



# Red Clay Creek

PRESBYTERIAN CHURCH

500 McKennans Church Road  
Wilmington DE  
(302) 998-0434 / rccpc.org

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PALM SUNDAY / SUNDAY, APRIL 13, 2025 / 10 AM

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*Rooted in Love, Lighting the Way*  
*Welcome to worship, welcome to Red Clay, welcome home!*

**Please silence your cell phones.**

## GATHER

### LIGHTING OF THE PEACE CANDLE

*Help me, dear Lord, to see my brother with the eyes of Christ, to hear my sister with the ears of Christ, to taste my neighbor's hunger with the mouth of Christ, to smell creation's beauty with the nose of Christ, to touch the world's pain with the hands of Christ, and to love life, each life, every life, with the heart of Christ. Amen.*

### CHIMING OF THE HOUR

### WELCOME AND ANNOUNCEMENTS

One: This is the day that the Lord has made!

**Many: Let us rejoice and be glad in it!**

### \*CALL TO WORSHIP

One: Rejoice greatly, O daughter of Zion!

**Many: Shout aloud, O daughter of Jerusalem!**

One: Lo, your king comes to you;

**Many: triumphant and victorious is he,**

One: humble and riding on a donkey,

**Many: on a colt, the foal of a donkey.**

**\*PROCESSIONAL HYMN 196      All Glory, Laud, and Honor**

*"Your procession has come into view, O God, the procession of my God and my King into the sanctuary. In front are the singers, after them the musicians; with them are ones playing tambourines... there is the little tribe of Benjamin, leading them." (Psalm 68:24)*

**\*PRAYER OF CONFESSION**

**One:**      We praise you, O God, for your redemption of the world through Jesus Christ.

**Many:**    **Today he entered the holy city of Jerusalem in triumph and was proclaimed Messiah and king by those who spread garments and branches along his way. Let these branches be signs of his victory, and grant that we who carry them may follow him in the way of the cross, that, dying and rising with him, we may enter into your kingdom.**

**One:**      We acknowledge that we are sinners saved by your grace alone.

**Many:**    **May we experience the reality of your grace and forgiveness, which is so vast that it forgives even those who nailed you to the cross. Forgive and heal us, and make us builders of your kingdom, through Christ our Lord, who lived, died and lives again, we pray. Amen.**

**\*ASSURANCE OF PARDON**

**One:**      Christ died for our sins. He made a full atonement for us.

**Many:**    **We are forgiven and we have the promise of eternal life.**

**One:**      Feel that forgiveness in your heart.

**Many:**    **We are his children.**

**One:**      Hear the good news of the gospel:

**Many:**    **In Jesus Christ, we all are forgiven!**

**\*SUNG RESPONSE                      I Surrender All**

*All to Jesus I surrender, all to Him I freely give;  
I will ever love and trust Him, in His presence daily live.  
All to Jesus I surrender, Lord, I give myself to Thee;  
Fill me with Thy love and power, let Thy blessing fall on me.  
I surrender all, I surrender all; all to Thee, my blessed Savior,  
I surrender all.*

\*PASSING OF THE PEACE

*Please greet those around you, wishing them “peace” or “the peace of Christ.”*

## CHILDREN'S MOMENT & THE LORD'S PRAYER

*At the conclusion, we look forward to welcoming all children through 8<sup>th</sup> grade to the nursery or their Sunday school classes, as the congregation prepares to hear the sermon.*

\***SUNG RESPONSE**

# I Surrender All

*I surrender all, I surrender all; all to Thee, my blessed Savior,  
I surrender all.*

## PRAYER

## PASTORAL PRAYER

*The Prayer will begin and end with the Taizé refrain “Stay with Me” [Hymn 204], which repeats the words of Jesus to Peter, James and John in the Garden of Gethsemane (Mark 14:34-38), immediately following the Last Supper.*



Stay with me; re - main here with me;    watch\_ and   pray.\_    Watch and pray.

## CALL TO THE OFFERING

*We invite you to make an online donation or by placing a check or cash in the collection plate. Envelopes are available in the pews for specified giving. The gray envelopes are for our new Roots & Rays Fund, which goes to creative outreach projects in the community.*



## MUSICAL OFFERING

Ribers No. 8

## \*CONGREGATIONAL RESPONSE

Hosanna, Loud Hosanna!

*“Hosanna in the highest!” That ancient song we sing,  
for Christ is our Redeemer; the Lord of heaven, our King.  
O may we ever praise him with heart and life and voice,  
and in his blissful presence eternally rejoice.*

\*PRAYER OF DEDICATION

HYMN 223

**When I Survey The Wondrous Cross**

## LISTEN

SCRIPTURE LESSON

Mark 11:1-11

*During this Season of Lent, our scripture verses will be “paired”. The first highlights the “seeds” of foreshadowing; the latter highlights events leading Jesus to the olive trees in the garden of Gethsemane.*

MUSICAL OFFERING It Is Well with My Soul/ Blessed Assurance

CONGREGATIONAL RESPONSE Go to Dark Gethsemane

***Go to dark Gethsemane, all who feel the tempter’s power;  
your Redeemer’s conflict see; watch with him one bitter hour;  
turn not from his griefs away; learn from Jesus Christ to pray.***

SCRIPTURE LESSON

Mark 14:50

SERMON

Backstage

Rev. Dr. Phillips

## SEND

\*HYMN 198

**Ride On! Ride On in Majesty!**

\*BENEDICTION

POSTLUDE

Thaxted



Thanks to today's worship participants:

Daniel Seymour, *Violin 1*  
Caroline Stephenson, *Violin 2*  
Deena Andrews, *Viola*  
César Colmenares, *Cello*

Lois Galinat, *Usher Captain*  
Mary Norris, *Greeter*

Join us for refreshments & fellowship  
in Founders Hall following the postlude.

The flowers today are given in loving memory of Mack Z. Norris on the  
anniversary of his birthday, from Ed & Mary Norris.

Through a series of in-person messages, devotionals, and worship opportunities,  
we hope to keep you connected to—and nurtured by—the Red Clay Creek  
Presbyterian Church community. Make sure you're signed up for our Thursday  
eNews, Facebook, and Instagram accounts. Visit [www.rccpc.org](http://www.rccpc.org).



Red Clay Creek Presbyterian invites you to  
its *Signature Services & Events* during the coming year.

### **HOLY WEEK 2025**

- ◆ Maundy Thursday — April 17<sup>th</sup> | 7PM
- ◆ Good Friday — April 18<sup>th</sup> | 12PM
- ◆ Easter Sunday — April 20<sup>th</sup> | 9AM Resurrection Remembrance with Dove Release (*Memory Garden*) and 10AM Worship (*Sanctuary*)

### **KIRKIN' O' THE TARTAN — May 18<sup>th</sup>, 2025 | 10AM**

Kirk is the Scottish word for church, so a church celebration and blessing of the tartans in our Presbyterian church honors both local and church heritage since it was the Scots who brought the Presbyterian Church to America.

### **OUTDOOR SERVICE & PICNIC — June 1<sup>st</sup>, 2025 | 10AM**

Join us in the back meadow for worship and our annual picnic.

### **SUMMER ARTS CAMPS — JULY 2025 | 9AM-12PM**

- ◆ Instrumental Music | July 7-11 | Completed 4<sup>th</sup> Grade and Up
- ◆ General Arts | July 14-18 | Completed K-5<sup>th</sup> Grade
- ◆ TV & Film | July 21-25 | Completed K-8<sup>th</sup> Grade

### **HOMEcoming SUNDAY — September 7<sup>th</sup>, 2025 | 10AM**

We mark our return to regular church programming with the start of our fall sermon series and Sunday School kick off.

### **FALL CELEBRATION SUNDAY — October 26<sup>th</sup>, 2025 | 10AM**

A joyous worship service where we give Bibles to our 3rd graders and dedicate our pledges, followed by outdoor trunk-or-treat and a flag football game.

### **ANNIVERSARY SUNDAY — November 16<sup>th</sup>, 2025 | 10AM**

We give thanks for God's many blessings and our rich history of over 300 years.

### **CANDLELIGHT CHRISTMAS EVE — December 24<sup>th</sup>, 2025**

### **ROOTS AND RAYS SERVICE CHALLENGE 2026**

A month-long service effort each year, that directs our intention to the needs of our community.

# WELCOME TO RED CLAY

For LARGE print bulletins or children's bulletins, please ask an Usher.  
Restrooms are available. Just ask!

Welcome to worship, welcome to Red Clay, welcome home! Rooted in God's abiding love for all, our church is lighting the way for friendship, compassion, and service. Please join us for coffee hour in Founder's Hall after service, and stop by the welcome cart by the front entrance to learn more about our community. We hope you will worship with us again soon! If you are interested in deepening your participation, or if you just love Red Clay, it's time to think about membership! Contact Elder Karen Vordemberge at [kvordemberge@gmail.com](mailto:kvordemberge@gmail.com).

Here at Red Clay, we have numerous groups that are open and that welcome newcomers, including, e.g., Quilters, Crafters, "Friends and Fellowship" free luncheon for seniors, Bible study, ROMEOs ("Retired Old Men Eating Out"), Centering Prayer, "The Arcaders" social group for GenX and Millennials, Theology 101 with Pastor Nate, and Pickleball. Details can be found at [www.rccpc.org](http://www.rccpc.org)!

Children: Nursery care is available from 9:45AM through the conclusion of worship in Room 305 (just down the hallway from the sanctuary). After the Children's Moment, Pre-K - 2nd grade will adjourn to Room 303 and Grades 3-8 will adjourn to Room 202/204.

## UPCOMING EVENT SPOTLIGHT

### **Easter Egg Hunt—TODAY at 11:30 am!!!**

Hippity, hoppity, Easter's on its way. Join us for our Easter Egg hunt after today's morning worship. Children of all ages are invited! Meet us in the Upper Meadow.

## RED CLAY CREEK PRESBYTERIAN — MINISTERS, STAFF & CHAIRS

Rev. Dr. Nathaniel D. Phillips, *Senior Pastor/Head of Staff*  
Rev. Emily Schwenker, *Parish Associate* ❖ Rev. Dr. Philip Jones, *Parish Associate*

Jeffrey Miller, *Director of Music*  
Deena Andrews, *Director of Children's Choir*  
Lisa Nichols, *Bell Choir Director*

Rachele Gilmore, *Director of Community Life* ❖ Ben Andrews, *Director of Christian Formation*  
Jamie Russell, *Director of Children's Ministries*  
Barbara Vanderkraats, *Pastoral Care Coordinator*  
Judy Lozier, *Nursery Director* ❖ Shelby Beattie, *Sunday School Teacher* ❖ Sofia Martin, *Nursery Support*  
Quiara Smith, *Sunday School Support*

Julie Reeder, *Office Coordinator* ❖ Dinyar Vania, *Facilities Manager*  
Kelley Norton, *Administrative Assistant* ❖ Anthony M. Condoluci-Smith, *Financial Associate*

Charlie Hannagan, *Technology Support*  
A. Leonhard, S. Armstrong, K. Barton, A. Bloom, D. Howarth, J. Schubel, P. Worrell, *Livestream Production*

Nancy James, *Clerk of Session* ❖ Kathy Ciabattoni, *Deacon Moderator*  
Bill Ciabattoni, *Belong Chair* ❖ Darlyn Green-Kocher, *Nurture Chair*  
Linda Reisor, *Reach Chair* ❖ Lois Galinat, *Rejoice Chair*  
Brandon Wallace, *Finance Chair* ❖ John Gast, *Personnel Chair*  
Mark Cozine, *Home Chair* ❖ Scott McHenry, *Administration Chair*  
Andrew Bloom, *Community Partners* ❖ Marcia Kelly, *Memory Garden Chair*

\* For a complete list of all Session Ruling Elders and Board of Deacons members, please refer to <https://www.rccpc.org>.\*

### A NOTE ON THE LOGO

Our church has "**roots**" in the community that date back to 1722. We have been a good neighbor when we were surrounded by farmland up until now when we are surrounded by the suburbs. Our history helps us remember a time when people helped one another out because that was the right thing to do. We hope to be a sign that this kind of community can still exist. We also believe that, in order for that community to exist, we need to stay "rooted" in the Good News that God has chosen to love us - not because of who we are, but because of who God is. We call that grace.

That is where the "**rays**" come in. We hope to extend our love, and the love we know from the graciousness of God, in many ways today. This means engaging in friendships with those that Jesus would have made friends with - those that feel isolated for any number of reasons. We know we will never be perfect at that, but we will try! We are especially aware that churches have long held back from friendship with others based on age, economics, sexuality, race, disability, and the list goes on. We seek to be something different than that. There are so many stories about how Jesus entered into life-affirming friendships with those that others wouldn't. We seek to be like Jesus.

Right there, in the center of it all, is the **cross**. For us, the cross is a "Tree of Life." It represents how God broke into this world to establish a new way of being alive. It symbolizes how God calls us to love with freedom, with recklessness even, if it means connecting the world to the wonder of God's transformative presence.





# 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!

*to Refrain*

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.

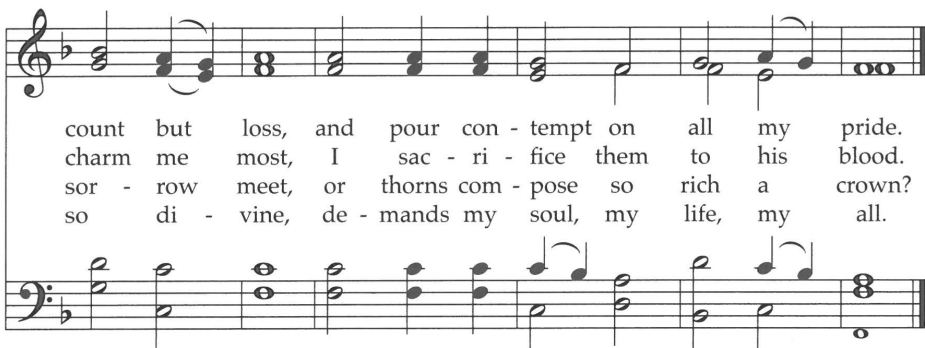
# When I Survey the Wondrous Cross 223



1 When I sur - vey the won - drous cross on which the  
 2 For - bid it, Lord, that I should boast, save in the  
 3 See, from his head, his hands, his feet, sor - row and  
 4 Were the whole realm of na - ture mine, that were a



Prince of glo - ry died, my rich - est gain I  
 death of Christ my God; all the vain things that  
 love flow min - gled down; did e'er such love and  
 pres - ent far too small; love so a - maz - ing,



count but loss, and pour con - tempt on all my pride.  
 charm me most, I sac - ri - fice them to his blood.  
 sor - row meet, or thorns com - pose so rich a crown?  
 so di - vine, de - mands my soul, my life, my all.

This familiar text from the beginning of the 18th century grew out of Isaac Watts's desire to give Christians the ability to sing about gospel events. It is set here to a very restrained tune from the early 19th century inspired by the patterns of Gregorian chant.

# Ride On! Ride On in Majesty! 198

1 Ride on! ride on in maj - es - ty! Hark! all the  
2 Ride on! ride on in maj - es - ty! In low - ly  
3 Ride on! ride on in maj - es - ty! The hosts of  
4 Ride on! ride on in maj - es - ty! In low - ly

The first system of music is written for a four-part choir (Soprano, Alto, Tenor, Bass) in 4/4 time. The key signature has two flats (B-flat and E-flat). The melody is in the soprano part, with the other parts providing harmonic support. The lyrics are: 1 Ride on! ride on in maj - es - ty! Hark! all the; 2 Ride on! ride on in maj - es - ty! In low - ly; 3 Ride on! ride on in maj - es - ty! The hosts of; 4 Ride on! ride on in maj - es - ty! In low - ly.

tribes ho - san - na cry; thy hum - ble beast pur -  
pomp ride on to die; O Christ, thy tri - umphs  
an - gels in the sky look down with sad and  
pomp ride on to die; bow thy meek head to

The second system of music continues the four-part setting. The lyrics are: tribes ho - san - na cry; thy hum - ble beast pur -; pomp ride on to die; O Christ, thy tri - umphs; an - gels in the sky look down with sad and; pomp ride on to die; bow thy meek head to.

sues its road with palms and scat - tered gar - ments strowed.  
now be - gin o'er cap - tive death and con - quered sin.  
won - dering eyes to see the ap - proach - ing sac - ri - fice.  
mor - tal pain; then take, O God, thy power, and reign.

The third system of music concludes the piece. The lyrics are: sues its road with palms and scat - tered gar - ments strowed.; now be - gin o'er cap - tive death and con - quered sin.; won - dering eyes to see the ap - proach - ing sac - ri - fice.; mor - tal pain; then take, O God, thy power, and reign.

This 19th-century Palm Sunday text is better understood as the reflections of someone standing outside the event rather than as coming from those participating in the actual procession. This poignant text is set to a tune written especially for it later in the same century.