



The Sunday of the Passion: Palm Sunday

March 24, 2024

10:30 a.m.

Liturgy of the Palms and the Passion with Holy Eucharist, Rite II

Welcome to St. John's Church. We are glad you are here. If you are new to us today and have questions about our worship, please ask our ushers or one of our members in the pews. Here is some information to assist you:

Children's Chapel meets at 10:30 a.m. in the Parish Hall.

Nursery care is available in the Parish Hall. Your infants and toddlers are welcome to stay in the nursery during the church service.

Other Helpful Information

Restrooms are located in the Parish Hall and behind the church.

The Book of Common Prayer is red.

The Hymnal is blue. Numbers preceded by "S" are in the front of the hymnal.

Food and Beverage We thank you for not eating or drinking in the church.

Communion All are welcome at Christ's table. To receive wine by drinking from the chalice, please go to the right at the communion rail. To receive wine through intinction, go to the left; a member of the clergy will dip your wafer in the intinction cup and hand it to you. To take just the wafer or to receive only a blessing, please go to the right. To receive a blessing, cross your arms over your chest. If you prefer communion be brought to you in your pew, let the usher know.

We will continue to livestream worship on YouTube for our online community. We hope that by offering an option for online worship, those who are not able to come to church will feel connected.

Our Mission

We are a caring, spiritual community, joyfully embracing and nurturing all;
serving God, each other, and the community.

The Liturgy of the Palms

Before the service begins ushers will distribute palm branches and rhythm instruments to all participants. Additional palm branches are available at the back of the church.

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

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

Celebrant 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. ***Amen.***

Celebrant The Holy Gospel of our Savior Jesus Christ according to Mark

Mark 11:1-11

People ***Glory to you, Lord Christ.***

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, "Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!" Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Celebrant The Gospel of the Lord

People ***Praise to you, Lord Christ.***

Then, with the branches of palm held high by the People, the Liturgy of Palms continues:

Celebrant The Lord be with you.

People ***And also with you.***

Celebrant Let us give thanks to the Lord our God.

People ***It is right to give him 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 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.***

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

People ***Hosanna in the highest.***

The Procession

Celebrant Let us go forth in peace.

People ***In the name of Christ. Amen.***

The Congregation follows the procession around the church grounds and, at the conclusion, gathers at the entrance to the church. Palm branches are held high during the Procession and later during the reading of the Passion of our Lord. Rhythm instruments are also employed during the procession.

Processional Hymn "Pave the Way with Branches"

Je - sus is com - ing pave the way with branch - es

Je - sus is com - ing ho - san - na! Je - sus is com - ing

pave the way with branch - es Je - sus is com - ing ho - san - na! Ho -

san - na Je - sus is com - ing. Ho - san - na! to the Prince of Peace. Ho -

san - na! Je - sus is com - ing. Ho - san - na! To the Prince of Peace.

2. Hope for the downtrod. Pave the way with justice....
3. Release for the captives. Pave the way with justice....
4. Sins are forgiven. Pave the way with justice.....

At the entrance to the church

Celebrant Let us pray.

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. **Amen.**

While singing the opening hymn, the congregation processes into the church to their seats, where all remain standing.

Opening Hymn "All glory, laud, and honor" All verses

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;

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.



Celebrant The Lord be with you.

People ***And also with you.***

Celebrant Let us pray.

The Collect

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.

Please be seated.

First Lesson

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?

Reader The Word of the Lord.

People ***Thanks be to God.***

The Response *The choir leads the congregation in chanting the psalm.*

Psalms 31: 9-16



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In te, Domine, speravi

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 con-sumed.

11 I have become a reproach to all my enemies and even to my neighbors,
a dismay to those of my ac-quaintance; *
when they see me in the street they a-void 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 a-round; *
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.

Reader The Word of the Lord.

People ***Thanks be to God.***

Sequence Hymn "At the Name of Jesus" (vs. 1-4)

Hymnal 435

Passion Gospel

Mark 14:1-15:47

The customary responses before and after the reading of the Holy Gospel are omitted. The Congregation is invited to read the portions of the Passion indicated as the "Crowd." For the first part of the Passion, the Congregation is seated. At the verse that mentions the arrival at the Golgatha, all stand.

Celebrant: The Passion of our Lord Jesus Christ according to Mark.

NARRATOR: 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,

CHIEF PRIESTS: "Not during the festival, or there may be a riot among the people."

NARRATOR: 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,

DISCIPLES: "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."

NARRATOR: And they scolded her. But Jesus said,

JESUS: "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."

NARRATOR: 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,

DISCIPLES: "Where do you want us to go and make the preparations for you to eat the Passover?"

NARRATOR: So he sent two of his disciples, saying to them,

JESUS: "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."

NARRATOR: 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,

JESUS: "Truly I tell you, one of you will betray me, one who is eating with me."

NARRATOR: They began to be distressed and to say to him one after another,

DISCIPLES: "Surely, not I?"

NARRATOR: He said to them,

JESUS: "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."

NARRATOR: While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

JESUS: "Take; this is my body."

NARRATOR: 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,

JESUS: "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."

NARRATOR: When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

JESUS: "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."

NARRATOR: Peter said to him,

PETER: "Even though all become deserters, I will not."

NARRATOR: Jesus said to him,

JESUS: "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times."

NARRATOR: But he said vehemently,

PETER: "Even though I must die with you, I will not deny you."

NARRATOR: And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples,

JESUS: "Sit here while I pray."

NARRATOR: He took with him Peter and James and John, and began to be distressed and agitated. And said to them,

JESUS: "I am deeply grieved, even to death; remain here, and keep awake."

NARRATOR: 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,

JESUS: "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want."

NARRATOR: He came and found them sleeping; and he said to Peter,

JESUS: "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."

NARRATOR: 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,

JESUS: "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."

NARRATOR: 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,

JUDAS: "The one I will kiss is the man; arrest him and lead him away under guard."

NARRATOR: So when he came, he went up to him at once and said,

JUDAS: "Rabbi!"

NARRATOR: 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,

JESUS: "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."

NARRATOR: 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,

ACCUSERS: "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.'"

NARRATOR: But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,

HIGH PRIEST: "Have you no answer? What is it that they testify against you?"

NARRATOR: But he was silent and did not answer. Again the high priest asked him,

HIGH PRIEST: "Are you the Messiah, the Son of the Blessed One?"

NARRATOR: Jesus said,

JESUS: "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.'"

NARRATOR: Then the high priest tore his clothes and said,

HIGH PRIEST: "Why do we still need witnesses? You have heard his blasphemy! What is your decision?"

NARRATOR: All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

ACCUSERS: "Prophecy!"

NARRATOR: 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,

SERVANT GIRL: "You also were with Jesus, the man from Nazareth."

NARRATOR: But he denied it, saying,

PETER: "I do not know or understand what you are talking about."

NARRATOR: 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,

SERVANT GIRL: "This man is one of them."

NARRATOR: But again he denied it. Then after a little while the bystanders again said to Peter,

BYSTANDERS: "Certainly you are one of them; for you are a Galilean."

NARRATOR: But he began to curse, and he swore an oath,

PETER: "I do not know this man you are talking about."

NARRATOR: At that moment the cock crowed for the second time. Then Peter remembered that Jesus

had said to him,
JESUS: "Before the cock crows twice, you will deny me three times."
NARRATOR: And he broke down and wept.]
NARRATOR: 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,
PILATE: "Are you the King of the Jews?"
NARRATOR: He answered him,
JESUS: "You say so."
NARRATOR: Then the chief priests accused him of many things. Pilate asked him again,
PILATE: "Have you no answer? See how many charges they bring against you."
NARRATOR: 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,
PILATE: "Do you want me to release for you the King of the Jews?"
NARRATOR: 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,
PILATE: "Then what do you wish me to do with the man you call the King of the Jews?"
NARRATOR: They shouted back,
CROWD: "Crucify him!"
NARRATOR: Pilate asked them,
PILATE: "Why, what evil has he done?"
NARRATOR: But they shouted all the more,
CROWD: "Crucify him!"
NARRATOR: 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,
SOLDIERS: "Hail, King of the Jews!"
NARRATOR: 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.
(At the mention of Golgotha, all stand as able.)
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,

BYSTANDERS: "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!"

NARRATOR: In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

CHIEF PRIESTS: "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."

NARRATOR: 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,

JESUS: "Eloi, Eloi, lema sabachthani?"

NARRATOR: which means,

JESUS: "My God, my God, why have you forsaken me?"

NARRATOR: When some of the bystanders heard it, they said,

BYSTANDERS: "Listen, he is calling for Elijah."

NARRATOR: And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

BYSTANDERS: "Wait, let us see whether Elijah will come to take him down."

NARRATOR: 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,

CENTURION: "Truly this man was God's Son!"

NARRATOR: 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 Joses saw where the body was laid.

The Passion Narrative text is from the New Revised Standard Version Bible, copyright 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the USA, and used by permission.

The Prayers of the People

Leader Please stand or kneel for the Prayers of the People as found in your bulletin.

As we enter Holy Week, may we travel with Jesus to the Last Supper, to his crucifixion and to his resurrection.

O God, creator of life and giver of gladness, let us be your Beacon on the Hill, shining your light so brightly that others may come to know you, to love, and to be loved. Help us to reach out to those around us, bearing fruit through acts of kindness, welcome, and fellowship.

Lord, in your mercy, *hear our prayer.*

For the courage and the grace to be refined and changed during this season of Lent.

Lord, in your mercy, *hear our prayer.*

For the holy catholic church throughout the world, especially for Grace, Alexandria; and St. Luke's, Wellington, Alexandria.

Lord, in your mercy, *hear our prayer.*

For Mark, Gayle, and Bud, our bishops, for the clergy of St. John's, for all who minister in Christ, and for all the holy people of God.

Lord, in your mercy, *hear our prayer.*

For President Biden, Governor Youngkin, for all elected officials and unelected policy makers, and for the strength and courage to hold them accountable to those they serve.

Lord, in your mercy, *hear our prayer.*

For those experiencing eviction, housing insecurity, poverty, homelessness, addiction, domestic violence, or trauma.

Lord, in your mercy, *hear our prayer.*

For justice and peace on this earth, especially in Ukraine, Gaza, Israel, Haiti, and other places of unrest.

Lord, in your mercy, *hear our prayer.*

For your creation, which you have called good, that our hearts may be enriched to care for it.

Lord, in your mercy, *hear our prayer.*

For all who are oppressed, afflicted, struggling, grieving, or in need, especially for David, Claire, Johnny, Rosa, Lana, Marti, Judith, Brett, David, Pauline, Kate and her sons George and Mark, John, Stokes, Shelby, Claudia, Faye, Daryl, Paul, Will, and Marilyn.

Lord, in your mercy, *hear our prayer.*

For the dying and the dead, especially for Stewart Gamage, who died Tuesday.

Lord, in your mercy, *hear our prayer.*

For our own needs and thanksgiving, which we offer either silently or aloud.

Lord, in your mercy, *hear our prayer.*

The Celebrant concludes with a collect

The Peace

BCP 360

Announcements

Offertory Anthem

Were You There When They Crucified My Lord?

arr. Sydnor

The Presentation of the Offering “Bless the Lord”

Musical score for "Bless the Lord" in 4/4 time, featuring two staves (treble and bass clef). The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Bless the Lord, my soul, and bless God's ho-ly name. Bless the Lord, my soul, who leads me in-to life." The score includes a repeat sign at the end of the second line.

The Great Thanksgiving, Prayer A

BCP 361

The Sanctus

Musical score for "The Sanctus" in 4/4 time, featuring two staves (treble and bass clef). The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might, heaven and earth are full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he who comes in the name of the Lord. Ho-san-na in the high-est. Ho-san-na on the high-est." The score includes a repeat sign at the end of the second line.

The Celebrant continues with Eucharistic Prayer A

BCP 361

The Great Amen

Hymnal S 146

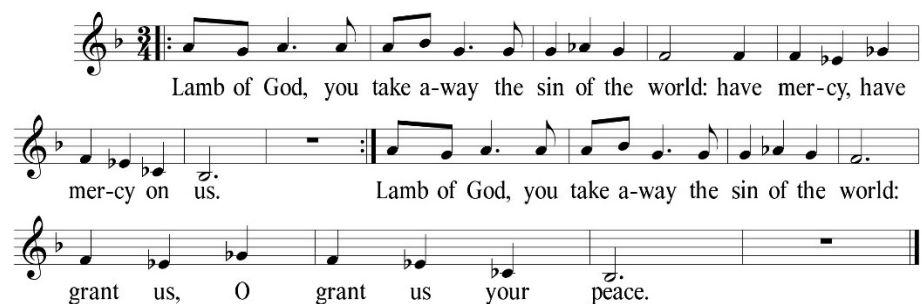
The Lord's Prayer

BCP 364

The Breaking of the Bread

Fraction Anthem

Vasile



Please sit or kneel. All are welcome at Christ's table. *To receive wine by drinking from the chalice, please go to the right at the communion rail. To receive wine through intinction, go to the left; a member of the clergy will dip your wafer in the intinction cup and hand it to you.* To take just the wafer or to receive only a blessing, please go to the right. To receive a blessing, cross your arms over your chest. If you prefer communion be brought to you in your pew, let the usher know.

Communion Anthem	<i>Stabat Mater</i>	Pergolesi
Communion Hymn	"O sacred head, sore wounded"	Hymnal 168
Post Communion Prayer		BCP 365

Solemn Blessing

Bow down before the Lord. Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. ***Amen.***

Closing Hymn	"Ah, holy Jesus, how has thou offended"	Hymnal 158
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Dismissal

Deacon Let us go forth in the name of Christ.

People ***Thanks be to God.***

Postlude	<i>Ah, Holy Jesus, How Hast Thou Offended op. 122/2</i>	Johannes Brahms
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Welcome to St. John's Church

If you are seeking a place to explore your faith, we invite you to make St. John's Church your spiritual home. Please complete a visitor card, found in your pew, and place it in the offering plate to receive our weekly email. We invite you to join us for coffee hour in the Parish Hall after the service. We are eager to tell you about the life and ministries of St. John's Church.

Prayer for St. John's Church

O God, creator of life and giver of gladness, let us be your Beacon on the Hill, shining your light so

brightly that others may come to know you, to love, and to be loved. Help us to reach out to those around us, bearing fruit through acts of kindness, welcome, and fellowship. Amen

Serving this Morning

Celebrant	The Rev. Amelie Wilmer
Preacher	The Rev. Robin Teasley
Assisting Priest	The Rev. Shelby Ochs Owen
Minister of Music	Curt Sydnor
LEMs	Barbara Bayler
Lectors	Jane Hunnicutt, Patty Soileau, Lisa Wood, Debbie Solyan, Cabell Jones, Paige Chargois, Mike Broda, Victoria Hauser, Raymond Elmore, Kathy Dixon, and Barbara Bayler
Crucifer	John King
Acolyte	Serafina Stamm
Ushers	Neill Goff and Bert Hillier
Greeter	John King
Tellers	Mike Broda and Victoria Hauser
Children's Chaplain	Anne Lane Witt
Altar Guild	Louise Lee and Rachel Schrage
Nursery	Tyanna Davis

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What is Holy Week?

Holy Week begins with **Palm Sunday**. On this day, we re-enact the procession of Jesus into Jerusalem with a blessing of the palms, songs of Hosanna, and a procession into the church. The tone of the liturgy turns from celebratory to solemn as we read the Passion Narrative and, as observers, experience the wide range of emotions and responses to Jesus' betrayal and crucifixion.

We continue through Holy Week, not as observers, but as participants in Jesus' walk toward the cross, the tomb, and the resurrection. The first three days of Holy Week are times for prayer and reflection, and many churches offer services on Holy Monday, Tuesday and Wednesday.

Then we arrive at **Maundy Thursday**. The word "maundy" is derived from the Latin word "*mandatum*" which means commandment. More precisely, it refers to the "new commandment" that we hear in our reading from the Gospel of John on this day, the Love Commandment, the commandment that Jesus gives his disciples, and all of us, "to love one another, as I have loved you." The service itself is hauntingly lovely, including foot washing and Eucharist and ending with the stripping of the altar.

The next day is **Good Friday**. We are not really sure of the historical basis for calling the day of Jesus' crucifixion "Good Friday," but it most likely refers to the word "good" as meaning "holy." In fact, in the Eastern churches, both Catholic and Orthodox, as well as in the non-Germanic western churches, the day is referred to as "Holy Friday." At this day's service, we enter the story of Jesus' passion, offering prayers at the foot of the cross.

The Great Vigil of Easter, celebrated on the Saturday of Holy Week, was re-introduced to our liturgy in the 1979 *Book of Common Prayer*, but we know it to be one of the most ancient of Christian rites. In the early centuries of Christianity it was the primary celebration of the resurrection and a time when those who had been in training for as long as three years were finally baptized. It is regarded today by many as the most important service of the church year, even though it is relatively "new" to us. St. John's plans to resume this service in 2024.

And then of course we celebrate the resurrection of Jesus Christ on **Easter Day**. By the way, we don't refer to that day as "Easter Sunday". This is because every Sunday is Easter Sunday as we proclaim Christ resurrected each week of the year. Easter Day is that special Sunday which brings our Lenten season to an end and restarts the cycle of worship and celebration in which we partake throughout the year.

We hope you will join us for our Holy Day Liturgies this week.

Blessings from St. John's!

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