be with you. **And also with you.**
Lift up your hearts. **We lift them up to the Lord.**

THANKSGIVING

OFFERING

Anthem (8:30 a.m.)

O vos omnes Tomas Luis de Victoria

O vos omnes qui transitis per viam,
Attendite, et videte
Si est dolor similis si cut dolor meus.
Attendite, universi populi,
et videte dolorem meum, dolorem
meum.
Si est dolor similis si cut dolor meus.

O ye people who pass by on your
journey, behold and see, look upon
me:
Could there any sorrow be like un-
to my sorrow?
Behold and see, all ye people, come,
give heed, and consider my grief
and sorrow.

Our cup was filled with darkness.
Our cup was filled with death.
Christ took our cup and drank it,
and gave us life, and gave us hope, gave us Himself.

My Father, let this cup pass from me;
yet not my will, O Lord, but Thine be done.

In blackest night we hear him in dark Gethsemane.
Pleading with the Father for one more way,
for one more hope, for one more day.

My Father, let this cup pass from me;
yet not my will, O Lord, but thine be done.

Then they took our Savior, and led Him to a tree;
and there they broke His body, poured out his life,
put Him to death to rise again!

My Father, let this cup pass from me;
yet not my will, O Lord, but thine be done.
Thy will be done.

Perhaps the best word to describe Craig Courtney's first and best-selling anthem composed in 1984 is "dramatic." Each verse and refrain has an entirely different texture and atmosphere, from a slow caravan march to the pounding nails of the crucifixion. Courtney is an American pianist, vocal coach, and choral conductor who served as a piano professor at the Mozarteum in Salzburg, Austria. He now heads Beckenhorst Music Press in Columbus, OH, and has an extensive list of popular anthems in print.

***DOXOLOGY**

OLD HUNDREDTH

**Praise God, from whom all blessings flow;
Praise Christ, all creatures here below;
Praise Holy Spirit evermore;
Praise Triune God, whom we adore. Amen.**

***PRAYER OF THANKSGIVING**

The Lord be with you. **And also with you.**
Lift up your hearts. **We lift them up to the Lord.**

**Lead us, O God, in the way of Christ.
Give us courage to take up our cross and,
in full reliance upon your grace, to follow him.
Help us to love you above all else
and to love our neighbor as we love ourselves,
demonstrating that love in deed and word
by the power of your Spirit.
Through Christ, all glory and honor are yours,
almighty Father, with the Holy Spirit
in the holy church, now and forever. Amen.**

To GIVE, please scan the QR code below:



***THE LORD’S PRAYER** (*Singing together*)

(Please refer to the inside back cover of your hymnal for the words and music for this hymn.)

About Hymn 221

This poignant hymn originated in a series of Holy Week meditations focused on the parts of Christ’s crucified body: feet, knees, hands, side, breast, heart, face. First joined to secular words, this chorale melody has appeared with this text since the mid-17th century. TEXT: Latin, 12th or 13th cent., trans. James Waddell Alexander, 1830, alt.; MUSIC: Hans Leo Hassler, 1601; harm. Johann Sebastian Bach, 1729.

About the Postlude

The Postlude is considered the final Alleluia of worship. This beloved American hymn dates from around 1811 during the highly emotion-driven Protestant revival period known as the Second Great Awakening. The tune comes from Walker’s *Southern Harmony* shape-note hymnal of 1835. The hymn contemplates the implications of Christ’s willingness to meet his death, as we are invited to do as we move into Holy Week.

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SENDING

***HYMN 221**

O Sacred Head, Now Wounded

PASSION CHORALE

***BENEDICTION**

POSTLUDE

Wondrous Love, Variation 4

Robert Lau

**(Those who are able may stand.)*

OUR MISSION

*Ordinary people testifying to the extraordinary light
found in our Lord Jesus Christ.*

“For it is the God who said, ‘Let light shine out of darkness,’ who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us.”

(2 Corinthians 4:6-7)

TODAY@ WESTMINSTER

Worship Leaders

Preaching

Donovan Drake
Pastor

Liturgist

T.J. Piccolo
Associate Director of Youth

Lay Liturgists

8:30 AM Sallie Bailey
11:00 AM Lynne Trost

Beadle/Acolyte

8:30 AM Margaret Rick

Music

Alleluia (Susan Ramsey, leader), Gloria
(Ally Hard, leader) and Jubilate (Roberta
Rodgers, leader) Choirs

8:30 AM Westminster Choir
11:00 AM Laudate Youth Choir

Dr. John Semingson
Director of Music Ministries

The Rev. Dr. Carol Tate
Interim Organist

Red Rose

The red rose in the Chancel is given to the glory of God and in thanksgiving for the birth of son, Zāi Shèn Samson on April 4, 2022 to Becca Chen and Rey Regenstreif-Harms. Big brother Corwin is thrilled!

About Palm Sunday

The events framed by Jesus’ entry into Jerusalem and his resurrection are some of the most dramatic and theologically important of the entire scriptural narrative. These days feature not only the drama of the triumphal entry, trial, last supper, and crucifixion but also poignant prayers and prophetic teachings of our Lord. The week begins with Passion/Palm Sunday and ends with the “three days” (also called the *Triduum*, from sunset on Thursday to sunset on Easter Day), the period during which we mark Jesus’ trial, death, and resurrection.

As the story of Christ’s journey to the cross unfolds, the crowd’s shouts of praise turn into demands for his death. Jesus is handed over to be mocked, tortured, and killed; the crown he receives is one of thorns. The service is established on the theological principle that Jesus’ death and resurrection cannot be separated. It insists that we not avoid the cross - God’s way of glory leads through the grave. This pattern of worship at the beginning of Holy Week has ancient origins, dating to at least the fourth century and reflecting the theological, pastoral, and liturgical wisdom of the early church.

TODAY @ WESTMINSTER

WORSHIP

Welcome

Westminster Presbyterian Church welcomes you to share our common journey to become more faithful disciples of Christ. Any who are interested in joining us in this journey are invited to contact:
 Heidi Hudnut-Beumler, Associate Pastor for Congregational Care, 615.292.5526; hhudnutbeumler@nashvillewpc.org

Worship Services

To watch a service later in the day or the week, go to nashvillewpc.church and look for a Past Services box, go to Worship Service Archive and click on the service you would like to watch.

Looking for large-print hymns? They can be found on the Welsh dresser in the Parlor and by the window in the Narthex.

Mask Policy

An update from Session: Westminster Presbyterian Church, Nashville is mask optional.

The balcony will remain masks required. The Session will continue to reassess as conditions warrant.

Dial-A-Sermon

Dial 629.206.1073 after 10:15 AM each Sunday morning to listen to the sermon. The sermon is available all week.

Childcare Locations

Classroom 146 - babies
 Classroom 152 - toddlers
 Classroom 151 - 2s and 3s
 Classroom 160 - 4s, 5s and kindergarten

FINANCIALS

Each month, the Finance Committee provides a summary of the church operating income and expenses.

If any members wish to have more information about church finances, please contact:

Mike Koban, Finance Committee Chair
mkoban@prodigy.net

Suzanne McLemore, Treasurer
suzannegm58@gmail.com

Jo Ann McFarlin, Administrator
jmcfarlin@nashvillewpc.org or
 615.292.5526 x231.

March 31, 2022

	March	Year to Date
Income:	\$181,883	\$927,377
Expense:	\$269,700	\$732,919
Net Income (loss):	\$(87,817)	\$194,458



Holy Week Schedule

April 14 • 7:00 PM
 Maundy Thursday Service

April 15 • 7:00 PM
 Good Friday Choral Service of Darkness

April 17 • Easter
 7:30 AM: Communion
 9:15 AM
 11:00 AM

MINISTRIES

ADULT EDUCATION Classes begin at 9:45 AM

Today's Classes:

Covenant Class • Fellowship Hall
Exploration & Discussion of Luke 19:28-44. Led by Elizabeth Snyder

Faith & Fellowship
Why are there 4 Gospels?
What makes them different?
For whom were they written?

Leading up to Easter, we will explore the similarities and differences that make up the wonderful Gospels that give us the stories of the Life, Death, and Resurrection of Jesus.

Meeting ID: 853 8896 0889

Murdoch MacLeods • Library

The CALLING • Goodpasture Hall
Guest speaker: Donovan Drake

Young Families • Overlook Room
Guest speaker: Guy D. Griffith

Summer Book Study Starts June 2 • 9:30 AM Goodpasture Hall

We'll be studying *Accidental Saints: Finding God in the Wrong People* by Nadia Bolz-Weber.

The class will be taught by Jean Broadhurst, LCSW, Jean Oldfield's granddaughter, who is a Princeton Theological Seminary graduate.

Books available in the office.

**Women's Covenant Group
April 11 • Goodpasture Hall
11:30 AM • Bring Your Own Lunch
12:00 PM • Discussion**

Join us for a discussion with Beth Drake and learn about all the opportunities with Joy in Learning. Everyone welcome.

For more info, please contact:
Mary Prue Alley,
marypruealley@comcast.net

Cathey Fuqua,
cathefuqua@hotmail.com

Ann Humbracht, annhumb@yahoo.com

One Great Hour of Sharing Sunday, April 17

Since 1949, Presbyterians have joined with millions of other Christians through One Great Hour of Sharing to share God's love with people experiencing need. Our gifts support ministries of disaster response, refugee assistance and resettlement, and community development that help people find safe refuge, start new lives, and work together to strengthen their families and communities. Recognizing that the hope we have in Christ is lived out in our hope for one another, we respond with gifts that help our brothers and sisters around the world to find the hope for a brighter future. Offering envelopes will be available in the pew literature racks on Easter Sunday, April 17.

ANNOUNCEMENTS

Faith Works

10th Annual FaithWorks – Saturday, April 30

Join us for a morning of fun, fellowship and service at the 10th annual FaithWorks community service day. Church members can sign up for service projects at local nonprofits such as Martha O'Bryan,

Cul2vate, Inspiritus, Strick's Gift, Creek Cleanup and more! Not sure which agency to choose? We can do that for you! We have projects available for all ages and skill levels.

Register by scanning the QR code below. We will also have a registration table in the Parlor on Sunday, April 10.

Childcare is available for children under the age of 5. For questions or more information, please contact Fran Linley (fran.linley@gmail.com) or Amy Shurden (amyshurden@yahoo.com).

We hope to see you on April 30!



Plant a tree for Earth Day, April 23, 2024. The Task Force has partnered with Green Interchange and WPC will serve as a distribution point for participants.

Purchase your trees by April 10 by scanning the QR code below and pick them up on April 23, north parking lot, from 9:00 AM until 1:00 PM.

Questions?: Contact Curtis Baysinger at cbaysinger2@gmail.com, 803.603.8221.



Easter Floral Cross

Join us in the wonderful tradition that is Westminster's Easter Floral Cross, to be displayed in front of the church on Easter Sunday morning, April 17! Please bring flowers—either from your garden or purchased — to decorate our Cross. Special helpers will be outside the front doors of the Sanctuary before and after each service to assist you in adding your floral offerings. If you would like to volunteer to be a special helper before or between services, please contact Terri Eckert at teckert@nashvillewpc.org.

ANNOUNCEMENTS



Guy Griffith to Take Sabbatical

Those of us on Program Staff are grateful that Westminster's personnel policy allows us to take a sabbatical every seventh year as a time for renewal and growth. My last sabbatical was in 2012, so I am a few years overdue, but will be taking my sabbatical from April 19th – July 27th. Many of you have been kind enough to ask about my plans. I'm being encouraged to post a blog, but that may be too technologically challenging for me; a fountain pen and journal is more my speed, but I may try to get into the 21st century.

Overall, the "theme" will be friendship as sacrament, and I want to reflect on the theology of friendship. Along the way Amy and I will have a chance to take a

river cruise up the Danube, spend time in the mountains of Colorado with Ben and Leah, and end the time with a week as chaplain at the Presbyterian House in Chautauqua, NY. Additionally, I'll visit my first church in Alpharetta, GA, have a retreat with clergy friends in Lake Tahoe, visit friends in VA, DC, and PA, and preach a dialogue sermon with my friend, Bill Carter, at his church in Clark's Summit, PA. Along the way there will be museums to visit and a Vandy Boys baseball game or two. I covet your prayers!

While I'm gone, summer programming will continue. Susan Hassell, Chair of Adult Ed, will help introduce the Sunday School teachers I've arranged. On Thursday morning's starting in June, Jean Broadhurst (Jean Oldfield's granddaughter who graduated from Princeton Theological Seminary) will lead our Summer Book Study on Nadia Bolz-Weber's book, *Accidental Saints: Finding God in All the Wrong People*. HOST groups and Bible Studies will still meet, and I encourage you to actively engage in all that is offered.

Know how grateful I am to you for the gift of this time away and for the support of Donovan and Heidi and the rest of the staff in carrying the extra burden during my absence.

In faith and friendship,
Guy

THIS WEEK @ WESTMINSTER

Sunday, April 10

- 8:30 AM Worship
- 9:45 AM Children's Sunday School
Youth Sunday School
Adult Sunday School
- 11:00 AM Worship
- 4:00 PM Tintinnabulation Choir Rehearsal
- 5:00 PM Laudate Choir Rehearsal
- 6:05 PM Youth Group

Monday, April 11

- 11:30 AM Women's Covenant Group
- 11:45 AM Centering Prayer

Tuesday, April 12

- 7:00 AM Day Break Believers
- 7:30 AM Bible Study
- 9:00 AM Harvard Handbells Rehearsal
- 1:30 PM Cong Care Steering Com Mtg
- 5:30 PM Yoga

Wednesday, April 13

- 7:00 AM Men's Bible Study
- 9:30 AM Changing Gears Handbells
- 10:00 AM Tom McDow Bible study
- 5:30 PM Earth Care Task Force Mtg
- 7:00 PM Basketball
Choir Rehearsal

Thursday, April 14

- 9:30 AM Women's Bible Study
- 10:00 AM Knitting & Crocheting
- 5:45 PM Westminster Dinner
- 7:00 PM Maundy Thursday Service

Friday, April 15

- 7:00 AM Men's Bible Study
- 7:00 PM Good Friday Service

Saturday, April 16

- 11:30 AM AA

Contacts:

If you have questions about a certain event listed on our calendar, please contact a member of our program staff.

Donovan Drake
Pastor
ddrake@nashvillewpc.org

Guy D. Griffith, Associate Pastor
Adult Education
ggriffith@nashvillewpc.org

Heidi Hudnut-Beumler, Associate Pastor
Congregational Care, New Members,
& GET*connected*
hhudnutbeumler@nashvillewpc.org

Sophie Maness
Children & Young Families
smaness@nashvillewpc.org

John Semingson
Music
johns@nashvillewpc.org

Margie Quinn
Youth & Young Adults
mquinn@nashvillewpc.org

T.J. Piccolo
Youth
tjpiccolo@nashvillewpc.org

Katie Gossage
Youth
kgossage@nashvillewpc.org



All Glory, Laud, and Honor 196

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 peo - ple of the He - brews with palms be - fore thee went;
 3 To thee, be - fore thy pas - sion, they sang their hymns of praise;
 4 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

who in the Lord's name com - est, the King and bless - ed One.
 our praise and prayers and an - thems be - fore thee we pre - sent.
 to thee, now high ex - alt - ed, our mel - o - dy we raise.
 who in all good de - light - est, thou good and gra-cious King!

These stanzas for Palm Sunday have been selected and translated from a much longer Latin poem written by a bishop who was the leading theologian in Charlemagne's court. They are sung to a 17th-century German chorale, as adapted for these words in the mid-19th century.

My Song Is Love Unknown 209

1 My song is love un - known, my Sav - ior's love to
 2 He came from heav - en's throne sal - va - tion to be -
 3 Some - times we strew his way, and his sweet prais - es
 4 Un - heed - ing, we will have our dear Lord made a -
 5 Here might I stay and sing, no sto - ry so di -

me, love to the love - less shown that they might love - ly
 stow; the world that was his own would not its Sav - ior
 sing, re - sound - ing all the day ho - san - nas to our
 way, a mur - der - er to save, the prince of life to
 vine: nev - er was love, dear King, nev - er was grief like

be. O who am I that for my sake my
 know. But O my Friend, my Friend in - deed, who
 King. Then "Cru - ci - fy!" is all our breath, and
 slay. Yet stead - fast he to suf - fer - ing goes, that
 thine. This is my Friend, in whose sweet praise I

Lord should take frail flesh, and die?
 at my need his life did spend!
 for his death we thirst and cry.
 he his foes from thence might free.
 all my days could glad - ly spend.

The opening line here could equally well have been a courtier's lament for a secret affair, but it soon becomes a path into a vivid and poignant reflection on Christ's Passion. This 17th-century text is beautifully embraced by its sensitive and lyrical 20th-century tune.

O Sacred Head, Now Wounded 221



1 O sa - cred head, now wound-ed, with grief and shame weighed down;
 2 What thou, my Lord, hast suf - fered was all for sin - ners' gain:
 3 What lan-guage shall I bor - row to thank thee, dear-est friend,



now scorn-ful-ly sur - round - ed with thorns, thine on - ly crown;
 mine, mine was the trans - gres - sion, but thine the dead-ly pain.
 for this thy dy - ing sor - row, thy pit - y with-out end?



O sa - cred head, what glo - ry, what bliss till now was thine!
 Lo, here I fall, my Sav - ior! 'Tis I de - serve thy place;
 O make me thine for - ev - er; and should I faint-ing be,



Yet, though de - spised and gor - y, I joy to call thee mine.
 look on me with thy fa - vor, and grant to me thy grace.
 Lord, let me nev - er, nev - er out - live my love to thee.



This poignant hymn originated in a series of Holy Week meditations focused on the parts of Christ's crucified body: feet, knees, hands, side, breast, heart, face. First joined to secular words, this chorale melody has appeared with this text since the mid-17th century.