

Sherwood Episcopal Church

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March 24, 2024/10 am

Holy Eucharist, Rite II



About Palm Sunday:

This day is a day of contrasts. The service begins with the Blessing of the Palms, including the story of Jesus' entry into Jerusalem. With great joy we wave palm branches and shout with the biblical crowds: *"Blessed is the King who comes in the Name of the Lord! Peace in heaven and glory in the highest."*

As the hymn comes to a close, we turn our sights to the readings for the day and the Passion. Everyone has a role, so listen to the story as if for the first time. Imagine standing with those gathered. It can be unsettling to have shouted, *"Hosanna in the highest!"* only to cry, *"crucify, crucify him,"* a few minutes later. To maintain the reverence of the day, we will leave in silence and there will be no coffee hour. Please join us for our Holy Week services and Easter Day.

Prelude

Le Banquet Céleste - Olivier Messiaen

Whoever eats my flesh and drinks my blood remains in me, and I in them. - John 6:56

Welcome and Announcements

The Rev. Nancy H. Hennessey, Rector

THE LITURGY OF THE PALMS

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

Peace in heaven and glory in the highest.

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.**

A READING FROM MARK 11:1-11

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.

The Word of the Lord.

Thanks be to God.

THE BLESSING OF THE PALMS

BCP pg. 271

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

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 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.**

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

Hosanna in the highest.

The Procession:

Celebrant: Let us go forth in peace.

People: In the name of Christ. Amen

HYMN – 154

All glory, laud, and honor

*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

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

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 LITURGY OF THE LORD

THE COLLECT OF THE DAY

The Lord be with you.

And also with you.

Let us pray.

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.**

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.

Thanks be to God.

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 consumed.**

11 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.

**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 around; *
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 SECOND READING


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.

SEQUENCE HYMN

Ride on! ride on in majesty!



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



1. thy hum - ble beast pur - sues his road with palms and scat - tered gar - ments strowed.
2. O Christ, thy tri - umphs now be - gin o'er cap - tive death and con - quered sin.
3. look down with sad and won - dering eyes to see the ap - proach - ing sac - ri - fice.
4. the Fa - ther on his sap - phire throne ex - pects his own a - noint - ed Son.
5. bow thy meek head to mor - tal pain, then take, O God, thy power, and reign.

The people are seated at the invitation of the preacher.

THE PASSION OF OUR LORD JESUS CHRIST

The congregation will play the role of the crowd.

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

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 Judeans?"

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 Judeans?”

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 Judeans?”

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 Judeans!”

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 Judeans." 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.

*Following the passion reading, let us pause for a period of
silent reflection on God's holy word.*

PRAYERS OF THE PEOPLE

BCP, Form III, p. 387

Father, we pray for your holy catholic Church;
That we all may be one.

Grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

We pray for all bishops, priests, and deacons;
That they may be faithful ministers of your Word and Sacraments.

We pray for all who govern and hold authority in the nations of the world;
That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;
That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble.
That they may be delivered from their distress.

We especially pray for those on our parish prayer list: Joe C., Chip, Raymond, Peggy, Sally E., Kevin M., Victor, Joyce T., Kim, Bernie C., Tony, Midge, Barbara, Joan L., Rachael, Doreen, Norma, Virginia, Don M., Tom D., Josh F., Michele G., Kathryn, Charles, Bill P., Mike, Don, Karen K., Olivia, Mary Ellen, Andrea, Stephanie, and Phillip.

We give thanks for the blessings of this life, including for those celebrating birthdays, especially Sheila Hood, as well as anniversaries.

Give to the departed eternal rest.
Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;
May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

A period of silence follows after which the Celebrant concludes with the following prayer:

Lord, hear the prayers of your people; and what we have asked faithfully, grant that we may obtain effectually, to the glory of your Name; through Jesus Christ our Lord. **Amen.**

THE PEACE

The peace of the Lord be always with you.

And also with you.

The people will greet one another with a sign of God's peace. Don't forget to show the sign of peace to our friends who are worshiping with us virtually.

Please be seated.

THE HOLY COMMUNION

What follows is the Holy Communion, the sacred meal of the Christian faith. The Episcopal Church, as do all other denominations rooted in the historic Christian faith, affirms that the sacrament of Baptism is the ancient and normative entry point for receiving the sacrament of Eucharist, yet no one who comes forward to receive the bread and wine at communion is ever turned away from God's table. Wherever you are in your spiritual journey, the Episcopal Church welcomes you, and we invite you to explore with us what baptism may mean for you. Want to know more? Please see Mother Nancy following the service. To receive either bread or wine is considered full communion. You may receive the bread or a gluten-free wafer; please indicate to the minister your need. To receive the wine, please assist the Chalicist by holding the base of the chalice (cup) and guiding it to your lips. If you are not baptized or would prefer not to receive communion for any personal or religious reason, you are still invited to come forward at the time of communion to receive a blessing from the priest. (Please place your arms across your chest to indicate your desire to receive a blessing.) Above all, remember that all are welcome here at Sherwood!

THE OFFERTORY

The people are seated while an offering is collected to support God's mission here at Sherwood Church and in the world.

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OFFERTORY ANTHEM

Ave Verum Corpus - Edward Elgar

Ave verum corpus natum ex Maria Virgine, vere passum, immolatum in cruce pro homine, cujus latus perforatum vero fluxit et sanguine, esto nobis praegustatum mortis in examine. O clemens, O pie, O dulcis Jesu, Fili Mariae.

Hail, true body, born of the Virgin Mary, having truly suffered, sacrificed on the cross for mankind, from whose pierced side water and blood flowed: Be for us a foretaste [of the Heavenly banquet] in the trial of death! O clement, O loving, O sweet Jesus, son of Mary.

Please stand as you are able.

Celebrant: All things come of thee, O Lord.

People: **And of thine own we have given thee.**

THE GREAT THANKSGIVING

Eucharistic Prayer A – BCP pg. 367

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.


Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth ...

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS & BENEDICTUS

Holy, holy, holy, Lord, American Folk Melody



Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, heav'n 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 in the high - est.

The Celebrant gives thanks to God for the reconciling work of Christ's passion and resurrection and prayers over the bread and wine.

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

The Celebrant says

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

People and Celebrant

**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,
forever and ever. Amen.**

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread. A period of silence is kept.

Christ our Passover is sacrificed for us.

Therefore let us keep the feast.

AGNUS DEI - S157

Lamb of God, setting by John Merbeke

O Lamb of God, that ta - kest a - way the
sins of the world, have mer - cy up - on us.

O Lamb of God, that ta - kest a - way the
sins of the world, have mer - cy up - on us.
O Lamb of God, that ta - kest a - way the
sins of the world, grant us thy peace.

Music: John Merbecke (1518?-1585?); adapt. *Hymnal 1982*; acc. Thomas Foster (b. 1938). Melody: Copyright © Church Publishing Inc.

The Gifts of God for the People of God.

For those who are not able to be present for communion, please pray the Spiritual Communion Prayer while communion is distributed.

A PRAYER FOR SPIRITUAL COMMUNION

Episcopal Prayer Book for the Armed Forces (1988)

In union, O Lord, with your faithful people at every altar of your Church, where the Holy Eucharist is now being celebrated, we desire to offer to you praise and thanksgiving. We remember your death, Lord Christ; we proclaim your resurrection; we await your coming in glory. And since we cannot receive you today in the Sacrament of your Body and Blood, we beseech you to come spiritually into our hearts. Cleanse and strengthen us with your grace, Lord Jesus, and let us never be separated from you. May we live in you, and you in us, in this life and in the life to come. Amen.

COMMUNION HYMN

Jesus, remember me when you come into your kingdom

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POST COMMUNION PRAYER

BCP pg. 365

Let us pray.

**Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.**

*The Celebrant pronounces a blessing over the people, and the people respond, **Amen.***

RECESSIONAL HYMN – 168

O sacred head, sore wounded

1 O sacred head, sore wounded,
defiled and put to scorn;
O kingly head, surrounded
with mocking crown of thorn:
what sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendor
the hosts of heaven adore!

2 Thy beauty, long-desired,
hath vanished from our sight;
thy power is all expired,
and quenched the light of light.
Ah me! for whom thou diest,
hide not so far thy grace:
show me, O Love most highest,
the brightness of thy face.

3 In thy most bitter passion
my heart to share doth cry,
with thee for my salvation
upon the cross to die.
upon the cross of life.

Ah, keep my heart thus moved
to stand thy cross beneath,
to mourn thee, well-belovèd,
yet thank thee for thy death.

4 What language shall I borrow
to thank thee, dearest friend,
for this thy dying sorrow,
thy pity without end?
Oh, make me thine forever!
and should I fainting be,
Lord, let me never, never,
outlive my love for thee.

5 My days are few, O fail not,
with thine immortal power,
to hold me that I quail not
in death's most fearful hour;
that I may fight befriended,
and see in my last strife
to me thine arms extended

O sacred head, sore wounded, #168 from *The Hymnal 1982* — Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt. Music: *Herzlich tut mich verlangen* [*Passion Chorale*], Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750).

THE DISMISSAL

As we go forth into the world, refreshed and renewed, we reaffirm our commitment to our mission as a congregation:

God commands us to enthusiastically cast open our doors to embrace all, impacting lives through bold service, no exceptions.

Let us go forth to love and serve the Lord.
Thanks be to God.

We will leave in silence.

Worship Participants

Celebrant: The Rev. Nancy H. Hennessey
Music Director: Greg Seseek
Cantor: Cassidy Dixon
Lectors: Laure Covert, Carrie Fowler, Tom Hood, Greg Szymaszek,
Jane & Jack Turnbull
Acolyte: Dylan Barrett
Ushers: Cindy Haraughty, Sandy Thompson
Broadcast Engineer: Stephanie Everts
Altar Guild: Connie Bonsiero, Sandy Thompson

Lay Participants for Maundy Thursday, March 28 @ 6 pm

Lectors: Jack & Jane Turnbull
Acolyte: Dylan Barrett
Usher: Kevin Hennessey, Sandy Thompson
Broadcast Engineer: Robin Rouleau
Altar Guild: Dolly Guarini, Sandy Thompson

Lay Participants for Good Friday, March 29 @ Noon

Lectors: Laure Covert, Loretta Cunninghame
Acolyte: Dylan Strong
Ushers: Cindy Haraughty, Sandy Thompson
Broadcast Engineer: Robin Rouleau, Mason Strong training
Altar Guild: Dolly Guarini, Sandy Thompson

Lay Participants for Easter Sunday, March 31 @ 10 am

Lectors: Carrie Fowler, Dylan Strong

Acolyte: Mason Strong

Crucifer: Dylan Barrett

Torch Bearers: Bria Arnold, Christina Pitts

Ushers: Karyn Galetto, Cindy Haraughty, Kevin Hennessey

Broadcast Engineer: Robin Rouleau

Altar Guild: Dolly Guarini, Sandy Thompson

Hospitality: Bill & Karyn Galetto

A very special welcome to visitors and newcomers! Thank you for joining us for worship. If you are seeking a church home and are interested in learning more about Sherwood Church, or if you would like to receive weekly emails and announcements from our parish, please contact Carey Mednick at sherwoodparish@gmail.com. Please be sure to check out our Facebook page for updates and remember to subscribe to our YouTube channel.

Please remember those on our prayer list with ongoing needs ... Louis, Shannon T., Sally, Shannon, Joyce, Christine, Kendall, Sarah, Gail, Steve W., Michelle, Danny, Dante, Debbie R., Marian, John M., Paige, Marissa, Frances T., David D., Hannah, Jessica, Ruth, Guy, and the people of Ukraine, Israel, and Gaza.

This Week @ Sherwood

Monday

Office closed

Tuesday

Lenten Study, 6:30-7:30 pm via Zoom

Wednesday

Office hours 10 am-3 pm

Lenten Study, 3-4 pm, Faith Lutheran
Conference Room

Maundy Thursday

Youth Car Wash, 3-5 pm,
Sherwood parking lot

Service @ 6 pm with foot washing
and the stripping of the altar

Good Friday @ 12 noon

Reading of the Passion from
the Gospel of John

Easter Sunday @ 10 am

He has risen! Alleluia! Alleluia!

Words Matter by Mother Nancy

As a young girl I remember the rhyme, “*sticks and stones may break my bones, but words will never hurt me.*” As I look back on the rhyme, attributed to G. F. Northall, who in 1894 produced a collection of sayings from a region of counties in England, I realize how wrong it is. Words and labels matter. Words can hurt, breed fear, anxiety, and violence. Words can separate us from them. We don’t need to look far to understand how people use all kinds of words to demonize another and commit violence.

There has been much discussion among the clergy and diocesan leadership about the Passion readings that we will be reading and hearing during Holy Week. Starting on Palm Sunday, we will read the Passion narrative according to the Gospel of Mark. On Good Friday, we will read the Passion narrative from the Gospel of John. History has shown that the use of “the Jews” in these narratives have proven problematic and have been interpreted by many that all Jewish people are guilty of Jesus’ death. In turn, people have been empowered to incite violence against Jewish people for generations, all under the guise that they were responsible for Jesus’ death.

Jesus himself was Jewish and did not come to start an entirely new religion, but an expansion of his own. While we may understand this, we must also live it out, because words matter. As you experience Holy Week, I ask you to do so with a clear understanding that during the time of Jesus, when he was in Jerusalem for the last time, there were regional tensions between Jesus of Nazareth, the Judean leadership centered in Jerusalem, and the Roman government. Therefore, there will be changes in terminology away from “the Jews” to “the Judeans” that reflect a more expansive description of the group that collaborated Jesus’ death.

Please join me either in person or on Facebook Live as we begin Holy Week.

Thursday, March 28--Car Wash @ Sherwood!

On the first Maundy Thursday, Jesus washed feet as a radical act of hospitality. Thus the youth of Sherwood, St. Francis, and Trinity, Long Green will follow his lead by offering a car wash to the area community from 3 to 5 pm. No feet washing, just car washing! Feet washing will be offered at our Maundy Thursday service @ 6 pm that evening.

Be sure to get your car washed at Sherwood on Maundy Thursday. Encourage your friends too! Any donation is appreciated.

Lenten Study this Week:

The fifth week of our Lenten Study begins this week via Zoom on Tuesday, March 26 @ 6:30 pm or in person on Wednesday, March 27 @ 3 pm in the Conference Room at Faith Lutheran.

The Confirmation of Mason Strong:

At the Easter Vigil on Saturday, March 30 @ 7 pm, Mason will be confirmed by Bishop Eugene Sutton. This will take place at the Cathedral of the Incarnation in Baltimore. All are welcome to join us in witnessing Mason's confirmation. If you can't make it please be sure to congratulate Mason on his decision to make a firm commitment to Christ and to living out the responsibilities of his Baptismal Covenant. He has worked hard all year participating in a combined confirmation class between Sherwood and St. Francis parishes. Congratulations, Mason!

Sherwood Episcopal Church

Five Sherwood Road
Parish office located at Faith Lutheran across Sherwood Road
Cockeysville, MD 21030
410-666-2180
sherwoodcockeysville.org

Sunday Worship at 10 am

Services are recorded and/or photographed

Parish Office Hours:

Closed Monday; Wednesday 10 am-3 pm or by appointment

Parish Staff:

Rector: The Rev. Nancy H. Hennessey – sherwoodrector@gmail.com

Music Director and Organist: Greg Sesek – gregsesek@gmail.com

Parish Administrator: Carey Mednick – sherwoodparish@gmail.com

The Vestry of Sherwood Church:

Senior Warden: Carrie Fowler – cfowler1@jhmi.edu

Junior Warden: Stephanie Everts – sheverts@gmail.com

Treasurer: Charles Roebuck – charles@hgroebeck.com

Assistant to the Treasurer: Robin Rouleau – robin.rouleau@gmail.com

Registrar: Joyce Mann – joymann3@hotmail.com

Members: Laure Covert, Sheila Fitzgerald, Christina Pavlick-Strong

Ministry Contacts:

Altar Guild and Worship Team: Sandy Thompson – agthompson1@verizon.net

Cemetery Perpetual Care: Jack Turnbull – jbul547@gmail.com

Healing Ministry: Jane Turnbull – turnbull26@gmail.com

Hospitality: Karyn Galetto – galettobk@verizon.net

Outreach: Joyce Mann – joymann3@hotmail.com