

Sunday of the Passion :: Palm Sunday

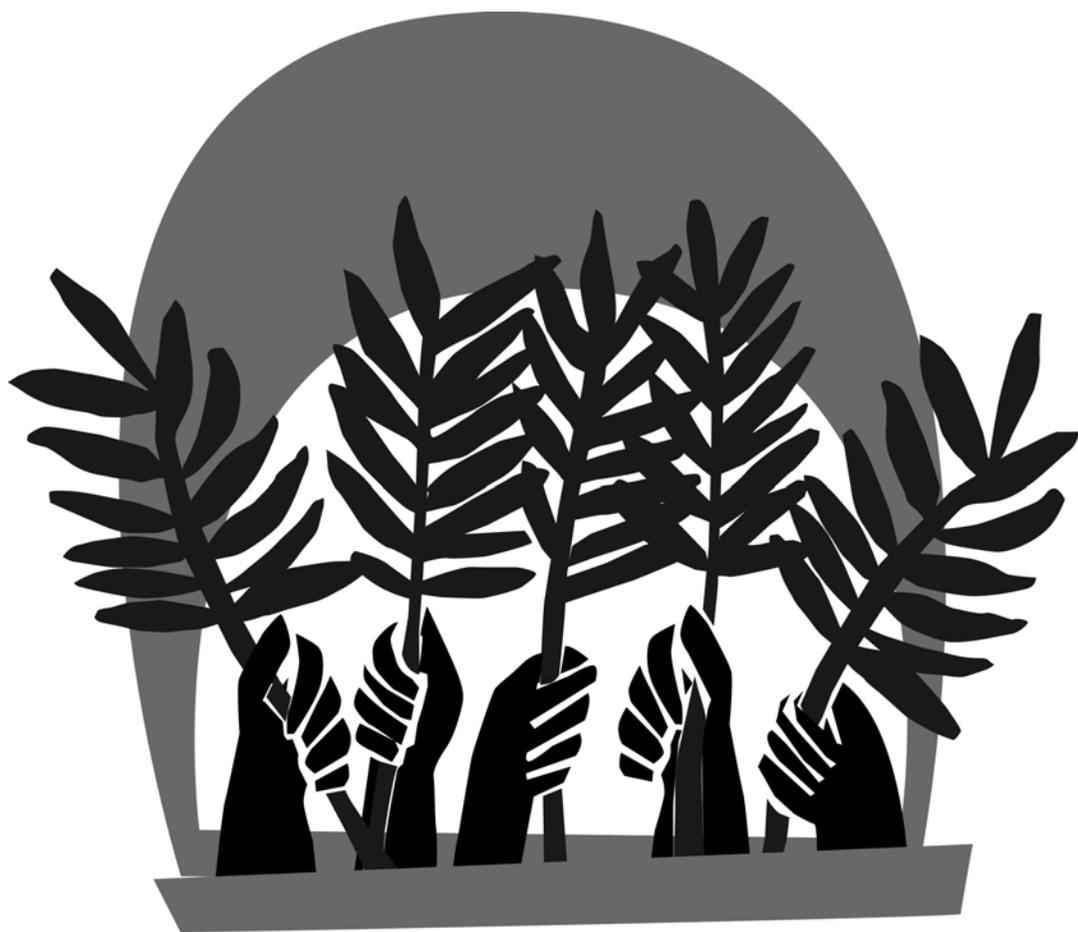
April 14, 2019

10:30 AM Worship

**The Liturgy of the Palms &
The Holy Eucharist, Rite 2**

Welcome to

**St. Andrew's
Episcopal Church
STILLWATER, OKLAHOMA**





THE LITURGY OF THE PALMS

The palms are distributed as the Congregation gathers in the Parish Hall.

Choir Anthem

“Hosanna in the Highest”
– David Music

Hosanna in the highest!
Daughter of Zion, rejoice and see,
Your King comes to you.
Shout now, O daughter of Jerusalem,
Your King comes to you.
Blessed is he who comes in the names of the Lord.
Peace in heaven, and glory in the highest.
Hosanna in the highest!

The Gathering Rite

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: 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 reading from Luke’s gospel: After 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.

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.

At this time, the People hold up any palm crosses, fronds, or branches they may be carrying.

Bless ✚ 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.**

The Concluding Anthems

[\[BCP 271\]](#)

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

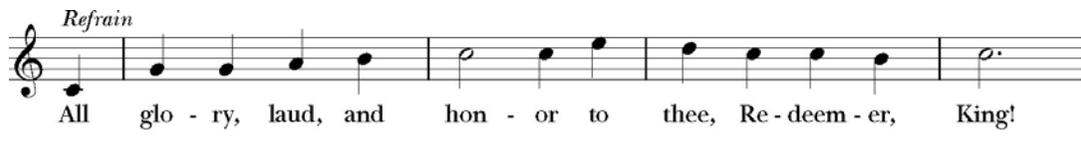
Let us go forth in peace.
In the name of Christ. Amen.

THE LITURGY OF THE PASSION

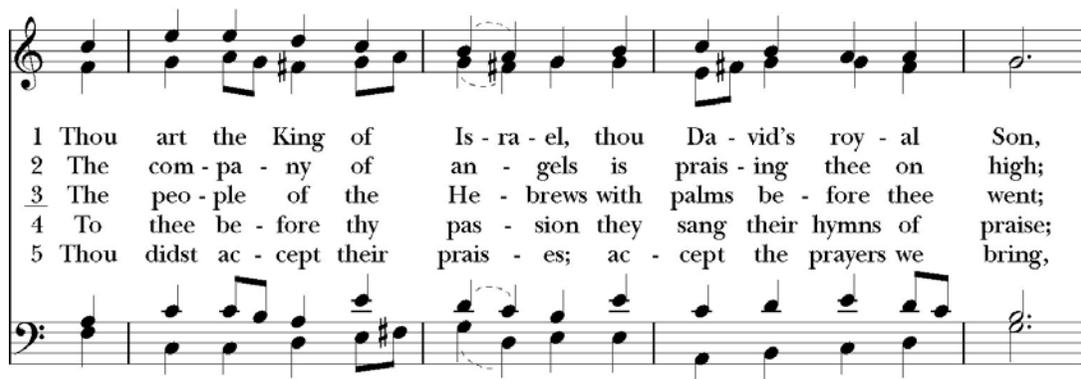
*The Congregation processes into the Sanctuary
while singing the following hymn.*

Hymn 154

Refrain

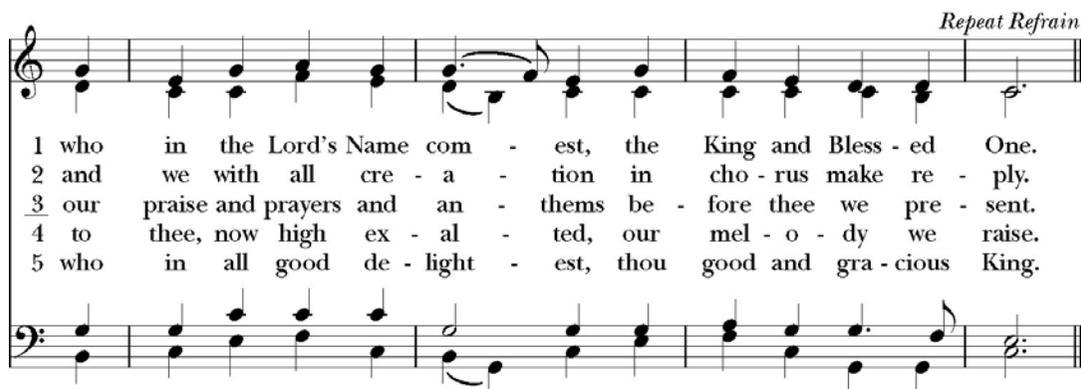


All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.



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

Repeat Refrain



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

The Opening Salutation & Collect of the Day

BCP 355

+ Bless the Lord who forgives all our sins.
His mercy endures for ever.

The Lord be with you.
And also with you.
Let us pray.

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

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.
Amen.

The Congregation may be seated.

The Readings from Scripture

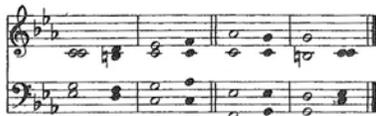
ISAIAH 50:4-9A

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?

The word of the Lord.
Thanks be to God.

PSALM 31: 9-16



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 con- | **sumed**.
11. I have become a reproach to all my enemies
and even to my neighbors,
a dismay to those of my ac- | **quaintance**;
when they see me in the street they a- | **void 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 a- | **round**;
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**.”

PHILIPPIANS 2:5-11

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

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.

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 to this introduction.

The Congregation may be seated.

✚ 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 may stand, as they are able, or remain seated.

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

Once the Minister has entered the pulpit and invoked the Holy Trinity, the Congregation may be seated.

Following the Sermon, a few moments of silence is observed. Afterwards, the Congregation may stand for the Creed.

Nicene Creed

BCP 358

Let us reaffirm our faith.

The Congregation may stand.

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.

Intercessor The Prayers of the People is taken from Form 4, which is found on page 388 of the Book of Common Prayer.

Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Lord, in your mercy

Hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

Lord, in your mercy

Hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Lord, in your mercy

Hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

Lord, in your mercy

Hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

Lord, in your mercy

Hear our prayer.

We commend to your mercy all who have ✝ died, that your will for them may be fulfilled; and we pray that we may share with blessed Andrew and all your saints in your eternal kingdom.

Lord, in your mercy

Hear our prayer.

Let us 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, if you wish, you may 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

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. **Amen.**

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

The Peace

The peace of the Lord be always with you.
And also with you.

*The members of the Congregation may greet one another.
Afterwards, they may be seated.*

Greetings & Announcements

The Offertory

Ascribe to the Lord the honor due his name;
Abring offerings and come into his courts.

Offertory Anthem

“Adoramus Te Chirste”
– Quirino Gasparini (1721-1778)

Adoramus te, Christe
et benedicimus tibi.
Quia per tuam sanctam crucem
redemisti mundum.
Domine, miserere nobis

English Translation:

We adore you, O Christ,
and we bless you.
For by your holy Cross
you redeemed the world.
Lord, have mercy on us.

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

The Presentation of our Alms & Oblations

*3 Praise God, from whom all blessings flow; praise him, all creatures here below; praise him above, ye heavenly host: praise Father, Son, and Holy Ghost.

The musical score is written for three systems, each with a treble and bass staff. The key signature is one sharp (F#) and the time signature is 3/4. The lyrics are printed below the notes.

The Great Thanksgiving

Eucharistic Prayer A

BCP 361

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

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

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, 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 for ever sing this hymn to proclaim the glory of your Name:

“Holy, holy, holy Lord”

Hymnal S-130

Ho - ly, ho - ly, ho - ly Lord, God of power and

The first system of the hymn consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. The key signature has two flats (B-flat and E-flat). The music is in 4/4 time. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of power and". There are small triangle symbols above the first three notes of the vocal line.

might, Ho - ly, ho - ly, ho - ly Lord,

The second system continues the hymn. The upper staff has a long note for "might," followed by "Ho - ly, ho - ly, ho - ly Lord,". The lower staff provides accompaniment. The lyrics are: "might, Ho - ly, ho - ly, ho - ly Lord,".

God of power and might, hea - ven and earth are

The third system continues the hymn. The upper staff has a long note for "might," followed by "hea - ven and earth are". The lower staff provides accompaniment. The lyrics are: "God of power and might, hea - ven and earth are".

full, full of your glo - ry. Ho -

The fourth system continues the hymn. The upper staff has a long note for "full," followed by "full of your glo - ry. Ho -". The lower staff provides accompaniment. The lyrics are: "full, full of your glo - ry. Ho -".

san - na in the high - est. Ho - san - na

The fifth system concludes the hymn. The upper staff has a long note for "san - na" followed by "in the high - est. Ho - san - na". The lower staff provides accompaniment. The lyrics are: "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.

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

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. ▶

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." ▶▶▶

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also + that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

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!** ▶

The Lord's Prayer

[BCP 364]

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



Celebrant: Christ our Passover is sac - ri - ficed for us:



People: There - fore let us keep the feast.

“Jesus, Lamb of God”

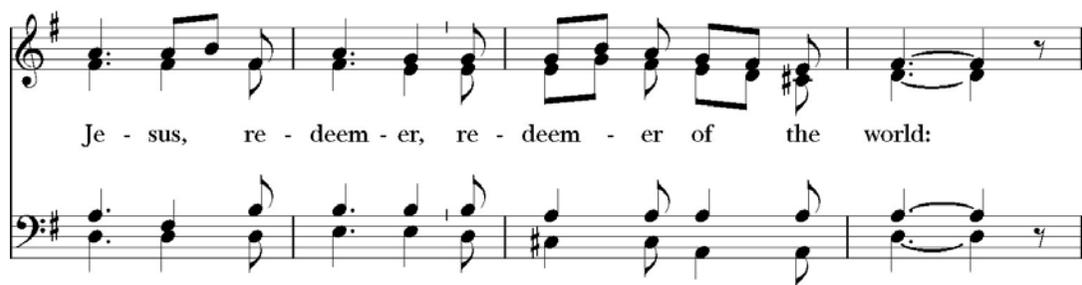
Hymnal S-164



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.

The Invitation to Communion

The 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 is difficult to remove.*

Communion Anthem

“Salve Regina”

– Robert Lucas Pearsall (1795-1856)

Regina, mater misericordiae:
 Vita, dulcedo, et spes nostra, salve.
 Ad te clamamus, exsules, filii Hevae.
 Ad te suspiramus, gementes et flentes
 in hac lacrimarum valle.
 Eia ergo, Advocata nostra,
 illos tuos misericordes oculos
 ad nos converte.
 Et Iesum, benedictum fructum ventris tui,
 nobis, post hoc exilium ostende.
 O clemens: O pia: O dulcis
 Virgo Maria.

English Text:

Queen, mother of mercy:
 our life, sweetness, and hope, hail.
 To thee do we cry, poor banished children of Eve.
 To you we sigh, mourning and weeping
 in this valley of tears.
 Turn then, our advocate,
 those merciful eyes
 toward us.
 And Jesus, the blessed fruit of thy womb,
 after our exile, show us.
 O clement, O loving, O sweet
 Virgin Mary.

Hymn 168

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,
 *4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 *5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?
 5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Sending out the Lay Eucharistic Visitors

In 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 365

Let us pray.

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

Almighty and ever-living God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

The Blessing

The peace of God, which passes 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 Spirit, be among you, and remain with you always. Amen.

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

Hymn 458

Unison or harmony

1 My song is love un - known, my Sa - vior's love to me, love
2 He came from his blest throne sal - va - tion to be - stow, but
*3 Some - times they strew his way, and his strong prais - es sing, re -
*4 Why, what hath my Lord done? What makes this rage and spite? He
*5 They rise, and needs will have my dear Lord made a - way; a

1 to the love - less shown that they might love - ly be. O
2 men made strange, and none the longed - for Christ would know. But
3 sound - ing all the day ho - san - nas to their King. Then
4 made the lame to run, he gave the blind their sight. Sweet
5 mur - der - er they save, the Prince of Life they slay. Yet

1 who am I that for my sake my Lord should take frail flesh, and die?
2 O my friend, my friend in - deed, who at my need his life did spend.
3 "Cru - ci - fy!" is all their breath, and for his death they thirst and cry.
4 in - ju - ries! Yet they at these them-selves dis-please, and 'gainst him rise.
5 stead-fast he to suf-fering goes, that he his foes from thence might free.

*6 In life no house, no home
my Lord on earth might have;
in death no friendly tomb
but what a stranger gave.
What may I say?
Heaven was his home;
but mine the tomb
wherein he lay.

7 Here might I stay and sing,
no story so divine:
never was love, dear King,
never was grief like thine,
This is my friend,
in whose sweet praise
I all my days
could gladly spend.

The Dismissal

Grant, O Lord God, that what we have heard with our ears, and said and sung with our lips, we may believe in our hearts, and practice in our lives; for Jesus Christ's sake. **Amen.**

Go in peace to love and serve the Lord.

Thanks be to God.

Postlude

Prelude on "O Sacred Head"

– J. S. Bach

Introductions 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.

Music Note

Several persons have provided extra attention to the special music for today's service. Our Sunday School staff has prepared the children to sing the "Hosanna" refrains with the choir, and that staff includes Scott Jackson, Mary Jackson, Jera Kiespert, and Jennifer Sutherland. We appreciate the efforts and the results of these people!