

BETHESDA EPISCOPAL CHURCH

**Washington Street near Broadway
Saratoga Springs, New York 12866**



**THE SUNDAY OF THE PASSION:
PALM SUNDAY
25 MARCH 2018**

About Holy Week

It is still uncertain when Christians first began to make an annual [as opposed to a weekly] memorial of the death and resurrection of Christ. This *Pascha* [a word derived indirectly from *pesach*, Hebrew ‘Passover’] was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the *Pascha* developed into the articulated structure of Holy Week and Easter. Through participation in the whole sequence of services, the Christian shares in Christ’s own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning. The procession with palms, which was already observed in Jerusalem in the fourth century, is accompanied by the reading or singing of the Passion Narrative, in which the whole story of the week is anticipated. Maundy Thursday [from *mandatum*, ‘commandment,’ because of the use of *John 13:34* in the Antiphon] contains a rich complex of themes: humble Christian service expressed through Christ’s washing of his disciples’ feet, the institution of the Eucharist, the perfection of Christ’s loving obedience through the agony of Gethsemane.

After keeping vigil [‘Could you not watch with me one hour?’] Thursday passes into Good Friday with its two characteristic episodes. The Veneration of the Cross is older. Here the body of the faithful is invited to kiss the feet of the Crucified. It is a widespread custom for there not to be a celebration of the Holy Eucharist on Good Friday, but for the consecrated bread and wine remaining from the Maundy Thursday Liturgy to be given in communion. The church building remains stripped of all decoration. It continues bare and empty through the following day. Within the silence there grows a sense of peace and consolation, and then rising excitement as the Easter Vigil draws near.

from Times and Seasons, Common Worship, Church of England

The Liturgy of Palm Sunday

Please switch off all cellular telephones, Blackberries, and other electronic devices. Thank you.

Organ – *Christ, Our Lord to Jerusalem Came* J.S. Bach (1685-1750)

The Entrance Rite: The Liturgy of the Palms

All stand as the Sacred Ministers and acolytes enter the church.

At the Solemn Eucharist the choir sings the following

Anthem – *Hosanna to the Son of David*

Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Blessed be the King of Israel, blessed be the King that cometh in the name of the Lord, peace in heaven and glory in the highest places. Hosanna in the highest heavens.

Words: *Matthew 21:9; Mark 11:10; Luke 14:38*
Music: Orlando Gibbons (1583-1625)

The Celebrant introduces the liturgy as follows

Dear brothers and sisters in Christ: During Lent we have been preparing by works of love and self-sacrifice for the celebration of our Lord's death and resurrection. Today we come together to begin this solemn celebration in union with the Church throughout the world. Christ enters his own city to complete his work as our Savior, to suffer, to die, and to rise again. Let us go with him in faith and love, so that, united with him in his sufferings, we may share his risen life.

The Celebrant now blesses the branches of palm, the people holding them high.

The Lord be with you.

People And with thy spirit.

Celebrant Let us give thanks unto our Lord God.

People It is meet and right so to do.

It is right to praise thee, Almighty God, for the acts of love whereby thou hast redeemed us through thy 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. Bless these branches that they 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 leadeth unto eternal life; who liveth and reigneth in glory with thee and the Holy Spirit, now and for ever. *Amen.*

The branches of blessed palm are now sprinkled with Holy Water.

*At eight o'clock the liturgy continues on page 6 with the Collect of the Day.
At ten o'clock the choir sings this*

Anthem – Pueri Hebraeorum

Pueri Hebraeorum
vesetimenta prosternebant in via,
et clamabant dicentes:
Hosanna filio David:
benedictus qui veni
in nomine Domini.

*The children of the Hebrews
spread their garments in the way
and cried out saying:
Hosanna to the Son of David:
blessed is he a cometh
in the name of the Lord.*

Words: Traditional

Music: Thomas Victoria (1548-1611)

The Palm Sunday Gospel – Mark 11:1-11a

Deacon The Holy Gospel of our Lord Jesus Christ,
 according to Mark.

People Glory be to thee, O Lord.

When Jesus and his disciples were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he 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.

People The Gospel of the Lord.
 Praise be to thee, O Christ.

The Procession

Deacon Let us go forth in peace.
People In the name of Christ. Amen.

The Gospel is now re-enacted. During the procession, all hold branches in their hands, and sing this

Hymn 154

The procession pauses near the West Doors for

The Station

Celebrant Blessed is he that cometh in the name of the Lord.
People Hosanna in the highest.

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.*

The procession moves to the chancel, all singing this

Hymn

1 Ride on! ride on in ma-jes-ty! Hark! all the tribes ho - san - na cry;
 2 Ride on! ride on in maj-es-ty! In Low-ly pomp ride on to die;
 3 Ride on! ride on in maj-es-ty! The an-gel ar - mies of the sky
 4 Ride on! ride on in ma-jes-ty! Thy last and fier - cest strife is nigh;
 5 Ride on! ride on in ma-jes-ty! In low - ly pomp ride on to die;

Thy hum - ble beast pur - sues his road With
 O Christ, thy tri - umphs now be - gin O'er
 Look down with sad and won - d'ring eyes To
 The Fa - ther on his sap - phire throne Ex -
 Bow thy meek head to mor - tal pain, Then

palms and scat - ter'd gar - ments strowed.
 cap - tive death and con - quer'd sin.
 see the ap - proach - ing sac - ri - fice.
 - pects his own an - oin - ted Son.
 take, O God, thy power, and reign.

Words: Henry Hart Milman (1791-1868)

Music: Winchester New, melody from *Musicalishes Hand-Buch*, 1690

The Collect of the Day

Celebrant The Lord be with you.

People And with thy spirit.

Celebrant Let us pray.

Almighty and everliving God, who, of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

The Liturgy of the Word

All sit.

The First Lesson – A Reading from the Book of Isaiah

The Lord GOD has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens-- wakens my ear to listen as those who are taught. The Lord GOD has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord GOD who helps me; who will declare me guilty? (50:4-9a)

Lector The Word of the Lord.

People Thanks be to God.

The choir now sings the

Tract – *In te, Domine, speravi*

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."

Words: *Psalm 31:9-16*

Music: Samuel Wesley (1766-1837)

The Second Lesson – *A Reading from the Letter of Paul to the Philippians*

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human

likeness. And being found in human form, he humbled himself and became obedient to the point of death, even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (2:5-11)

Lector The Word of the Lord.

People Thanks be to God.

All now stand and the choir sings the

Gradual – *Christus factus est*

Christus factus est pro nobis
obediens usque ad mortem,
mortem autem crucis.
Propter quod et Deus
exaltavit illum,
et dedit illi nomen,
quod est super omne nomen.

*Christ became obedient for us
unto death,
even the death of the cross.
Wherefore God also hath highly
exalted him,
and hath given him a name
which is above every name.*

Words: *Philippians 2:8,9*

Music: Giovanni Anerio (1567-1630)

The Gospel of the Passion– *Mark 15:1-39*

Narrator The Passion of our Lord Jesus Christ according to Mark.

The traditional responses before and after the Gospel are omitted at this liturgy. The congregation assumes the role of the Crowd.

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,

Reader “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,

Reader “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,

Reader “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,

Reader “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,

Reader “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,

Crowd “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. 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,

Choir “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,

Choir “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,

Choir “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,

Reader “Wait, let us see whether Elijah will come to take him down.”

Narrator Then Jesus gave a loud cry and breathed his last.

All kneel. Silence is kept for a space. Then all stand with the Celebrant.

Narrator 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,

Reader "Truly this man was God's Son!

The Sermon *Words to Jesus on the Cross*

Dean Vang

The Nicene Creed

All stand and say

I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead;
whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father and the Son;
who with the Father and the Son together is worshiped
and glorified;
who spake by the Prophets.

And I believe one holy Catholic and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

Celebrant In peace let us pray to the Lord.

All kneel. The Deacon continues

Simon from Cyrene was forced to carry the cross for your Son. Give us grace to lift heavy loads from those we meet and to stand with those condemned to die.

Lord, hear us.

Lord, graciously hear us.

Your Son watched the soldiers gamble to share his clothes. Transform the hearts of those who make a profit from their victims and those whose hearts are hardened by their work.

Lord, hear us.

Lord, graciously hear us.

The thief, who was crucified with Jesus, was promised a place in your kingdom. Give pardon and hope, healing and peace, to all who look death in the face.

Lord, hear us.

Lord, graciously hear us.

From the cross Jesus entrusted Mary his mother and John his disciple to each other's care. Help us also to care for one another and fill our homes with the spirit of your love.

Lord, hear us.

Lord, graciously hear us.

In Mary and John your Son created a new family at the cross. Fill our relationships, and those of new families today, with mutual care and responsibility, and give us a secure hope for the future.

Lord, hear us.

Lord, graciously hear us.

The centurion was astonished to see your glory in the crucified Messiah. Open the eyes of those who do not know you to see in your Son the meaning of life and death.

Lord, hear us.

Lord, graciously hear us.

Joseph of Arimathaea came to take your Son's body away. Give hope and faith to the dying and bereaved, and gentleness to those who minister to them.

Lord, hear us.

Lord, graciously hear us.

Simon and Joseph, Mary and John, became part of your Church in Jerusalem. Bring into your Church today a varied company of people to walk with Christ in the way of his passion and to find their salvation in the victory of the cross.

Lord, hear us.

Lord, graciously hear us.

The Celebrant concludes the Intercessions as follows

Lord of the Church, hear our prayer, and make us one in heart and mind to serve you in Christ our Lord. *Amen.*

The Peace

All stand.

The Celebrant says

Once we were far off, but now in union with Christ Jesus we have been brought near through the shedding of Christ's blood, for he is our peace.

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

All may exchange a sign of Christ's peace.

Greetings and necessary announcements are now made.

The Liturgy of the Eucharist

The Celebrant begins the Offertory with a sentence of Scripture.

The choir now sings this

Anthem – Salvator mundi

Salvator mundi, salva nos,
per crucem et sanguinem
redemisti nos.
Auxiliare nobis, te deprecamur,
Deus noster.

*Savior of the world, save us
thou who by thy cross and blood
hast redeemed us.
Come to our rescue,
we beseech thee, our God.*

Words: *Sarum Manuel*
Music: Thomas Tallis (1505-1585)

Then all stand and sing

Hymn 458

Eucharistic Prayer I

The people remain standing.

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.

The Celebrant proceeds

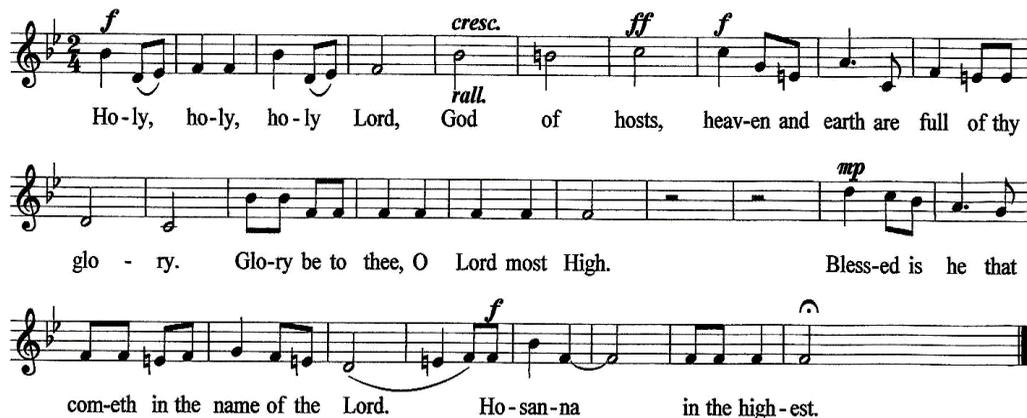
It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Through Jesus Christ our Lord; who for our sins was lifted high upon the cross, that he might draw the whole world to himself; who by his suffering and death became the author of eternal salvation for all who put their trust in him.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Sanctus & Benedictus qui venit

Choir and People



Ho-ly, ho-ly, ho-ly Lord, God of hosts, heav-en and earth are full of thy
 glo - ry. Glo-ry be to thee, O Lord most High. Bless-ed is he that
 com-eth in the name of the Lord. Ho-san-na in the high-est.

Words: Traditional
 Music: *Missa ad Sanitatem*, Farrell Goehring, 2018

The people kneel. Then the Celebrant continues

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that,

by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *AMEN.*

And now, as our Savior Christ hath taught us, we are bold to say,

Celebrant and People

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then is sung

Agnus Dei

Choir and People

mp $\text{♩} = 48$
O Lamb of God, that tak-est a-way the sins of the world,
mf
have mer - cy up - on us. O Lamb of God, that
tak-est a-way the sins of the world, have mer - cy up -
- on us. O Lamb of God, that tak-est a-way the sins of the
mp
world, grant us thy *ritard.* peace, grant us thy peace,
ritard. grant us thy peace, *p* grant us thy peace.

Words: Traditional

Music: *Missa ad Sanitatem*, Farrell Goehring

The Prayer of Humble Access is now said together.

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 is us. Amen.

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

The Sacred Ministers receive the Sacrament in both kinds, and then immediately deliver it to the people

The Bread and the Cup are given to the communicants with these words

The Body of Christ, the bread of heaven. *Amen.*
The Blood of Christ, the cup of salvation. *Amen.*

During the ministration of Communion, the choir sings the following

Motet – *O nata lux et lumen*

O nata lux de lumine,
Jese, redemptor saeculi,
Dignare clemens supplicum
precesque sumere.
Qui carne quondam contegi
dignatus es pro perditis
Nos membra confer effici
Tui beati corporis.

*O Light born of Light,
Jesus, redeemer of the world,
mercifully deign to accept praises
and prayers of your suppliants.
O you who once deigned to be
hidden in flesh on behalf of the lost,
grant us to be made members
of your blessed body.*

Words: from *Cantiones Sacrae*
Music: Thomas Tallis (1505-1585)

The Concluding Rite

Celebrant Let us pray.

All kneel. The Celebrant continues

Lord Jesus Christ, who didst humble thyself in taking the form of a servant, and in obedience died on the cross for our redemption: Give us the mind to follow thee and to proclaim thee as Lord and King, to the glory of God the Father.
Amen.

Prayer over the People

Deacon Bow down before the Lord.

Celebrant Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was willing to be betrayed, and given up into the hands of sinners, and to suffer death upon the cross; who liveth and reigneth for ever and ever.
Amen.

All stand.

Deacon Let us bless the Lord.

People Thanks be to God.

Hymn 168

Organ – *Jesus Christ, Our Savior*

J.S. Bach

The people depart quietly.

A BETHESDA HOLY WEEK – 2018

MONDAY IN HOLY WEEK, *March 26*

12:10 P.M. – Holy Eucharist

TUESDAY IN HOLY WEEK, *March 27*

12:10 P.M. – Holy Eucharist

6:30 P.M. – Holy Eucharist

WEDNESDAY IN HOLY WEEK, *March 28*

12:10 P.M. – Holy Eucharist

7:00 P.M. – Stations of the Cross

MAUNDY THURSDAY, *March 29*

7:00 P.M. – Solemn Liturgy of the Lord's Supper with The Watch

GOOD FRIDAY, *March 30*

12:00 P.M. – Solemn Liturgy of the Lord's Passion & Death

EASTER EVE, *March 31*

7:00 P.M. – Solemn Vigil of the Resurrection

THE SUNDAY OF THE RESURRECTION: EASTER DAY, *April 1*

7:30 A.M. – Morning Prayer

8:00 A.M. – Holy Eucharist with Hymns

10:00 A.M. – Solemn Eucharist with the Great Procession

THE PARISH STAFF

The Very Reverend Marshall J. Vang

Interim Rector

The Reverend Paul F. Evans

Assisting Priest

Mr. Landon M. Moore

Candidate for Holy Orders

Mr. Farrell Goehring

Organist & Director of Music

Dr. Kathleen Slezak

Choral Director

Mrs. Barbara Latzko

Parish Administrative Assistant

Dr. Robert E. Bullock

Verger

Dr. Sean P. Byrnes

Sacristan

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