



Palm Sunday



March 28, 2021
10:30AM

We Gather

Introduction

Celebrant: Welcome to Palm Sunday, the hinge between Lent and Easter. Today we are confronted with the terrible violence at the crucifixion and the quiet witness of the women. It is a struggle that continues today. While the gospel is familiar and difficult, I invite you into the story. You cannot reach the joy of Easter without a journey through Palm Sunday.

The Liturgy of the Palms

Opening Acclamation

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.**

Mark 11:1-11

Celebrant: 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.

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**

Blessing Over the Branches

Celebrant: 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.**

Palms are distributed; please stand as you are able

Procession of the Palms:

Hymnal #153

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

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

Deacon *People*
Let us go forth in peace. In the name of Christ. A - men.

Weather permitting, the congregation will process around the outside of the church singing the following hymn. Bells will free ring in procession and stop upon entrance to the church. In the middle of the procession we will stop and say the following prayer. After entering the church we will return to our seats.

Processional Hymn: #154

All glory, laud, and honor

Please stand as you are able.

Words: John Mason Neale; Music: William Henry Monk

Refrain

All glo - ry, laud, and hon - or to thee, Re - deem - er, King!

to whom the lips of chil - dren made sweet ho - san - nas ring.

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

Repeat Refrain

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

The Liturgy of the Word

Collect of the Day

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Let us pray. Almighty and ever-living 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 the Holy Spirit, one God, for ever and ever. **Amen.**

We Hear God's Word

First Lesson: Isaiah 50:4-9a

Please be seated.

Reader: A reading from the book of 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?

Reader: The word of the Lord.

People: **Thanks be to God.**

Psalm 31:9-16

Reader: Have mercy on me, O LORD, for I am in trouble; *

People: **my eye is consumed with sorrow, and also my throat and my belly.**

Reader: For my life is wasted with grief, and my years with sighing; *

People: **my strength fails me because of affliction, and my bones are consumed.**

Reader: I have become a reproach to all my enemies and even to my neighbors, a dismay to those of my acquaintance; *

People: **when they see me in the street they avoid me.**

Reader: I am forgotten like a dead man, out of mind; *

People: **I am as useless as a broken pot.**

Reader: For I have heard the whispering of the crowd; fear is all around; *

People: **they put their heads together against me; they plot to take my life.**

Reader: But as for me, I have trusted in you, O LORD. *

People: **I have said, "You are my God.**

Reader: My times are in your hand; *

People: **rescue me from the hand of my enemies, and from those who persecute me.**

Reader: Make your face to shine upon your servant, *

People: **and in your loving-kindness save me."**

Second Reading: Philippians 2:5-11

Reader: A reading from the Letter of Paul to the Philippians.

People: **Glory to you, Lord Christ.**

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.

Reader: The word of the Lord.

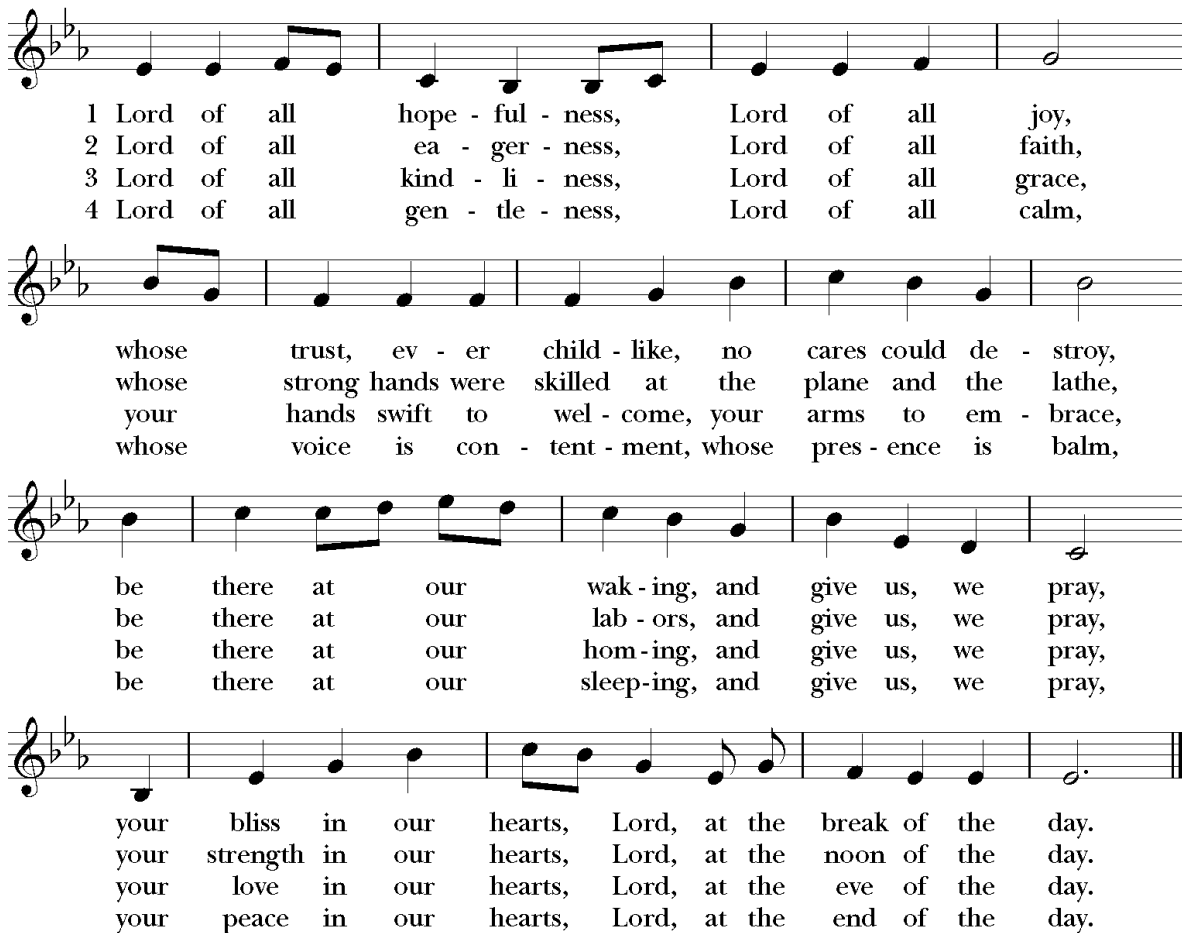
People: **Thanks be to God.**

Gradual Hymn: #482

Lord of all hopefulness

Words: Jan Struther

Please stand as you are able.



1 Lord of all hope - ful - ness, Lord of all joy,
 2 Lord of all ea - ger - ness, Lord of all faith,
 3 Lord of all kind - li - ness, Lord of all grace,
 4 Lord of all gen - tle - ness, Lord of all calm,

whose trust, ev - er child - like, no cares could de - stroy,
 whose strong hands were skilled at the plane and the lathe,
 your hands swift to wel - come, your arms to em - brace,
 whose voice is con - tent - ment, whose pres - ence is balm,

be there at our wak - ing, and give us, we pray,
 be there at our lab - ors, and give us, we pray,
 be there at our hom - ing, and give us, we pray,
 be there at our sleep - ing, and give us, we pray,

your bliss in our hearts, Lord, at the break of the day.
 your strength in our hearts, Lord, at the noon of the day.
 your love in our hearts, Lord, at the eve of the day.
 your peace in our hearts, Lord, at the end of the day.

Words: Jan Struther (1901-1953) Copyright © by permission of Oxford University Press. All rights reserved. Used with permission.
 Music: *Slane*, Irish ballad melody; adapt. *The Church Hymnary*, 1927; harm. *Hymnal 1982*

The congregation remaining seated, the Passion Gospel is read in parts led by a narrator who begins by saying: The Passion of our Lord Jesus Christ according to Saint Mark.

Gospel: Mark 14:1-15:47

Celebrant: The Passion According to Mark.

Narrator: 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,

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

Narrator: 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,

Disciples: "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."

Narrator: And they scolded her. But Jesus said,

Jesus: "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."

Narrator: 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,

Disciples: "Where do you want us to go and make the preparations for you to eat the Passover?"

Narrator: So he sent two of his disciples, saying to them,

Jesus: "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."

Narrator: 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,

Jesus: "Truly I tell you, one of you will betray me, one who is eating with me."

Narrator: They began to be distressed and to say to him one after another,

Disciples: "Surely, not I?"

Narrator: He said to them,

Jesus: "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."

Narrator: While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said,

Jesus: "Take; this is my body."

Narrator: 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,

Jesus: "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."

Narrator: When they had sung the hymn, they went out to the Mount of Olives. And Jesus said to them,

Jesus: "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."

Narrator: Peter said to him,

Peter: "Even though all become deserters, I will not."

Narrator: Jesus said to him,

Jesus: "Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times."

Narrator: But he said vehemently,

Peter: "Even though I must die with you, I will not deny you."

Narrator: all of them said the same. They went to a place called Gethsemane; and he said to his disciples,

Jesus: "Sit here while I pray."

Narrator: He took with him Peter and James and John, and began to be distressed and agitated. And said to them,

Jesus: "I am deeply grieved, even to death; remain here, and keep awake."

Narrator: 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,

Jesus: "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want."

Narrator: He came and found them sleeping; and he said to Peter,

Jesus: "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."

Narrator: 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,

Jesus: "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."

Narrator: 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,

Judas: "The one I will kiss is the man; arrest him and lead him away under guard."

Narrator: So when he came, he went up to him at once and said,

Judas: "Rabbi!"

Narrator: 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,

Jesus: "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."

Narrator: 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,

Accusers: "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.'"

Narrator: But even on this point their testimony did not agree. Then the high priest stood up before them and asked Jesus,

High Priest: "Have you no answer? What is it that they testify against you?"

Narrator: But he was silent and did not answer. Again the high priest asked him,

High Priest: "Are you the Messiah, the Son of the Blessed One?"

Narrator: Jesus said,

Jesus: "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.'"

Narrator: Then the high priest tore his clothes and said,

High Priest: "Why do we still need witnesses? You have heard his blasphemy! What is your decision?"

Narrator: All of them condemned him as deserving death. Some began to spit on him, to blindfold him, and to strike him, saying to him,

Accusers: "Prophecy!"

Narrator: The guards also took him over and beat him.

Narrator: 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,

Servant Girl: "You also were with Jesus, the man from Nazareth."

Narrator: But he denied it, saying,

Peter: "I do not know or understand what you are talking about."

Narrator: 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,

Servant Girl: "This man is one of them."

Narrator: But again he denied it. Then after a little while the bystanders again said to Peter,

People: **"Certainly you are one of them; for you are a Galilean."**

Narrator: he began to curse, and he swore an oath,

Peter: "I do not know this man you are talking about."

Narrator: At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him,

Jesus: "Before the cock crows twice, you will deny me three times."

Narrator: And he broke down and wept.

Narrator: 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,

Pilate: "Are you the King of the Jews?"

Narrator: He answered him,

Jesus: "You say so."

Narrator: Then the chief priests accused him of many things. Pilate asked him again,

Pilate: "Have you no answer? See how many charges they bring against you."

Narrator: 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,

Pilate: "Do you want me to release for you the King of the Jews?"

Narrator: 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,

Pilate: "Then what do you wish me to do with the man you call the King of the Jews?"

Narrator: They shouted back,

People: **"Crucify him!"**

Narrator: Pilate asked them,

Pilate: "Why, what evil has he done?"

Narrator: But they shouted all the more,

People: **"Crucify him!"**

Narrator: 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,

Soldiers: "Hail, King of the Jews!"

Narrator: 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.

(At the mention of Golgotha, all stand as able.)

Narrator: 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,

People: **"Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!"**

Narrator: In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

High Priest: "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."

Narrator: 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,

Jesus: "Eloi, Eloi, lema sabachthani?"

Narrator: which means,

Jesus: "My God, my God, why have you forsaken me?"

Narrator: When some of the bystanders heard it, they said,

People: **"Listen, he is calling for Elijah."**

Narrator: And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying,

People: **"Wait, let us see whether Elijah will come to take him down."**

Narrator: 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,

Centurion: "Truly this man was God's Son!"

Narrator: 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.

Reader: This is the Gospel of the Lord.

People: **Glory to you, Lord Christ**

I have always admired good song writers and lyricists for their ability to paint a complete picture with a handful of words. Ballads are a subset of popular songs that tell a story. This setting of poetry to music has been going on since the epic days of Homer's Odysseus. Although Mark's gospel is not set to music, he packs a lot of story into a small space.

We find a tension between the temple authorities and Jesus, a betrayal, a courtroom drama, brutal execution, a cry of abandonment, the presence of the women at the cross, burial preparations, and the sure testimony from a battle-hardened, grizzled centurion – the commander of a hundred troops. All this packed into two chapters and interlaced with predictions about the future beyond his death, and that enigmatic character wearing a linen cloth who runs away naked.

Here we are in this liminal Sunday at the end of Lent and the beginning of Holy Week. Most of us would love to proceed directly to the Easter message without this difficult journey ahead. We all strain to hear words of mercy and forgiveness when this past year has seemed like slow-motion torture. We could join the male disciples and flee in terror at this unforeseen turn of events, concerned that the Romans would round us up and crucify us after the Passover. Or we could join the women standing at a distance so they could not be identified as followers, but they were able to see the whole bloody thing. They saw the teacher they loved and followed falsely accused, crucified by a mob, and proclaiming God's mercy with his dying breath.

The mob has always been the pawn of religious and political leaders. Whipped into an irrational frenzy by calculated lies and deception, the mob is capable of inflicting terrible violence not in the name of justice but in the name of power. Mob power presses against the least powerful whether it is Jesus, women, the elderly, disabled, brown and black people, children, the poor, immigrants, even the planet.

The mob has continued to crucify those with no power throughout history. The mob believes they act on the side of justice and truth but in every case, the truth is that they have been lied to and deceived into believing things that are not true.

Mobs are universally destructive. They have no ability or interest in creating a new, better replacement for whatever they destroy. Their only interest is destruction aimed at satisfying an irrational itch that is always based upon a lie. Mobs will destroy and disperse leaving God and history to sort out what happens next.

The women who paid for much of Jesus' ministry, and who served him meals and helped with logistics on the road. They heard every word he said, and they understood perhaps better than the clueless male disciples. Those women stood off at a distance taking in the whole scene. Mob violence murdered their teacher. It was plain to see.

But the path the women walked from the garden that night to the house of Pilate to the place of the skull where the wooden crosses were placed in holes drilled in the limestone from countless crucifixions before and after. That path was covered in loose stones big and small. Stones of our own creation. Stones of self-doubt, of self-importance, of fear, of self-concern, of worry, of desire to be heard, and desire to hide. These are the stumbling blocks we put on our path. These are the things that prevent us from seeing the whole bloody thing.

Like so much in life, you have a choice. Today, you can choose to join the mobs doing violence to the weak or to walk with the women. Just be careful about the rocks in your path.

Silence for reflection after the sermon.

Nicene Creed

Please stand as you are able.

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. 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.

Prayers of the People

Please kneel, sit or stand.

Reader: Bound together in Christ in the communion of the Holy Spirit, let us pray with one heart and mind to God our Father.

Reader: For peace from things that separate us from one another and for our salvation.

People: **Lord, have mercy.**

Reader: For the peace of the whole world, for the welfare of the holy churches of God, especially...

People: **St. Paul's Cathedral; Holy Trinity Cathedral, Montevideo, Uruguay; Diocese of Illinois; The Church of Ireland.**

Reader: For this holy gathering and for those who enter with faith, reverence, and fear of God.

People: **Lord, have mercy.**

Reader: For...

People: **Michael, our Presiding Bishop; Poulson, our Bishop; Bob & Tom, our clergy; Tim & Pat, our wardens; vestry, delegates, all who minister in Christ, and for all the holy people of God. Lord, have mercy.**

Reader: For the world and its leaders, our nation and its people. We pray for our leaders, especially...

People: **Joe, our President; Kamala, our Vice-president; Markwayne, our Congressman; James & Jim, our Senators; Kevin, our Governor; and Marlon, our Mayor. Lord, have mercy.**

Reader: For prisoners, the oppressed, all those in need or suffering, especially...

People: **Barbara & Family, Blackwell Family, Brad, Brewer Family, James & Shirley, Judy, Sherri, Bea, Eathen, Linda, John, Angie, Brian, Glen, Dante, Marilyn, Gary, Ann, Connie, Jan, Cliff, Esther, Ann, Ronald, Michael, Sheila, J.J., Marlee, Betty, Carl all those affected by the pandemic, all the front line workers involved with patient care, all first responders, law enforcement, all fire and safety personnel, all United States Military serving at home and abroad, postal workers, and those whose suffering is known only to God.**

Reader: We pray for those who have died, *(especially...)*

People: **Lord, have mercy.**

Reader: For ourselves, our families, and those we love. We pray for those in our parish, especially ...

People: **Catheryne, Georgie, BJ, John, Jamie.**

Reader: Also those who are traveling, *(especially....)*

People: **Lord, have mercy.**

Reader: Remembering our most blessed Mary and all the saints, let us offer ourselves and one another to the living God through Christ.

People: **To you, O Lord.**

Reader: Heavenly Father, you have promised to hear what we ask in the Name of your Son: Accept and fulfill our petitions, we pray, not as we ask in our ignorance, nor as we deserve in our sinfulness, but as you know and love us in your Son Jesus Christ our Lord. **Amen.**

Confession and Absolution

Celebrant: Let us confess our sins against God and our neighbors.

Silence is observed.

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

Celebrant: Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life.
Amen.

Peace

Please stand as you are able.

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

Announcements, Birthdays & Anniversary Blessings

Please be seated.

Offertory Sentence

Celebrant: But do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.
Hebrews 13:14, 15

Offertory Hymn:

Prepare ye the way

*Lance & Nancy Scott,
Lora Sellers, Ken Yadon*

Doxology:

Please stand and sing as you are able.

*3 Praise God, from whom all bless - ings flow; praise
him, all crea-tures here be - low; praise him a - bove, ye
heaven - ly host: praise Fa - ther, Son, and Ho - ly Ghost.

The Great Thanksgiving

Eucharistic Prayer B

Sursum Corda

Celebrant: 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.**

Then, facing the Holy Table, the Celebrant proceeds

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; who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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:

Sanctus: #S-124

Ho - ly, ho - ly, ho - ly Lord, God of pow-er and might, hea-ven and
earth are full of your glo - ry. Ho - san - na in the high - est.
Bless-ed is he who comes in the name of the Lord. Ho-san-na in the high - est.

The Celebrant continues:

Please stand or kneel as you are able.

Celebrant: † We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of 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 Savior 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 before he died for us, 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 according to his command, O Father,

Celebrant & People: **We remember his death, we proclaim his resurrection, we await his coming in glory.**

Celebrant: And we offer our sacrifice of praise and thanksgiving to you, O 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 may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of 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 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.**

Lord's Prayer

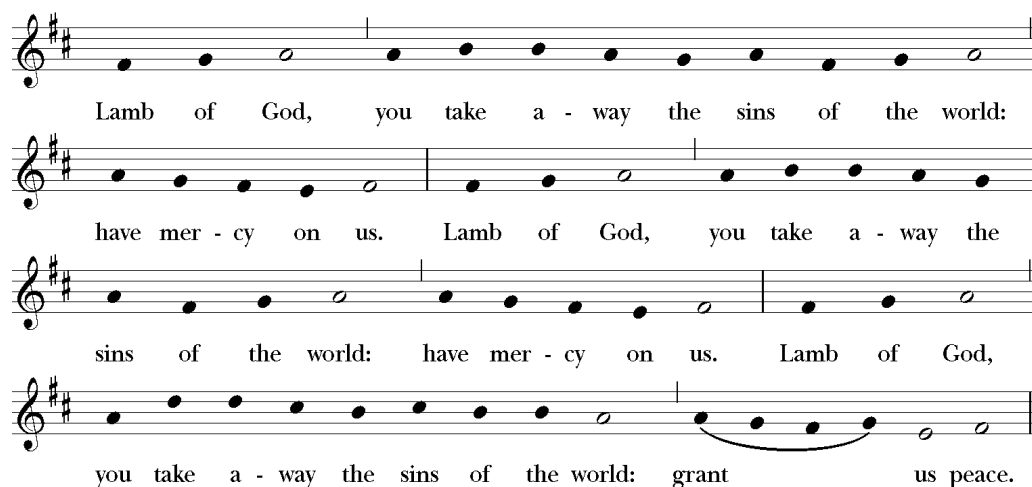
Celebrant: And now, as our Savior Christ has taught us, we are bold to pray,

Celebrant & People: **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.**

Breaking of the Bread

A moment of silence is kept following the breaking of the bread.

Fraction Anthem: #S-161



*At Grace Episcopal Church, **all are welcome to receive Holy Communion.***

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

Communion Hymn: #335

And I will raise them up

Ken Yadon

Refrain

And I will raise them up,
and I will raise them up,
and I will raise them up on the last day

We Go Out To Do Our Work

Prayer of Thanksgiving

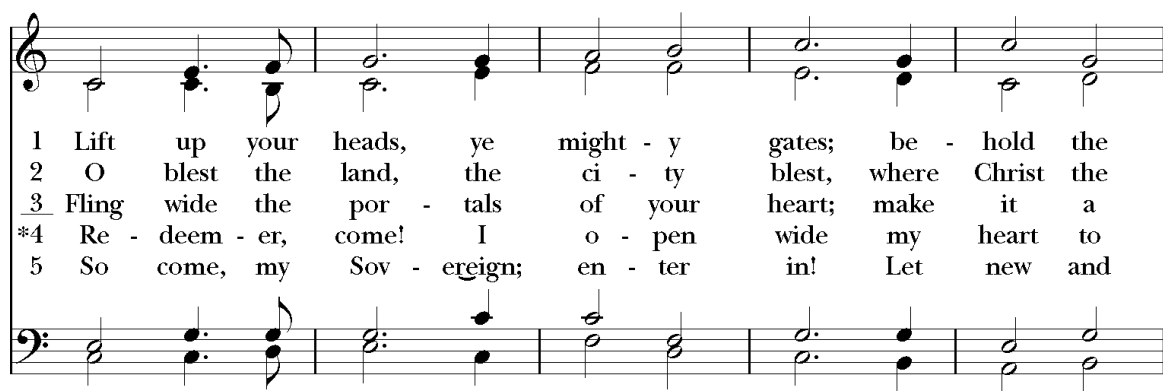
Celebrant: Let us pray.

Celebrant & People: **Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

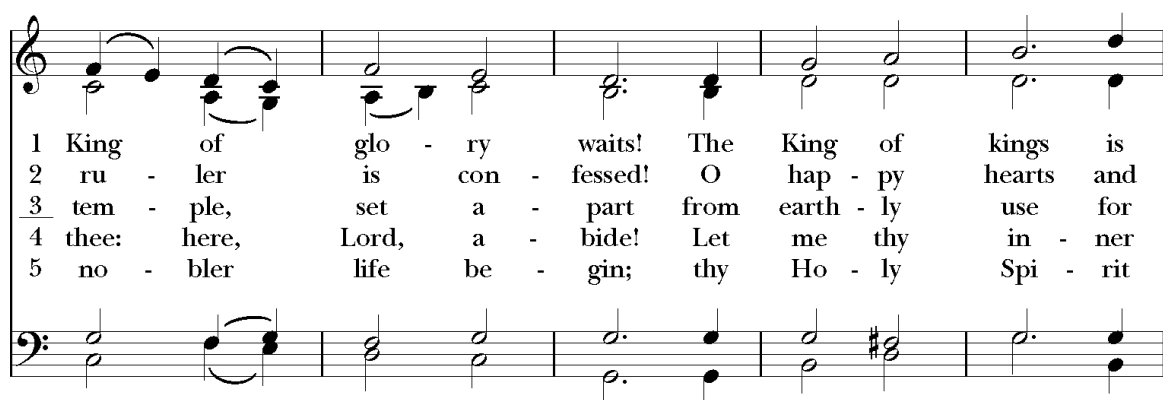
Blessing

Celebrant: May God bless you, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **Amen.**

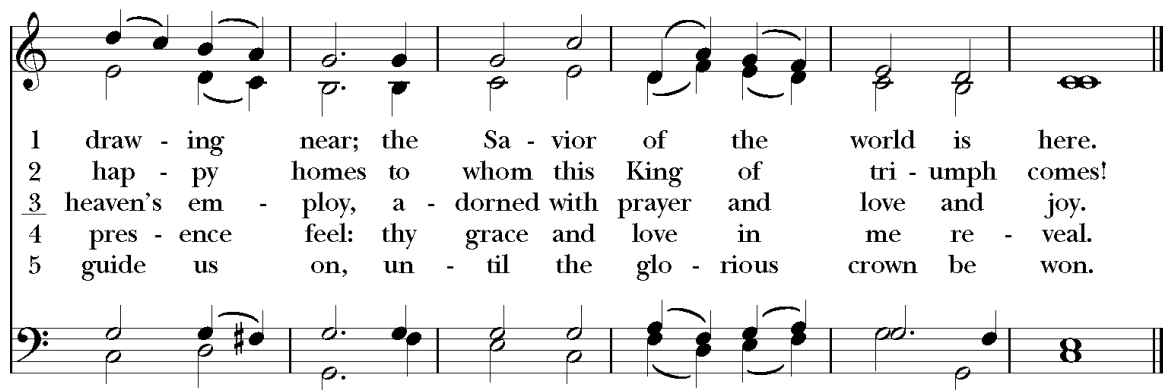
Recessional Hymn: #436 *Lift up your heads, ye mighty gates (Vs. 1,4,5)* *Please stand as you are able.*
 Words: George Weissel; Music: Lovell Mason



1 Lift up your heads, ye might - y gates; be - hold the
 2 O blest the land, the ci - ty blest, where Christ the
 3 Fling wide the por - tals of your heart; make it a
 *4 Re - deem - er, come! I o - pen wide my heart to
 5 So come, my Sov - ereign; en - ter in! Let new and



1 King of glo - ry waits! The King of kings is
 2 ru - ler is con - fessed! O hap - py hearts and
 3 tem - ple, set a - part from earth - ly use for
 4 thee: here, Lord, a - bid! Let me thy in - ner
 5 no - bler life be - gin; thy Ho - ly Spi - rit



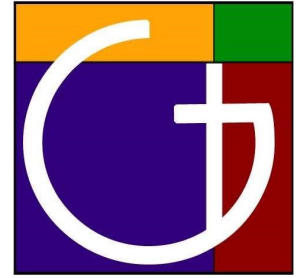
1 draw - ing near; the Sa - vior of the world is here.
 2 hap - py homes to whom this King of tri - umph comes!
 3 heaven's em - ploy, a - dorned with prayer and love and joy.
 4 pres - ence feel: thy grace and love in me re - veal.
 5 guide us on, un - til the glo - rious crown be won.

Dismissal

Celebrant: Let us bless the Lord.

People: **Thanks be to God.**

Holy Week & Easter Schedule @ Grace



Grace Episcopal

HOLY WEEK

6:00 PM March 31st—Tenebrae (Prayer Service)
6:00 PM April 1st—Maundy Thursday
6:00 PM April 2nd—Good Friday Service

EASTER SUNDAY

8:30 AM Sunrise Service
10:30 AM Easter Service
11:45 AM Coffee Hour

EVERYONE is ALWAYS Welcome @ Grace!

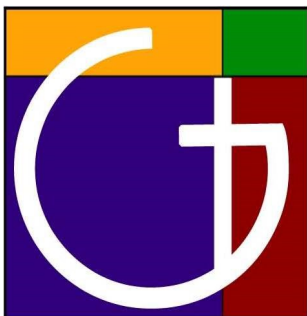
Easter Lilies
Please remember to
order your Easter Lilies today!
Drop off at the Church office
or in the offering plate by
Monday, March 29th
to be included in the
Easter Bulletin.
Order forms enclosed

THOSE WHO SERVE March 28th



Celebrant:
1st Reader:
2nd Reader:
Head Usher:
1st Cross/Server:
2nd Cross

The Rev Bob Wickizer
Peggy Jones
Thomas Bentley
David Wilcox
Thomas Bentley
Terra Tomlinson



Grace Episcopal

218 N. 6th Street Muskogee, OK 74401
Phone: (918) 687-5416
Email: Office@GraceMuskogee.org;
Website: www.GraceMuskogee.org
Ministers: All the People of God (BCP p. 855)
Rector: The Rev. Bob Wickizer;
Rector's Email: bob@gracemuskogee.org
Deacon, emeritus: The Rev. Thomas A. Harrington
Music Director: Kenneth Yadon
Youth & Children's Director: Nancy Scott

