



The Sunday of the Passion: Palm Sunday



ALL SAINTS' EPISCOPAL CHURCH
JENSEN BEACH, FLORIDA

Sunday, March 24, 2024

8:00 a.m. The Liturgy of the Palms and Holy Eucharist with Homily

10:00 a.m. The Liturgy of the Palms, Procession, and Holy Eucharist with Homily

Celebrant and Homilist:

The Very Reverend Dr. Anthony B. Holder, *Rector*

The Order of Service

The people are invited to read the parts in **bold**.

THE ENTRANCE RITE

Prelude:

(10 a.m. only)

The Service begins with the Liturgy of the Palms. The People attending the 8 a.m. and 10 a.m. Services gather in the Church building and in the Garden, respectively, for the Liturgy of the Palms.

THE LITURGY OF THE PALMS

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

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

Celebrant: Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord.

People: **Amen.**

The Gospel of the Palms

Gospeler: The Holy Gospel of our Lord Jesus Christ according to Mark 11:1-11

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

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

Gospeler: The Gospel of the Lord.

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

The Celebrant then says the following blessing

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Let us give thanks to the Lord our God.

People: **It is right to give him thanks and praise.**

Celebrant: 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.

People: Amen.

The branches of palm are distributed to the people after the prayer of blessing. Then the following is said after the distribution.

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

People: Hosanna in the highest.

The Procession

(10 a.m. only)

Deacon: Let us go forth in peace.

People: In the name of Christ. Amen.

The congregation processes into the Church building during the following selection.

The Processional

All glory laud and honor (#154, 1982 Hymnal)

(10 a.m. only)

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

2

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

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.

5

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

Refrain

Refrain

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.

Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889)

Meter: 76. 76. D

After the people have entered into the Church building, the doors are closed and the following Collect is said.

Celebrant: The Lord be with you.

People: And also with you.

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.

People: Amen.

The Celebrant takes the processional cross and knocks on the doors of the Church building three times. As the doors are opened, the Altar party processes into the Church building during the following hymn.

The Processional: Ride on! ride on, in majesty! (#156, 1982 Hymnal) [Tune: Winchester New] (10 a.m. only)

1

Ride on! ride on in majesty!
Hark! all the tribes hosanna cry;
thy humble beast pursues his road
with palms and scattered garments strowed.

2

Ride on! ride on in majesty!
In lowly pomp ride on to die;
O Christ, thy triumphs now begin
o'er captive death and conquered sin.

3

Ride on! ride on in majesty!
The angel armies of the sky
look down with sad and wondering eyes
to see the approaching sacrifice.

4

Ride on! ride on in majesty!
Thy last and fiercest strife is nigh;
the Father on his sapphire throne
expects his own anointed Son.

5

Ride on! ride on in majesty!
In lowly pomp ride on to die;
bow thy meek head to mortal pain,
then take, O God, thy power, and reign.

Ride on! ride on in majesty, #156 from *The Hymnal 1982* – Words: Henry Hart Milman (1791-1868); alt. Music: *The King's Majesty*, Graham George (b. 1912). Copyright © 1941 H.W. Gray, division of Belwin-Mills Publishing corp. copyright renewed. Used with permission. All rights reserved.

The Salutation

In Lent and on other penitential occasions

Celebrant: Bless the Lord who forgives all our sins;

People: His mercy endures for ever.

The Collect For Purity

The Celebrant may say

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

People: Amen.

The Kyrie

S96

The Celebrant and People sing together

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy. Lord,
 Christ, have mer - cy. Christ, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy. Lord,
 Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy, have mer - cy.
 Lord, have mer - cy, have mer - cy.

THE LITURGY OF THE WORD

The Collect

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: 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.

People: **Amen.**

Children/Sunday School Hymn: *There is a green hill far away* (#167, 1982 Hymnal) vs. 1,2,5 (10 a.m. only)

1	2	5
<p>There is a green hill far away, outside a city wall, where our dear Lord was crucified who died to save us all.</p>	<p>We may not know, we cannot tell, what pains he had to bear, but we believe it was for us he hung and suffered there.</p>	<p>O dearly, dearly has he loved! And we must love him too, and trust in his redeeming blood, and try his works to do.</p>

There is a green hill far away, #167 from *The Hymnal 1982* – Words: Cecil Frances Alexander (1818-1895), alt. Music: *Horsley*, William Horsley (1774-1858).

The people sit for the Liturgy of the Word. The Readings and Psalm are for the Sunday of the Passion: Palm Sunday: (Year B) of the Lectionary.

The First Lesson: Isaiah 50:4-9a

Reader: 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?

Reader: The Word of the Lord.

People: **Thanks be to God.**

Psalm 31:9-16

(Page 622 of the Book of Common Prayer or as printed in the bulletin. We will read the psalm alternatively by verse).

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 deadman, 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 lovingkindness save me."**

The Second Lesson: Philippians 2:5-11

Reader: A reading from Paul's Letter 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.

Reader: The Word of the Lord.

People: **Thanks be to God.**

The people stand for the Sequence Hymn and the Gospel.

Sequence Hymn: **When I survey the wondrous cross** (#474, 1982 Hymnal) (10 a.m. only)

1
When I survey the wondrous cross
where the young Prince of Glory died,
my richest gain I count but loss,
and pour contempt on all my pride.

3
See, from his head, his hands, his feet
sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
or thorns compose so rich a crown?

2
Forbid it, Lord, that I should boast,
save in the cross of Christ, my God:
all the vain things that charm me most,
I sacrifice them to his blood.

4
Were the whole realm of nature mine,
that were an offering far too small;
love so amazing, so divine,
demands my soul, my life, my all.

When I survey the wondrous cross, #474 from *The Hymnal 1982* – Words: Isaac Watts (1674-1748). Music: Rockingham, from *Second Supplement to Psalmody in Miniature*, ca. 1970; harm. Edward Miller (1731-1807).

The Passion Gospel: Mark 15:1-47 (8 a.m. only)

The Congregation is to read the verses or sentences in bold.

Gospeler: The Passion of Our Lord Jesus Christ according to Mark.

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, “Are you the King of the Jews?” He answered him, “You say so.” Then the chief priests accused him of many things. Pilate asked him again, “Have you no answer? See how many charges they bring against you.” 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, “Do you want me to release for you the King of the Jews?” 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, “Then what do you wish me to do with the man you call the King of the Jews?” They shouted back, “**Crucify him!**” Pilate asked them, “Why, what evil has he done?” But they shouted all the more, “**Crucify him!**” 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, “**Hail, King of the Jews!**” 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.

(The Congregation stands)

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, **“Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!”** In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, **“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.” 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, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?” When some of the bystanders heard it, they said, “Listen, he is calling for Elijah.”

And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, “Wait, let us see whether Elijah will come to take him down.” Then Jesus gave a loud cry and breathed his last.

(Silence is to be kept)

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, “Truly this man was God’s Son!”

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

The Passion Gospel: Mark 14:1-15:47

(10 a.m. only)

The Congregation is to read the verses or sentences in bold.

Gospeler: The Passion of Our Lord Jesus Christ according to 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, **“Not during the festival, or there may be a riot among the people.”**

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, **“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.”** And they scolded her. But Jesus said, “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.”

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, **“Where do you want us to go and make the preparations for you to eat the Passover?”** So he sent two of his disciples,

saying to them, "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." 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, "Truly I tell you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him one after another, "Surely, not I?" He said to them, "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."

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." 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, "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."

When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, "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." Peter said to him, "Even though all become deserters, I will not." Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." 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, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." He came and found them sleeping; and he said to Peter, "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." 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, "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."

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, "The one I will kiss is the man; arrest him and lead him away under guard." So when he came, he went up to him at once and said, "Rabbi!" 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, "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." 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, "**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.'**" But even on

this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "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.'"

Then the high priest tore his clothes and said, "Why do we still need witnesses? You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, "**Prophecy!**" 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, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." 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, "This man is one of them." But again he denied it. Then after a little while the bystanders again said to Peter, "**Certainly you are one of them; for you are a Galilean.**" But he began to curse, and he swore an oath, "I do not know this man you are talking about." At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, "Before the cock crows twice, you will deny me three times." And he broke down and wept.

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, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed.

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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, "**Hail, King of the Jews!**" 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.

(The Congregation stands)

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, "**Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!**" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "**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."

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, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last.

(Silence is to be kept)

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, "Truly this man was God's Son!"

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

The Homily

The Rector

After the invocation to the Homily, the people shall sit.

The Nicene Creed

The people stand for the Nicene Creed.

The Deacon or Celebrant shall say,

Leader: Let us reaffirm our faith in the words of the Nicene Creed.

Celebrant and People

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

The Prayers of the People

(The people may kneel or stand, as desired, during the Prayers of the People).

Form II

(Found on Page 385 of the Book of Common Prayer)

Leader: I ask your prayers for God's people throughout the world; for Justin, Archbishop of Canterbury; Michael, our Presiding Bishop; Peter, our Bishop; for Anthony, our Rector; Tara, our Assisting Priest; Alan, our Deacon; and for all the clergy and people.
Pray for the Church.

Silence

Leader: I ask your prayers for peace; for goodwill among nations; and for the well-being of all people.
Pray for justice and peace.

Silence

Leader: I ask your prayers for the poor, the hungry, the oppressed, those in prison, and the sick, especially Bruce, Kelly, Sally, John, Pauline, Clara, Brian, Rev. Costa, Nyla, Steve (*Priest*), Jeremy, Katrina, Jack, Aharon, Sarit, Shmulik, Natalie, Rotem, Ariel, John, Pat, Bruce, Nancy, John, Patsy, Kelly, Erin and Bruce, Gannon, Kristen, Samantha, Helena, Mary, Lynda, Dick, Marilyn, Ayanna, Kathy, Ron, Janet, Joseph, Thomas, Elyse, Blair, Diane, Peter, Dennis; (*Are there others?*).
Pray for those in any need or trouble.

Silence

Leader: I ask your prayers for all who seek God, or a deeper knowledge of him.
Pray that they may find and be found by him.

Silence

Leader: I ask your prayers for the departed, Pray for those who have died, especially Roberta, Jacques, Josephine, and Bryan (*Priest*).

Silence

Leader: I ask your prayers for those serving in the military, especially Jairus, Hannah, Jake, Ryan, Drew, Blake, Alex, Ashlyn, Jonathan, Guy, Lauren, Emily, Crystal, Alliza, William, Gabe; (*Are there others?*). Pray for those who may be in danger.

Silence

Leader: I ask your prayers in thanksgiving for the anniversary of birth of Ted; and for those celebrating their wedding anniversaries, especially Katherine and Harry. Pray for those celebrating milestones in their lives.

Silence

Leader: Praise God for those in every generation in whom Christ has been honored.
Pray that we may have grace to glorify Christ in our own day.

Silence

The Celebrant adds a concluding Collect.

Almighty and eternal God, ruler of all things in heaven and earth: Mercifully accept the prayers of your people, and strengthen us to do your will; through Jesus Christ our Lord.

People: Amen.

Confession of Sin

The People may kneel or stand, as desired, for the Confession of Sin.

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

The Priest, says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.

People: Amen.

The people stand for the greeting of the Peace.

The Peace

The Celebrant says to the people

The peace of the Lord be always with you.

People: And also with you.

The Announcements

The people sit for the announcements.

Offertory Sentence

The Celebrant shall say

Yours, O Lord, is the greatness, the power, the glory, the victory, and the majesty. For everything in heaven and on earth is yours. Yours, O Lord, is the kingdom, and you are exalted as head over all.

1 Chronicles 29:11

Offertory Hymn:

At the Name of Jesus (#435, 1982 Hymnal)

(10 a.m. only)

1

At the Name of Jesus
every knee shall bow,
every tongue confess him
King of glory now;
'tis the Father's pleasure
we should call him Lord
who from the beginning
was the mighty Word.

2

Humbled for a season,
to receive a Name
from the lips of sinners,
unto whom he came,
faithfully he bore it
spotless to the last,
brought it back victorious,
when from death he passed;

3
 bore it up triumphant,
 with its human light,
 through all ranks of creatures,
 to the central height,
 to the throne of Godhead,
 to the Father's breast;
 filled it with the glory
 of that perfect rest.

5
 In your hearts enthrone him;
 there let him subdue
 all that is not holy,
 all that is not true;
 crown him as your Captain
 in temptation's hour;
 let his will enfold you
 in its light and power.

4
 Name him, Christians, name him,
 with love strong as death,
 name with awe and wonder
 and with bated breath;
 he is God the Savior,
 he is Christ the Lord,
 ever to be worshiped,
 trusted, and adored.

6
 Christians, this Lord Jesus
 shall return again,
 with his Father's glory
 o'er the earth to reign;
 for all wreaths of empire
 meet upon his brow,
 and our hearts confess him
 King of glory now.

At the Name of Jesus, #435 from *The Hymnal 1982* – Words: Caroline Maria Noel (1817-1877), alt. Music: *King's Weston*, Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

The people stand for the Doxology.

The Doxology

THE LITURGY OF THE ALTAR

The Great Thanksgiving

The people remain standing.

Eucharistic Prayer B

S112

The musical score consists of four staves of music in a single system, all in a key signature of one flat (B-flat major or D minor) and a common time signature. The lyrics are written below the notes. The first staff is for the Celebrant and the People, with the lyrics: "The Lord be with you, and also with you." The second staff is for the Celebrant and the People, with the lyrics: "Lift up your hearts. We lift them to the Lord." The third staff is for the Celebrant, with the lyrics: "Let us give thanks to the Lord our God." The fourth staff is for the People, with the lyrics: "It is right to give him thanks and praise." The music is written in a simple, hymn-like style with a mix of quarter, eighth, and half notes, and rests.

Then, facing the Holy Table, the Celebrant proceeds

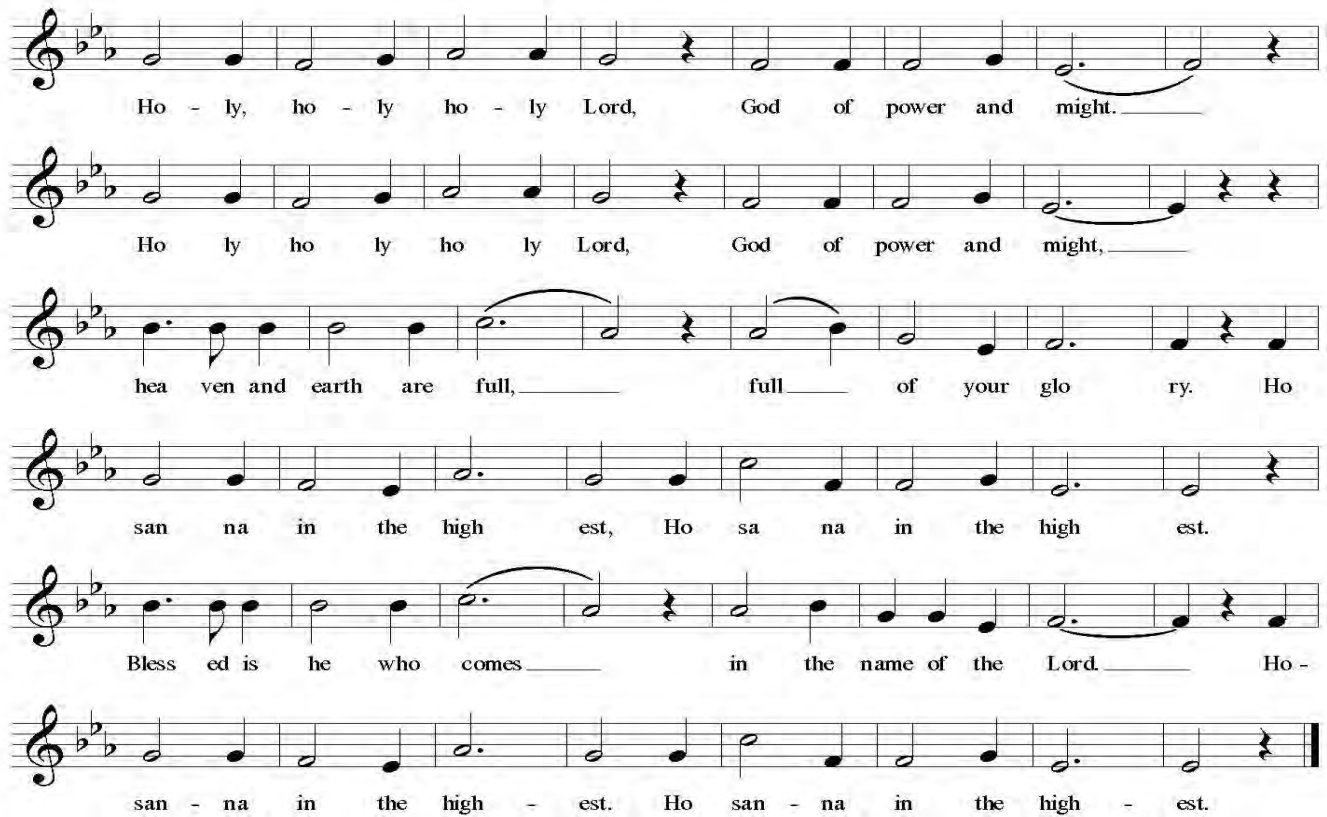
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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

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:

The Sanctus

S130



Ho - ly, ho - ly ho - ly Lord, God of power and might.

Ho ly ho ly ho ly Lord, God of power and might,

hea ven and earth are full, full of your glo ry. Ho

san na in the high est, Ho sa 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 Consecration Prayer

The people may kneel or stand, as desired, during the Eucharistic Prayer.

Then the Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore, according to his command, O Father,

Celebrant and People:

We remember his death. We proclaim his resurrection. We await his coming in glory.

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with [_____ and] all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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.

People: Amen.

The people remain kneeling for the Lord's Prayer.

The Lord's Prayer

Celebrant: And now, as our Savior Christ has taught us, we are bold to pray,

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.

Celebrant: Christ our Passover is sacrificed for us;

People: Therefore let us keep the feast.

The Agnus Dei

S161

The image shows three staves of musical notation for the Agnus Dei. Each staff begins with a treble clef and a key signature of one sharp (F#). The lyrics are written below the notes. The first two staves have the lyrics: "Lamb of God, you take a - way the sins of the world: have mer - cy on us." The third staff has the lyrics: "Lamb of God, you take a - way the sins of the world: grant _____ us peace." The word "grant" is followed by a long horizontal line, indicating a sustained note or a period of silence.

The Invitation

The Celebrant says the following Invitation

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All baptized Christians, irrespective of denomination, who desire to share in the Blessed Sacrament are invited to do so. You will be invited to come forward at the appropriate time by the Ushers. If you are receiving communion by intinction (dipping of bread in the wine), please indicate this preference by extending your finger in front of you. If you wish not to receive communion, you can fold your hands across your chest and receive a blessing.

Communion Music:

“Amazing Love”

(10 a.m. only)

Words and Music by Graham Kendrick
Vocal Duet: Dennis Zellmer and Renee Schrab

My song is love unknown (#458, 1982 Hymnal) vs. 1,2,3,6,7

(10 a.m. only)

1	2	3
My song is love unknown, my Savior’s love to me, love to the loveless shown that they might lovely be. Oh, who am I that for my sake my Lord should take frail flesh and die?	He came from his blest throne salvation to be stow; the world that was his own would not its Savior know. But, oh, my friend, my friend indeed, who at my need his life did spend.	Sometimes we strew his way and his sweet praises sing; resounding all the day hosannas to our king. Then “Crucify!” is all our breath, and for his death we thirst and cry.
6		7
In life no house, no home my Lord on earth might have; in death no friendly tomb but what a stranger gave. What may I say? Heaven was his home; but mine the tomb wherein he lay.		Here might I stay and sing, No story so divine; never was love, dear King, never was grief like thine. This is my friend, in whose sweet praise I all my days could gladly spend.

Words: Samuel Crossman (1624-1683), alt. Music: *Love Unknown*; John Ireland (1879-1962)

What a friend we have in Jesus

(10 a.m. only)

1	2
What a friend we have in Jesus, all our sins and griefs to bear! What a privilege to carry every thing to God in prayer! Oh, what peace we often forfeit’ oh, what needless pain we bear, all because we do not carry every thing to God in prayer!	Have we trials and temptations? Is there trouble anywhere? We should never be discouraged take it to the Lord in prayer. Can we find a friend so faithful who will all our sorrows share? Jesus knows our every weakness, take it to the Lord in prayer.
	3
	Are we weak and heavy laden, cumbered with a load of care? Precious Savior, still our refuge, take it to the Lord in prayer. Do your friends despise, forsake you? Take it to the Lord in prayer. In his arms he’ll take and shield you; thou wilt find a solace there.

The head that once was crowned with thorns (#483, 1982 Hymnal) (10 a.m. only)

1

The head that once was crowned with thorns
is crowned with glory now;
a royal diadem adorns
the mighty victor's brow.

3

the joy of all who dwell above,
the joy of all below,
to whom he manifests his love
and grants his name to know.

5

They suffer with their Lord below,
they reign with him above,
their profit and their joy to know
the mystery of his love.

2

The highest place that heaven affords
is his, is his by right,
the King of kings, and Lord of lords,
and heaven's eternal Light;

4

To them the cross with all its shame,
with all its grace is given;
their name, an everlasting name;
their joy, the joy of heaven.

6

The cross he bore is life and health,
though shame and death to him:
his people's hope, his people's wealth,
their everlasting theme.

The head that once was crowned with thorns, #483 from *The Hymnal 1982* – Words: Thomas Kelly (1769-1855). Music: *St. Magnus*, melody from *Divine Companion*, 1707; harm, William Henry Monk (1823-1889), after John Pyke Hullah (19th cent.).

Commissioning of Lay Eucharistic Visitors

Lay Eucharistic Visitors come to altar rail for commissioning and to receive communion kits.

Celebrant: N. In the name of this Congregation, I send you forth bearing these holy gifts to N., that those to whom you go may share with us in the communion of Christ's body and blood.

People: We, who are many, are one body, because we all share one bread and one cup.

The Post-Communion Prayer

After Communion, the people remain kneeling and Celebrant says

Let us pray.

Celebrant and People

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 Blessing

The Celebrant shall say,

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you this Holy Week and always.

People: Amen.

The people stand for the Recessional.

Recessional: The royal banners forward go (#162, 1982 Hymnal) [Tune: Gonfalon Royal] (10 a.m. only)

1

The royal banners forward go,
the cross shines forth in mystic glow
where he through whom our flesh was made,
in that same flesh our ransom paid.

3

O tree of beauty, tree most fair,
ordained those holy limbs to bear
gone is thy shame, each crimsoned bough
proclaims the King of glory now.

5

O cross, our one reliance, hail!
Still may thy power with us avail
to save us sinners from our sin,
God's righteousness for all to win.

2

Fulfilled is all that David told
in true prophetic song of old;
how God the nations' King should be,
for God is reigning from the tree.

4

Blest tree, whose chosen branches bore
the wealth that did the world restore,
the price which none but he could pay
to spoil the spoiler of his prey.

6

To thee, eternal Three in One,
let homage meet by all be done;
as by the cross thou dost restore
so rule and guide us evermore.

The royal banners forward go, #162 from *The Hymnal 1982* – Words: Venantius Honorius Fortunatus (540?-600?); ver. *Hymnal 1982*.
Copyright © The Church Pension Fund. Music: *Vexilla Regis prodeunt*, plainsong, Mode 1, Rome MS., 12th cent.; acc. David Hurd (b. 1950), alt. acc. Richard Proulx (b. 1937).

THE DISMISSAL

The Deacon, or the Celebrant, dismisses them with these words.

Let us bless the Lord.

People: Thanks be to God.

Postlude:

(10 a.m. only)

Hymn permission used by Rite Song, CCLI license 951550 and One License

Please remember to take your bulletin with you and share it with a family member or friend.

SERVING TODAY

8:00 a.m.: CELEBRANT: Father Tony; DEACON: Rev. Alan Gellert; VESTRY: Jack Miller
LEM: Joyce Menard; LECTORS: Sandy Miller, Diane Dougiello; USHERS: Jack Miller, Ritchie Menard
GREETERS: Juliette and Bradley Foster; SOUND TECH: Ritchie Menard
ALTAR GUILD: Nancy Stone

10:00 a.m.: CELEBRANT: Father Tony; DEACON: Rev. Alan Gellert; VESTRY: Dorothy Bree
LEM: Duncan Hurd; LECTORS: Iris Langran, Marilyn Serus; USHERS: Iris Langran, Marilyn Mawhinney
GREETERS: Vivienne and Wally Wallace; VIDEO TECH: Brien Falloon; SOUND TECH: Pam Hurd
ACOLYTES: Lyle Laverty, Dara Hart; ALTAR GUILD: Dayna Straehley
ORGANIST: Dennis Zellmer; SOLOIST: Renee Schrab

ANNOUNCEMENTS

Holy Week & Easter Day Services 2024



Holy Week
Journey Together

Sunday, March 24 Palm Sunday
8 a.m. and *10 a.m.: The Blessing and
Distribution of Palms, and Holy Eucharist

Wednesday, March 27
Wednesday in Holy Week
*10 a.m.: Healing Service with Holy Eucharist

Thursday, March 28 Maundy Thursday
*6 p.m.: Holy Eucharist with the Stripping of the
Altar, followed by an Agape Meal, and the Watch

Friday, March 29 Good Friday
10 a.m.: Stations of the Cross (*In the Garden*)
*12 noon—3 p.m.: The Good Friday Liturgy

Sunday, March 31 EASTER DAY
6:30 a.m.: Sunrise Service with Holy Eucharist
8 a.m.: Holy Eucharist
*10 a.m.: Festive Holy Eucharist,
followed by the Easter Egg Hunt

** Services will be livestreamed.*



Maundy Thursday Service, Agape Meal, and the Watch

Thursday, March 28
6 p.m. Holy Eucharist, with Foot Washing, & the Stripping of the Altar,
followed by an Agape Meal, and the Watch

On Maundy Thursday, the service includes the **Washing of the Feet**.
Everyone is invited to attend.



Immediately following the service, there will be an **Agape Meal** in
Houg Hall, which is shared together, a sign of our
communal love and charity.



Immediately following the Maundy Thursday night
Service and Agape Meal until 10:00 a.m. on Good
Friday, many of us gather for **the Watch**, a time to watch, pray, and reflect.
There are still a few slots that need to be filled. Interested persons are asked to
call or email Jenny, and let her know the time you plan to watch. Normally,
persons watch for one hour periods. A sign-up sheet is located in the Narthex
or entrance area of the Church building.

We invite you to join us and participate in any of these customs on this holy night.



Join us for Coffee Hour this Sunday

Please join us in fellowship in Houg Hall immediately following each service.
We will see you there!

You're invited

to attend our
Maundy Thursday,



March 28, 2024

Immediately following the Eucharist,
which begins at 6 p.m. Sign-up on Sunday

Easter Flowers

offered to the Glory and in
Honor, Memory and
Thanksgiving of
Our Loved Ones.



*(To have the names of the
donors and loved ones listed in our Easter Sunday bulletin,
donations will need to be made by today, Sunday, March 24).*
Envelopes are available in the narthex/entrance
of the Church building.



SUNDAY SCHOOL FOR CHILDREN

Every Sunday during our
10 a.m. Service. Nursery provided.



Offices Closed

The Church and Cemetery Offices will be closed on *Friday, March 29*
in observance of Good Friday.

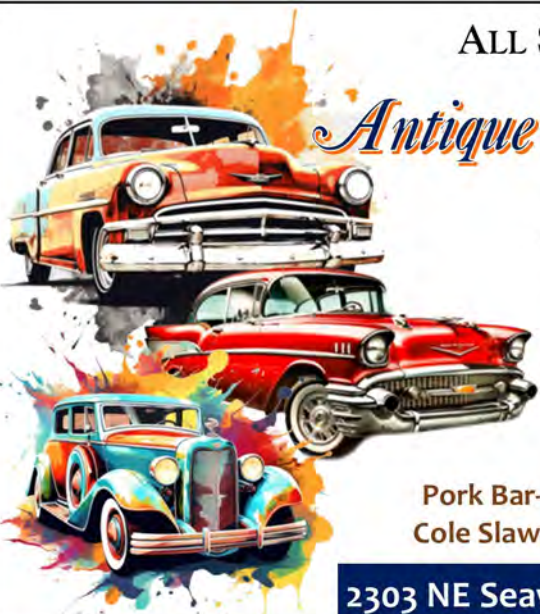


Birthday: March 29: Ted Gough

Anniversary: March 29: Katherine and Harry Kapple

ALL SAINTS' EPISCOPAL CHURCH

Antique Car Show & **Bar-B-Que**



Saturday, April 13, 2024

11:30 a.m. — 2:30 p.m.

Admission: Free

Bar-B-Que Meal: **\$15**

Children (12 & under): Free

Pork Bar-B-Que, Beans, Potato Salad,
Cole Slaw, Ice Tea, Lemonade, Dessert

2303 NE Seaview Drive, Jensen Beach, FL





Adult Bible Study Classes

with Father Tony on Wednesdays immediately following the Healing Service at 11:15 a.m. (In-person only) & 6:00 p.m. (by ZOOM only). Interested persons may contact Jenny at the Church Office, to register.

Weekly Eucharist with Prayers for Healing

Every Wednesday at 10.00 a.m. - In-person worship & Livestreamed

Requests may also be submitted in the Chat area next to the video, during the service.



Our Condolences ...



are extended to **Jan Davids** and her family on the death of her niece, *Roberta Hofer*; **Margaret Coughlin** on the death of her friend; *Jacques Montaufray*; the **Family** of *Josephine McCann*; and **Annabel Hobbs** and her family on the death of her husband, *the Venerable Bryan Hobbs*. May God comfort these families in their bereavement. May Roberta, Jacques, Josephine, and Bryan (*Priest*), rest in peace. Amen.



CONTRIBUTE TO OUR CHURCH'S MINISTRY

Our pledges are one way in which we share our finances with our church. Pledge cards and time and talent sheets are available in the narthex/foyer or at the Church Office. Please return your pledge card either by dropping it in the offering plate or by mailing it to the Church Office. **Attention: Bill Winsemann, Treasurer**, on the envelope.

We thank you for your generosity!

Altar Flower Donations



Donations toward flowers for Sunday morning services, except during Lent, are always appreciated. This is a wonderful way of expressing your love in remembrance of a loved one, or in thanksgiving to God for any occasion in our lives. You may call the Church Office at (772) 334-0610, and speak with Jenny, about how to contribute.

The price is \$60.00

TAX SEASON



One of our members, **Hardin White**, is the Local Coordinator for a free tax service sponsored by AARP and the IRS. The service is intended for the elderly and those that might need a little extra assistance in completing their tax returns (*Federal only*).

The service is performed every Tuesday and Wednesday (10:30 a.m.—2:30 p.m.), and Thursday (12:30 p.m.—3:13 p.m.) at the Hoke Library in Jensen Beach. If you are interested in using this free service, please contact Dorothy White at (757) 621-7361 for an appointment.

LECTORS NEEDED 8:00 a.m. Sunday service)



Looking for individuals who would be interested in serving as a **Lector** (at the 8 a.m. service). You can contact Jenny, our office manager by calling the Church office 772.334.0610, or email: Jennifer@allsaintsjensenbeach.org. Thank you!

HOUH HALL HOSPITALITY HELP NEEDED

Hospitality
Volunteers
Needed



If interested in assisting the team at our **8:00 a.m. Sunday Coffee Hour**, you can speak with Sandy Miller during the coffee hour. There will also be a sign-up sheet for persons interested in contributing to the *Coffee Hour food items*.



Please remember in prayer: John Ball, Pat Ball, Diane Braun, Peter Braun, Ron Cass, Ayanna Cole, Kelly Earl, Bruce Fletcher, Blaire Hyatt, Kathy Ladue, Bruce Langran, Kelly Langran, Joseph Leonardi, Sally Marney, John Maynard, Pauline Maynard, Clara Miller, Janet Miller, Brian Murray, Rev. Costa Nasar, Elyse O'Connell, Thomas O'Connell, Nyla Pipes, Marilyn Serus, Samantha Smith, Nancy Stone, Dennis Taylor, Fr. Steve Teague, John Westbrook, Patsy Westbrook, Jeremy Wheeler, Dick Wilson, Katrina, Jack L, Donna B., Aharon and Sarit Mizrachi, Shmulik and Natalie Mizrachi, Rotem and Ariel, Erin and Bruce, Gannon, Kristen, Helena, Mary, Lynda.

Please note that names will be removed after 30-days. Once removed, if you would like to have them added again, you will need to call the Church Office.

Continuing Prayers: Arthur Apissomian, Lurline Chin, Jackie Damato, Agnes Garamszegine Kosma, Connie Haire, Joanne Lavos, Lisa Manzione, Maxie Rutherford, James Smith, Agnes Stephen-Frazer, Jayne Bembridge, Charmaine.

Parish Family members serving in the military: William Boice, Jairus Domenich, Guy Egan, Alex Ghujar, Ashlyn Mia Goff, Jonathan Holman, Alliza Hernandez, Hannah Kuegler, Gabe Oswald, Crystal Palacio, Jake Palmer, Ryan Satherlie, Lauren and Emily Sutton, Blake Warnock, Drew Whitting.

SERVICE SCHEDULE

Sunday:

8:00 a.m. Holy Eucharist
10:00 a.m. Holy Eucharist with music

Wednesday:

10:00 a.m. Holy Eucharist & Healing Service
11:15 a.m. Bible Study (*In-person*)
6:00 p.m. Bible Study (*Via Zoom*)

OFFICE SCHEDULE

**Church and Cemetery Offices, and
Thrift Shop Hours:**

Monday to Friday 9:00 a.m. - 1:00 p.m.

REMINDERS:

Thrift Store: Bring your family and friends, and remember to support the Thrift Store by donating your unwanted valuable items.

Prayer Requests—Additions or Deletions: Please contact Deacon Alan, Jenny McDonald or speak with a Daughter of the King to be added or deleted on their prayer list.

Online Giving: All Saints' provides the option of Online Giving for your convenience. You can donate to all funds, including flowers and our scholarships. For the secure donation site, visit www.allsaintsjensenbeach.org



- **Therese Power** for livestreaming and recording last Wednesday's Eucharistic and Healing Service.

- **Jack Miller, Dorothy Bree** for being the Vestry members at the 8:00 a.m. 10:00 a.m. services, respectively; **Joyce Menard, Duncan Hurd** for serving at the altar as Lay Eucharistic Ministers during the 8:00 a.m. and

10:00 a.m. services, respectively; **Sandy Miller, Diane Dougiello, Iris Langran and Marilyn Serus**, for being Lectors at the 8:00 a.m. and 10:00 a.m. services, respectively; **Diane Dougiello, Joyce Menard**, for participating in the Passion Gospel (8:00 a.m. service); **Linda Farr, Dara Hart, Steve Hatch, Duncan Hurd, Pam Hurd, George Mazsa, and Marilyn Mazsa**, for participating in the Passion Gospel (10:00 a.m. service); **Ritchie Menard** for programming the sound at the 8:00 a.m. service, and **Pam Hurd** for being the Sound Tech at the 10:00 a.m. service, and **Brien Falloon** for being the Video Tech at the 10:00 a.m. service, **Jack Miller, Ritchie Menard, Iris Langran, Marilyn Mawhinney** for ushering at the 8:00 a.m. and 10:00 a.m. services, respectively; **Juliette and Bradley Foster, Vivienne and Wally Wallace** for being the greeters at the 8:00 a.m. and 10:00 a.m., respectively; **Nancy Stone, Dayna Straehley** for preparing the Altar for worship during the 8:00 a.m. and 10:00 a.m. services, respectively; **Dara Hart, Lyle Laverty**, for being the Acolytes; **Dennis Zellmer** for being the Organist, **Renee Schrab** for being the Soloist for today's service (Sunday, March 24).

Note: If anyone has inadvertently been omitted from this list, it was not intentional. Please accept our apologies and we would love to hear from you as to the wonderful ministry you are doing or have done for our church. Thank you!



ALL SAINTS' EPISCOPAL CHURCH

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Class of 2025: Brien Falloon, James Lavery, Norman Townsend

Class of 2026: Dorothy Bree, Diane Denes, Paul Neff

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