

Welcome to Advent Episcopal Church, providing worship to the Northwest Valley. Our service follows the Episcopal *Book of Common Prayer* and includes lessons from scripture, intercessory prayer, hymns, a sermon, and the administration of Holy Communion, outlined in this bulletin. Hymn numbers preceded by the letter "H" indicate they are found in the blue *Hymnal 1982*; hymn numbers preceded by the letter "L" are found in the red and black hymnal *Lift Every Voice and Sing II*.

THANK YOU FOR JOINING US FOR WORSHIP TODAY!

PRELUDE (10:00 AM)

LITURGY OF THE PALMS

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

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

Celebrant Let us pray.

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

A READING FROM THE GOSPEL ACCORDING TO MATTHEW [21:1-11]

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying,

"Tell the daughter of Zion,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey."

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting,

"Hosanna to the Son of David!
Blessed is the one who comes in the name of the Lord!
Hosanna in the highest heaven!"

When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

The Celebrant then says the following blessing

Celebrant The Lord be with you.

People *And also with you.*

Celebrant Let us give thanks to the Lord our God.

People *It is right to give 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. 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 following or some other suitable anthem may then be said

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

People *Hosanna in the highest.*

THE PROCESSION

Deacon/Priest Let us go forth in peace.

People *In the name of Christ. Amen.*

The people will hold their palm branches in their hands while reciting in unison:

PSALM 118:1-2, 19-29 *In unison*

¹ Give thanks to the LORD, for he is good; *
his mercy endures for ever.

² Let Israel now proclaim, *
"His mercy endures for ever."

¹⁹ Open for me the gates of righteousness; *
I will enter them;
I will offer thanks to the LORD.

²⁰ "This is the gate of the LORD; *
he who is righteous may enter."

²¹ I will give thanks to you, for you answered me *
and have become my salvation.

²² The same stone which the builders rejected *
has become the chief cornerstone.

²³ This is the LORD's doing, *
and it is marvelous in our eyes.

We pause while the Celebrant says the following

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 people resume reciting the psalm.

- 24 On this day the LORD has acted; *
we will rejoice and be glad in it.
- 25 Hosannah, LORD, hosannah! *
LORD, send us now success.
- 26 Blessed is he who comes in the name of the LORD; *
we bless you from the house of the LORD.
- 27 God is the LORD; he has shined upon us; *
form a procession with branches up to the horns of the altar.
- 28 "You are my God, and I will thank you; *
you are my God, and I will exalt you."
- 29 Give thanks to the LORD, for he is good; *
his mercy endures for ever.

OPENING HYMN *(at 10:00 AM)*

H 154

COLLECT OF THE DAY

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

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and

HOMILY / REFLECTION:

"The Mysteries of Christ's Entry into The City"

Selections from: *A Procession of Prayers: Meditations and Prayers from Around the World*

Celebrant Jesus is passing this way
this way, this way.
People *Jesus is passing this way*
He's passing this way today.

Jesus, ride again into our cities,
temples, upper rooms, and Gethsemanes.
Give us sight so that this time we
might recognize you.

(USA: Prayers for Peace)

Gracious God, as we come together to celebrate the entry into Jerusalem of the Prince of Peace, we confess to you that we are like the people who carpeted the road and waved their branches, but who understood so little of this King.

We are tempted to put our trust in powerful Warrior-Messiahs of our day, and find it hard to believe that the way to life passes through death.

We prefer protection to vulnerability, control over our destiny rather than faith in God, who brings life out of self-giving death.

We want our own life to continue, and find it hard to look beyond our shores to nations whose ways differ from ours, but who, like us, need trust, love and life instead of our mutual defensiveness and fear.

Forgive us in our hostile world, for we find it hard to follow the Prince of Peace in faith, or to trust God instead of weapons.

Set us and our world free, we pray. *Amen.*

(Australia: Confession for Palm Sunday)

Lord Jesus Christ,
you once wept over the city of Jerusalem. Look down, now, we pray, upon the towns and cities of our country. Give vision and skill to those who plan their development, that they may be healthy and beautiful places, with gardens, parks and open spaces, with proper amenities for work and recreation. But in planning for the future, help us not to lose sight of present needs, and while building for the prosperity of tomorrow, make us concerned also for the destitute of today, for those who live in slums and shanties. Amen.

(Kenya)

God of our daily lives,
we pray for the peoples of the cities of this world working and without work; homeless or well housed; fulfilled or frustrated; confused and cluttered with material goods or scraping a living from others' leavings; angrily scrawling on walls, or reading the writing on the wall; lonely or living in community; finding their own space and respecting the space of others. We pray for our sisters and brothers, mourning or celebrating—may we share their suffering and hope. Amen.

(United Kingdom)

Celebrant Jesus is passing this way
this way, this way.
People *Jesus is passing this way*
He's passing this way today.

Again we pray that God will keep this city,
and every city and country from famine, pestilence,
earthquake, flood, fire, pollution, war and civil strife,
that he who loves our humanity will be
gracious and merciful to us.

(Orthodox)

Surely, Jesus, good Lord,
you are a mother?
Are you not a mother who,
like a hen, gathers her chicks under her wings?
Indeed, Lord, you are a mother.

(St. Anselm, 1033-1109)

O Lord Jesus, who would gather up your children in your
arms as a mother hen gathers up her brood under her
wings, hear our prayer:

for young people with no prospect of employment;
older people who see no chance of returning to work;
those dispirited by many years of unemployment;
women seeking jobs to provide their families with the
necessities of life;
for those who suffer disproportionately from
unemployment;
people of other races who experience the vitriol of
racism;
people with disabilities who are so often ignored and
overlooked;
those without skills or schooling who are dismissed out
of hand.

Impress each unemployed person with your loving care
of them, that they may be made newly aware of the
proper value and respect that your love gives them as
part of your Father's creation.

(United Kingdom: Christians Unemployment Group, Sheffield)

Servant Christ,
help us to follow you into the temple of your chosen
people, to erase from the worship of your church all that
hinders the sense of your presence, and the free flow of
your word; to open up your house that it may be a
House of prayer for all people.

Servant Christ, help us to follow you.

Amen.

(India: Litany of the Disciples of Christ the Servant)

Jesus, King of the universe;
Ride on in humble majesty,
ride on through conflict and debate,
ride on through sweaty prayer and betrayal of friends,
ride on through mockery an unjust condemnation,
ride on through cruel suffering and ignoble death,
ride on to the empty tomb and your rising and triumph,
ride on to raise up your Church,
a new body for your service,
ride on, King Jesus,

to renew the whole earth in your image:
In compassion come to help us.

(India)

Celebrant Jesus is passing this way
this way, this way.
People Jesus is passing this way
He's passing this way today.

A reading from the Book of Isaiah [50:4-9a]

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?

R: The Word of the Lord. P: Thanks be to God.

Robert Knox Kennedy
(b. 1945)



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PSALM 31:9-16 (8:00 AM, read in unison; 10:00 AM, sung.)

- 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 Paul's Letter to the Philippians [2:5-11]

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.

R: The Word of the Lord. P: *Thanks be to God*

SEQUENCE HYMN H 474

The customary responses before and after the Gospel are omitted. Remain seated until directed to stand.

THE PASSION OF OUR LORD JESUS CHRIST
ACCORDING TO MATTHEW

One of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I betray him to you?" They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, "Truly I tell you, one of you will betray me." And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" He answered, "The one who has dipped his hand into the bowl with me will betray me. 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." Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so."

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

Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will all become deserters because of me this night; for it is written,

'I will strike the shepherd,
the sheep of the flock will be scattered.'

But after I am raised up, I will go ahead of you to Galilee." Peter said to him, "Though all become deserters because of you, I will never desert you." Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times." Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus

and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?" At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him, "You have said so. But I tell you,

From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven."

Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered, "He deserves death." Then they spat in his face and struck him; and some slapped him, saying, "Prophecy to us, you Messiah! Who is it that struck you?"

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began

to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself." Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival, the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?" For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said,

People "Barabbas."

Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said,

People "Let him be crucified!"

Then he asked, "Why, what evil has he done?" But they shouted all the more,

People "Let him be crucified!"

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." Then the people as a whole answered,

People "His blood be on us and on our children!"

So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying,

People "Hail, King of the Jews!"

They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross.

All stand, as able.

And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if

he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last.

A period of silence is kept.

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

Father, we pray for your holy Catholic Church;

That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for Justin, the Archbishop of Canterbury; for Michael, our Presiding Bishop; for Jennifer, our Bishop; for Beverly, Brian, Debbie, Geoffrey, Janet, Meg, Janice, and Timothy, our clergy; for Sharon, our Licensed Lay Pastoral Care Minister; and for all bishops, priests, and deacons,

That they may be faithful ministers of your Word and Sacraments.

We honor and pray for our Indigenous neighbors.

That we may dwell together in respectful harmony.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Protect the men and women of our armed forces or other national service; all first responders and their families; and all troops and civilians in harm's way in regions of conflict around the world: especially Victor and Olga and the people of Ukraine; and have compassion on those who suffer from any grief or trouble.

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

Let us pray for our own needs and those of others.

A concluding collect is added.

When the Liturgy of the Palms has preceded, the Nicene Creed and the Confession of Sin may be omitted at this service.

PEACE *All stand*

The Celebrant says to the people

The peace of the Lord be always with you.

People And also with you.

The Ministers and People greet one another in the name of the Lord.

BIRTHDAY, ANNIVERSARY & TRAVELERS BLESSING

THE OFFERTORY SENTENCE *Said by all (2 Cor. 9:7)*

All that we are and all that we have comes from God.

Let us offer our best to God in thanksgiving, remembering that God loves a cheerful giver.

The people stand as able while the offerings of bread, wine, and money are presented and placed on the Altar.

THE PRESENTATION AND BLESSING OF THE GIFTS

(8:00) All things come of thee, O Lord.

And of thine own have we given thee.

(10:00)

sung

GARDINER

All things are thine; no gift have we,

Lord of all gifts, to offer thee;

And hence with grateful hearts today

Thine own before thy feet we lay.

THE GREAT THANKSGIVING

Eucharistic Prayer A

The Lord be with you.

People

And also with you.

Celebrant

Lift up your hearts.

People

We lift them to the Lord.

Celebrant

Let us give thanks to the Lord our God.

People

It is right to give him thanks and praise.

Celebrant It is 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:

Celebrant and People

(S-124 at 10:00 AM)

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.

Hosanna in the highest.

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

Celebrant 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:

Celebrant and People

Christ has died.
Christ is risen.
Christ will come again.

Celebrant 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.*

People and Celebrant

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

(A period of silence is kept)

FRACTION ANTHEM *(omit 'Alleluias' in Lent)*

(8 AM said) Christ our Passover is sacrificed for us;
Therefore let us keep the feast.

LAMB OF GOD: *(10 AM sung)* S161

Lamb of God, you take away the sins of the world:
have mercy on us.
Lamb of God, you take away the sins of the world:
have mercy on us.
Lamb of God, you take away the sins of the world:
grant us peace.

*All baptized persons are welcome to receive Holy Communion.
Please come to the altar rail when directed by an usher.*

*The People come forward single file, one at a time to a
communion station to receive the bread, and may intinct the
bread in the chalice at the gate, returning to their seat after
consuming it.*

COMMUNION HYMN

H 337

After communion the Celebrant says

Let us pray.

Celebrant and People

Almighty and everliving 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

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; and the blessing of God
Almighty, the Father, the Son (✠) and the Holy Spirit be
upon you and remain with you always. *Amen.*

DISMISSAL *(8:00 AM only)*

Deacon Go in peace; remember the poor..
People Thanks be to God.

CLOSING HYMN *(The people sit. 10:00 AM only)* H 458

*Remain seated for the hymn to sing
along softly or meditate on its text.*

After the altar party leaves quietly, the congregation
leaves the worship space in silence to begin
Holy Week with meditation and solemnity.



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