



St. George's
Episcopal Church

PALM SUNDAY

LITURGY OF THE WORD

RITE II

MARCH 28, 2021

10:30 AM

The Rev. Ann McLemore, *Interim Rector*

Ms. Mi-Young Kim, *Music Director*

The mission of St. George's Episcopal Church is to worship God and share our faith through word, action, and service.

WE'RE GLAD YOU'RE WITH US. In this difficult and uncertain time, our commitment to one another as the Body of Christ is more important than ever. We are blessed to be able to join together in prayer, even as we are unable to be together in person as we would wish. Our online services are all available from the [Online Worship](#) page of our website.

PALM SUNDAY, also known as the Sunday of the Passion, recalls both Jesus' triumphal entry into Jerusalem and his suffering on the cross. The observance of Palm Sunday in Jerusalem was witnessed as early as the fourth century, with a procession of people down the Mount of Olives into Jerusalem, waving branches of palms or olive trees as they walked. The Palm Sunday observance was generally accepted throughout the church by the twelfth century. Usually, we begin the service on Palm Sunday by processing into the church waving palm branches and proclaiming "Glory" and "Hosanna." This year, we are unable to process and wave branches, but we will still recall Jesus' triumphal entry into Jerusalem together. And even in the midst of triumph and celebration, we know that Jesus' entry into Jerusalem was to lead him to the cross, a road we walk with him today and throughout this Holy Week.

GUIDE TO ABBREVIATIONS

H – 1982 Hymnal

G – Gather Hymnal

BCP – Book of Common Prayer

WELCOME

THE LITURGY OF THE PALMS

Officiant Blessed is the King who comes in the name of the Lord.
People **Peace in heaven and glory in the highest.**

Officiant 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.**

GOSPEL OF THE PALMS

MARK 11:1-11

Reader A reading from Mark.

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.

BLESSING OF THE PALMS

Officiant The Lord be with you.
People **And also with you.**

Officiant Let us give thanks to the Lord our God.
People **It is right to give him thanks and praise.**

Officiant 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.**

Officiant Blessed is he who comes in the name of the Lord.
People **Hosanna in the highest.**

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

Refrain

All glo - ry, laud, and ho - nor, 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 prai - ses; ac - cept the prayers we bring,

Repeat Refrain

who in the Lord's Name com - est, the King and Bles - sed One.
 and we with all cre - a - tion in chor - us make re - ply.
 our praise and prayers and an - thems be - fore thee we pre - sent.
 to thee now high ex - alt - ed, our me - lo - dy we raise.
 who in all good de - light - est, thou good and gra - cious King.

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).

Officiant 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 LITURGY OF THE WORD

THE COLLECT OF THE DAY

Officiant The Lord be with you.

People **And also with you.**

Officiant 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.**

Reader A reading from the prophet 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

IN TE, DOMINE, SPERAVI

Please join in reading the psalm.

- 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."**

Reader A reading from the letter of Paul to the Philippians.2

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.**

SEQUENCE HYMN

O Sacred Head, Sore Wounded (verses 1-3)

H 168

1 O sa - cred head sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath van - ished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,

O king - ly head sur - round - ed with mock - ing crown of thorn:
 thy power is all ex - pir - ed, and quenched the light of light.
 with thee for my sal - va - tion up - on the cross to die.

what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 Ah me! for whom thou di - est, hide not so far from grace:
 Ah, keep my heart thus mov - ed to stand thy cross be - neath,

O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 show me, O Love most high - est, the bright - ness of thy face.
 to mourn thee, well - be - lov - ed, yet thank thee for thy death.

Words: Paul Gerhardt (1607-1676); sts. 1-3 and 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 PASSION GOSPEL

MARK 15:1-39

The customary responses before and after the Gospel are omitted.

Officiant 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. 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. 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!"

THE SERMON

THE REV. ANN MCLEMORE

NICENE CREED

BCP 358

**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

PRAYERS OF THE PEOPLE, FORM III

BCP 387

Intercessor Father, we pray for the Hong Kong Sheng Kung Hui, and for your holy Catholic Church;
People **That we all may be one.**

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

Intercessor We pray for Michael our Presiding Bishop, Andy, Jeff, Hector, and Kai, our bishops; and for all bishops, priests, and deacons;

People **That they may be faithful ministers of your Word and Sacraments.**

Intercessor We pray for Joe our president, Greg our governor, Steve our mayor, and for all who govern and hold authority in the nations of the world;

People **That there may be justice and peace on the earth.**

Intercessor Give us grace to do your will in all that we undertake;

People **That our works may find favor in your sight.**

Intercessor Have compassion on Raynelle, August, Gladys, Phillip, Charles, Ralph, Kirk, Janet, Divesh, Mark, Iris, Casey, Mary, Metis, Ruben, Nancy, Ben, Glenn, Preston, Rochelle, Jon, Tom, Alyssa, JoAnn, those suffering from COVID-19, and all those who suffer from any grief or trouble;

People **That they may be delivered from their distress.**

Intercessor Give to those killed in the shootings in Atlanta and Boulder, those who have died from COVID-19, and to all the departed, eternal rest;

People **Let light perpetual shine upon them.**

Intercessor We praise you for your saints who have entered into joy;

People **May we also come to share in your heavenly kingdom.**

Intercessor We give you thanks for Henry, Carey, Reeves, James, Frances, and Caroline, as they celebrate their birthdays; and for Matt and Christie, Kelly and Suzette, and Laura and Susan, as they celebrate their anniversaries; and for all the blessings of this life.

(Silence)

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

(Silence)

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

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.**

Officiant Grant, O God, that your holy and life-giving Spirit may so move every human heart, and especially the hearts of the people of this land, that barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace; through Jesus Christ our Lord.

People **Amen.**

Officiant 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.**

Officiant We pray to you also for the forgiveness of our sins.

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.

Officiant 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 PEACE

Officiant The peace of the Lord be always with you.

People **And also with you.**

ANNOUNCEMENTS

THE OFFERTORY *Recognition and thanksgiving for gifts of time, talent, pledges, and other donations*

Offerings can be given online at the [St. George's Donation page](#).

THE DOXOLOGY

H 380, VERSE 3

Praise God from whom all bless-ings flow; praise him all crea-tures here be - low;
praise him a-bove ye heav-en-ly host; praise Fa-ther, Son and Ho - ly Ghost.

Words: verse 3, Thomas Ken. Music: *Old 100th*, melody from *Pseaumes octante trois de David*, 1551, alt.; harm. after Louis Bourgeois (1510?-1561?).

THE BLESSING

Refrain

Lift high the cross, the love of Christ pro - claim
till all the world a - dore his sa - cred Name.

1 Led on their way by this tri - um - phant sign,
2 Each new - born ser - vant of the Cru - ci - fied
3 O Lord, once lift - ed on the glo - rious tree,
4 So shall our song of tri - umph ev - er be:

Repeat Refrain

the hosts of God in con - quering ranks com - bine.
bears on the brow the seal of him who died.
as thou hast pro - mised, draw the world to thee.
praise to the Cru - ci - fied for vic - to - ry.

Words: George William Kitchin (1827-1912); alt. Michael Robert NBewbolt (1874-1956).
Music: *Crucifer*, Sydney Hugo Nicholson (1875-1947).

THE DISMISSAL

Officiant Let us go forth in the name of Christ.
People **Thanks be to God.**

POSTLUDE

Service Prelude in G Major
Josef Vockner

MI-YOUNG KIM

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After the service, you are invited to join our [Zoom Coffee Hour](#) (passcode: Christ),
for a brief time of fellowship with other St. George's parishioners.



A Note on the Reading of the Passion Gospel

The story of the crucifixion is at the center of our faith as Christians, and the reading of the Passion Gospel plays a central role in the liturgies of Holy Week. But the increase in dialogue and understanding between Christians and Jews in recent decades has led to a greater awareness among Christians of how the story of the Passion has historically been used to denigrate Jews and even encourage violence against them, violence which was usually at its worst during Holy Week. We are all familiar with the history of Jews being blamed for the death of Jesus, but most of us probably believe, or at least hope, that that history is far behind us. Unfortunately, however, the seeds for such attitudes are embedded in the gospel texts themselves, and we must be willing to examine them and the context from which they come, even as we express our faith through them.

All four gospel narratives minimize the culpability of Pontius Pilate, despite the fact that history tells us he was a brutal despot who was eager to crucify prisoners accused of virtually any crime. As a result, the Jewish leaders who bring Jesus to trial, and the Jewish people who cry “Crucify him! Crucify him!” appear to bear the primary responsibility for the crucifixion. The passion narrative from John, which we read every year on Good Friday, refers repeatedly to “the Jews” as the enemies of Christ. The gospels all reflect tensions in the late first century between those Jews who had chosen to follow Jesus and those who had not. Christianity was growing away from Judaism in this time period, but the split was not final, and Christian communities struggled with how to understand their relationship to the religious tradition that Jesus himself faithfully followed. To some extent, we may understand the aspects of the gospels that seem to blame Jews for Jesus’ death as an intra-family argument, in which different groups of Jews expressed differences with each other ranging from disagreement to outright hostility.

We continue to read this story, as Christians have for generations, because the crucifixion is at the heart of our faith. The cry “Crucify him!” should be understood as an acknowledgement of our own complicity in the systems of human sin that caused Jesus’ death. When this story reaches its culmination on Easter, we will proclaim the good news that God’s love is ultimately more powerful than the ways we betray, deny, and crucify the Christ in one another and in the world around us. May this good news give us the courage to acknowledge the often painful history of Christian intolerance and violence, and to move forward into a different future.

HOLY WEEK AND EASTER SERVICES

All online Holy Week services will be available via [Facebook Live](#) and Zoom. (The Zoom link will be sent in an email to parishioners; for more information, contact stgeorgeaustin@gmail.com.)

PALM SUNDAY, March 28

- 10:30 am – Liturgy of the Word (online)
- 12:15 pm – Outdoor Eucharist ([register online](#))

MAUNDY THURSDAY, April 1

- 7:00 pm – Liturgy of the Word (online)

GOOD FRIDAY, April 2

- 12:00 pm – Good Friday service, with reading of the Passion and meditation on the Stations of the Cross (online)

EASTER SUNDAY, April 4

- 7:00 am – Sunrise service ([register online](#))
- 10:30 am – Liturgy of the Word (online)
- 12:15 pm – Outdoor Eucharist ([register online](#))



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- ❖ **VIRTUAL COFFEE HOUR** – Immediately after the service each Sunday, you are invited to join our [Zoom Coffee Hour](#) (passcode: Christ) to share a brief time of fellowship with other parishioners.
 - ❖ **WEEKLY EUCHARIST** – We continue to hold a weekly in-person, outdoor Eucharist on **Sunday afternoons at 12:15 pm**. The services are limited to approximately 12 people and require [online registration](#). The service will last approximately 20-30 minutes and will be held at the rear of the playground. Communion will include distribution of the consecrated host only, not the wine. If you wish to sit, please bring your own chair; you are also welcome to stand. Masks and social distancing will be required. Please bring a Book of Common Prayer or a device to access the [Eucharist online](#).
 - ❖ **OUTREACH MEETING** – Please join us for an Outreach meeting **TODAY at 3:00 pm**. We will be reviewing all our current programs and would love input from anyone interested in our outreach work. You can attend the meeting with [this Zoom link](#) (Meeting ID: 838 3796 4165, Passcode: Outreach). Please contact Sarah Campbell (cowmarket2@gmail.com) or Alice Nelson (mzlnsn@gmail.com) with any questions.
 - ❖ **EASTER LILIES** – The deadline for donating Easter lilies is **TOMORROW!** If you would like to make an offering for lilies, perhaps in a loved one’s memory, or in thanksgiving for a person or other blessing in your life, please complete the [2021 Easter Lily Donation form](#). Names of donors, along with any memorials or thanksgivings, will be listed in the Easter service bulletins. The suggested donation is **\$20 per plant**. Donate online by visiting the [St. George’s Donation page](#) and indicating the amount of your gift in the appropriate section (*Other Designated Gifts, Altar Guild, “Easter Lilies” in the notes section*), or send a check payable to St. George’s, with “Easter Lilies” in the memo line, to the church office.
 - ❖ **SUNRISE SERVICE** – On Easter morning, we will hold a Sunrise Service that will include elements of the Easter Vigil as well as Communion. This service will be limited to 12 people and require [online registration](#). It will last approximately 30-40 minutes and will be held at the rear of the playground. Communion will include distribution of the consecrated host only, not the wine. If you wish to sit, please bring your own chair; you are also welcome to stand. Masks and social distancing will be required.
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PRAYERS FOR OUR COMMON LIFE

PRAYER IN TIMES OF TRANSITION

God of love, in this interim time, we pray for our parish family, that we may be genuine in our self-reflection, tireless in our commitment, patient in our discernment, loving in our communion, open in our search, imaginative about our future, and daring in our faith. As we enter into this new era with excitement and even some anxiety, we recall your deep compassion, presence, and abounding love. We thank you for the gifts, talents, and skills with which you have blessed us. We thank you for the experiences that have brought us to this moment. Be with us as we move forward, rejoicing with you and supporting one another. All this we pray, empowered by the love of Jesus Christ. Amen.

PRAYER FOR THE HUMAN FAMILY

BCP 815

O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. Amen.

PRAYER FOR THE SICK

BCP 260

Heavenly Father, giver of life and health: Comfort and relieve your sick servants, and give your power of healing to those who minister to their needs, that those for whom our prayers are offered may be strengthened in their weakness and have confidence in your loving care; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

THE WEEK AHEAD

Monday, March 29		<i>John Keble, Priest and Poet, 1866</i>
Tuesday, March 30		
Wednesday, March 31		<i>John Donne, Priest and Poet, 1631</i>
Thursday, April 1	7:00 pm Maundy Thursday service	<i>Maundy Thursday</i>
Friday, April 2	12:00 pm Good Friday service	<i>Good Friday</i>
Saturday, April 3		
Sunday, April 4	7:00 am Sunrise Service 10:30 am Liturgy of the Word 12:15 pm Outdoor Eucharist	<i>Easter Day</i>

THOSE WHO SERVE

Officiant/Preacher – The Rev. Ann McLemore

Organist/Pianist – Mi-Young Kim

Vestry Person of the Day – Josh Beckham

Streaming Technicians – Liam Dolan-Henderson, Lydia Fortuna

Singers – Elaine Hosage, Jan Phillips, Suzette Puckett

Readers/Intercessors – Mikail McIntosh-Doty, Mary Stewart Miller

ST. GEORGE'S EPISCOPAL CHURCH

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