

The Sunday of the Passion: Palm Sunday

April 14, 2019

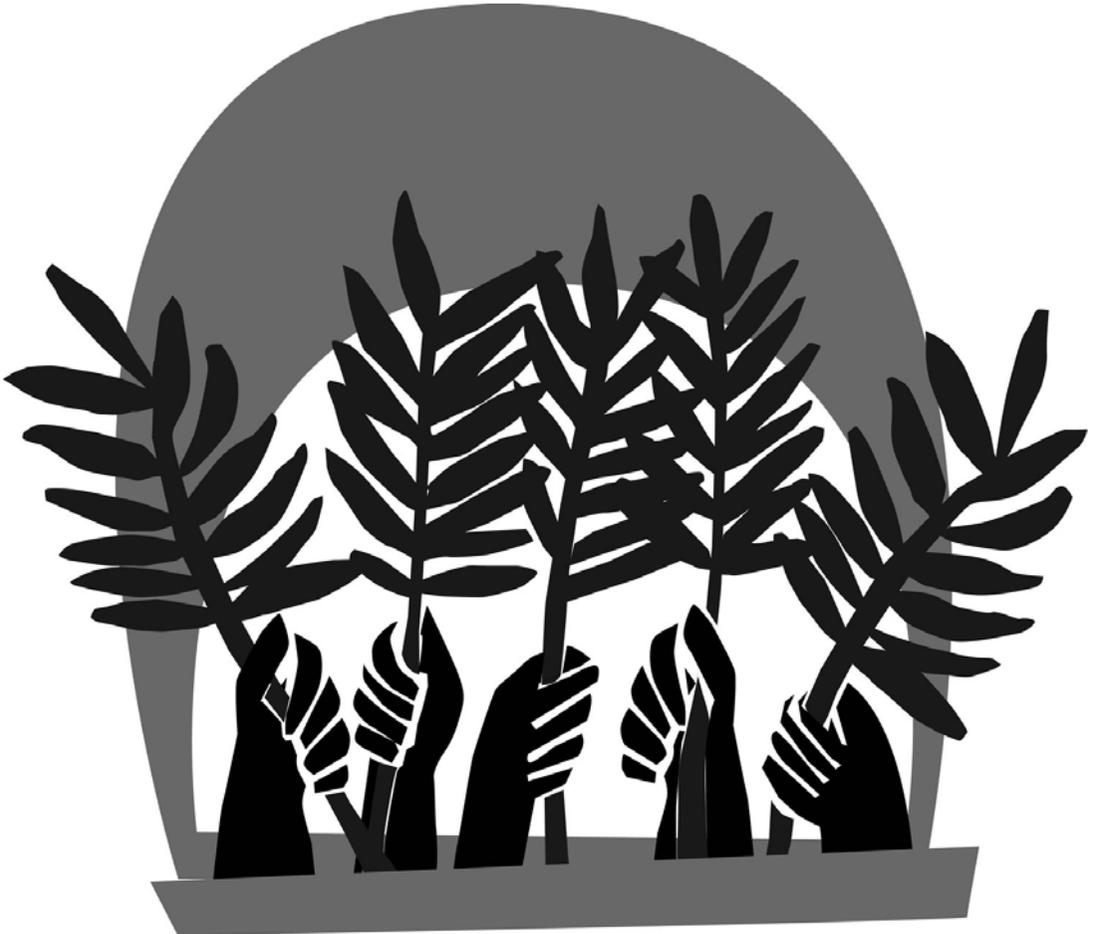
8:00 AM Worship

Liturgy for Palm Sunday & The Holy Eucharist, Rite 2

*Welcome to*

# St. Andrew's Episcopal Church

STILLWATER, OKLAHOMA



**St. Andrew's Episcopal Church**  
**516 W. Third Ave., Stillwater, OK 74074 :: (405) 372-3357**  
**[www.SaintAndrewsChurch.org](http://www.SaintAndrewsChurch.org)**

**Worship in the Episcopal Church** is liturgical in nature; that is, we used a fixed “script” to guide us through a worship experience in which all are participants. Although you may be new to a liturgical form of worship, much of the liturgy we use is ancient, some parts dating back to the first centuries following the life and ministry of Jesus; other parts, such as the Lord’s Prayer and parts of the Prayer of Consecration are original to Jesus himself.

**This worship booklet** contains everything you need to participate fully in this worship service, including suggestions for when it would be appropriate to stand, sit, or kneel; when it would be appropriate to “cross” oneself, etc. However, these are only suggestions and we don’t expect anyone to do anything they’re not comfortable doing. Additionally, the responses which the congregation makes are shown in bold text. And in case you were wondering, this symbol **✝** is placed in the worship booklet at places where it would be appropriate to make the sign of the Cross. Finally, this little bell icon **🔔** serves to remind the Acolyte when to ring the Sanctus Bells, which are used during the Eucharistic Prayer to emphasize and call attention to particular moments in the liturgy; this practice dates from the 15<sup>th</sup> century.

**If you have any questions** about anything you see going on, please don’t hesitate to ask anyone sitting near you. Or, you can call the church office at (405) 372-3357. You can also call or text Fr. Jim Cook at (405) 780-5316. Or, you can visit our website:

[www.SaintAndrewsChurch.org](http://www.SaintAndrewsChurch.org)

**Childcare** is provided from 9:15 AM through to the end of the 10:30 AM worship. You may ask an usher or greeter for directions to the nursery.

**Bathrooms** are available in both the Parish Hall and the Admin/Ed Building. You may ask an usher or greeter for directions.

Make no mistake, we’re glad you’ve joined us for worship! While you’re waiting for the service to begin, please take a moment to silence your cell phones and other electronic devices. Thanks!

## **About Holy Week & Palm Sunday.**

**F**rom early times Christians have observed the week before Easter as a time of special devotion. As the pilgrim Egeria recorded in the late fourth century, Jerusalem contained many sacred places that were sites for devotion and liturgy. Numerous pilgrims to the holy city followed the path of Jesus in his last days. They formed processions, worshiped where Christ suffered and died, and venerated relics. From this beginning evolved the rites we observe today on Palm Sunday, Maundy Thursday, Good Friday, and Holy Saturday. These services provide a liturgical experience of the last days of Jesus’ earthly life, as well as the time and events leading up to his resurrection.

The Sunday before Easter— at which Jesus’ triumphal entry into Jerusalem, and Jesus’ death on the cross are recalled— is know as the Sunday of the Passion, as well as Palm Sunday. It is the first day of Holy Week. The Palm Sunday observance was generally accepted throughout the church by the 12<sup>th</sup> century.

## Entrance of the Ministers

*The Congregation may stand, as they are able, or remain seated.*

### The Liturgy of the Palms

*BCP 270*

Blessed ✚ is the King who comes in the name of the Lord.

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

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.**

### The Gospel of the Palms

A reading from Luke's gospel.

**A**fter telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out" (Luke 19:28-40).

### The Blessing of the Palms

*BCP 271*

The Lord be with you.

**And also with you.**

Let us give thanks to the Lord our God.

**It is right to give him 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.

*At this time, please hold up any palm crosses, fronds or branches you may be carrying.*

**B**less † these palms and let them 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.**

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

**Hosanna in the highest.**

Let us go forth in peace.

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

## The Liturgy of the Passion

### Opening Sentences

*BCP 323*

† Bless the Lord who forgiveth all our sins;  
**His mercy endureth for ever.**

### The Collect of the Day

The Lord be with you.

**And with thy spirit.**

Let us pray.

*The Congregation may kneel, as they are able, or remain seated.*

**A**lmighty and everliving God, who, of thy tender love towards mankind, hast sent thy Son our Savior Jesus Christ to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be make partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. **Amen.**

*The Congregation may be seated.*

# The Readings from Holy Scripture

ISAIAH 50:4-9A

A reading from the book of the prophet Isaiah.

**T**he 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?

The word of the Lord.

**Thanks be to God.**

PSALM 31:9-16

Let us read this portion of the psalter responsively by the whole-verse.

9. Have mercy on me, O Lord, for I am in trouble; my eye is consumed with sorrow, and also my throat and my belly.
10. **For my life is wasted with grief, and my years with sighing; my strength fails me because of affliction, and my bones are consumed.**
11. I have become a reproach to all my enemies and even to my neighbors, a dismay to those of my acquaintance; when they see me in the street they avoid me.
12. **I am forgotten like a 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.”**

A reading from St. Paul's letter to the Christians in Philippi.

**L**et 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.

The word of the Lord.

**Thanks be to God.**

*The Congregation may stand, as they are able, or remain seated.*

LUKE 23:1-49

The Passion of our Lord Jesus Christ according to Luke.

*There is no response from the People.*

*The Congregation may be seated at this time.*

**+** The assembly of the elders of the people rose as a body and brought Jesus before Pilate. They began to accuse him, saying,

*Congregation*

**“We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.”**

Then Pilate asked him, “Are you the king of the Jews?” He answered, “You say so.” Then Pilate said to the chief priests and the crowds, “I find no basis for an accusation against this man.” But they were insistent and said,

*Congregation*

**“He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.”**

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time.

When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them, “You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him.”

Then they all shouted out together,

*Congregation*

**“Away with this fellow! Release Barabbas for us!”**

(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

*Congregation*

**“Crucify, crucify him!”**

A third time he said to them, “Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.” But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

*The Congregation stands.*

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’ Then they will begin to say to the mountains, ‘Fall on us’;

and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying,

*Congregation*

**"He saved others; let him save himself if he is the Messiah of God, his chosen one!"**

The soldiers also mocked him, coming up and offering him sour wine, and saying,

*Congregation*

**"If you are the King of the Jews, save yourself!"**

There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last.

*A moment of silence is observed.*

When the centurion saw what had taken place, he praised God and said,

*Congregation*

**"Certainly this man was innocent."**

And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

# Sermon

*The Congregation may be seated for the sermon.*

*Following the Sermon, a few moments of silent reflection are observed.*

## The Nicene Creed

*BCP 326*

Let us reaffirm our faith.

**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 Congregation may kneel, as they are able, or remain seated.*

## The Prayers of the People

*BCP 328*

Let us pray for the whole state of Christ's Church and the world.

*The Congregation may kneel, as they are able, or remain seated.*

**A**lmighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers – especially Michael our Presiding Bishop, Edward our Bishop, and Jim and Jeff our priests – that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land – especially the President of the United States, the Members of Congress, and the Justices of the Supreme Court – that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants ✚ departed this life in thy faith and fear, beseeching thee to grant them continual growth in thy love and service; and to grant us grace so to follow the good examples of Blessed Andrew and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

Finally, we pray for our own needs, and those of others.

We pray for those in need of healing, especially [*Name*] and any others we might name in our hearts or aloud.

We pray for those with other cares and concerns, especially [*Names*] and any others we might name in our hearts or aloud.

We pray for those who have ✚ died, especially [*Names*] and any others we might name in our hearts or aloud.

We pray for those serving in the Armed Forces, especially [*Names*] and any others we might name in our hearts or aloud.

We pray for those who travel, especially [*Names*] and any others we might name in our hearts or aloud.

In the St. Andrew's Cycle of Prayer, we pray for: those who care for our Gardens & Grounds, led by Joe Rovig, Junior Warden; our Greeters and Ushers, organized by the weekly Vestry Person of the Day; our Hospitality and Parish Life committee, led by Anne Bowen; and for our Lay Readers, led by Joan McKeever.

In the Diocesan Cycle of Prayer, we pray for: St. Augustine's Church in Oklahoma City.

In the Anglican Cycle of Prayer, we pray for: the Episcopal Church in Jerusalem & The Middle East, The Most Revd Suheil Dawani, the Archbishop in Jerusalem.

And we give thanks for the many blessings of this life.

We join in thanksgiving with [*Names*], and any others we might name in our hearts or aloud.

And in thanksgiving for [*Names*], and any others we might name in our hearts or aloud.

We pray for those celebrating a birthday or wedding anniversary this week, and invite them to come forward for a special prayer.

*The birthday tradition at St. Andrew's is that when you come forward for your prayer, you may if you wish place in the birthday cross an amount of money in coins equal to your age. The funds contributed is added to the clergy discretionary fund.*

*The Minister offers this concluding collect*

**G**rant these our prayers, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen.**

## Confession & Absolution

*BCP 331*

Let us humbly confess our sins unto Almighty God.

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

**A**lmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, + pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. **Amen.**

## The Comfortable Words

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

*The Congregation may stand, as they are able, or remain seated.*

## The Peace

*BCP 332*

The peace of the Lord be always with you.  
**And with thy spirit.**

*The the Ministers and People may greet one another in the name of the Lord.  
Afterwards, the Congregation may be seated.*

## Greetings & Announcements

### The Offertory

**A**scribe to the Lord the honor due his Name;  
bring offerings and come into his courts.

### The Presentation

**A**ll things come of thee, O Lord,  
and of thine own have we given thee. **Amen.**

The Lord be with you.  
**And with thy spirit.**

Lift up your hearts.  
**We lift them up unto the Lord.**

Let us give thanks unto our Lord God.  
**It is meet and right so to do.**

**I**t is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

*The Proper Preface for Lent* Through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

**H**oly, holy, holy, Lord God of Hosts: Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High. † Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

*The Congregation may kneel, as they are able, or remain seated.*

**A**ll glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke it, and gave it to his disciples, saying, “Take, eat, this is my Body, which is given for you. Do this in remembrance of me.”

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me.”

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be **+** filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

**B**y whom, and with whom, and in whom, in the unity of the Holy Ghost all honor and glory be unto thee, O Father Almighty, world without end.  
**AMEN!**

### The Lord's Prayer

*BCP 336*

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

**O**ur 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

Christ our Passover is sacrificed for us;  
**Therefore let us keep the feast.**

### Lamb of God

*BCP 337*

O Lamb of God,  
that takest away the sins of the world,  
**have mercy upon us.**

O Lamb of God,  
that takest away the sins of the world,  
**have mercy upon us.**

O Lamb of God,  
that takest away the sins of the world,  
**grant us thy peace.**

## The Invitation to Communion

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

## The Communion of the People

*All persons who seek God are invited to receive Holy Communion.*

*To receive the Bread, extend your palms, one crossed over the other, upwards towards the Minister, and a wafer will be placed into your hands. **Gluten-free wafers are available**; make your request known to the Minister administering the Bread.*

*To receive the Wine, please assist in guiding the cup to your lips. Alternately, you may dip the wafer in the wine and place it in your mouth.*

*If you wish to receive only a Blessing, cross your arms over your chest while kneeling or standing at the altar rail.*

*If mobility-issues prevent you from coming to the Altar, Communion can be brought to you. Please alert the Greeter to your situation.*

*Finally, it would be helpful if you blotted your lips of any lip balm or lipstick, as it leaves an oily and/or waxy residue on the linens that can be difficult to remove.*

## Sending out the Lay Eucharistic Visitors

**I**n the Name of God, we send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's Body and Blood; for though we are many, we share one Bread and one Cup. Amen.

## Prayer of Thanksgiving

*BCP 339*

Let us pray.

*The Congregation may kneel, as they are able, or remain seated.*

**A**lmighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food

**of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.**

## The Blessing

**T**he peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, ✚ the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. **Amen.**

## The Dismissal

Go in peace to love and serve the Lord.

**Thanks be to God.**

## The Departure of the Ministers

### An Introduction to the Bible Readings

#### **Isaiah 50: 4-9a**

Our reading tells of the servant who speaks for the Lord and suffers persecution, but still trusts in God's help and vindication. This is the third of the "servant songs" that come from a period late in Israel's exile. The servant might be thought to be the faithful of Israel, the prophet himself, or another historical or idealized figure. The people are weary and tired of the Lord's calling, but the servant steadfastly continues. Christians have long perceived in these words a foretelling of Jesus' mission.

#### **Psalms 31: 9-16**

A psalm of trust by one who looks to the Lord for mercy and protection.

#### **Philippians 2: 5-11**

From one of the earliest Christian hymns we hear how Christ Jesus accepted the condition of a servant, was obedient even to the point of death, and was then given the name above every name. It is possible that this poem was adapted by St. Paul or another disciple from the hopes for a savior of a people who did not yet know Jesus. He has fulfilled humanity's dream of one who will share fully in the mortal condition before his exaltation. To him every knee shall bow and every tongue confess that great name of the Lord now known in person, Jesus.

#### **Luke 23:1-49**

Our gospel is the story of Jesus' trial before Pilate, his final sufferings and death.