

SAINT JOHN'S OF LATTINGTOWN
EPISCOPAL CHURCH
Locust Valley, New York



THE SUNDAY OF
THE PASSION:
PALM SUNDAY

April 5th, 2020 at 9:30 A.M.

The Sunday in Holy Week

SAINT JOHN'S OF LATTINGTOWN EPISCOPAL CHURCH

325 Lattingtown Road | Locust Valley, NY 11560 | (516) 671-3226

The Reverend Mark L. Fitzhugh, *Rector*

The Reverend Stephen C. Tamke, *Curate*

Christopher Brayne, *Director of Music Ministry*

Courtney Callahan, *Director of Children's Ministry & Outreach*

Mary Savin, *Parish Administrator*

Kate Scefonas, *Sexton*

Mary Syracuse, *Financial Administrator*

For information about St. John's and its ministries, please visit our website:

www.stjlat.org

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Cover Image: Icon of the Entry into Jerusalem (1320) by Pietro Lorenzetti

https://en.wikipedia.org/wiki/Palm_Sunday#/media/File:Assisi-frescoes-entry-into-jerusalem-pietro_lorenzetti.jpg

SUPPORTING THE MISSION & MINISTRY OF ST. JOHN'S

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Dear Friends,

As we enter into the most Holy Week of the year for each of us as Christians and as a parish family, we pray that you will engage with St. John's not only in a prayerful and spiritual way but also in a faithfully financial way.

These weeks of closure due to the coronavirus have been an understandable strain on our life as a parish family. The forgone plate and pledge offerings of the last few weeks are critical pieces of our mission and ministry. If you are able to offer any of your regular pledge payments and/or plate offerings online (www.stjlat.org) or in the mail that would be wonderful.

Know that during this Holy Week the clergy, wardens, and staff of St. John's hold you and your family in their prayers! Holy Weeks calls us to enter into a place of faithful contemplation of the journey to the saving act of Jesus Christ on the cross. During this Holy Week and coming Easter season, please consider how St. John's, over the past 100+ years has continued to teach and live out this sacrificial and resurrection-focused servant ministry of Jesus Christ in the lives of its parishioners and its community. Please, faithfully continue your support of St. John's however you can during these curious times.

THE TRIDUUM AND EASTER AT SAINT JOHN'S

ALL SERVICES WILL BE POSTED TO OUR PARISH WEBSITE & FACEBOOK PAGE

TUESDAY APRIL 7TH

9:00 a.m. Morning Prayer Rite I

WEDNESDAY, APRIL 8TH

6:00 p.m. Evening Prayer Rite I

THURSDAY, APRIL 9TH - MAUNDY THURSDAY

9:00 a.m. Morning Prayer Rite I

Dinner Time At Home Family Agape Meal

(Instructions sent out via email)

FRIDAY, APRIL 10TH - GOOD FRIDAY

9:00 a.m. Morning Prayer Rite I

10:30 a.m. Children's Stations of the Cross

12:00 p.m. Solemn Liturgy of Good Friday

SUNDAY, APRIL 12TH - EASTER SUNDAY

9:30 a.m. Festival Eucharist of the Resurrection Rite II
with Spiritual Communion

WELCOME TO SAINT JOHN'S OF LATTINGTOWN

Welcome to Saint John's of Lattingtown, an historic Episcopal Church on the North Shore of Long Island. We encourage your full participation in this service. As part of the worldwide Anglican Communion, worship and music are an integral part of the life of this parish. Each week during the choir season the Saint John's Choral Scholars and Parish Choir provide choral music at the weekly Sunday 10:30 am sung Mass.

Our Regular Sunday schedule is:

8:00 a.m.	TRADITIONAL MASS RITE I
9:00 a.m.	ST. JOHN'S FOR KIDS FAMILY MASS (in Parish Hall)
9:45 a.m.	FAITH MATTERS ADULT BIBLE STUDY
10:30 a.m.	CHORAL MASS RITE II & SUNDAY SCHOOL
4:00 p.m.	CHORAL EVENSONG (<i>sung on the Second Sunday of the month</i>)
5:00 p.m.	SUNDAY NIGHT LIGHTS Sunday School

Our weekday schedule is:

MORNING PRAYER: Monday - Thursday at 9:00 a.m. in Side Chapel.

WEEKDAY MASS OF HEALING: Wednesday at 12:00 p.m. in Side Chapel.

PARISH OFFICE HOURS: Monday - Friday 9:00 a.m. to 3:00 p.m.

Saint John's of Lattingtown is a lively, inclusive community of faith, and visitors are always welcome. For more information about Saint John's ministries, you may speak with one of our Clergy, vestry members, or staff.

Guided tours of Saint John's are available, upon request and by appointment. If you are interested in a tour of the parish, please call Mary in the parish office during weekly office hours, at 516-671-3226.

PALM SUNDAY

The Sunday in Holy Week

April 5th, 2020 at 9:30 in the morning

The Palm Sunday liturgy (also known in some traditions, as Passion Sunday), is a eucharistic service of profound honesty: it provides the occasion for the faithful to bring to consciousness the uneasy coexistence between their celebration of Christ's ministry and their reluctance to follow in the same path. The Liturgy begins with the following blessings of palms: "it is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ...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..."

This blessing includes no explicit reference to the suffering of Christ. In most places where the physical configuration of space allows, the people follow in procession into the church, thus dramatically reenacting Jesus' entry into Jerusalem. This is traditionally accompanied by the anthem or congregational chant, "Blessed is he who comes in the name of the Lord"—an acclamation that also serves as the opening of the service, and which also situates the congregation in the place of the people who witnessed Jesus' entry into Jerusalem. This "Liturgy of the Palms" that begins the Palm Sunday eucharist evokes a mood of celebration and welcome.

This celebratory mood changes very rapidly, however. A pause in the procession allows for a collect in which the celebrant prays: "Almighty God, whose most dear Son when 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...” This is followed up very soon, upon arrival in the worship space, with the Collect of the Day: “Almighty and everliving God, in your tender love for the human race you sent your Son Jesus Christ to take upon him our nature, 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...”

These collects initiate a revolution in the orientation of the congregation. They begin as a body welcoming Jesus, and move very quickly to an acknowledgment of the ultimate end to which his journey will take him. In their petition to “walk in the way of his suffering,” they also anticipate a pattern of imitation that carries the soteriological [the saving work of Christ for the world] weight of the Triduum liturgies. The revolution is completed by the move into the Liturgy of the Word, in which the congregation is confronted with the full horror of Jesus’ end, and with their complicity in it. In many places, the passion gospel is read from a script in which the entire congregation plays a part: when Jesus’ trial is recounted, the people assume the role of the crowd around Pilate by shouting, “Crucify him!” The service continues, after the usual elements of homily, prayers, and confession, with the celebration of communion, by which the people receive from the one whom they have both welcomed and repudiated.

The significance of this ritual is that the Palm Sunday liturgy bodily and verbally situates the congregation in the role of receivers, observers, and responders to the action of Jesus. Whether shouting “Hosanna!” in the liturgy of the Palms, or “Crucify him!” in the Liturgy of the Word, the

congregation both celebrates and resists the path of Christ. In either case, they are primarily in a relationship of non-identity with the person of Jesus.

The dominant tone of this liturgy situates the participants in an observant orientation. The final chapters of a story of monumental significance have commenced, and they are watching and waiting for the next chapter to unfold. This observer's orientation is critical to note, because this constitutes the beginning point for a major shift that occurs in the Triduum liturgies.

-Excerpted from The Rev'd Dr. James Farwell's *This is the Night: suffering, salvation, and the liturgies of Holy Week*, page 52-54.

THE LITURGY OF THE PALMS

ORGAN PRELUDE: *Valet ich dir geben BWV 735*

J.S. Bach (1685-1750)

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.

*A*ssist 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 the Gospel of Matthew 21:1-11.

*W*hen Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he

will send them immediately." This took place to fulfill what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

Lector The Word of the Lord

People *Thanks be to God.*

The Celebrant then offers 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 God thanks and praise.*

*I*t 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, and this day, be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. *Amen.*

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

People *Hosanna in the highest.*

Celebrant Let us pray.

*A*lmighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. Amen.

Celebrant Let us go forth in peace.

People *In the name of Christ. Amen.*

At this point in the liturgy, the blessed Palm Crosses are usually handed out and the entire congregation gathered processes from the Parish Hall to the Sanctuary while singing the following hymn together.

Because we cannot do that this year, please enjoy these photos from Palm Sundays past with an accompaniment of the hymn played by our Director of Music Ministry.

(found in the accompanying worship video)

Please, feel free to sing along!

HYMN IN PROCESSION 154

All glory, laud, and honor

Refrain

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2 The com - pa - ny of an - gels is prais - ing thee on high;
3 The peo - ple of the He - brews with palms be - fore thee went;
4 To thee be - fore thy pas - sion they sang their hymns of praise;
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain

1 who in the Lord's Name com - est, the King and Bless - ed One.
2 and we with all cre - a - tion in cho - rus make re - ply.
3 our praise and prayers and an - thems be - fore thee we pre - sent.
4 to thee, now high ex - al - ted, our mel - o - dy we raise.
5 who in all good de - light - est, thou good and gra - cious King.

The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the 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)

THE SALUTATION & COLLECT OF THE DAY

Celebrant The Lord be with you.

People *And also with you.*

Celebrant Let us pray.

*A*lmighty 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 LITURGY OF THE WORD

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW 27:11-54.

The Passion will be sung. The congregation may be seated for the first part of the Passion. All stand at the mention of "Golgotha, the place of the skull."

*N*ow Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

*W*ow at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?” For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.” Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” Pilate said to them, “Then what should I do with Jesus who is called the Messiah?” All of them said, “Let him be crucified!” Then he asked, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”

*S*o when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, “I am innocent of this man’s blood; see to it yourselves.” Then the people as a whole answered, “His blood be on us and on our children!” So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

*T*hen the soldiers of the governor took Jesus into the governor’s headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on

him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

*A*s they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

*T*hen two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

*F*rom noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

*M*any women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

*W*hen it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember what that impostor said while he was still alive, ‘After three days I will rise again.’ Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, ‘He has been raised from the dead,’ and the last deception would be worse than the first.” Pilate said to them, “You have a guard of soldiers; go, make it as secure as you can.” So they went with the guard and made the tomb secure by sealing the stone.

Silence is kept.

THE SERMON

The Rev’d Mark L. Fitzhugh, *Rector*

THE PRAYERS OF THE PEOPLE

As we walk the way of the Cross that is none other than the way of life and peace, let us offer our intercessions to our God whose mercies cannot be numbered, saying: *Lord, hear our prayer.*

For the Church, that teaching in the name of Christ, we may sustain the weary with a word of courage, righteousness, and hope, let us pray to the Lord. *Lord, hear our prayer.*

For Justin, Archbishop of Canterbury, Michael, our Presiding Bishop; Lawrence, our Bishop, for Mark, our Rector, Stephen, our Curate, and the staff of St. John’s, let us pray to the Lord. *Lord, hear our prayer.*

For our St. John's parish family, that, though we are dispersed, we may continue to grow in bonds of love and service, let us pray to the Lord. *Lord, hear our prayer.*

For all in authority in our communities, in our nation, and throughout the world, especially Donald our President, Andrew our Governor, and Bob our Mayor, that they may listen to the voices that cry out for help, for food, for dignity and for peace, let us pray to the Lord. *Lord, hear our prayer.*

For those who face insult and degradation because of race, religious belief or political opinion, that they may be supported by the disciples of the Jesus, who took the form of a servant, let us pray to the Lord. *Lord, hear our prayer.*

For Frances Brayne, Becky Browning, Joan & Barry Bryson, Jack Dempsey, Fr. Mark Fitzhugh, Catherine Genna, David Knott, Lizzie Scefonas, Jackie Wasp, Janet Wildermuth, and for all the sick and suffering, especially the victims of COVID19, that they may find comfort and hope in the image of Christ, the suffering servant, let us pray to the Lord. *Lord, hear our prayer.*

For those who by their sufferings shared in the passion and death of Christ, especially, The Very Rev'd Antonio Checo, Vic Levy and those whom we love but see no longer. That their souls, and the souls of all the faithful departed, through the mercy of God, may rest in peace, let us pray to the Lord. *Lord, hear our prayer.*

Let us pray to the Lord for those intercessions and thanksgivings that we name aloud where we are or hold in the silence of our hearts.

(Silence is kept)

THE LORD'S PRAYER

Celebrant Let us now pray as Jesus taught us:

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 GENERAL THANKSGIVING

Celebrant And now, gathering up these prayers intercessions and thanksgivings, we say together,

People *Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world by our Lord Jesus Christ;*

*for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. Amen.*

THE BLESSING

Celebrant Grant, most merciful God, to your faithful people pardon and peace, that we may be cleansed from all our sins, and serve you with a quiet mind.

And the blessing of +God Almighty, the Father, the Son, and the Holy Spirit be upon you and remain with you always.

People Amen.

ORGAN POSTLUDE: O sacred head sore wounded

Herzlich tut mich verlangen

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*Please support the ministry of St. John's with your
continued financial gifts to the parish.*

You can give online (<https://www.stjlat.org/>).

Or mail checks to the Parish Office. Thank you!

