

Palm Sunday The Sunday of the Passion

March 25th, 2018, 10:00 am

Please take a moment to silence your cell phone. Thank you.



The Liturgy of the Palms

Choral Introit

Hosanna to the Son of David

Barbara Semmann

† 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. **Amen.**

A † appears in the margin where you may wish to make the sign of the cross over your body. Making the sign of the cross is a choice left to each worshipper.

It is simply a way to engage your entire body (not just your speech and mind) in worship, and physically to signify embracing the blessing of God.

The Holy Gospel Mark 11:1-11

Deacon A reading from the Gospel according to 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 over the Palm Branches and Crosses

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.**

All raise their palm branches for the Blessing of the Palms.

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. **Amen.**

The Procession of the Palms

Deacon Blessed is the one who comes in the name of the Lord!

People **Hosanna in the highest!**

Deacon Let us go forth in peace.

People **In the name of Christ. Amen.**

*Please pick up a palm branch from an usher if you don't have one yet,
and join the procession into the Church waving your branch and singing as we go!
(Please make way for the procession and follow the processional cross through the main doors.)*

Celebrant/Preacher: The Very Rev. Paula Vukmanic
Deacon: The Rev. Peter Huang

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 Blessed One. Refrain**

**2. The company of angels
are praising thee on high;
and we with all creation
In chorus make reply. Refrain**

**3. The people of the Hebrews
with palms before thee went;
our praise and prayer 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. Refrain**

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

Please remain standing,

Celebrant 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.

Sending Forth the Children

The Liturgy of the Word

All remain standing for

The Collect of the Day

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us pray. Almighty and ever living 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.**

Please be seated for the readings.

The First Lesson Isaiah 50:4-9a

1st Reader A reading from the book of 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?

1st Reader The Word of the Lord.

People Thanks be to God.

Anglican chant is a treasured tradition in the Episcopal Church.

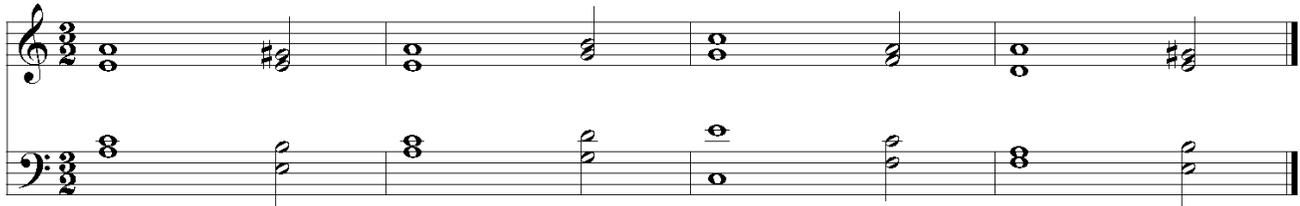
We sing the words of the Psalm on one note until the accent (á), changing notes on the syllable indicated in the text.

Remaining seated, please sing (or read silently) along.

The Response

Psalm 31

Hopson



Be gracious, Lord, for I, in ánguish, your heartfelt mercy now implóre;
The very heart within me plánted can bear its grief alone no móre.

My eyes have wasted all their crýing, my life with sorrow melts awáy;
The loving thoughts of those aróund me in scorn and mem'ry fast decáy.

Amid the pain of their deníal, I come, O Lord, to you for gráce;
My trust is in your steadfast mércy, I glory in your smiling fáce.

The Second Lesson Philippians 2:5-11

2nd Reader A Reading from the letter of Paul 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.

2nd Reader The Word of the Lord.

People **Thanks be to God.**



Anthem

O come and Mourn

Early American Tune arr. Hopson

*O come and mourn with me awhile; all ye now come to the Savior's side; come see the One who frees us all;
The Lord of Life is crucified.*

*Have we no tears to shed for him while soldiers scoff and foes deride? Upon the cross he bears the pain;
The Lord of Life is crucified.*

*Seven times he speaks, seven words of love; his silence, too, cries out to all. His words of love our hearts receive.
The Lord of Life is crucified.*

*O Love of God, now shown to all. In this dread hour true strength is found; it is with love we triumph still.
The Lord of Life is crucified.*

O come and mourn with me a while; the Lord of Life is crucified.



HEAR THE PASSION OF OUR LORD JESUS CHRIST, ACCORDING TO MARK.

Mark 14:1 - 15:47

Please see your Announcements sheet for the names of the readers.

Narrator: It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said,

Chief Priests: Not during the festival, or there may be a riot among the people.

Narrator: While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger,

Crowd (All):

**Why was the ointment wasted in this way?
For this ointment could have been sold
for more than three hundred denarii,
and the money given to the poor.**

Narrator: And they scolded her. But Jesus said,

Jesus: Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me.

She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.

Narrator: Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him. On the first day of Unleavened Bread, when the Passover lamb is sacrificed, the disciples said to Jesus,

Disciples: Where do you want us to go and make the preparations for you to eat the Passover?

Narrator: So he sent two of his disciples, saying to them,

Jesus: Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there.

Narrator: So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal. When it was evening, Jesus came with the twelve. And when they had taken their places and were eating, Jesus said,

Jesus: Truly I tell you, one of you will betray me, one who is eating with me.

Narrator: They began to be distressed and to say to him one after another,

Disciples: Surely, not I?

Narrator: Jesus said to them,

Jesus: It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.

Narrator: While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

Jesus: Take; this is my body.

Narrator: Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them,

Jesus: This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.

Narrator: When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

Jesus: You will all become deserters; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee.

Narrator: Peter said to him,

Peter: Even though all become deserters, I will not.

Narrator: Jesus said to him,

Jesus: Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.

Narrator: But Peter said vehemently,

Peter: Even though I must die with you, I will not deny you.

Narrator: And all of them said the same. They went to a place called Gethsemane; and Jesus said to his disciples,

Jesus: Sit here while I pray.

Narrator: He took with him Peter and James and John, and began to be distressed and agitated. And said to them,

Jesus: I am deeply grieved, even to death; remain here, and keep awake.

Narrator: And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said,

Jesus: Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.

Narrator: Jesus came and found them sleeping; and he said to Peter,

Jesus: Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.

Narrator: And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them,

Jesus: Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.

Narrator: Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying,

Judas: The one I will kiss is the man; arrest him and lead him away under guard.

Narrator: So when he came, he went up to him at once and said,

Judas: Rabbi!

Narrator: and kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them,

Jesus: Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.

Narrator: All of them deserted him and fled. A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree. Some stood up and gave false testimony against him, saying,

Crowd (All):
We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'

Narrator: But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,

High Priest: Have you no answer? What is it that they testify against you?

Narrator: But he was silent and did not answer. Again the high priest asked him,

High Priest: Are you the Messiah, the Son of the Blessed One?

Narrator: Jesus said,

Jesus: I am;
and 'you will see the Son of Man seated at
the right hand of the Power,'
and 'coming with the clouds of heaven.'

Narrator: Then the high priest tore his clothes
and said,

High Priest: Why do we still need witnesses?
You have heard his blasphemy! What is
your decision?

Narrator: All of them condemned him as deserving
death. Some began to spit on him, to
blindfold him, and to strike him, saying
to him,

Chief Priests: Prophecy!

Narrator: The guards also took him over and beat
him. While Peter was below in the court-
yard, one of the servant-girls of the high
priest came by.
When she saw Peter warming himself, she
stared at him and said,

Servant Girl: You also were with Jesus, the man from
Nazareth.

Narrator: But he denied it, saying,

Peter: I do not know or understand what you
are talking about.

Narrator: And he went out into the forecourt. Then
the cock crowed. And the servant-girl, on
seeing him, began again to say to the by-
standers,

Servant Girl: This man is one of them.

Narrator: But again he denied it. Then after a little
while the bystanders again said to Peter,

Crowd (All):
**Certainly you are one of them;
for you are a Galilean.**

Narrator: But he began to curse, and he swore an
oath,

Peter: I do not know this man you are talking
about.

Narrator: At that moment the cock crowed for the
second time. Then Peter remembered that
Jesus had said to him, '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,

Pilate: Are you the King of the Jews?

Narrator: Jesus answered him,

Jesus: You say so.

Narrator: Then the chief priests accused him of
many things. Pilate asked him again,

Pilate: Have you no answer? See how many
charges they bring against you.

Narrator: But Jesus made no further reply, so that
Pilate was amazed. Now at the festival he
used to release a prisoner for them, any-
one 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 accord-
ing to his custom. Then he answered
them,

Pilate: Do you want me to release for you the
King of the Jews?

Narrator: For he realized that it was out of jealousy
that the chief priests had handed him
over. But the chief priests stirred up the
crowd to have him release Barabbas for
them instead. Pilate spoke to them again,

Pilate: Then what do you wish me to do with the
man you call the King of the Jews?

Narrator: They shouted back,

Crowd (All):
Crucify him!

Narrator: Pilate asked them,

Pilate: Why, what evil has he done?

Narrator: But they shouted all the more,

Crowd (All):
Crucify him!

Narrator: So Pilate, wishing to satisfy the crowd,
released Barabbas for them; and after
flogging Jesus, he handed him over to be
crucified.
Then the soldiers led him into the court-
yard of the palace (that is, the governor's
headquarters); and they called together
the whole cohort. And they clothed him
in a purple cloak; and after twisting some
thorns into a crown, they put it on him.
And they began saluting him,

Soldiers: Hail, King of the Jews!

Narrator: They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

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,

Crowd (All):

Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!

Narrator: In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

Chief Priests: He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.

Narrator: Those who were crucified with him also taunted him. When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice,

Jesus: *Eloi, Eloi, lema sabachthani?*

Narrator: which means,

Jesus: My God, my God, why have you forsaken me?

Narrator: When some of the bystanders heard it, they said,

Crowd (All):

Listen, he is calling for Elijah.

Narrator: And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

Bystander: Wait, let us see whether Elijah will come to take him down.

Narrator: Then Jesus gave a loud cry and breathed his last....

All stand or kneel in silence.

Narrator: ...And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

Centurion: Truly this man was God's Son!

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

When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus.

Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb.

Mary Magdalene and Mary the mother of Joses saw where the body was laid.

All stand or kneel, and silence is kept.

The Holy Communion

Offertory Anthem

What Have We Done?

*Traditional South African Song
arr. Hopson*

What have we done? We crucified the Lord of Life.

*Lord, we share the shame; our guilt brought this upon Thee. Hear our prayer. Lord, have mercy. Lord, have mercy.
What have we done?...*

*Lord, restore the joy, the joy of our salvation. Hear our prayer. Lord, have mercy, Lord, have mercy.
What have we done?...*

Please STAND, as able, and join in singing,

Offertory Hymn

What Wondrous Love Is This?

Hymn #439 vs 1

8 What won-drous love is this, O my soul, O my soul? What won-drous love is this, O my
14 soul? What won-drous love is this that caused the Lord of bliss to lay a-side his
crown for my soul, for my soul, to lay a-side his crown for my soul.

American Folk Hymn, Hymn #439 The Hymnal 1982. Used by permission.

The Offertory Prayers

Celebrant Blessed are you, Lord God of all creation; through your goodness we have this bread and wine to offer, which the earth has given and human hands have made. It will become for us the Bread of Heaven and the Cup of Salvation.

People **Blessed be God forever.**

Celebrant Receive, O Lord, all these gifts presented by your holy people for the work of your holy Church.

People **Blessed be God forever.**

The Great Thanksgiving (spoken)

From St. Gregory of Nyssa Episcopal Church, San Francisco, adapted

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

People **We lift them to the Lord.**

Celebrant Let us give thanks to the Lord our God.

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

Celebrant

It is truly right to praise you at all times and in all places, Holy God, 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 forever sing this hymn to proclaim the glory of your name:



Sanctus

S #130

Franz Schubert

Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly, ho - ly, ho - ly Lord,
 God of power and might. Heaven and earth are full, full of your glo - ry, Ho -
 san - na in the high - est, ho - san - na in the high - est. Bless - ed is he who comes
 in the name of the Lord. Ho - san - na in the high - est, ho - san - na in the high - est.

Setting from Deutsche Mass by Franz Peter Schubert (1797-1828)

The people stand or kneel as the Celebrant continues

Holy God, you made all humankind in your own image, to rule your creation in peace, and commanded us to live together in love. And though Cain our forefather rose in anger and killed his brother, yet you had mercy on him.

You gave him a covenant, and marked him with a protecting sign; you placed the gravest sinners beyond human judgment.

With the same steadfast love you led your people Israel out of slavery; and when they deserted you and worshipped false gods — still you did not forsake them. You gave them your law to guide them, and led them through the desert to a new land of promise. Again, when the people of Nineveh were lost in wickedness, and the earth could no longer bear their wrongs — even then you did not destroy them. You sent Jonah your prophet to warn them of judgment; and the whole people repented, and changed their ways, and were spared.

So in every place where we made war, you have led us towards peace; where we fell into sin, you forgave us; where we wandered, you called us back with promises of love. And in due time you sent your Son himself, to seek out the lost and bring them the good news of your boundless mercy. He did not limit himself to the company of the righteous; he chose sinners for his friends; and laying before them your gift of forgiveness, he died for them, showing the fullness of love.

Then you raised him from the dead, and poured out his spirit on humankind, sharing his victory even with those who rejected him. Now we sinners, too, rejoice to give thanks for the death and risen life of your Son; and in the power of his spirit we have turned from our errors to follow his example, and share his saving life in the breaking of bread.

On the night he was handed over to suffering and death, 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.**"

Recalling now his suffering and death, and celebrating his resurrection and ascension, we await his coming in glory.

This is what Christ has done for us:

**All Christ has died!
Christ has risen!
Christ will com again!**

Accept, O Lord, our sacrifice of praise, this memorial of our redemption. Send your Holy Spirit upon these gifts. Let them be for us the Body and Blood of your Son.

✠ And grant that we who eat this bread and drink this cup may be filled with your life and goodness.

And grant your blessings be upon all whom we remember each and every Sunday, especially first responders, those in the armed and foreign services, those who are homeless, those who are sick and suffering, whether from illness or the results of violence of any kind or natural disasters, and those we love but see no longer. Bring us with St Francis and all your saints to this your table of healing love.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

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

Fraction Anthem

S #164

Franz Schubert

Je - sus, Lamb of God, have mer - cy on us. Je - sus, bear - er
of our sins, have mer - cy on us. Je - sus, re - deem - er, re -
deem - er of the world, give us your peace, give us your peace.

Fraction Anthem by Franz Schubert (1797-1828) Hymnal 1982 S-164.

The Communion of the People

All baptized Christians are invited to receive Holy Communion at one of the Communion Stations at the front of the Church, approaching by the center aisle and returning to your seat by the side aisle. Each person receives the Bread in the palm of the hand, eats, and then takes a sip of the Wine from the chalice. If you are not yet baptized, we encourage you to come forward for a blessing at the time of Communion. Simply fold your hands across your chest when you come forward. Please inform one of the ushers if you wish to be served in the pew.

If you have come with a particular prayer concern today, after receiving Communion you may come to the Nason Prayer Chapel to the right of the altar rail where someone will also be available to pray with you, or you may just choose to light a candle.

**Gluten-free Communion wafers are now carried alongside regular wafers at Holy Communion. If you require one of these, simply ask at the Altar rail.*

Ky - rie e - lei - son, have mer - cy. Christ - e e - lei - son, have mer - cy. Ky - rie e - lei - son, have mer - cy, Christ - e e - lei - son, have mer - cy.

Music by Keith Getty and Stuart Townend. Used by permission.CCLI 11110659

As we come before you with the needs of our world we confess our failures and our sin, for our words are many yet our deeds have been few; fan the fire of compassion once again.

When the cries of victims go unheard in the land, and the scars of war refuse to heal, will we stand for justice to empower the weak 'til their bonds of oppression are no more?

If we love our God with all our heart, mind, and strength, and we love our neighbors as ourselves, then this law of love will heal the nations of earth, and the glory of Christ will be revealed.

Lord, renew our vision to be Christ where we live, to reach out in mercy to the lost; for each cup of kindness to the least in our midst is an offering of worship to the throne.

Please stand or kneel as able for

The Post Communion Prayer

Celebrant Let us pray.

All Lord Jesus Christ, you humbled yourself in taking the form of a servant, and gave yourself to die on the cross for our salvation: Give us that same humility, and that same spirit of self-giving love, so we may faithfully follow you and proclaim you as Lord and King, to the glory of God the Father. Amen.

An Invitation to the Pilgrimage of Holy Week

The Blessing

Celebrant May the crucified Christ draw you to himself this Holy Week, to find in him a sure ground for faith, a firm support for hope, and the assurance of sins forgiven; and the blessing of God almighty, Father, Son, and Holy Spirit be among you and remain with you always. **Amen.**



Please stand as able for

The Closing Hymn

Go to Dark Gethsemene

Hymn #171

The Sending Forth

Deacon Let us go forth in the name of Christ.

People Thanks be to God.

Postlude: Herzilch tut mich verlangen, BWV 727 (O Sacred head once wounded)

J.S. Bach

Please refrain from applause following the organ Voluntary during Holy Week.