

The Liturgy of the Palms

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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.**

Gospel: Mark 11:1-11

Celebrant The Holy Gospel of Our Lord Jesus Christ according to Mark.

People **Glory be to thee, O Lord.**

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, "Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!" Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Minister The Gospel of the Lord.

People **Praise be to thee, O Christ.**

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.**

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

The Procession

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

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.
- 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.

The Psalm is paused for the Processional Collect. After the Collect, the procession continues to the Altar.

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.**

- 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.

LITURGY OF THE WORD

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Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Let us pray.

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

Lesson: 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?

Minister The Word of the Lord.

People **Thanks be to God.**

Psalm: 31:9-16, responsively by whole verse (Lector then the Congregation)

- 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.**

Epistle: 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.

Minister The Word of the Lord.
People **Thanks be to God.**

Gospel: Mark 14:1-15:47

The customary responses before and after the Gospel are omitted. The congregation may be seated for the first part of the Passion, speaking the part of the Crowd. At the verse which mentions the arrival at Golgotha all stand.

Celebrant 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,

***Crowd* “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,

***Crowd* “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,

***Crowd* “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,

Crowd "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,

***Crowd* “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,

***Crowd* “Prophesy!”**

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,

***Crowd* “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,

Crowd “Crucify him!”

Pilate asked them, “Why, what evil has he done?” But they shouted all the more,

Crowd “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,

Crowd “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.

Please stand as you are able.

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

It was nine o’clock in the morning when they crucified him. The inscription of the charge against him read, “The King of the Jews.” And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

Crowd “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,

Crowd “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,

Crowd “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.

Silence is observed. Those who desire may bow, genuflect, or kneel during the silence.

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.

The Sermon

The Nicene Creed

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**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 Prayers of the People

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

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord, especially the Anglican Communion and the Church of Hong Kong; the Episcopal Church, the Diocese of Springfield, St. Andrew's, and St. Mark's, West Frankfort; the Diocese of Tabora and Muungano Parish; the Diocese of Peru and the Missions of the Holy Nativity and of Saints Mary and Martha of Bethany; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers, especially Justin (Archbishop of Canterbury); Michael (Presiding Bishop of the Episcopal Church); Daniel (Bishop of Springfield); Ben (Rector of St. Andrew's); Sherry (Priest-in-Charge of St. Mark's, West Frankfort); Elias (Bishop of Tabora); Samson (Priest of Muungano Parish); Jorge (Bishop of Peru); Victor (Vicar of the Missions of the Holy Nativity and of Saints Mary and Martha of Bethany); that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy people give thy heavenly grace, and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life.

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, especially Joseph, J.B., Hal, and all executive, legislative, and judicial officials, that they may be led to wise decisions and right actions for the welfare and peace of the world.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that,

rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor Marin, Little Bobby, Tom, Lynn Ann, Don, Gary, Amanda, Pam, Mike, Laura, Marissa, Patrick, Rebecca, Elmer, Joseph, Thomas, Bob, Keith, Richard, Tom, Alice, Deborah, Debbie, Tim, Sammie, Kathy, Trudy, Jay, Al, and all those who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

We give thanks for the birthdays of Denny (3/28), Mike (3/30), Kay (4/3), and Pat (4/3). I bid the further prayers of the congregation.

Additional petitions and thanksgivings may be included here.

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

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

Silence. The Celebrant may add a concluding Collect.

Confession of Sin

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Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling.

All kneel. Silence may be kept. Then all say

Almighty God,

**Father of our Lord Jesus Christ,
maker of all things, judge of all men:**

**We acknowledge and bewail our manifold sins and wickedness,
which we from time to time most grievously have committed,
by thought, word, and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.**

**We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.**

**Have mercy upon us,
have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;**

**and grant that we may ever hereafter
serve and please thee in newness of life,
to the honor and glory of thy Name;
through Jesus Christ our Lord. Amen.**

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

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

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28*

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

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

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

The Peace

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All stand. The Celebrant says to the people

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

Then the People may greet one another in the name of the Lord.

The Holy Communion

The Offertory - The Celebrant begins the Offertory with a sentence of Scripture. The Celebrant may say

Blessed art thou, Lord God of all creation: through thy goodness we have this bread to offer which earth has given and human hands have made; it will become for us the Bread of Life.
Blessed be God for ever.

Blessed art thou, Lord God of all creation: through thy goodness we have this wine to offer, fruit of the vine and work of human hands; it will become our Spiritual Drink. **Blessed be God for ever.**

The Great Thanksgiving: Eucharistic Prayer II

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The people standing. The Celebrant, whether bishop or priest, faces them and sings or says

Celebrant The Lord be with you.
People **And with thy spirit.**
Celebrant Lift up your hearts.
People **We lift them up unto the Lord.**
Celebrant Let us give thanks unto our Lord God.
People **It is meet and right so to do.**

Then, facing the Holy Table, the Celebrant proceeds

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

Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.

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

Sanctus - Celebrant and People

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

The people kneel or stand. Then the celebrant continues

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

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated

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

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

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy

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

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

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

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

The Lord's Prayer

BCP p. 336

And now, as our Savior Christ hath 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

BCP p. 337

The Celebrant breaks the consecrated Bread. A period of silence is kept.

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

O Lamb of God, that takest away the sins of the world, **Have mercy upon us.**
O Lamb of God, that takest away the sins of the world, **Have mercy upon us.**
O Lamb of God, that takest away the sins of the world, **Grant us thy peace.**

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

Facing the people, the Celebrant may say the following Invitation

The Gifts of God for the People of God.

and may add Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The ministers receive the Sacrament. Those who wish to receive come forward to the foot of the Altar. The celebrant will be administering both the bread and the wine by intinction then distributing the Sacrament into the hand. Neither drinking from the chalice nor self-intinction are permissible. Should you choose to receive only the host, please indicate by crossing a single arm across your chest while extending the other to receive in the hand. As always, crossing both arms across the chest indicates the reception of a blessing instead of Communion. Please wait to consume the Host until returning to the pew. All baptized Christians are welcome to receive.

Post-Communion Prayer

BCP p. 339

After Communion, the Celebrant says

Let us pray.

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

The Bishop when present, or the Priest, gives the blessing. The Deacon, or the Celebrant, may dismiss the People with these words

People Let us go forth in the name of Christ.
Thanks be to God.

ANNOUNCEMENTS FOR MARCH 28, 2021

SCHEDULE

| | | |
|------------|---------|--|
| Sun., 3/28 | 8 a.m. | Holy Eucharist, Rite I Blessed Palms available following 8 a.m. service |
| | 10 a.m. | Holy Eucharist, Rite II Zoom Coffee Hour |
| | 12 p.m. | Communion Station |
| | 7 p.m. | Evening Prayer |
| Mon. 3/29 | 12 p.m. | Liturgy of the Word, Monday in Holy Week |
| Tue., 3/30 | 12 p.m. | Liturgy of the Word, Tuesday in Holy Week |
| Wed., 3/31 | 12 p.m. | Liturgy of the Word, Wednesday in Holy Week |
| | 7 p.m. | Tenebrae |
| Thu., 4/1 | 7 p.m. | Maundy Thursday Proper Liturgy The Watch (1 hour following) |
| | 12 p.m. | Stations of the Cross |
| Fri., 4/2 | 7 p.m. | Good Friday Proper Liturgy |
| | 9 a.m. | Holy Saturday Proper Liturgy |
| Sat. 4/3 | 8 p.m. | The Great Vigil of Easter |
| | 6 a.m. | GEMA Sunrise Service (Township Park) |
| Sun., 4/4 | 8 a.m. | Easter Sunday, Holy Eucharist, Rite I |
| | 10 a.m. | Easter Sunday, Holy Eucharist, Rite II Zoom Coffee Hour |
| | 12 p.m. | Communion Station |

NOTICES

- + Beginning today, we update our reopening procedures to include:
 - ◇ Attendance limits increased to 35 people in addition to those serving
 - ◇ Return to the use of Prayer Books and Hymnals for in-person worship
 - ◇ Return to the use of the ambo (lectern/pulpit)
 - ◇ Communion in both kinds via intinction by the priest
- + Holy Week Schedule is above. Blessed palms will be available at the lower ramp entrance following the 8 a.m. service today. Please make plans to join as you are able, remembering to sign up in advance for Maundy Thursday, Good Friday, the Great Vigil, and Easter Sunday.
- + If you know of someone for whom we are currently praying that can be removed or of someone we should add to our weekly prayers, please email Fr. Ben (rector@standrews-edwardsville.com) with the names.

Blessed, praised, worshipped, hallowed, and adored be Jesus Christ on his throne of glory in heaven, in the most holy Sacrament of the altar, and in the hearts of his faithful people; ✠ and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

ADDITIONAL PRAYERS AND DEVOTIONS

64. Before Worship, BCP p. 833

O Almighty God, who pourest out on all who desire it the spirit of grace and of supplication: Deliver us, when we draw near to thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen.

66. Before Receiving Communion, BCP p. 834

Be present, be present, O Jesus, our great High Priest, as you were present with your disciples, and be known to us in the breaking of bread; who live and reign with the Father and the Holy Spirit, now and for ever. Amen.

67. After Receiving Communion, BCP p. 834

O Lord Jesus Christ, who in a wonderful Sacrament hast left unto us a memorial of thy passion: Grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest with the Father and the Holy Spirit, one God, for ever and ever. Amen.

68. After Worship, BCP p. 834

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy Name; through Jesus Christ our Lord. Amen.

69. On Sunday, BCP p. 835

O God our King, by the resurrection of your Son Jesus Christ on the first day of the week, you conquered sin, put death to flight, and gave us the hope of everlasting life: Redeem all our days by this victory; forgive our sins, banish our fears, make us bold to praise you and to do your will; and steel us to wait for the consummation of your kingdom on the last great Day; through the same Jesus Christ our Lord. Amen.