

# PALM SUNDAY

MARCH 29, 2026

9:00 AM



ST. MICHAEL & ALL ANGELS  
EPISCOPAL CHURCH



SAN MIGUEL Y TODOS LOS ÁNGELES  
IGLESIA EPISCOPAL

# WELCOME TO ST. MICHAEL'S!

**WE MANIFEST JOY** through vibrant worship, beautiful music, and the active participation and nurturing of our children and youth.

**WE EMBRACE RESILIENCE** by learning each other's stories, proclaiming the Good News of God's unconditional love, and strengthening our capacity to hope.

**WE SEEK JUSTICE** by advocating for political change, continuing our work as an Immigrant Welcoming Congregation, and striving to understand our role in social, economic, and racial inequality.

**WE LIVE IN LOVE** through our Baptismal Promises to welcome and respect the dignity of every human being, care for God's creation, and engage in the ministry of Jesus to bring light, healing, and grace to our world.

Episcopal worship gathers the hearts and prayers of everyone present and involves call and response between the leader and the assembly. You'll find the responses of the community here, in bold type, marked "People."

Children are welcome here, voices and wiggles and all! The very young (infants to five years) are invited to play in our childcare room on the lower level, though some children prefer to remain in worship with their families. Early in the service, school-age children (generally, grades K-5) will be invited downstairs for their Liturgy of the Word, and they return to the gathered community before Communion. Also, coloring and reading books for children are located at the back of the church.

We'd love to know more about you. Please fill out a welcome card from the pew, place it in the offering bag when it comes by, and we'll be in touch to get to know you. You may also email us using the addresses listed on the back page.

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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 Black, Indigenous, 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.

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We firmly believe that guns have no place in church. It is our responsibility as followers of Jesus Christ to promote peace and safety in our communities. The presence of firearms on church property is inconsistent with our baptismal promise to respect the dignity of every human being and the vision of God's dream for all creation. St. Michael & All Angels does not permit any person, including clergy, staff, clients, students, volunteers, and visitors, to carry a weapon on the premises of any property or facility owned or operated by the church or the Diocese. This prohibition does not apply to certain exceptions as allowed by law.

(Approved by the Vestry, June 2025)

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Cover: *Toros Roslin, active 13th century. Entry into Jerusalem, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=58329> [retrieved March 24, 2026]. Original source: [https://commons.wikimedia.org/wiki/File:T%27oros\\_Roslin\\_Gospels,\\_Entry\\_into\\_Jerusalem,\\_Walters\\_Manuscript\\_W.539,\\_fol.\\_174r.jpg](https://commons.wikimedia.org/wiki/File:T%27oros_Roslin_Gospels,_Entry_into_Jerusalem,_Walters_Manuscript_W.539,_fol._174r.jpg)*

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### **A PASTORAL NOTE ON THIS HOLY DAY**

On Palm Sunday it is a tradition to proclaim the passion narrative so that Jesus Christ's love for all is made clear. Over time, this narrative has been used to promote anti-Judaism. The responsibility for the suffering and death of Jesus Christ cannot be attributed, in either preaching or teaching, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to or represented as rejected or cursed by God, as this claim cannot be found in Scripture. Christians must remember that Jesus, his mother Mary, and his early disciples were Jewish. We must affirm the long-standing teaching of the church that Jesus Christ entered into suffering and death by his own free will as a sign of God's saving and reconciling love to the world.

# THE COMMUNITY GATHERS FOR WORSHIP

## LITURGY OF THE PALMS

The congregation gathers in Nativity Hall, followed by a procession into the church. The branches of palms or of other trees or shrubs are distributed to be blessed and carried in the procession.

### SONG

*Ride on, Jesus, ride*

Traditional



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

Ride on, Je - sus, con- quering 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. Ride on, Je - sus, con- quering King. Ride on, Je - sus ride.

### OPENING ACCLAMATION & COLLECT

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 together.

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

Matthew 21:1-11

*Jesus approaches the holy city of Jerusalem, and the disciples praise God in anticipation of his coming reign.*

## THE BLESSING OF THE PALMS

*Presider* The Lord be with you.

*People* **And also with you.**

*Presider* Let us give thanks to the Lord our God.

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

*The Presider continues*

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

*The following is said three times*

Blessed is the one who comes in the name of the Lord.

*People* **Hosanna in the highest.**

## THE PROCESSION

*Then is said by the Deacon*

Let us go forth in peace.

*People* **In the name of Christ. Amen.**

*During the procession, please wave branches and sing.*

Canon

Ho - san - na, ho - san - na, ho - san - na in ex - cel - sis. Ho -


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# HYMN 154

All glory, laud and honor

Valet will ich dir geben

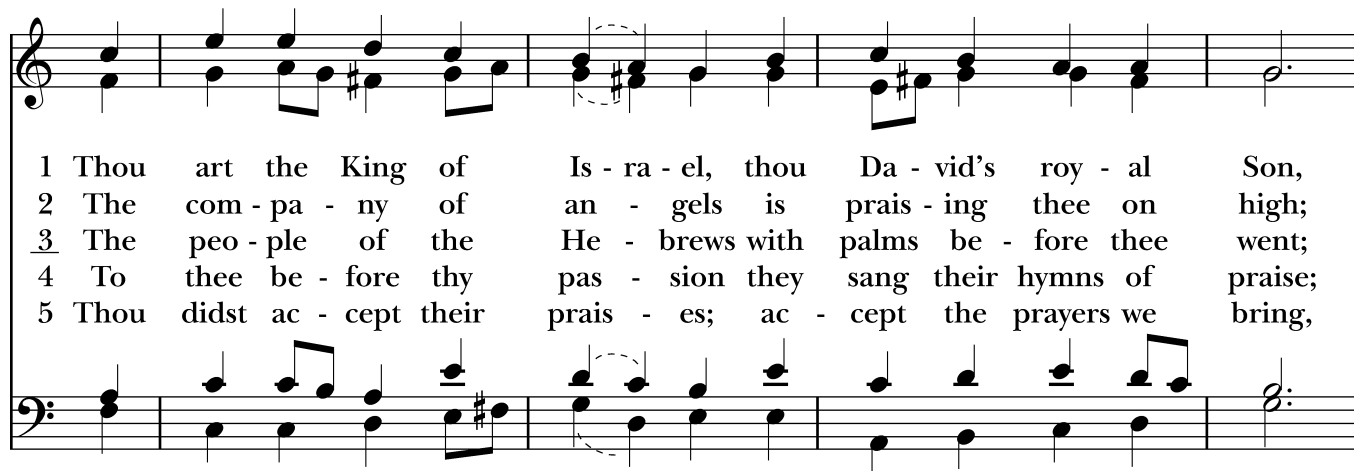
*Refrain*



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

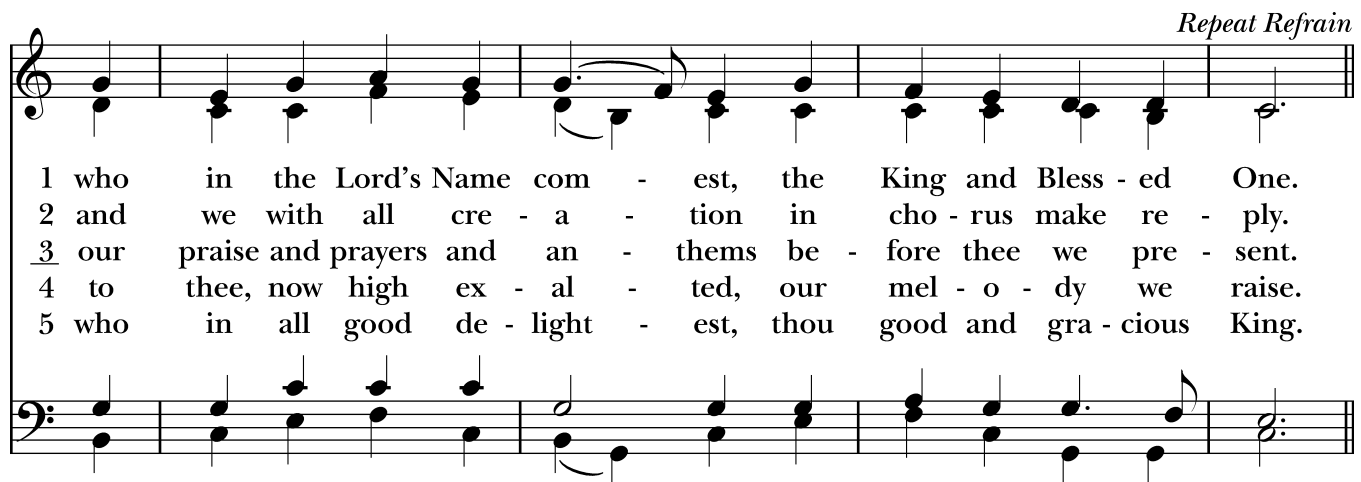


to whom the lips of chil - dren made sweet ho - san - nas ring.



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 stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.*

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 SERVICE OF THE WORD

## THE COLLECT OF THE DAY

Presider God be with you.

People **And also with you.**

Presider Let us pray.

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

Please be seated

## THE FIRST READING

Isaiah 50:4-9a

Lector A reading from the prophet Isaiah.

*The servant who speaks for the Lord and suffers persecution, but still trusts in God's help and vindication.*

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

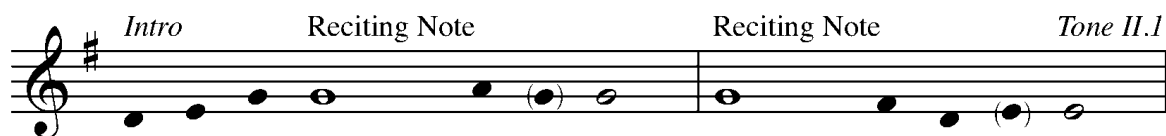
People **Thanks be to God.**

Please stand as able

## PSALM 3 1:9-16

Plainsong Tone II.1

The choir or cantor sings the first verse; all join in singing the following verses



- 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 ac-/-**quaintance**; \*  
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**.

Continued on next page...

- 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 per-/**-secute me**.
- 16 Make your face to shine upon your / **servant**, \*  
and in your loving-kind-/**-ness save me**."

*Please be seated.*

## **THE PASSION**

Matthew 26:14-27:66

*Deacon or Priest* The Passion of our Lord Jesus Christ according to Matthew.

*The congregation remains seated at the beginning of the Passion.*

*The congregation reads all bolded lines for "Crowd."*

*Narrator* One of the twelve, Judas Iscariot, went to the chief priests.

*Judas* "What will you give me if I betray him to you?"

*Narrator* They paid him thirty pieces of silver, and from that moment he looked for an opportunity to betray Jesus.

*Narrator* On the first day of Unleavened Bread, the disciples came to Jesus.

*Disciples* "Where do you want us to make the preparations for you to eat the Passover?"

*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* The disciples did as Jesus directed and prepared the Passover meal.

*Narrator* When evening came, Jesus took his place with the twelve.

*Jesus* "Truly I tell you, one of you will betray me."

*Disciples* "Surely not I, Lord?"

*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."

*Judas* "Surely not I, Rabbi?"

*Jesus* "You have said so."

*Narrator* Jesus took bread, blessed it, broke it, and gave it to them.

*Jesus* "Take, eat; this is my body."

*Narrator* Then he took a cup, gave thanks, and gave it to them.

*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* After singing a hymn, they went out to the Mount of Olives.

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

*Peter* "Though all become deserters because of you, I will never desert you."

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

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

*Narrator* And all the disciples said the same.

*Narrator* He went a little farther, fell to the ground, and prayed.

*Jesus* "Sit here while I go over there and pray."

*Narrator* He took Peter, James, and John with him and became deeply grieved.

*Jesus* "I am deeply grieved, even to death; remain here, and stay awake with me."

*Narrator* He went a little farther, fell to 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* He returned and found the disciples sleeping.

*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* He prayed a second time.

*Jesus* "My Father, if this cannot pass unless I drink it, your will be done."

*Narrator* He found them sleeping again, then prayed a third time. He returned 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* Judas arrived with a large crowd armed with swords and clubs.

*Judas* "Greetings, Rabbi!"

*Narrator* And he kissed Jesus.

*Jesus* "Friend, do what you are here to do."

*Narrator* They arrested Jesus. One of Jesus' companions drew a sword and cut off the ear of the high priest's servant.

*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,

*Witness* "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.

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

*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?"

**Crowd** "He deserves death."

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

**Crowd** "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* "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* "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,

*Bystanders* "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: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

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

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders.

*Judas* "I have sinned by betraying innocent blood."

*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 took his own life. 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?"

*Jesus* "You say so."

*Narrator* But when he was accused by the chief priests and elders, he did not answer.

*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.

*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.

*Pilate* "Which of the two do you want me to release for you?"

**Crowd** "Barabbas!"

*Pilate* "Then what should I do with Jesus who is called the Messiah?"

**Crowd** "Let him be crucified."

*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* 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.

— PLEASE STAND AS ABLE —

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,

**Crowd** **“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* Which means,

*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.

*The people stand*

*Narrator* 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 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."

*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.

### **READERS OF THE PASSION**

**Narrator** The Rev. Marla McGarry-Lawrence

**Jesus** Elizabeth Rouffy

**Inner Circle** Michael Faletra

Judas

Peter

Disciples

**Authorities & Others**

High Priest

Chief Priests

Pilate

Pilate's Wife

Soldiers

Centurion

Witness / Servants / Bystanders

Congregation — Crowd

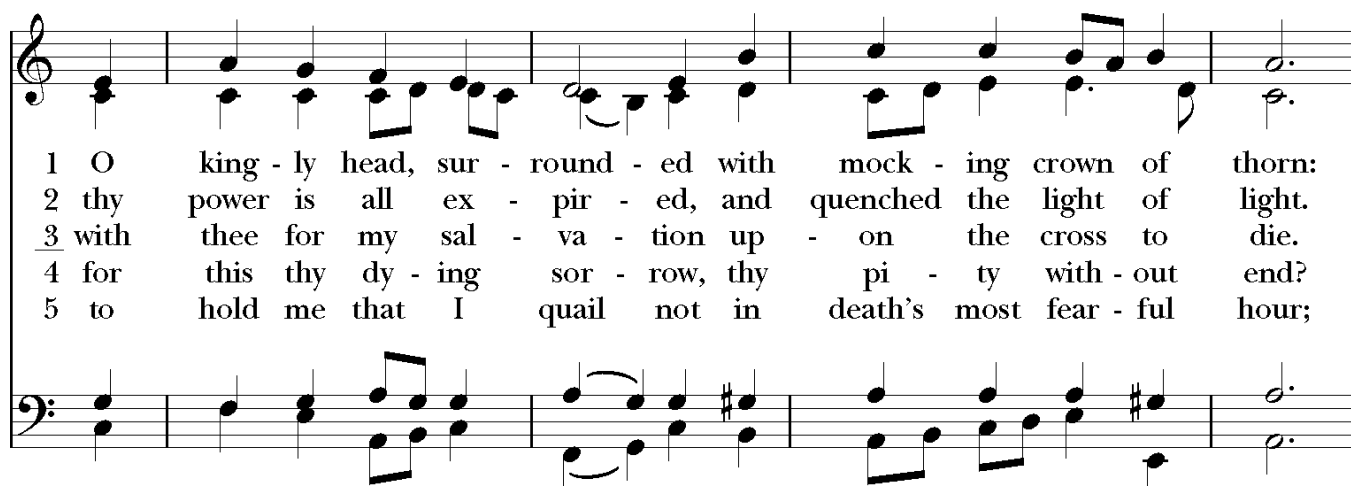
Please remain standing

# HYMN 168

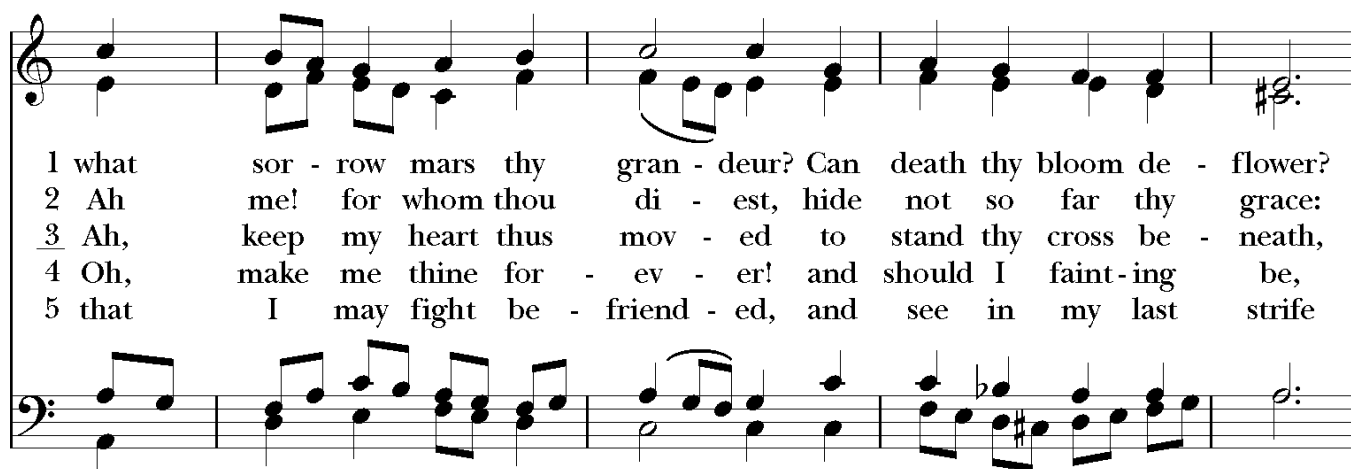
O sacred head, sore wounded *Herzlich tut mich verlangen*



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

Continued on next page...

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 and 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 Hessler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

## THE PRAYERS OF THE PEOPLE

Form III

*Leader* Father, we pray for your holy Catholic Church;  
*People* **That we all may be one.**

For all bishops and other ministers, and for all the people of God, we pray to you,  
 O Lord.

**That your Name may be glorified by all people.**

We pray for all bishops, priests, deacons;

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

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

**That there may be justice and peace on the earth.**

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

**That our works may find favor in your sight.**

Have compassion on those who suffer from any grief or trouble;

**That they may be delivered from their distress.**

Give to the departed eternal rest.

**Let light perpetual shine upon them.**

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

**May we also come to share in your heavenly kingdom.**

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

*All may add their own prayers and thanksgivings.*

*The Presider says*

O God, you have bound us together in a common life. Help us, in the midst of our struggles for justice and truth, to confront one another without hatred or bitterness, and to work together with mutual forbearance and respect; through Jesus Christ our Lord. **Amen.**

## **THE PEACE**

*The Presider says*

The peace of Christ be always with you.

People **And also with you.**

*Please greet each other with a sign of peace*

*Please be seated*

## **A WORD OF WELCOME**

### **A PRAYER FOR BIRTHDAYS AND MILESTONES**

**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.**

## **THE HOLY COMMUNION**

### **THE OFFERTORY**

*The Presider says the Offertory Sentence*

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God. *Ephesians 5:2*

### **ANTHEM**

*O vos omnes*

Pablo Casals  
(1876-1973)

*O vos omnes, qui transitis per viam, attendite et videte:  
si est dolor sicut dolor meus.*

*O all you who walk by on the road, pay attention and see:  
if there be any sorrow like my sorrow.*

*Lamentations 1:12*

Please stand as able

## THE GREAT THANKSGIVING

Eucharistic Prayer A (Expansive Language)

Presider 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 God our Creator.

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

The Presider continues

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth, through Jesus Christ our Lord. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

## SANCTUS

Holy, Holy, Holy

Missa Oecumenica

Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might. —

Heav'n and earth are full of your glo - ry. Ho - san - na in the

The musical score consists of two systems, each with a treble and bass staff. The first system contains the lyrics 'Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might. —'. The second system contains the lyrics 'Heav'n and earth are full of your glo - ry. Ho - san - na in the'. The music is written in a common time signature with a key signature of one flat (B-flat).

high - est. Bless-ed is the one who comes in the name of the Lord. —

Ho-san - na in the high - est, ho-san-na in the high - est.

Setting: *Missa Oecumenica*, from the *Trinitatis Choral Review*, arr. Richard Proulx, after Alexander Archangelsky (1846–1924), © 1999 Oregon Catholic Press. Used by permission. All rights reserved.

*The Presider continues*

Holy and gracious God: 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. Jesus 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 Savior 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 Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

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

The Presider continues

We celebrate the memorial of our redemption, Almighty God, in this sacrifice of praise and thanksgiving. Recalling Christ's 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 Christ.

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 Jesus Christ our Savior.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **AMEN.**

## THE LORD'S PRAYER

Missa Oecumenica

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



Our Fa - ther in heaven, hal - lowed be your Name, your king - dom come,



your will be done, on earth as in heaven. Give us to-day our dai-ly bread.



For-give us our sins as we for-give those who sin a - gainst\_\_ us.



Save us from the time of trial, and de - liv - er us from e - vil.



For the king-dom, the power, and the glo-ry are yours, now and for ev-er. A-men.

Setting: *Missa Oecumenica*, from the *Trinitatis Choral Review*, arr. Richard Proulx, after Alexander Archangelsky (1846–1924), © 1999 Oregon Catholic Press. Used by permission. All rights reserved.

# THE BREAKING OF THE BREAD

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

## FRACTION ANTHEM

Agnus dei

Missa Oecumenica

Lamb of God, you take away the

sins of the world: have mercy on us.

World: grant us grant peace.

Setting: *Missa Oecumenica*, from the *Trinitatis Choral Review*, arr. Richard Proulx, after Alexander Archangelsky (1846–1924), © 1999 Oregon Catholic Press. Used by permission. All rights reserved.

## THE INVITATION

*The Presider says*

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.

***All are welcome to share in Holy Communion.***

*Please be seated until invited by the Ushers to move forward to stand or kneel at the altar. To receive only a blessing, place arms in an "x" across your chest as the priest approaches. To share the bread, extend hands open, palms up, one on top of the other. To share the cup, take hold of the base and guide it to your mouth. If not desiring to receive the wine, fold arms in an "x" over your chest as the cup passes by.*

## ANTHEM

*Drop, drop, slow tears*

music by Joanna Forbes L'Estrange  
(b. 1971)

words by Phineas Fletcher  
(1582-1650)

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

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

In your deep floods  
Drown all my faults and fears;  
Nor let His eye see sin,  
but through my tears.

**HYMN 314**

*Humbly I adore thee*

*Adoro devote*



1 Hum - bly I a - dore thee, Ver - i - ty un - seen,  
 2 Taste and touch and vi - sion to dis - cern thee fail;  
 3 O me - mo - rial won - drous of the Lord's own death;  
 4 Je - sus, whom now hid - den, I by faith be - hold,



who thy glo - ry hid - est 'neath these sha - dows mean;  
 faith, that comes by hear - ing, pierc - es through the veil.  
 liv - ing Bread that giv - est all thy crea - tures breath,  
 what my soul doth long for, that thy word fore - told:



lo, to thee sur - ren - dered, my whole heart is bowed,  
 I be - lieve what - e'er the Son of God hath told;  
 grant my spi - rit ev - er by thy life may live,  
 face to face thy splen - dor, I at last shall see,



tranced as it be - holds thee, shrined with - in the cloud.  
 what the Truth hath spo - ken, that for truth I hold.  
 to my taste thy sweet - ness nev - er - fail - ing give.  
 in the glo - rious vi - sion, bless - ed Lord, of thee.

Words: Att. Thomas Aquinas (1225?-1274); sts. 1-3, tr. *Hymnal 1940*; st. 4, tr. *Hymnal 1982*. Sts. 1-3, Copyright © The Church Pension Fund. Music: *Adoro devote*, French church melody, Mode 5, *Processionale*, 1697; acc. Charles Winfred Douglas (1867-1944), alt.

HYMN 458

My song is love unknown

Love Unknown

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 ini - 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 steadfast he to suf - fer - ing goes, that he his foes from thence might free.

\*6 In life no house, no home  
 my Lord on earth might have;  
 in death no friendly tomb  
 but what a stranger gave.  
 What may I say?  
 Heaven was his home;  
 but mine the tomb  
 wherein he lay.

7 Here might I stay and sing,  
 no story so divine:  
 never was love, dear King,  
 never was grief like thine.  
 This is my friend,  
 in whose sweet praise  
 I all my days  
 could gladly spend.

Words: Samuel Crossman (1624-83), alt.  
 Music: *Love Unknown*, John Ireland (1879-1962)

*Please stand as able*

## **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 AFTER COMMUNION**

*Presider* Let us pray.

*All* **Lord Jesus Christ, you set your example before us as one who came not to be served but to serve: Give us the courage to be your faithful disciples, following your way even to the cross, and proclaiming you as Savior and King. Amen.**

## **THE BLESSING**

*The Presider blesses the people.*


Please remain standing

# HYMN 473

Lift high the Cross


Crucifer

*Descant*



Lift high the cross, the love of Christ pro - claim

*Refrain*




Lift high the cross, the love of Christ pro - claim




till all the world a - dore\_\_\_\_\_ his sa - cred Name.




till all the world\_\_\_\_\_ a - dore\_\_\_\_\_ his sa - cred Name.




Led on their way by this tri - um - phant sign,  
Each new - born ser - vant of the Cru - ci - fied  
O Lord, once lift - ed on the glo - rious tree,  
So shall our song of tri - umph ev - er be:



*Repeat Refrain*



the hosts of God in con - quering ranks com - bine.  
bears on the brow the seal of him who died.  
as thou hast prom - ised, draw the world to thee.  
praise to the Cru - ci - fied for vic - to - ry.



Words: George William Kitchin (1827-1912); alt. Michael Robert Newbolt (1874-1956)  
Music: *Crucifer*, Sydney Hugo Nicholson (1875-1947); desc. Richard Proulx (1937-2010)

## THE DISMISSAL

*The Deacon or Priest dismisses the people, saying*

Let us go forth in the name of Christ.

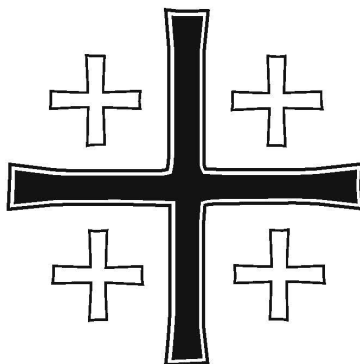
*People*

**Thanks be to God.**

## POSTLUDE

*Variation on "Herzlich tut mich verlangen"*

Felix Mendelssohn  
(1809-1847)



## ASSISTING IN THE SERVICE

<b>Presider &amp; Preacher</b>	The Rev. R. Scott Painter
<b>Deacon</b>	The Rev. Marla McGary-Lawrence
<b>Assisting Priest</b>	The Rev. J. Antonio Álvarez
<b>Organist</b>	Hannah Brewer
<b>Choir Director</b>	Brian Fairbanks
<b>Choir</b>	St. Michael's Singers
<b>Crucifer</b>	Lisa Key
<b>Acolyte</b>	Benjamin Lighthart-Faletta
<b>Lector</b>	Roberta Recken
<b>Lector</b>	Leslie Tuomi
<b>Prayer Leader</b>	Elizabeth Rouffy
<b>Eucharistic Ministers</b>	Tim Shields, Becky Tooley
<b>Ushers</b>	Nancy Parker, Rick Parker, Craig Kollins
<b>Livestream</b>	Stephen Rouffy
<b>Bread Baker</b>	Kevin Cole
<b>Altar Guild</b>	Barb Mason, Sundance Henry Kelly Zander
<b>Coffee Hosts</b>	Lynn Baker, Katie Zeigler
<b>Vestry Person of the Day</b>	Sheryl Fullerton
<b>Eucharistic Visitors</b>	Joe & Sherri Afryl to Christopher Rodgers Sue Harper to June Gravengaard Terrie Ingram to Cheryl Braginsky

## VESTRY

<b>Senior Warden</b>	Ann Wetherell
<b>Junior Warden-Facilities</b>	Kevin Warren
<b>Junior Warden-People</b>	Elizabeth Rouffy
<b>Parish Clerk</b>	Barb Mason
<b>Treasurer</b>	Dave Reilly
<b>First Year</b>	Caroline Bleckmann, Shawna Gandy, Julie Rowett, Sofia Tavera
<b>Second Year</b>	Sheryl Fullerton, Julie Romberg Tim Shields, Henry Welch
<b>Third Year</b>	Joe de Luna, Elizabeth Rouffy Kevin Warren, Ann Wetherell
<b>Diocesan Convention Delegates</b>	Sam Harkins, Frida Tavera, Marii Reilly, Sherri Afryl, Barbara Mason, Leslie Sackett (Alternate)

## STAFF

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