



ST. MICHAEL & ALL ANGELS

9:00 AM HOLY EUCHARIST



Palm Sunday, Peter Koenig, 20th Century

PALM SUNDAY - LITURGY OF THE PASSION

APRIL 2, 2023

SERVING AT 9:00 AM TODAY

Presiding & Preaching	The Rev. Sherman Hesselgrave
Musicians	St. Michael's Singers Brian Fairbanks, Choir Director Hannah Brewer, Music Director/Organist
Crucifer	Lucy Shields
Eucharistic minister	Tim Shields, Gary Davis
Lectors	Leslie Tuomi
Passion readers	Tim Shields, Elizabeth Rouffy, Marla McGarry-Lawrence, Lucy Shields, Cash Henry, Sundance Henry, Lynda Garner, Rob Downer, Paul LaCroix
Ushers	John Harper, Karen Oglesby
Altar Guild	Sundance Henry, Joplin Henry Barb Mason, Kelly Zander
Bread	Marie Bagwell
Eucharistic visitors	Terrie Ingram to Lucretia Gardner Gayle Morris to Caroline Litzenberger

Cover: Koenig, Peter. Palm Sunday, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=58531> [retrieved March 28, 2023]. Original source: Peter Winfried (Canisius) Koenig, <https://www.pwkoenig.co.uk/>.

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St. Michael & All Angels, located in Multnomah County, rests on the traditional homelands of the Multnomah, Kathlamet, Clackamas, Molalla, Tumwater, Watlala bands of the Chinook, the Tualatin Kalapuya, and many other indigenous nations of the Columbia River. We acknowledge the ancestors of this place and understand that we are here because of the sacrifices forced upon them. By recognizing these communities, we honor their legacy, their lives, and their descendants.

St Michael & All Angels Episcopal Church acknowledges the gifts of sacred music written by African Americans, indigenous peoples and all people of color. This music enriches our liturgies, and we are grateful for these musicians. Music of oppressed cultures has been appropriated by the dominant culture without an appreciation of the pain and suffering experienced by its creators. We repent and commit to the work of racial justice and ending racism.

THE COMMUNITY GATHERS FOR WORSHIP

LITURGY OF THE PALMS

A WORD OF WELCOME

SONG

Ride on, Jesus, ride.

Ride on, Je - sus, ride. Ride on, Je - sus, ride.

Ride on, Je - sus, con-que- ring King, Ride on, Je - sus ride.

1. King Je - sus rides on a milk white horse. Ride on, Je - sus,
2. My Je - sus lift - ed his throne a - bove. Ride on, Je - sus,

ride. The riv - er Jor - dan he did cross. Ride on, Je - sus,
ride. See his mer - cy and his love. Ride on, Je - sus,

ride. Ride on, Je - sus, con-que- ring King. Ride on, Je - sus ride.

African-American Spiritual.

THE LITURGY OF THE PALMS

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

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

Presider Let us pray.

All **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.**

THE GOSPEL OF TRIUMPHAL ENTRY Matthew 21:1-11

Jesus comes to the holy city of Jerusalem and is hailed as the promised Son of David.

(verses on next page)

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.

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt.
Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889)

THE PROCLAMATION OF THE WORD OF GOD

COLLECT OF THE DAY

Presider The Lord be with you.

People **And also with you.**

Presider Let us pray.

All **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 the Holy Spirit, one God, for ever and ever. Amen.**

*School-age children are invited to the Children's Liturgy of the Word
to hear stories about the Good News of God's love.
Children return to their families at the Peace.*

THE EPISTLE: **Philippians 2:5–11** read by Leslie Tuomi

From one of the earliest Christian hymns we hear how Christ Jesus accepted the condition of a servant, was obedient even to the point of death, and was then given the name above every name.

The reader concludes The Word of the Lord.

People **Thanks be to God.**

HYMN 439

What wondrous love is this

Wondrous Love

Unison



1 What won - drous love is this, O my soul, O my soul! What
2 To God and to the Lamb, I will sing, I will sing, to
3 And when from death I'm free, I'll sing on, I'll sing on, and

won - drous love is this, O my soul! What won - drous love is this that
God and to the Lamb, I will sing. To God and to the Lamb who
when from death I'm free, I'll sing on. And when from death I'm free I'll

caused the Lord of bliss to lay a - side his crown for my
is the great I AM, while mil - lions join the theme, I will
sing and joy - ful be, and through e - ter - ni - ty I'll sing

soul, for my soul, to lay a - side his crown for my soul.
sing, I will sing, while mil - lions join the theme I will sing.
on, I'll sing on, and through e - ter - ni - ty I'll sing on.

Words: American folk hymn, ca. 1835
Music: *Wondrous Love*, from *The Southern Harmony*, 1835; alt. acc. Carlton R. Young, (b. 1926)

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW

The congregation remains seated at the beginning of the Passion.

The customary responses before and after the Gospel are not said. The congregation reads the portions in bold.

Narrator: 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,

Judas: “What will you give me if I betray Jesus to you?”

Narrator: 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,

Disciples: “Where do you want us to make the preparations for you to eat the Passover?”

Narrator: He said,

Jesus: “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.’”

Narrator: 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,

Jesus: “Truly I tell you, one of you will betray me.”

Narrator: And they became greatly distressed and began to say to him one after another,

Disciples: “**Surely not I, Lord?**”

Narrator: He answered,

Jesus: “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.”

Narrator: Judas, who betrayed him, said,

Judas: “Surely not I, Rabbi?”

Narrator: He replied,

Jesus: “You have said so.”

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

Jesus: “Take, eat; this is my body.”

Narrator: Then he took a cup, and after giving thanks he gave it to them, saying,

Jesus: “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.”

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

Jesus: “You will all become deserters because of me this night; for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ But after I am raised up, I will go ahead of you to Galilee.”

Narrator: Peter said to him,

Peter: “Though all become deserters because of you, I will never desert you.”

Narrator: Jesus said to him,

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

Narrator: Peter said to him,

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

Narrator: And so said all the disciples. Then Jesus went with them to a place called Gethsemane; and he said to his disciples,

Jesus: “Sit here while I go over there and pray.”

Narrator: He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,

Jesus: “I am deeply grieved, even to death; remain here, and stay awake with me.”

Narrator: And going a little farther, he threw himself on the ground and prayed,

Jesus: “My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.”

Narrator: Then he came to the disciples and found them sleeping; and he said to Peter,

Jesus: “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.”

Narrator: Again he went away for the second time and prayed,

Jesus: “My Father, if this cannot pass unless I drink it, your will be done.”

Narrator: 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,

Jesus: “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.”

Narrator: 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,

Judas: “The one I will kiss is the man; arrest him.”

Narrator: At once he came up to Jesus and said,

Judas: “Greetings, Rabbi!”

Narrator: and kissed him. Jesus said to him,

Jesus: “Friend, do what you are here to do.”

Narrator: 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,

Jesus: “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?”

Narrator: At that hour Jesus said to the crowds,

Jesus: “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.”

Narrator: 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,

Accusers: **“This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’”**

Narrator: The high priest stood up and said,

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

Narrator: But Jesus was silent. Then the high priest said to him,

High Priest: “I put you under oath before the living God, tell us if you are the Messiah, the Son of God.”

Narrator: Jesus said to him,

Jesus: “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.”

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

High Priest: “He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?”

Narrator: They answered,

Chief Priests: **“He deserves death.”**

Narrator: Then they spat in his face and struck him; and some slapped him, saying,

Chief Priests: **“Prophecy to us, you Messiah! Who is it that struck you?”**

Narrator: Now Peter was sitting outside in the courtyard. A servant-girl came to him and said,

Servant Girl: “You also were with Jesus the Galilean.”

Narrator: But he denied it before all of them, saying,

Peter: “I do not know what you are talking about.”

Narrator: When he went out to the porch, another servant-girl saw him, and she said to the bystanders,

Servant Girl: “This man was with Jesus of Nazareth.”

Narrator: Again he denied it with an oath,

Peter: “I do not know the man.”

Narrator: After a little while the bystanders came up and said to Peter,

Bystander: “Certainly you are also one of them, for your accent betrays you.”

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

Peter: “I do not know the man!”

Narrator: At that moment the cock crowed. Then Peter remembered what Jesus had said:

Jesus: “Before the cock crows, you will deny me three times.”

Narrator: 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,

Judas: “I have sinned by betraying innocent blood.”

Narrator: But they said,

Chief Priests: “**What is that to us? See to it yourself.**”

Narrator: 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,

Chief Priests: “**It is not lawful to put them into the treasury, since they are blood money.**”

Narrator: 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,

Pilate: “Are you the King of the Jews?”

Narrator: Jesus said,

Jesus: “You say so.”

Narrator: But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,

Pilate: “Do you not hear how many accusations they make against you?”

Narrator: 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,

Pilate: “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?”

Narrator: 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,

Pilate’s Wife: “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.”

Narrator: 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,

Pilate: “Which of the two do you want me to release for you?”

Narrator: And they said,

Crowd: “**Barabbas.**”

Narrator: Pilate said to them,

Pilate: “Then what should I do with Jesus who is called the Messiah?”

Narrator: All of them said,

Crowd: **“Let him be crucified!”**

Narrator: Then he asked,

Pilate: “Why, what evil has he done?”

Narrator: But they shouted all the more,

Crowd: **“Let him be crucified!”**

Narrator: 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,

Pilate: “I am innocent of this man’s blood; see to it yourselves.”

Narrator: Then the people as a whole answered,

Crowd: **“His blood be on us and on our children!”**

Narrator: 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,

Soldiers: **“Hail, King of the Jews!”**

Narrator: 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.

(At the mention of Golgotha, the congregation stands for the remainder of the reading.)

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

Bystanders: **“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.”**

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

Chief Priests: **“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.’”**

Narrator: 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,

Jesus: "Eli, Eli, lema sabachthani?"

Narrator: That is,

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

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

Bystanders: **"This man is calling for Elijah."**

Narrator: 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,

Bystanders: **"Wait, let us see whether Elijah will come to save him."**

Narrator: Then Jesus cried again with a loud voice and breathed his last. 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,

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

Narrator: 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,

Chief Priests: **"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."**

Narrator: Pilate said to them,

Pilate: "You have a guard of soldiers; go, make it as secure as you can."

Narrator: So they went with the guard and made the tomb secure by sealing the stone.

The people are seated and a period of silence is kept.



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

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

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

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

Words: Paul Gerhardt (1607-1676); sts. 1-3, 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt.
 Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hassler (1564-1612); adapt. And harm. Johann Sebastian Bach (1685-1750)

THE PEACE

All standing,

Presider The Peace of Christ be always with you.

People **And also with you.**

A WORD OF WELCOME, BIRTHDAYS AND ANNIVERSARIES

A PRAYER FOR BIRTHDAYS

O God, our times are in your hand: Look with favor, we pray, on your servants as they begin another year. Grant that they may grow in wisdom and grace, and strengthen their trust in your goodness all the days of their lives; through Jesus Christ our Lord. Amen.

INVITATION TO COMMUNION

Wherever you are on your spiritual journey, you are welcome to receive communion at this table. If you'd like to receive the bread, please extend your hands out. If you need a gluten free wafer, please let us know as you receive. If you'd like to come forward, but prefer a blessing in place of the bread or the wine, please cross your arms across your chest. If you wish to use intinction please ask for a wafer.

THE HOLY COMMUNION

OFFERTORY ANTHEM

Crux fidelis

Sarah MacDonald (b. 1968)

text by Emily Dickinson (1830-1886) and Emilia Lanier (1569-1645)

Crux fidelis, crux fidelis, crux fidelis (faithful cross)

Eclipse -- at midnight --

it was dark before sunset at Easter --

Blindness -- on the dawn --

Faint star of Bethlehem -- gone down!

Crux fidelis, crux fidelis, crux fidelis

His harmlesse hands unto the Crosse they nailde,

Betweene two thieves, unpitied, unbewailde,

With sharpest pangs and terrors thus appailde,

Crux fidelis.

To know just how he suffered -- would be dear --

To know if any Human eyes were near

To whom He could entrust his wav'ring gaze --

Until it settle broad -- on Paradise.

Crux fidelis, crux fidelis, crux fidelis

"Remember me," implored the thief!

Before -- Sunset -- at Easter --

A Guest in Paradise!

Crux fidelis, crux fidelis, crux fidelis.

THE GREAT THANKSGIVING

EUCHARISTIC PRAYER A (REVISED)

Presider May God be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

Presider We thank you, desert Mother, for in the valley of dry bones you create hearts of flesh quickened by the Spirit's breath.

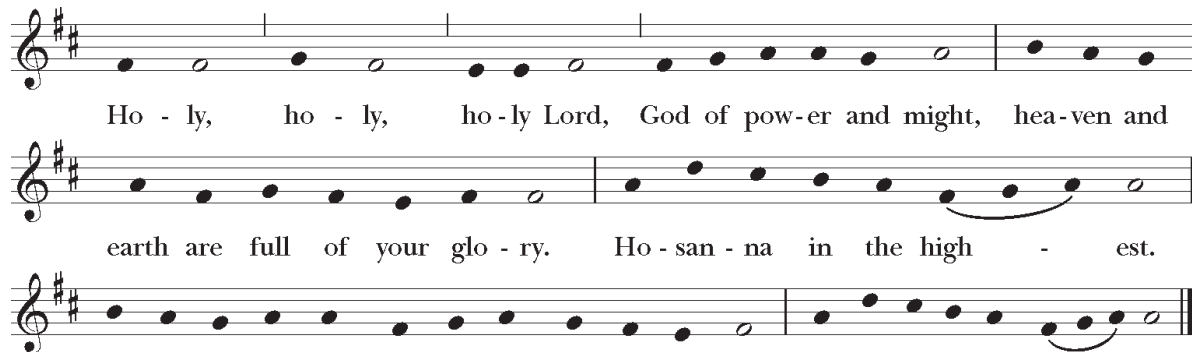
We thank you, wise Sister, that you walk in cloud and fire with your lost and faithless people.

We thank you, Son of Heaven, that you empty yourself of might and glory and set your face towards the fickle crowd, the cruel empire, the faithful despisers.

We welcome you as God's own fool whose cross brings to nothing the violence of the world and reveals another wisdom outside the city walls.

Therefore, with all who follow your way with the traders and tax collectors, the soldiers and prostitutes, and all who caught a glimpse of glory in the humanity you shared, we worship God's own holiness revealed in sweat and tears:

SANCTUS



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.

Setting: From *New Plainsong*; David Hurd (b. 1950)

Presider 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 maker 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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

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

Presider 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.**

Presider And now, as our Savior Christ has taught us, we are bold to sing,



Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,
and the glo - ry, for ev - er and ev - er. A - men.

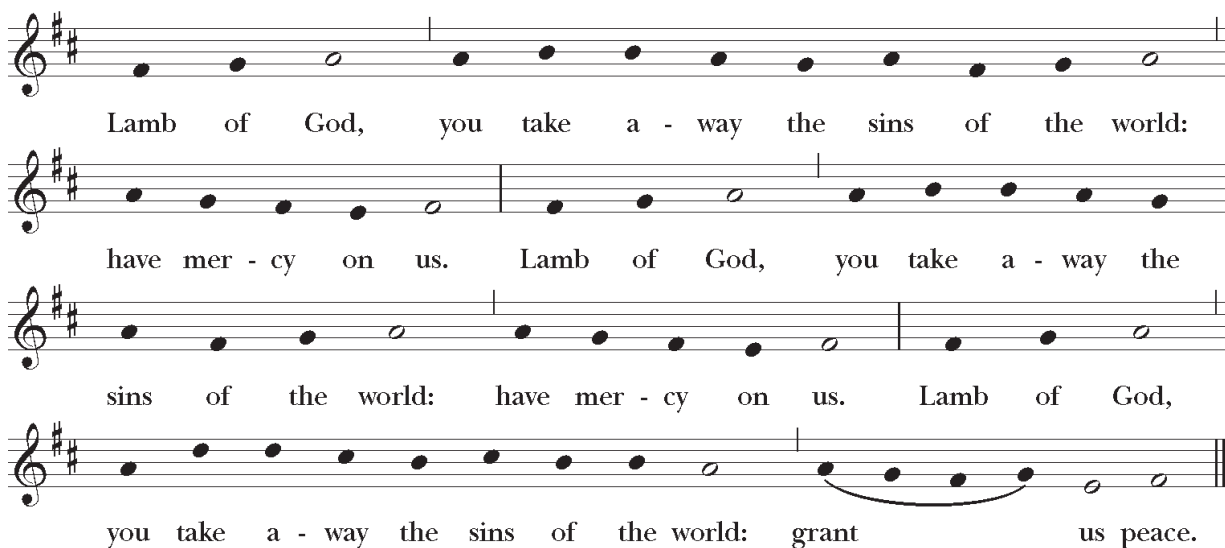
Setting: Plainsong; adapt. Charles Winfred Douglas (1867-1944)

THE BREAKING OF THE BREAD

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

AT THE FRACTION

Lamb of God



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

Setting: From *New Plainsong*; David Hurd (b. 1950)

Presider The gifts of God for the People of God.

AT THE COMMUNION

COMMUNION ANTHEM

Ave verum corpus

W.A. Mozart (1756-1791)

Ave verum corpus natum de Maria Virgine:
Vere passum, immolatum in cruce pro homine:
Cujus latus perforatum unda fluxit et sanguine:
Esto nobis praegustatum in mortis examine.


*Hail, true body, born of the Virgin Mary,
Truly suffered, sacrificed on the cross for humankind.
From whose pierced side water and blood flowed.
Be for us a foretaste in the trial of death.*

HYMN 458

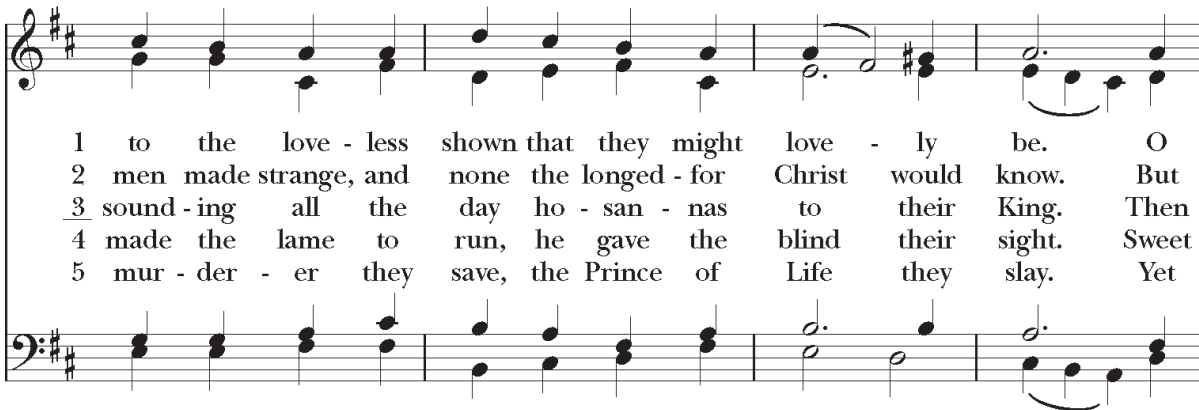
My song is love unknown

Love Unknown

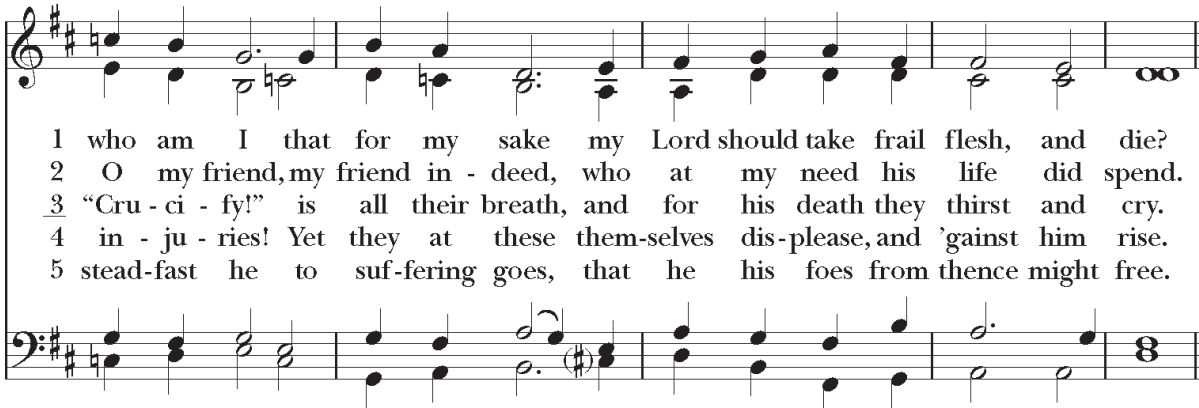
Unison or harmony



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



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



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

*6 In life no house, no home my Lord on earth might have; 7 Here might I stay and sing, no story so divine:
in death no friendly tomb but what a stranger gave. never was love, dear King, never was grief like thine,
What may I say? Heaven was his home; This is my friend, in whose sweet praise
but mine the tomb wherein he lay. I all my days could gladly spend.

Words: Samuel Crossman (1624-1683), alt.
Music: *Love Unknown*, John Ireland (1879-1962)

SENDING OUT OF EUCHARISTIC VISITORS

Presider In the name of this congregation we send you forth to share this Eucharist with *N*.

All **You carry the prayers of us all as you take this Sacrament of Christ's presence. May those who receive it be strengthened and encouraged in the life we find together in our Lord Jesus Christ. Amen.**

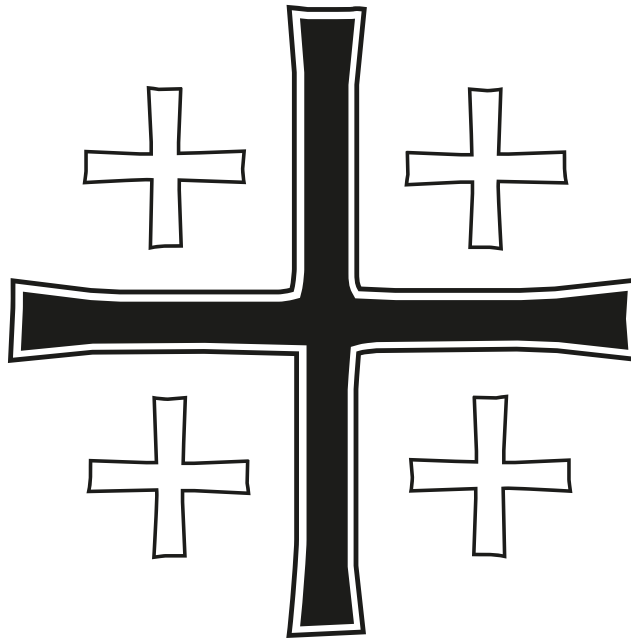
PRAYER FOR MISSION AND MINISTRY

Presider Let us pray.

All **God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world, and continue for ever in the risen life of Christ our Savior. Amen.**

BLESSING

May the crucified Christ shatter our brittle fear, draw all people to his glory and make us servants living for the world; and the blessing of God . . .



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

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

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

Words: Isaac Watts (1674-1748)

Music: *Rockingham*, from *Second Supplement to Psalmody in Miniature*, ca. 1970; harm. Edward Miller (1731-1807)

THE DISMISSAL

Response **Thanks be to God.**

POSTLUDE

When I survey the wondrous cross

arr. Wilbur Held (1914-2015)

ANNOUNCEMENTS

Palm Sunday and Sunday of the Passion

Today's 9:00 am service will include the reading of *The Passion of our Lord Jesus Christ According to Matthew*, while the 11:00 service will include the *Liturgy of the Palms*, marking Jesus' triumphal entry into Jerusalem. Both services will begin in the Nativity Hall; if possible, please join us in there to sing and process together into the Nave. Palm fronds will be available for all, and there are instructions to fold those into crosses on the Welcome Table and also in your Thursday eblast.

Easter dedications and ways to participate

Please fill out and return one of the yellow forms in your pew, in the Narthex or on the Welcome Table in the Gallery. On one side of the form is a way to make a gift for Easter flowers or brass in memory of or in thanksgiving for a loved one. Those dedications need to be received by April 3 to be included in the Easter bulletins. On the other side of the form are many ways to participate in our Holy Week receptions. We need you! Please return those forms ASAP through the mail slot in the office or email Gloria at glorio@stmaa.org

Youth Group parent & youth meeting today

All youth and their parents are invited to meet today, April 2, with the youth leadership from 10:00 to 10:45 am. Please come to the Nativity Hall to talk about some exciting spring plans.

Good Friday Offering

The Good Friday Offering is a traditional offering requested by the National Episcopal Church. This offering supports the many ministries happening in The Anglican Province of Jerusalem and the Middle East, including the Mission to Seafarers in the United Arab Emirates; the Arab Episcopal School in Irbid, Jordan; and St. Christopher's Cathedral in Bahrain. You can donate through the National Church's website, episcopalchurch.org/good-friday-offering/.

Opportunities to contribute to the move

We're in the process of raising approximately \$20,000 to pay for the moving expenses of Scott+, our new rector. You can participate as a baker or buyer in the Cake Auc-

tion on Sunday, May 7, donate online, and/or designate your offering on Sunday to this cause. A number of generous parishioners have already donated – you can check our progress on the big red wall in the Parish Hall.

Women's Breakfast & Open Table

The next Women's Breakfast gathering will happen on Saturday, April 8, at 9:00 am at Sam's in Hollywood. All women of the parish are welcome! Open Table, another social gathering, will take place the following week, on Tuesday, April 11, at 6:00 pm at Nuestra Cocina on SE Division. Please contact Paula Raines at psr melody@comcast.net to RSVP to the dinner or if you're interested in learning more about our parish-life opportunities.

AARP Smart Driver classroom course

St. Michael's is hosting another series of AARP driving workshops on Saturdays, May 6 and 13, from 2:30 to 6:00 pm. In the AARP Smart Driver classroom course, you will learn techniques for many driving situations and possibly save money on your auto insurance. Please check the flyers on the bulletin board in the Gallery for more information, or call parishioner and instructor Barb Mason to register, at 503/459-1991

Holy Week schedule

- April 2** 9:00 am – service includes the Passion narrative
11:00 am – service includes Blessing of the Palms & Palm Sunday readings
- April 6** 6:00 pm – Agapé supper (Parish Hall)
7:00 pm – Liturgy of the Last Supper includes optional foot-washing
- April 7** 5:00 pm – church & labyrinth open for prayer and meditation
7:00 pm – Stations of the Cross and Good Friday liturgy (bilingual)
- April 8** 9:00 am – Brief service commemorating Jesus' body resting in the tomb
8:00 pm – Great Vigil of Easter
- April 9** Services in English at 7:30, 9:00 & 11:00 am;
1:00 pm *en español*



1704 NE 43rd Ave
Portland, OR 97213

SAINT
MICHAEL
& ALL
ANGELS



EPISCOPAL
CHURCH

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MIGUEL
Y TODOS
LOS ANGELES

IGLESIA
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