

PALM SUNDAY:  
THE SUNDAY OF THE PASSION  
Liturgy of the Palms with Holy Eucharist



March 24, 2024  
*ten o'clock in the morning*

## THE LITURGY OF THE PALMS

### THE COMMEMORATION OF THE LORD'S ENTRY INTO JERUSALEM

Behold your king comes to you, O Zion, meek and lowly, sitting upon a donkey. Ride on in the cause of truth and for the sake of justice. Your throne is the throne of God, it endures for ever; and the sceptre of your kingdom is a righteous sceptre. You have loved righteousness and hated evil. Therefore God, your God, has anointed you with the oil of gladness above your fellows.

Hosanna to the Son of David.

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

### THE GREETING

Dear friends in Christ, during Lent we have been preparing for the celebration of our Lord's paschal mystery. On this day our Lord Jesus Christ entered the holy city of Jerusalem in triumph. The people welcomed him with palms and shouts of praise, but the path before him led to self-giving, suffering, and death. Today we greet him as our King, although we know his crown is thorns and his throne a cross. We follow him this week from the glory of the palms to the glory of the resurrection by way of the dark road of suffering and death. United with him in his suffering on the cross, may we share his resurrection and new life.

Let us pray.

Assist us mercifully with your help, Lord God of our salvation, that we may enter with joy into the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

### THE HOLY GOSPEL

Mark 11:1-11

The Lord be with you.

**And also with you.**

The Holy Gospel of our Lord Jesus Christ, according to Mark.

**Glory to you, Lord Jesus Christ.**

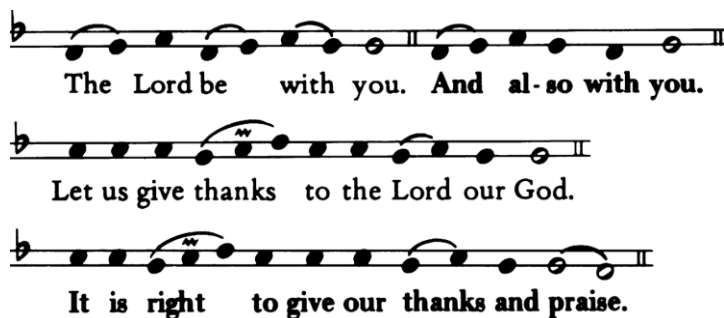
When the disciples were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If 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.

The Gospel of Christ.

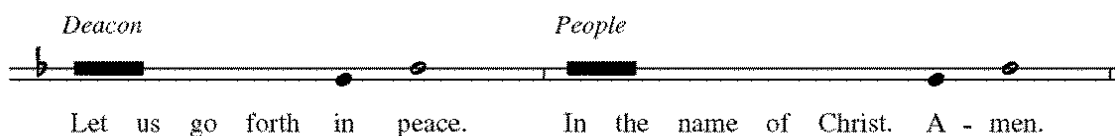
**Praise to you, Lord Jesus Christ.**

#### THE BLESSING OF THE PALMS



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



*Refrain*

All glo - ry, laud, and hon - our 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 - rael, thou Da - vid's roy - al Son,  
 2 The com - pa - ny of an - gels are 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,

*To refrain*

who in the Lord's name com - est, the King and bless - ed one.  
 and we with all cre - a - tion in chor - us make re - ply.  
 our praise and prayer and an - thems be - fore thee we pre - sent.  
 to thee now high ex - alt - ed our mel - o - dy we raise.  
 who in all good de - light - est, thou good and gra - cious King.



## THE COLLECT OF THE DAY

Almighty and everliving God, in tender love for all our human race you sent your Son our Saviour Jesus Christ to take our flesh and suffer death upon a cruel cross. May we follow the example of his great humility, and share in the glory of his resurrection; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

*Please be seated. The children are invited to follow their leaders to Godly Play.*

## THE LITURGY OF THE WORD

### THE FIRST READING

Isaiah 50:4-9

*A reading from the Prophet Isaiah*

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?

Hear what the Spirit is saying to God's people.

**Thanks be to God.**

- <sup>9</sup> Have mercy on me, O Lord, for I am in trouble;  
my eye is consumed with sorrow,  
and also my throat and my belly.
- <sup>10</sup> For my life is wasted with grief, and my years with sighing;  
my strength fails me because of affliction,  
and my bones are consumed.
- <sup>11</sup> 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.
- <sup>12</sup> I am forgotten like a dead man, out of mind;  
I am as useless as a broken pot.
- <sup>13</sup> 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.
- <sup>14</sup> But as for me, I have trusted in you, O Lord.  
I have said, "You are my God.
- <sup>15</sup> My times are in your hand;  
rescue me from the hand of my enemies,  
and from those who persecute me.
- <sup>16</sup> Make your face to shine upon your servant,  
and in your loving-kindness save me."

## THE SECOND READING

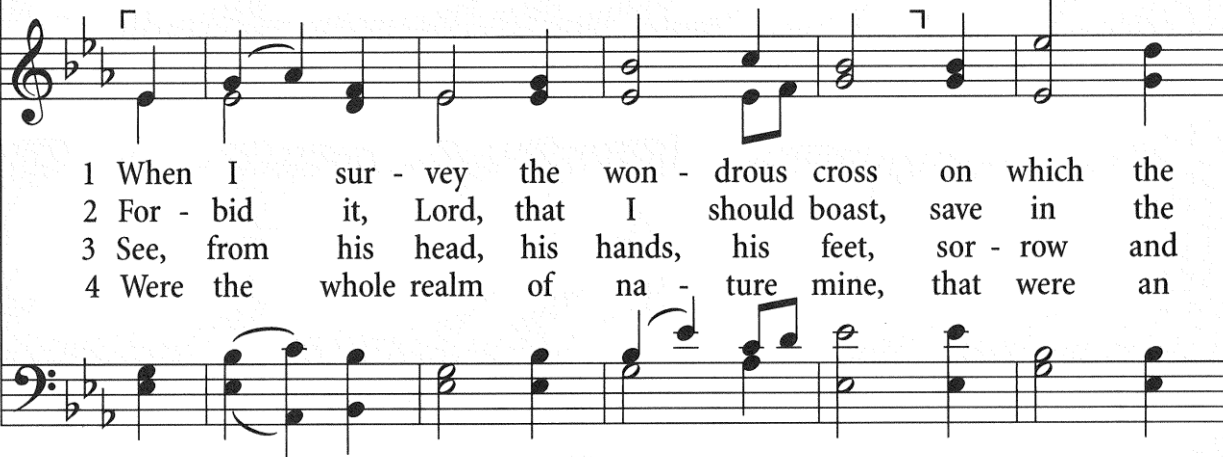
Philippians 2:5-11

*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.

Hear what the Spirit is saying to God's people.

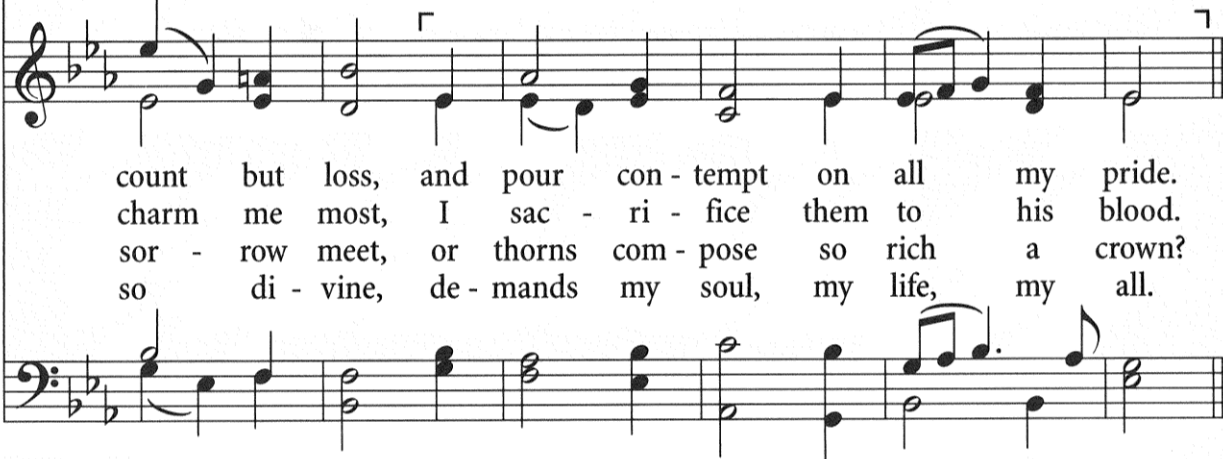
**Thanks be to God.**



1 When I sur - vey the won - drous cross on which the  
 2 For - bid it, Lord, that I should boast, save in the  
 3 See, from his head, his hands, his feet, sor - row and  
 4 Were the whole realm of na - ture mine, that were an



Prince of glo - ry died, my rich - est gain I  
 cross of Christ, my God; all the vain things that  
 love flow min - gled down; did e'er such love and  
 of - fering far too small; love so a - maz - ing,



count but loss, and pour con - tempt on all my pride.  
 charm me most, I sac - ri - fice them to his blood.  
 sor - row meet, or thorns com - pose so rich a crown?  
 so di - vine, de - mands my soul, my life, my all.

*Please remain seated.*

## THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MARK

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, "Not during the festival, or there may be a riot among the people."

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, "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." And they scolded her. But Jesus said, "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."

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, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" So he sent two of his disciples, saying to them, "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." 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, he came with the twelve. And when they had taken their places, and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me." They began to be distressed and to say to him one after another, "Surely, not I?" He said to them, "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."

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." 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, "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."

When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them, "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." Peter said to him, "Even though all become deserters, I will not." Jesus said to him, "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times." But he said vehemently, "Even though I must die with you, I will not deny you." And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And he said to them, "I am deeply grieved, even to death; remain here, and keep awake." 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, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." He came and found them sleeping; and he said to Peter, "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." 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, "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."

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, "The one I will kiss is the man; arrest him and lead him away under guard." So when he came, he went up to him at once and said, "Rabbi!" 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, "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." 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, "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.'" But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus, "Have you no answer? What is it that they testify against you?" But he was silent and did not answer. Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" Jesus said, "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.'" Then the high priest tore his clothes and said, "Why do we still need witnesses? You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophecy!" The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant girls of the high priest came by. When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth." But he denied it, saying, "I do not know or understand what you are talking about." And he went out into the forecourt. Then the cock crowed. And the servant girl, on seeing him, began again to say to the bystanders, "This man is one of them." But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." But he began to curse, and he swore an oath, "I do not know this man you are talking about." 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, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" They shouted back, "Crucify him!" Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!" So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, "Hail, King of the Jews!" They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last. And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

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.

*Please be seated.*

MUSICAL MEDITATION      *Adoramus Te*      Quirino Gasparini (1721-1778)

We adore thee, O Christ, and we bless thee,  
Who by thy holy cross has redeemed the world.

*An extended silence is kept for reflection.*

THE HOMILY

The Rev. Pitman Potter, Ph.D.

## THE PRAYERS OF THE PEOPLE

Let us stand with Christ in his suffering as we pray for the needs of the Church and the whole world.

For forgiveness for the many times we have denied Jesus, and for the grace to seek out those habits of sin which mean spiritual death, that through prayer and self-discipline we might overcome them, let us pray to the Lord.

**Lord, have mercy.**

For Christian people everywhere, that through the suffering of disunity there may grow a rich union in Christ.

For the mission of the Church, that in faithful witness it may preach the gospel to the ends of the earth. We pray for Justin, the Archbishop of Canterbury; Linda, our Primate; Chris, the National Indigenous Archbishop; and John, our bishop. In the Anglican Cycle of Prayer, we pray for the Church of the Province of West Africa. In the diocesan cycle of prayer, we pray for the Deanery of Oakridge, and the *care+share* Outreach Program. We pray also for our companion diocese, the Diocese of Northern Philippines; and for our companion parishes of St. Luke, Butbut Proper, and St. James, Luccong.

For the Church in this and every community, let us pray to the Lord.

**Lord, have mercy.**

For those who make laws, interpret them, and administer them, that our common life may be ordered in justice and mercy, let us pray to the Lord.

**Lord, have mercy.**

For those who still make Jerusalem a battleground, let us pray to the Lord.

**Lord, have mercy.**

For those who have the courage and honesty to work openly for justice and peace, let us pray to the Lord.

**Lord, have mercy.**

For those in the darkness and agony of isolation, that they may find support and encouragement; and those who, weighed down with hardship, failure, or sorrow, feel that God is far from them, let us pray to the Lord.

**Lord, have mercy.**



For the poor, the sick, and the suffering, that they may be delivered from their distress (remembering especially . . .), let us pray to the Lord.  
**Lord, have mercy.**

For those who are tempted to give up the way of the cross, let us pray to the Lord.  
**Lord, have mercy.**

That we, with those who have died in faith, may find mercy in the day of Christ (remembering especially . . .), let us pray to the Lord.  
**Lord, have mercy.**

*The intercessions conclude with the Trisagion,*

Holy God,  
**Holy and Mighty,**  
**Holy Immortal One,**  
**Have mercy upon us.**

*Please stand as you are able.*

#### THE PEACE

Once we were far off, but now in union with Christ Jesus we have been brought near through the shedding of Christ's blood, for he is our peace.

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

*The people greet one another with signs of God's peace.*

#### THE OFFERTORY

*As the altar is prepared for Holy Communion, the congregation is invited to make an offering as an expression of gratitude for God's generosity. A QR code is provided for those who prefer to donate online. During the collection, a hymn is sung.*



1 My song is love un - known, my Sav - iour's love to me;  
 2 He came from his blest throne sal - va - tion to be - stow;  
 3 Some - times they strew his way, and his sweet prais - es sing,  
 4 Why, what has my Lord done? What makes this rage and spite?

love to the love - less shown, that they might love - ly be.  
 but all made strange, and none the longed - for Christ would know:  
 re - sound - ing all the day ho - san - nas to their King;  
 He made the lame to run, he gave the blind their sight.

O who am I, that for my sake my Lord should  
 but O my friend, my friend in - deed, who at my  
 then "Cru - ci - fy!" is all their breath, and for his  
 Sweet in - ju - ries! Yet they at these them - selves dis -

take frail flesh, and die?  
 need his life did spend!  
 death they thirst and cry.  
 please, and 'gainst him rise.

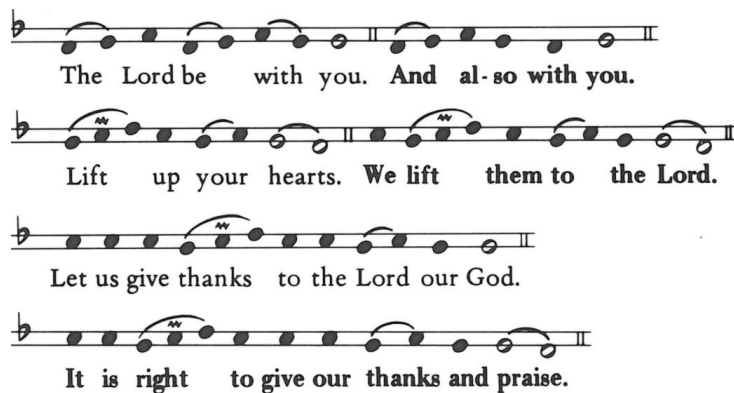
- 5 They rise, and needs will have  
 my dear Lord made away;  
 a murderer they save,  
 the Prince of Life they slay.  
 Yet cheerful he to suffering goes,  
 that he his foes from thence might free.
- 6 Here might I stay and sing,  
 no story so divine;  
 never was love, dear King,  
 never was grief like thine!  
 This is my friend, in whose sweet praise  
 I all my days could gladly spend.

## THE HOLY COMMUNION

### THE PRAYER OVER THE GIFTS

Gracious God, the suffering and death of Jesus, your only Son, makes us pleasing in your sight. Alone we can do nothing, but through his sacrifice, may we receive your love and mercy. **Amen.**

### THE GREAT THANKSGIVING

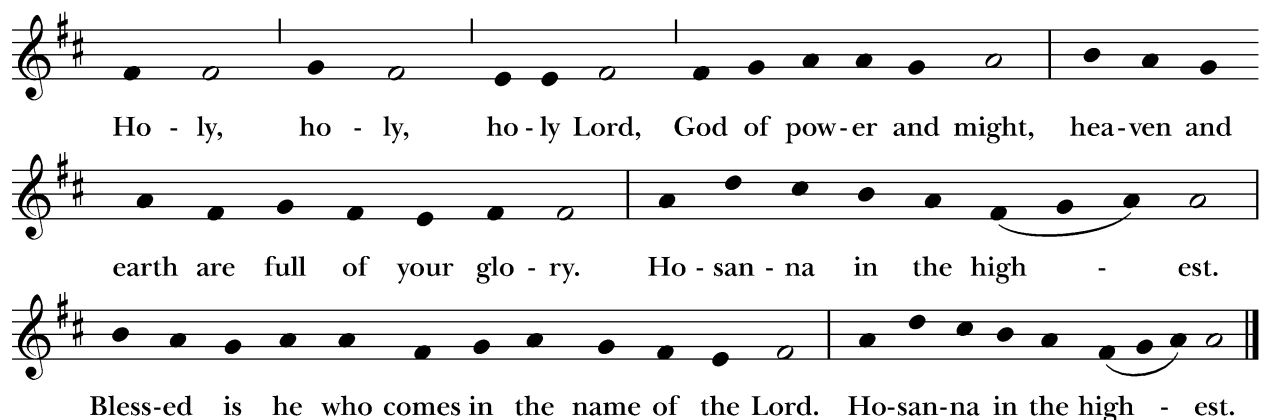


Blessed are you, gracious God, creator of heaven and earth; we give you thanks and praise through Jesus Christ our Lord, because for our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, became the source of eternal salvation for all who put their trust in him. Therefore with angels and archangels and all the heavenly chorus, we cry out to proclaim the glory of your name.

### THE SANCTUS & BENEDICTUS

*New Plainsong*

David Hurd



We give thanks to you, Lord our God, for the goodness and love you have made known to us in creation; in calling Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Saviour and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night he was handed over to suffering and death, a death he freely accepted, 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, Father, according to his command,

**we remember his death,  
we proclaim his resurrection,  
we await his coming in glory;**

and we offer our sacrifice of praise and thanksgiving to you, Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts, that they may be the sacrament of the body of Christ and his blood of the new covenant. Unite us to your Son in his sacrifice, that we, made acceptable in him, may be sanctified by the Holy Spirit.

In the fullness of time, reconcile all things in Christ, and make them new, and bring us to that city of light where you dwell with all your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation; by whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory are yours, almighty Father, now and for ever. **Amen.**

## THE LORD'S PRAYER

And now, as our Saviour 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, the power, and the glory, for ever and ever. Amen.**

## THE BREAKING OF THE BREAD

*The Celebrant breaks the consecrated bread.*

Every time we eat this bread and drink this cup  
**we proclaim the Lord's death until he comes.**

## THE FRACTION ANTHEM

*New Plainsong*

David Hurd

Lamb of God, you take a - way the sins of the world:  
have mer - cy on us. Lamb of God, you take a - way the  
sins of the world: have mer - cy on us. Lamb of God,  
you take a - way the sins of the world: grant us peace.

## THE PRAYER OF HUMBLE ACCESS

**We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same Lord, whose nature is always to have mercy. Grant us, therefore, gracious Lord, So to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.**

## THE INVITATION TO HOLY COMMUNION

Draw near with faith. Receive the body of our Lord Jesus Christ which he gave for you, and his blood which he shed for you. Eat and drink in remembrance that he died for you, and feed on him in your hearts by faith with thanksgiving.

*We invite all baptized Christians to receive the sacrament of Holy Communion. Gluten-free wafers are available upon request. If you prefer to receive a blessing instead of the bread and wine, you may indicate that desire by crossing your arms over your chest. If you are unable to come forward, please ask a sidesperson to have Communion brought to you.*

COMMUNION ANTHEM    *Drop, Drop Slow Tears*                      Philip Stopford (b. 1977)

Drop, drop, slow tears,  
And bathe those beauteous feet,  
Which brought from heaven  
The news and Prince of peace.

Cease not, wet eyes,  
His mercies to entreat;  
To cry for vengeance  
Sin doth never cease.



*Please stand as you are able.*

#### THE PRAYER AFTER COMMUNION

All your works praise you, O Lord.

**And your faithful servants bless you.**

God, our help and strength,

**you have satisfied our hunger  
with this eucharistic food.**

**Strengthen our faith,**

**that through the death and resurrection of your Son,  
we may be led to salvation,**

**for he is Lord now and for ever. Amen.**

*Please be seated.*

#### THE NOTICES

#### THE SOLEMN PRAYER OVER THE PEOPLE

Bow down before the Lord.

*Please kneel or bow as you are able.*

Almighty God,

we pray you graciously to behold this your family,  
for whom our Lord Jesus Christ was willing to be betrayed,  
and given into the hands of sinners,  
and to suffer death upon the cross;  
who lives and reigns for ever and ever. **Amen.**

1 O sa - cred head, sur - round - ed by crown of pierc - ing thorn;  
2 Your youth - ful - ness and vig - our are spent, your strength is gone,  
3 Your sin - less soul's op - press - ion was all for sin - ners' gain;  
4 What lan - guage shall I bor - row to thank you, dear - est friend,

O roy - al head so wound - ed, re - viled, and put to scorn,  
and in your tor - tured fig - ure I see death draw - ing on:  
mine, mine was the trans - gres - sion, but yours the dead - ly pain:  
for this your dy - ing sor - row, your mer - cy with - out end?

death's shad - ows rise be - fore you, the glow of life de - cays,  
what ag - o - ny of dy - ing, what love, to sin - ners free!  
I bow my head, my Sav - iour, for I de - serve your place;  
Lord, make me yours for - ev - er: your ser - vant let me be,

yet an - gel hosts a - dore you and trem - ble as they gaze!  
 My Lord, all grace sup - ply - ing, O turn your face on me!  
 O grant to me your fa - vour, and heal me by your grace.  
 and may I nev - er, nev - er be - tray your love for me.

# THE DISMISSAL

Let us go forth in the name of Christ.

**Thanks be to God.**

*Please remain standing as the procession leaves the church. We hope you will join us for coffee and refreshments in the Trendell Lounge after the service.*

## ST. JOHN'S, SHAUGHNESSY STAFF AND LEADERSHIP

*Please contact the parish office if you would like to be added to our mailing list, so that we may let you know about upcoming events.*

### Clergy and Staff

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The Reverend Karin Fulcher, *Deacon (Retired)*  
The Reverend Pitman Potter, *Deacon (Retired)*  
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