

**St. John's Episcopal Church and School
& African Palms USA**

WEDNESDAY IN HOLY WEEK



APRIL 1, 2026

7:30pm

3427 Olney Laytonsville Rd. Olney, MD 20832
Phone: (301) 774-6999 | Website: www.stjec.org

~ CALLED BY CHRIST IN LOVE, TO LIVE IN TRUTH AND ACTION ~

Welcome to St. John's Church

We are a diverse faith community committed to carrying out Christ's mission in the world around us. We love the beauty of worship, and live into the faithful and constant commitment towards seeking social and economic justice and reconciliation among all peoples. We come from across the globe, with varied family configurations, educational backgrounds, occupations, interests, and talents and invite you to join us.

If you are visiting our church for the first time, please introduce yourself to an usher or a member of the Clergy. We have a small gift for you from the parish.

If you are seeking a spiritual home, please speak with the Clergy.



Concerning the Service

The name *Tenebrae* (the Latin word for “darkness” or “shadows”) has for centuries been applied to the ancient monastic night and early morning services (Matins and Lauds) of the last three days of Holy Week, which in medieval times came to be celebrated on the preceding evenings.

This service of *Tenebrae* is an interpretation of the traditional monastic service, and more in line with our parish tradition of lessons & carols. This service provides an extended meditation upon, and a prelude to, the events in our Lord's life between the Last Supper and the Resurrection; the mood of the service reflects more truly the season of Lent and Holy Week. Following Advent and Christmas, on Epiphany, we recognized the revealing of Christ to the world with a Service of Light; and now, we punctuate the somber mood of Lent, and prepare ourselves for Maundy Thursday and Good Friday, with a service where there is a gradual extinguishing of candles and other lights in the church until only a single candle, considered a symbol of our Lord, remains, and by its light all depart in silence.

Prelude

Bidding Prayer

The people stand.

Dear People of God: As we journeyed with Jesus in the wilderness for 40 days, we come together to reflect on how we arrived to this moment where violence will become the building block of salvation and fear will be overcome by love.

Let us hear and heed in Holy Scripture, and reflections from the saints who came before us, stories from the beginning of the incarnation through the final rejection of God's only Son by his peers.

Being not only witnesses but also participants to the brokenness that leads Christ to Good Friday, and death on the cross, we pause to repent for the evil that enslaves us, the evil done on our behalf, and the evil that we have perpetrated by those things done and left undone.

We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven. We have been deaf to your call to serve, as Christ served us. We have not been true to the mind of Christ.

We have grieved your Holy Spirit.

People

Have mercy on us, Lord.

We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives, our self-indulgent appetites and ways, and our exploitation of other people, our anger at our

own frustration, and our envy of those more fortunate than ourselves, our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work, our negligence in prayer and worship, and our failure to commend the faith that is in us,

People

We confess to you, Lord.

Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty, for all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us, for our waste and pollution of your creation, and our lack of concern for those who come after us,

People

Accept our repentance, Lord.

Lord God of all creation, whose awesome will lifts up the cross, a sign of entry to eternal life, change our hearts that we may turn from all past ways of worldly power, from means of destruction and coercion, to embrace the way of the cross, the weakness that is true power, the folly that marks your wisdom and your reign. **Amen.**

**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.**

Bless the Lord, My Soul

Tengo Sed de Ti

$\text{♩} = 76$
Ostinato

Bless the Lord, my soul, and bless God's ho - ly name.____
Ten - go sed de ti, oh fuen - te del a - mor.____

Bless the Lord, my soul, who leads me in - to life.
Ten - go sed de ti: tu a - mor es li - ber - tad.

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Movement 1: Beginnings

From *An African Prayer Book* by Archbishop Desmond Tutu.

At the moment when we least deserved it, God demonstrated his gracious love by pouring it out so unreservedly for us. To sin is to hurt and reject this love. Forgiveness is the possibility of a new start. When we fail, God does not abandon us and say, “Good riddance to bad rubbish!” No, God picks us up, dusts us off and says, “Try again.” Christianity is the faith of ever-new beginnings. The hardest words in any language are “I am sorry. Please forgive me,” and yet they alone can help restore a personal relationship which a wrong has disturbed.

A young man had a particular besetting sin, and he used to confess it and God would forgive him. But no sooner had he been absolved than he would trip up and sin again. One day this happened and he rushed back to God and said, "I'm sorry, I've done it again." And God asked, "What have you done again?" For God suffers from amnesia when it comes to our sins.

God does not look at the caterpillar we are now, but the dazzling butterfly we have it in us to become. In the Lord's Prayer, Jesus bids us ask God to forgive us as we forgive those who have wronged us. Not to forgive others is to shut the door to our own being forgiven.

Extinguish candle

The Boy Jesus in the Temple (Luke 2:41-52)

Now every year his parents went to Jerusalem for the festival of the Passover. And when he was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. Assuming that he was in the group of travelers, they went a day's journey. Then they started to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. When his parents saw him they were astonished; and his mother said to him, 'Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.' He said to them, 'Why were you searching for me? Did you not know that I must be in my Father's house?'

But they did not understand what he said to them. Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.

And Jesus increased in wisdom and in years, and in divine and human favor.

Extinguish candle

Hymn #480

When Jesus left his Father's throne



1 When Je - sus left his Fa - ther's throne, he chose an hum - ble birth;
2 Sweet were his words and kind his look, when mo - thers round him pressed;
3 When Je - sus in - to Zi - on rode, the chil - dren sang a - round;



like us, un - hon - ored and un - known, he came to dwell on earth.
their in - fants in his arms he took, and on his bos - om blessed.
for joy they plucked the palms and strowed their gar - ments on the ground.



Like him may we be found be - low, in wis - dom's path of peace;
Safe from the world's al - lur - ing harms, be - neath his watch - ful eye,
Ho - san - na our glad voic - es raise, ho - san - na to our King!



like him in grace and know - ledge grow as years and strength in - crease.
thus in the cir - cle of his arms may we for ev - er lie.
Should we for - get our Sa - vior's praise, the stones them - selves would sing.

Words: James Montgomery (1771-1854) Music: *Kingsford*, English folk melody; adapt. and harm. Ralph Vaughan Williams (1872-1958) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.

Because I could not stop for Death

Emily Dickinson

Because I could not stop for Death—
He kindly stopped for me—
The Carriage held but just Ourselves—
And Immortality.
We slowly drove—He knew no haste
And I had put away
My labor and my leisure too,
For His Civility—
We passed the School, where Children strove
At Recess—in the Ring—
We passed the Fields of Gazing Grain—
We passed the Setting Sun—
Or rather—He passed us—
The Dews drew quivering and chill—
For only Gossamer, my Gown—
My Tippet—only Tulle—
We paused before a House that seemed
A Swelling of the Ground—
The Roof was scarcely visible—
The Cornice—in the Ground—
Since then—'tis Centuries—and yet
Feels shorter than the Day
I first surmised the Horses 'Heads
Were toward Eternity—

Extinguish candle

The Temptation of Jesus (Matthew 4:1-11)

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was famished. The tempter came and said to him, 'If you are the Son of God, command these stones to become loaves of bread.'

But he answered, 'It is written, "One does not live by bread alone, but by every word that comes from the mouth of God." '

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, 'If you are the Son of God, throw yourself down; for it is written, "He will command his angels concerning you," and "On their hands they will bear you up, so that you will not dash your foot against a stone." '

Jesus said to him, 'Again it is written, "Do not put the Lord your God to the test." '

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, 'All these I will give you, if you will fall down and worship me.' Jesus said to him, 'Away with you, Satan! for it is written, "Worship the Lord your God, and serve only him." '

Then the devil left him, and suddenly angels came and waited on him.

Extinguish candle

Music: Chanson de Mai

Hasselman

Movement 2: Teachings

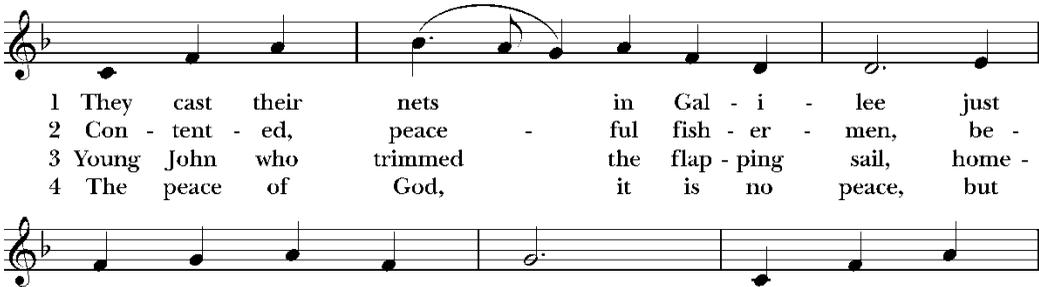
From *No Man Is an Island* by Thomas Merton.

Only when we see ourselves in our true human context, as members of a race which is intended to be one organism and “one body,” will we begin to understand the positive importance not only of the successes but of the failures and accidents in our lives. My successes are not my own. The way to them was prepared by others. The fruit of my labors is not my own: for I am preparing the way for the achievements of another. Nor are my failures my own. They may spring from the failure of another, but they are also compensated for by another’s achievement. Therefore, the meaning of my life is not to be looked for merely in the sum total of my own achievements. It is seen only in the complete integration of my achievements and failures with the achievements and failures of my own generation, and society, and time. It is seen, above all, in my integration in the mystery of Christ.

Extinguish candle

Hymn #661

They cast their nets in Galilee



1 They cast their nets in Gal - i - lee just
2 Con - tent - ed, peace - ful fish - er - men, be -
3 Young John who trimmed the flap - ping sail, home -
4 The peace of God, it is no peace, but

off the hills of brown; such hap - py,
fore they ev - er knew the peace of
less, in Pat - mos died. Pe - ter, who
strife closed in the sod. Yet let us



sim - ple fish - er - folk, be - fore the Lord came down.
God that filled their hearts brim - ful, and broke them too.
hauled the teem - ing net, head - down was cru - ci - fied.
pray for but one thing— the mar - velous peace of God.

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Music: *Georgetown*, David McKinley Williams (1887-1978). Copyright © The Church Pension Fund.

The Syrophenician Woman's Faith (Mark 7:24-30)

From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. He said to her, 'Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs.' But she answered him, 'Sir, even the dogs under the table eat the children's crumbs.' Then he said to her, 'For saying that, you may go—the demon has left your daughter.' So she went home, found the child lying on the bed, and the demon gone.

Extinguish candle

VF #97

In deepest night, darkest days

1 In deep - est night, in dark - est days, when harps are hung, no
 2 When friend was lost, when love de - ceived, dear Je - sus wept, God
 3 When through the wa - ters winds our path, a - round us pain, a -

songs we raise, when si - lence must suf - fice as praise, yet
 was be - reaved; so with us in our grief God grieves, and
 round us death: deep calls to deep, a sav - ing breath, and

sound - ing in us qui - et - ly there is the song of God.
 round a - bout us mourn - ful - ly there are the tears of God.
 found be - side us faith - ful - ly there is the love of God.

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Jesus Cleanses the Temple (Mark 11:15-19)

Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold doves; and he would not allow anyone to carry anything through the temple. He was teaching and saying, 'Is it not written, "My house shall be called a house of prayer for all the nations"? But you have made it a den of robbers.'

And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching. And when evening came, Jesus and his disciples went out of the city.

Extinguish candle

From *The Revelation of Julian of Norwich*, excerpt from the 13th showing

Next the Protector (Lord) brought to my mind the longing I had always had for Him. I saw then that nothing had been in my way but sin. As I thought about humanity in general, I couldn't help but think, "If sin had not been made, we would have all been clean, like the Protector, just as He made us."

In my confusion, I always wondered why God's great and wise foreknowledge had not prevented sin's beginning. If He had, I thought, all would have been well. I had given up thinking like this, and yet I still sorrowed over the separation that had arisen between human beings and God.

But Jesus – who was showing me all I needed to know – answered these thoughts now and said, "Sin was unavoidable. But all shall be well, and all shall be well, and absolutely everything shall be well."

Music: His Eye is on the Sparrow

Gabriel

Movement 3: Rejection

“Mary Speaks,” from *A Cry Like a Bell* by Madeleine L’Engle.

O you who bear the pain of the whole earth, I bore you.
O you whose tears give human tears their worth,
I laughed with you.
You, who, when your hem is touched, give power, I nourished you.
Who turn the day to night in this dark hour, Light comes from you.
O you who hold the world in your embrace, I carried you.
Whose arms encircled the world with your grace, I once held you.

O you who laughed and ate and walked the shore,
I played with you.
And I, who with all others, you died for, Now I hold you.
May I be faithful to this final test: in this last time I hold my child,
my son, his body close enfolded to my breast, the holder held: the
bearer borne. Mourning to joy: darkness to morn.
Open, my arms: your work is done.

Extinguish candle

VF 72 - Mothering God

1 Moth - er - ing God, you gave me birth
 2 Moth - er - ing Christ, you took my form,
 3 Moth - er - ing Spi - rit, nur - tur - ing one,

in the bright morn - ing of this world. Cre - a - tor, source of
 of - fer - ing me your food of light, grain of life, and
 in arms of pa - tience hold me close, so that in faith I

ev - 'ry breath, you are my rain, my wind, my sun.
 grape of love, your ver - y bod - y for my peace.
 root and grow un - til I flow - er, un - til I know.

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 harm. Gary Fitzgerald © 2001 Gary Fitzgerald. All rights reserved. Used by permission.

The Rejection of Jesus at Nazareth (Luke 4:16-21)

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

‘The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.
He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord’s favor.’

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, ‘Today this scripture has been fulfilled in your hearing.’

Extinguish candle

Music: The Days to Come

Birkenstock

The Hollow Man

T.S. Eliot

This is the dead land
This is cactus land
Here the stone images
Are raised, here they receive
The supplication of a dead man's hand
Under the twinkle of a fading star.

Is it like this
In death's other kingdom
Waking alone
At the hour when we are
Trembling with tenderness
Lips that would kiss
Form prayers to broken stone.

IV

The eyes are not here
There are no eyes here
In this valley of dying stars
In this hollow valley
This broken jaw of our lost kingdoms

In this last of meeting places
We grope together
And avoid speech
Gathered on this beach of the tumid river

Sightless, unless
The eyes reappear
As the perpetual star
Multifoliate rose
Of death's twilight kingdom
The hope only
Of empty men.

V

*Here we go round the prickly pear
Prickly pear prickly pear
Here we go round the prickly pear
At five o'clock in the morning.*

Between the idea
And the reality
Between the motion
And the act
Falls the Shadow

For Thine is the Kingdom

Between the conception
And the creation
Between the emotion
And the response
Falls the Shadow

Life is very long

Between the desire
And the spasm
Between the potency
And the existence
Between the essence
And the descent
Falls the Shadow

For Thine is the Kingdom

For Thine is
Life is
For Thine is the

*This is the way the world ends
This is the way the world ends
This is the way the world ends
Not with a bang but a whimper.*

Prayer 192

O Lord, Hear My Prayer

Em G/D Am/C D

O Lord, hear my prayer, O Lord, hear my prayer.

G/B C F#dim/A B Em G/D

When I call answer me. O Lord, hear my prayer, O

Am/C D Em/G Am7 B7 Em

Lord, hear my prayer. Come and listen to me.

English text meaning: Señor ten piedad. Si te invoco, óyeme. Ven y escúcha mi voz. /
Seigneur, entends-moi, écoute ma voix, quand je crie, réponds-moi. Viens, écoute-moi.

Words: Taizé Community

Music: Jacques Berthier, 1923–1994

Words and Music © 1982 Les Presses de Taizé (admin. GIA Publications, Inc.)

France
 Psalm 102:1

Dismissal

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.

Extinguish candle

Postlude

Please exit in silence

TENDING GOD'S FLOCK

Use this list to pray and to show your love and concern for the sick, shut-in, bereaved, or those merely in need of prayer. If you wish to submit a name please contact the office at accounting@stjec.org.

In case of pastoral emergency, please call 301-774-3619 or email pastoralcare@stjec.org

Harry Brooke

Stephanie Sidella

Andrew Erickson

Kathleen Benson

Gregoria

Nancy Soukup

Betty Blackburn

Patrick & Jessica Blackburn

Cynie Eisler

Sara R.

Aurora

Katie Fairbanks

Carole

Ivy Choe-Branstetter

Steve Ruff

Celeste McGee

Mary Persinger

If you are ill for an extended period, are hospitalized, need a visit or Eucharist brought to you, want your home blessed, are celebrating a birth, adoption, or want specific prayers for any number of celebrations or sorrows, please email: pastoralcare@stjec.org.

Holy Week



WEDNESDAY
April 1
7:30pm



MAUNDY
Thursday

THURSDAY
April 2
7:30pm



GOOD
FRIDAY

FRIDAY
April 3
12pm & 7:30pm



EASTER Vigil

SATURDAY
April 4
8pm



EASTER SUNDAY

INTERACTIVE
Family Service
9am

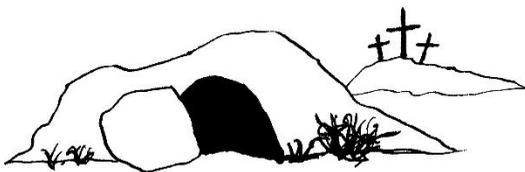
EASTER EGG
Scavenger
Hunt
10am

EASTER
Traditional Service
11am

WORSHIP WITH US

As we approach the sacred observance of Holy Week, we invite you to join us in a journey of faith and reflection over the seven transformative days leading to Easter. We began this sacred time with the celebration of Christ's triumphal entry into Jerusalem on Palm Sunday, marking the betrayal of Jesus at the Tenebrae service on Wednesday, climaxing with the commemoration of the Last Supper on Maundy Thursday, and the Passion of Jesus on Good Friday. The Great Vigil of Easter, the first of three services will be held Saturday evening, followed by two Easter Services and an Egg Scavenger Hunt on Easter Sunday.

Easter Morning



9:00AM

FAMILY INTERACTIVE SERVICE *with worship props and the children's choir. Excellent service for families with young children or people who enjoy celebrating with child-like joy.*

10:00AM

EASTER EGG SCAVENGER HUNT *and Easter games for children age 12 and under.*

11:00AM

TRADITIONAL FESTIVE EASTER *with choir and brass.*

Clergy will be out of the office April 6 through April 11

The Church Office will be closed through April 7.

In case of pastoral emergency, please call the office and leave a voice message.

SAINT JOHN'S EPISCOPAL CHURCH AND SCHOOL & AFRICAN PALMS USA

Diocese of Washington

The Most Rev. and Rt. Hon Dame Sarah Mullally, *Archbishop of Canterbury*

The Most Reverend Sean W. Rowe, *Presiding Bishop*

The Right Reverend Mariann Edgar Budde, *Bishop*

STAFF

The Reverend Henry P. McQueen, *Rector*

rector@stjec.org

The Reverend Shivaun Wilkinson, *Associate Rector*

associate@stjec.org

The Reverend Nancy Stockbridge, *Deacon*

deacon@stjec.org

Tammy Turner, *Parish Administrator*

accounting@stjec.org

Cambria Van de Vaarst, *Minister of Music*

music@stjec.org

Africanpalms@stjec.org

Joe Powers, *Interim Head of School*

Joe.Powers@stjes.org

Eoin Benson, *Sexton*

Selva Selvarajah, *Verger*

VESTRY

Bree Bruemmer, 2027 - *Pastoral Care*

Carmen Jones, 2027 - *Evangelism*

Becca Roberson, 2027 - *Sr. Warden, Outreach*

Andrew Hamill - *Treasurer*

Julie Metcalf - *Registrar*

Becky Hast, 2028 - *Jr. Warden, STJES*

Mary Lou McMaster, 2028

Rob Schellhase, 2028 - *Parish Life*

Mark Glaudemans, 2029 - *Worship*

Francesco Paganini, 2029 - *STJES*

Mary Quinn, 2029 - *Stewardship*

ST. JOHN'S EPISCOPAL CHURCH

3427 Olney Laytonsville Rd. Olney, MD 20832

(301) 774-6999 - Welcome@stjec.org

~ On the Land of the Piscataway Nation ~