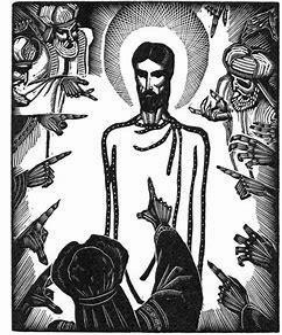




The Sunday of the Passion

March 24, 2024



The Liturgy of the Palms

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

The Book of Common Prayer, BCP, page 270

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.**

Here a Deacon or other person appointed reads one of the following

John 12:12-16

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

The Celebrant then says the following blessing 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 God thanks and praise.**

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

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

People **Hosanna in the highest.**



The Procession

Deacon Let us go forth in peace.

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

Children enter playing musical instruments and all waving palms.

The Procession Hymn *All glory, laud, and honor*

Hymnal 1982, 154

Refrain **All glory, laud, and honor
to thee, Redeemer, King!
to whom the lips of children
made sweet hosannas ring.**

1 **Thou art the King of Israel,
thou David's royal Son,
who in the Lord's Name comest,
the King and Blessèd One.**

*Refrain All glory, laud, and honor
to thee, Redeemer, King!
to whom the lips of children
made sweet hosannas ring*

2 **The company of angels
is praising thee on high;
and we with all creation
in chorus make reply. *Refrain***

3 **The people of the Hebrews
with palms before thee went;
our praise and prayers and anthems
before thee we present. *Refrain***

4 **To thee before thy passion
they sang their hymns of praise;
to thee, now high exalted,
our melody we raise. *Refrain***

5 **Thou didst accept their praises;
accept the prayers we bring,
who in all good delightest,
thou good and gracious King. *Refrain***

The Collect of the Day

Almighty and ever living God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The Hymn of Praise *Blessed is He who comes" by Tamara M. Albrect*

The Children of St. Johns Sunday School

The First Reading

Isaiah 50:4-9a

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens--wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty? The

Word of the Lord.

People **Thanks be to God.**

The Response, Psalm 31:9-16

In te, Domine, speravi

We will read the psalm responsively, breaking at the half-verse.

Have mercy on me, O LORD, for I am in trouble; *
**my eye is consumed with sorrow,
and also my throat and my belly.**

For my life is wasted with grief,
and my years with sighing; *
**my strength fails me because of affliction,
and my bones are consumed.**

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.

I am forgotten like a dead man, out of mind; *
I am as useless as a broken pot.

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.**

But as for me, I have trusted in you, O LORD. *
I have said, "You are my God.

My times are in your hand; *
**rescue me from the hand of my enemies,
and from those who persecute me.**

Make your face to shine upon your servant, *
and in your loving-kindness save me."

The Second Lesson

Philippians 2:5-11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death-- even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Word of the Lord.

People **Thanks be to God**

The Gradual Anthem *"On that day when he rode into Jerusalem"*

Mary Kay Beal

Notes:

- The Sermon is omitted for today.
- You are invited to silently reflect upon Jesus' sacrifice for us following the first part of the Gospel reading.
- The Nicene Creed is not said in unison today.
- There is no Exchange of the Peace today.
- Prayers for the parish will be included within the Eucharistic Prayer.
- Please bring your offering forward when you come to communion.
- Please be seated for the reading of the Passion. It will be read in two parts.



The Reading of the Passion of Christ

The Passion of our Lord Jesus Christ according to Mark

14 The Passover and the Feast of Unleavened Bread were two days away. The Jewish leaders—the chief priests and the scribes—gathered to discuss how they might secretly arrest Jesus and kill Him.

Jewish Leaders: ² We can't do it during the festivals. It might create an uproar.

³ While Jesus was eating dinner in Bethany at the house of Simon the leper, a woman came into the house carrying an alabaster flask filled with a precious, sweet-smelling ointment made from spikenard. She came to Jesus, broke the jar, and gently poured out the perfume onto His head.

⁴ Some of those around the table were troubled by this and grumbled to each other.

Dinner Guests/Congregation: Why did she waste this precious ointment? ⁵ We could have sold this ointment for almost a year's wages, ^[a] and the money could have gone to the poor!

Their *private concerns* turned to public criticism against her.

Jesus: ⁶ Leave her alone. Why are you attacking her? She has done a good thing. ⁷ The poor will always be with you, and you can show kindness to them whenever you want. But I won't always be with you. ⁸ She has done what she could for Me—she has come to anoint My body and prepare it for burial. ⁹ Believe Me when I tell you that this act of hers will be told in her honor as long as there are people who tell the good news.

The disciples can't see any value in pouring so much perfume on Jesus. It is obviously a waste. The woman is demonstrating her love for Him with an abandon and an emotional commitment that few people have ever shown, and He appreciates her love and her faith. To Him, it is more than a gesture; it is a practical preparation for His imminent death and burial. No one else there can see what use her action is; but to Jesus, it is incredibly precious—so much so that He promises to make sure her action is never forgotten

¹⁰ It was after this that Judas Iscariot, one of the twelve, went to meet the chief priests with the intention of betraying Jesus to them. ¹¹ When they heard what he proposed, they were delighted and promised him money. So from that time on, Judas *thought and waited and* sought an opportunity to betray Jesus.

¹² On the first day of the Feast of Unleavened Bread, the customary day when the Passover lamb is sacrificed, His disciples wondered *where they would celebrate the feast*.

Disciples: Where do You want us to go and make preparations for You to eat the Passover meal?

¹³ So *again* He sent two of His disciples ahead and told them to watch for a man carrying a jar of water.

Jesus: Follow that man; ¹⁴ and wherever he goes in, say to the owner of the house, "The Teacher asks, 'Where is the guest room where I can eat the Passover meal with My disciples?'" ¹⁵ He will take you upstairs and show you a large room furnished and ready. Make our preparations there.

¹⁶ So the two left and went into the city. All was as Jesus had told them, and they prepared the meal in the upper room. ¹⁷ That evening Jesus and the twelve arrived *and went into the upper room*; ¹⁸ and each reclined around the table, *leaning upon an elbow* as he ate.

Jesus: I tell you in absolute sincerity, one of you eating with Me tonight is going to betray Me.

¹⁹ The twelve were upset. *They looked around at each other.*

Disciples (*one by one*): Lord, it's not I, is it?

Jesus: ²⁰ It is one of you, the twelve—one of you who is dipping your bread in the same dish that I am.

²¹ The Son of Man goes *to His fate*. That has already been predicted in the Scriptures. But still, it will be terrible for the one who betrays Him. It would have been better for him if he had never been born.

²² As they ate, Jesus took bread, offered a blessing, and broke it. He handed the pieces to His disciples.

Jesus: Take this [and eat it].[Ⓜ] This is My body.

²³ He took a cup *of wine*; and when He had given thanks *for it*, He passed it to them, and they all drank from it.

Jesus: ²⁴ This is My blood, a covenant[Ⓜ] poured out on behalf of many. ²⁵ Truly I will never taste the fruit of the vine again until the day when I drink it new in the kingdom of God.

This moment has been commemorated for two thousand years. Exactly what Jesus meant by calling the bread and wine His body and blood has been debated for centuries. By eating the bread and drinking the wine, believers participate not only in this supper but also in His death and resurrection because the bread is torn and the wine is poured, just as His body was torn and His blood poured out.

Just as Jesus' physical body housed the Spirit of God, the physicality of the bread and wine has a spiritual significance. Otherwise, we wouldn't need to eat the bread and drink the wine to celebrate this moment—it would be enough for us to read the story and remember what happened. But we, too, are physical as well as spiritual; and our physical actions can have spiritual importance

²⁶ *After the meal*, they sang a psalm and went out *of the city* to the Mount of Olives.

Jesus: ²⁷ All of you will desert Me tonight. It was written *by Zechariah*,

I will strike the shepherd,
and the sheep will scatter.[Ⓜ]

²⁸ But when I am raised up, I will go ahead of you to Galilee.

Peter (*protesting*): ²⁹ It doesn't matter who else turns his back on You. I will never desert You.

Jesus: ³⁰ Peter, mark My words. This very night before the cock crows twice, you will have denied Me three times.

Peter (*insisting*): ³¹ *No, Teacher.* Even if it means that I have to die with You, I'll never deny You.

All the other disciples said similar things.

³² They came *at length* to a garden called Gethsemane.

Jesus: Stay here. I'm going *a little farther* to pray *and to think*.

³³ He took Peter, James, and John with Him; *and as they left the larger group behind*, He became distressed and filled with sorrow.

Jesus: ³⁴ My heart is so heavy; I feel as if I could die. Wait here for Me, and *stay awake* to keep watch.

³⁵ He walked on a little farther. Then He threw Himself on the ground and prayed for deliverance from what was about to come.

Jesus: ³⁶ Abba, Father, I know that anything is possible for You. Please take this cup away so I don't have to drink from it. But whatever happens, let Your will be done—not Mine.

³⁷ He got up, went back *to the three*, and found them sleeping.

Jesus (*waking Peter*): Simon, are you sleeping? Couldn't you wait with Me for just an hour? ³⁸ Stay awake, and pray that you aren't led into a trial of your own. *It's true*—even when the spirit is willing, the body can betray it.

³⁹ He went away again, and prayed again the same prayer as before—*pleading with God but surrendering to His will*.

⁴⁰ He came back and found the three asleep; *and when He woke them*, they didn't know what to say to Him.

⁴¹ After He had gone away and prayed for a third time, *He returned to find them slumbering*.

Jesus: Again? Still sleeping and getting a good rest? Well, that's enough sleep. The time has come; the Son of Man is betrayed into the hands of sinners. ⁴² Get up now, and let's go. The one who is going to betray Me is close by.

In the moments before Jesus' death, He really knows what it feels like to be human and afraid. Jesus knows exactly what is about to happen to Him and exactly how bad it will be. Now that the time has come, He feels all the natural human emotions.

Most amazing of all is the prayer Jesus says in that moment: "Please take this cup away so I don't have to drink from it." Even though He divinely knows what is going to happen—what must happen—He still asks for a reprieve. At the same time, He submits His human desires and will to the plan of His Father: in order to experience fully what it means to be human, He has to go through even this—denying Himself and what He wants—to face certain torture and death.

⁴³ Before He had finished talking, Judas (one of the twelve) approached with a large group of people—agents of the chief priests, scribes, and elders in Jerusalem armed with swords and clubs.

⁴⁴ The signal they had arranged *was a kiss*. "Watch to see whom I kiss; He's the One," Judas had told them. "Arrest Him, and take Him into secure custody."

⁴⁵ As soon as they arrived, Judas stepped forward.

Judas (*kissing Jesus*): My Teacher.^[e]

⁴⁶ *Immediately* the soldiers grabbed Jesus and took Him into custody.

⁴⁷ Now one of the *disciples* standing close by drew his sword and swung, cutting off the ear of a slave of *Caiaphas*, the high priest.

Jesus (*calling out*): ⁴⁸ Am I a thief or a bandit that you have to come armed with swords and clubs to capture Me? ⁴⁹ I sat teaching in the temple every day with you. You could have taken Me at any time, but you never did. Let the Scriptures be fulfilled.

⁵⁰ *When they saw the armed crowd take Jesus into custody*, the disciples fled. ⁵¹ One of those following Jesus was a young man who was wearing nothing but a linen cloth. When people from the mob grabbed for him, ⁵² *he wriggled out of their grasp*, left them holding the cloth, and ran naked *into the night*.

⁵³ They led Jesus off to see the high priest, *who had gathered a council of religious and civic leaders*, scribes, chief priests, and elders *to hear the evidence and render some decision regarding Jesus*. ⁵⁴ Peter followed, at a safe distance, all the way into the courtyard of the high priest, and he sat down with the guards to warm himself at their fire. *He hoped no one would notice*.

⁵⁵ The chief priests and other religious leaders called for witnesses against Jesus so they could execute Him, but things didn't turn out the way they had planned. ⁵⁶ There were plenty of people willing to get up and accuse Jesus falsely, *distorting what Jesus had said or done*; but their testimonies disagreed

with each other, *and the leaders were left with nothing*.⁵⁷ Some gave the following distorted testimony:

Witnesses/Congregation:⁵⁸ We heard Him say, "I will destroy this temple that has been made by human hands, and in three days, I will build another that is not made by human hands."

⁵⁹ But even here the witnesses could not agree on exactly what He had said.

⁶⁰ The high priest stood up and turned to Jesus.

High Priest: Do You have anything to say *in Your own defense*? What do You think of what all these people have said about You?

⁶¹ But Jesus *held His peace and* didn't say a word.

Jesus, God's Anointed, the Liberating King, has come not as a conquering king but as a sacrificial lamb who will die without defending Himself.

He is accused of setting Himself in the place of God, but He is innocent of that accusation because He is God. He does not defend Himself because His death protects from punishment the sinners who have made themselves like God ever since Adam ate the fruit in the garden.

High Priest: Are You God's Anointed, *the Liberating King*, the Son of the Blessed One?

Jesus:⁶² I am. *One day* you will see the Son of Man "sitting at His right hand, *in the place of honor and power*,"⁶³ and "coming in the clouds of heaven."⁶⁴

⁶⁵ Then the high priest tore his clothes.

High Priest (to the council): What else do we need to hear? ⁶⁴ You have heard the blasphemy from His own lips. What do you have to say about that?

The verdict was unanimous—Jesus was guilty of a capital crime.

⁶⁵ *So the people began to humiliate Him*. Some even spat upon Him. Then He was blindfolded, and they slapped and punched Him.

People/Congregation: *Come on, Prophet*, prophesy for us! *Tell us who just hit You*.

Then the guards took Him, beating Him as they did so.

⁶⁶⁻⁶⁷ While Peter was waiting by the fire outside, one of the servant girls of the high priest saw him.

Servant Girl: You were one of those men with Jesus of Nazareth.

Peter: ⁶⁸ Woman, I don't know what you're talking about.

He left the fire, and as he went out into the gateway, [a cock crowed.]^[b]

⁶⁹ The servant girl saw him again.

Servant Girl: Hey, this is one of them—*one of those who followed Jesus*.

Peter: ⁷⁰ No, I'm not one of them.

A little later, some of the other bystanders turned to Peter.

Bystander: Surely you're one of them. You're a Galilean. [We can tell by your accent.]^[c]

⁷¹ And then he swore an oath that if he wasn't telling the truth that he would be cursed.

Peter: *Listen*, I don't even know the man you're talking about.

⁷² And as he said this, a cock crowed [a second time];^[d] and Peter remembered what Jesus had told him: "Before the cock crows [twice],^[e] you will have denied Me three times."

He began to weep.

15 When morning came, the chief priests met in council with all the Jewish leaders. They bound Jesus, led Him away, and turned Him over to *the Roman governor*, Pilate.

Pilate (*after hearing them*): ² Are You the King of the Jews?

Jesus: You have said so.

³ The chief priests went on to accuse Jesus of many things, but Jesus simply stood quietly.

Pilate: ⁴ Do You have anything to say? How do You respond to all these charges that have been made against You?

⁵ But Jesus said nothing more, and Pilate was astonished.

⁶ Now it was his custom at that feast that Pilate should release one prisoner from custody, whomever the people most desired. ⁷ There was one rebel from those imprisoned for insurrection *against the Roman occupation*. He had committed murder during an uprising. His name was Barabbas. ⁸ A crowd had gathered *in front of Pilate's judgment seat* to request that Pilate follow his usual custom.

⁹ Pilate turned to them.

Pilate: Why don't I release to you the King of the Jews?

¹⁰ He knew that the chief priests had delivered Jesus because they were threatened by Him, *not because Jesus was a criminal*.

¹¹ But priests moved among the crowd and persuaded them to call for Barabbas instead.

Pilate: ¹² Then what do you want me to do with the King of the Jews?

Crowd/Congregation: ¹³ Crucify Him, *crucify Him!*

¹⁴ But now he called to them.

Pilate: Why? What has He done to deserve such a sentence?

Crowd /Congregation (*crying all the louder*): Crucify Him, *crucify Him!*

Barabbas is an active and a militant Jewish leader. In one sense, the choice that the crowd is offered—to have either Jesus or Barabbas released—can be seen as a choice between two types of revolutions. Do they want a revolution of power, a revolution that is easily visible, a revolution that will conquer their enemies in a way they can understand? Or do they want a revolution of healing, a revolution of love, a revolution that will bring the kingdom of God to earth in a mystical, transcendental way? It's no wonder they make the choice they do. Who wants a gentle revolution in a time of war?

¹⁵ When Pilate saw that he could not persuade the crowd to change its mind, he released Barabbas to them and had Jesus publicly whipped, *which was the normal prelude to crucifixion*. Then he had Jesus led away to be crucified. ¹⁶ The soldiers took Him into the headquarters of the governor; and the rest of the soldiers in the detachment gathered there, *hundreds of them*. ¹⁷ They put a purple robe on Him and made a crown of thorns that they forced onto His head, ¹⁸ and they began to cry out in mock salute.

Soldiers/Centurion: Hail to the King of the Jews!

¹⁹ For a long while they beat Him on the head with a reed, spat upon Him, and knelt down *as if to honor Him*. ²⁰ When they had finished mocking Him, they stripped off His purple robe and put His own clothes back on Him. Then they took Him away to be executed.

The Music for Reflection - *Pie Jesus from Requiem by G. Faure*

Misao Koyama

The Offertory Hymn *Ab, holy Jesus, how hast thou offended*

Hymnal 1982, 158



The Great Thanksgiving

Eucharistic Prayer, FORM I

The Book of Common Prayer, page 333

Celebrant The Lord be with you.

People **And with thy spirit.**

Celebrant Lift up your hearts.

People **We lift them up unto the Lord.**

Celebrant Let us give thanks unto our Lord God.

People **It is meet and right so to do.**

Here a proper preface is said.

The Sanctus (said)

Holy, holy, holy, Lord God of Hosts:

Heaven and earth are full of thy Glory.

Glory be to thee, O Lord Most High.

Blessed is he that cometh in the name of the Lord.

Hosanna in the highest.

The people are invited to kneel, stand or sit.

The service continues on page 334 in the Book of Common Prayer

The Lord's Prayer

BCP, page 336

The Breaking of the Bread

BCP, page 337

The Prayer of Humble Access

BCP, page 337

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

The Communion

All who seek God and are drawn to Christ, are welcome at the Lord's Table.

You may receive the wine from the small cups offered to you or from the chalice. Please deposit your cup in the place provided.

If you prefer not to receive either the bread or wine, you may cross your arms across your chest to receive a blessing.

If you would like to remain in your seat and receive communion, please let an usher know.

The Postcommunion Prayer

BCP, page 339

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.



The Passion Gospel Conclusion

+Please stand, as able+

²¹ Along the way, they met a man from Cyrene, Simon (the father of Rufus and Alexander), who was coming in from the fields; and they ordered him to carry *the heavy crossbar of the cross*. ²² And so they came at last to *the execution site*, a hill called Golgotha, which means the "Place of a Skull."

²³ The soldiers offered Jesus wine mixed with myrrh *to dull His pain*, but He refused it. ²⁴ And so they crucified Him, divided up His clothes, and cast lots (*an ancient equivalent of rolling dice*) to see who would keep the clothes *they had stripped from Him*.

²⁵ His crucifixion began about nine o'clock in the morning. ²⁶ Over His head hung a sign that indicated the charge for which He was being crucified. It read, "THE KING OF THE JEWS." ²⁷ On either side of Him were two insurgents *who also had received the death penalty*. [²⁸ And the Hebrew Scripture was completed that said, "He was considered *just another criminal*."] ^u

²⁹ Those passing by on their way into or out of Jerusalem insulted and ridiculed Him.

Someone in the Crowd: So, You're the One who was going to destroy the temple and rebuild it in three days? ³⁰ *Well, if You're so powerful*, then why don't You rescue Yourself? Come on down from the cross!

Chief Priests and Scribes (*mocking Jesus among themselves*): ³¹ He rescued others, but He can't rescue Himself. ³² Let the Anointed—the King of Israel—come down from the cross now, and we will see it and believe.

Even the insurgents who were being crucified next to Him taunted Him and reviled Him.

³³ At noon, the day suddenly darkened for three hours across the entire land. ³⁴ Sometime around three o'clock Jesus called out in a loud voice.

Jesus: Eloi, Eloi, lama sabachthani?

Jesus was speaking, as in the psalms, "My God, My God, why have You turned Your back on Me?" ^[m]

³⁵ Some of those standing nearby misunderstood Him.

Bystanders: Hey, He's calling for Elijah.

³⁶ One of them filled a sponge with wine that had turned to vinegar and lifted it to Jesus' lips on a stick so He could drink.

Bystander: Let's see if Elijah will come to take Him down.

³⁷ Then Jesus cried out with a loud voice, and He took His last breath.

³⁸ *At that moment*, the curtain in the temple was torn in two from top to bottom.

The tearing of the temple veil is a picture of what Jesus' death has accomplished. The temple sanctuary is divided into two sections: the holy place and the most holy place. The most holy place is a chamber so sanctified that only the high priest can enter—and then only once a year. There God's presence is manifest on earth.

A long curtain divides the two areas, and at the moment of Jesus' death it is torn in two. The veil that serves as a means to protect everyone but the high priest from the power of God's presence is no longer needed because Jesus, on account of His sacrificial death, gives everyone access to God. Only God Himself can rip the curtain in two "from top to bottom," opening the way for people to come into His presence.

³⁹ The Roman Centurion, *the soldier in charge of the executions*, stood in front of Jesus, [heard His words,]^[a] and saw the manner of His death.

Centurion: Surely this man was the Son of God!

⁴⁰ Off in the distance, *away from the crowds*, stood some women *who knew and had followed Jesus*, including Mary Magdalene and Mary the mother of the younger James, Joses, and Salome. ⁴¹ These were women who used to care for Him when He was in Galilee, and many other women who had followed Jesus to Jerusalem joined them.

⁴² Evening came. The crucifixion had taken place on preparation day, Friday, before the Jewish Sabbath began *at sundown*. ⁴³ Joseph of Arimathea, a member of the ruling council who was also *a believer anxiously* waiting for the kingdom of God, went to Pilate and boldly asked for the body of Jesus.

⁴⁴ Pilate could not believe Jesus was already dead, so he sent for the Centurion, ⁴⁵ who confirmed it. Then Pilate gave Joseph permission to take the body.

⁴⁶ Joseph had the body wrapped in a linen burial cloth he had purchased and laid Him in a tomb that had been carved out of rock. Then he had a stone rolled over the opening *to seal it*. ⁴⁷ Mary Magdalene and Mary the mother of Joses were watching as the body was interred.

Solo *Where you there*

Hymnal 172

Minister: Let us walk the way of the Cross.

In the Name of Christ. Amen.

The people leave the Church in silence.

The Prayers of the People for the Week of March 24, 2024

We pray for healing and wholeness for Mary, Lourana, Karen, Kim, Liliana, Suzanne, Dave, Margrete, Margaret, Jackie, Bruce, Presiding Bishop Michael, Charlene, Christy, Brian, Carolyn, John, Judy, Kristen, Andrew, Riley, Matt, Donny, Nicole, Herb, Mary Joe

We pray for the Diocesan Committee as we prayerfully seek our new Bishop Coadjutor.

In our Diocesan Cycle of Prayer, we give thanks for the members of the Churches of the Charles River Deanery, All Saints Parish Brookline, Church of Our Saviour, Brookline, St. Paul's, Brookline, The Allston Abbey, Boston, Boston University Chaplain, Boston, The Church Home Society

You are invited to offer up any cares or celebrations you may have, either silently or aloud.

Serving Today:

Celebrant:	The Rev. Alan R. Hesse
Lectors:	Jann Czarnetzki (5PM) Eileen Donaruma, 1 st Lesson and Psalm (9:30AM) Sylvia Connor, 2 nd Lesson (9:30AM)
LEMs:	Mary Ames (5PM) Greg Roche (9:30AM)
Musicians:	Misao Koyama and Choir with Children's Choir
Altar Guild:	Sylvia Connor, Jann Czarnetzki, Phyllis Helfrich, Anne Miller
Sunday School:	Will Hibbard and Spencer Knowles
Ushers:	Mary Howe and Lynn Tozier
Hospitality:	Celia Bailey-Ochoa, Mary Ellen Ricketts, and Mary Howe

Easter Week Service Times are as follows:

Maundy Thursday, March 28 at 7PM
Good Friday, March 29 at 12noon and 7PM
Easter Vigil, March 30 at 5PM
Easter Sunday, March 31 at 9:30AM with Easter Egg Hunt

First Church Sandwich will hold a Sunrise Service on Easter morning, March 31st, at 6AM. Location is First Beach (next to Tree House Brewing) at the end of Town Neck Road.

Announcements

Easter Floral Donations are given in loving memory of and in grateful thanksgiving for family members and/or friends, and are listed in the bulletin. We will not be using lilies this year. If you would like to remember someone, kindly fill out a floral donation form (on the table in the Narthex) or call the office during business hours. Suggested donation is \$20.00. **Deadline for listing in the bulletin is Thursday, March 28. The office will be closed on Good Friday.**

From the Treasurer regarding Easter Offerings: Since we do not have envelopes this year for a special Easter offering, you may note "**Easter Offering**" in the memo section of your check if you wish to make a donation. As with any offering, if donating cash and want the church to track your donation, please place the cash in a regular envelope showing your name and type of offering. Thank you! Celia Bailey-Ochoa

St. John's Episcopal Church Sandwich Financial Summary For the Two Months Ended February 29, 2024
 Net Operating Surplus/(Deficit) at the end of February, 2024 was (\$5,127), \$4,681 more of a deficit than planned in the budget. The main drivers of this unfavorable variance were lower plate, fundraising, and Thrift Store revenue than planned; however, higher than expected space use and pledge revenue helped to mitigate the total revenue deficit. Expenses were also higher than planned for first two months of the year. Utility expense, primarily heating expense, is running higher than planned, and the timing of maintenance and some other expenses are being incurred sooner than contemplated in the budget. Fr. Alan and the Vestry will be focusing on fundraising plans for the year and invite the congregation, as always, to share their ideas and talents in achieving this \$32k financial goal for 2024.
 Celia Bailey-Ochoa, Treasurer

There will be an Easter Egg Hunt after the Easter Sunday 9:30AM service. Bring the kids!

Women's Group meets on the 1st Thursday of the month. The next date is April 4, 5PM in the Parish Hall. Topic for the meeting is: "What does Easter mean to you". Please join us!

Invite Welcome Connect will hold a pot-luck supper on Thursday, April 11 from 5PM-7PM in the Parish Hall. More details will follow shortly. Watch this space!

This Week at St. John's - March 24-31, 2024

Sun., March 24

9:30AM - Holy Eucharist with Sunday School
 Coffee hour to follow

Wed., March 27

1PM - Quilter's Group - Parish Hall
 7PM - Choir Rehearsal

Thurs., March 28

5PM - Invite Welcome Connect - Parish Office
7PM - Maundy Thursday Service

Fri., March 29

Office Closed for Good Friday
12Noon - Good Friday Service
7PM - Good Friday Service

Sat., March 30

5PM - Easter Vigil Holy Eucharist

Sun., March 31

9:30AM - Easter Sunday Holy Eucharist
 Easter Egg Hunt after the service
 Coffee Hour to follow

Fotnotes for Mark 14:1-15:47, The Voice

Footnotes for Mark 14:1-15:47, The Voice

- | | |
|---|---|
| a. 14:5 Literally, more than 300 denarii, Roman coins | h. 14:68 Some early manuscripts omit this portion. |
| b. 14:22 Some manuscripts omit this portion. | i. 14:70 Some early manuscripts omit this portion. |
| c. 14:24 Some manuscripts read "the new covenant." | j. 14:72 Some early manuscripts omit this portion. |
| d. 14:27 Zechariah 13:7 | k. 14:72 Some early manuscripts omit "twice." |
| e. 14:45 Literally, Rabbi | l. 15:28 Some manuscripts omit verse 28 , quote from Is 53:12 . |
| f. 14:62 Psalm 110:1 | m. 15:34 Psalm 22:1 |
| g. 14:62 Daniel 7:13 | n. 15:39 Some early manuscripts omit this portion |

Welcome to St. John's!

Whether this is your first visit to St. John's or you are a long-time member, please know that there is a warm welcome for you here!

Please feel free to participate fully in our service today and in the life of the parish. We are glad you have come and hope you leave feeling closer to God! At several points in the service, you may notice that some people are kneeling, some are standing and some are sitting. We are given this choice and you should feel free to do whichever is most appropriate for you. Please know that you are invited to fully participate in the Holy Eucharist as a Baptized Christian. *All who seek God and are drawn to Christ, are welcome at the Lord's Table.*

If you would like to know more about St. John's and may be interested in membership or interested in being placed on our email mailing list, please contact the church office.

Please join us for Coffee Hour after the service! Someone can show you the way. Welcome!!!

St John's Episcopal Church

159 Main St, Sandwich, MA



Office Hours, Tues-Fri 9am-2pm

Parish Office 508-888-2828 www.sjchurchsandwich.org

Susan Sharpe, Parish Administrator parishadmin@sjchurchsandwich.org

Misao Koyama, Music Director music@sjchurchsandwich.org

The Rev. Alan R. Hesse, Rector; 508-505-5668 cell, rector@stjohnssandwich.org