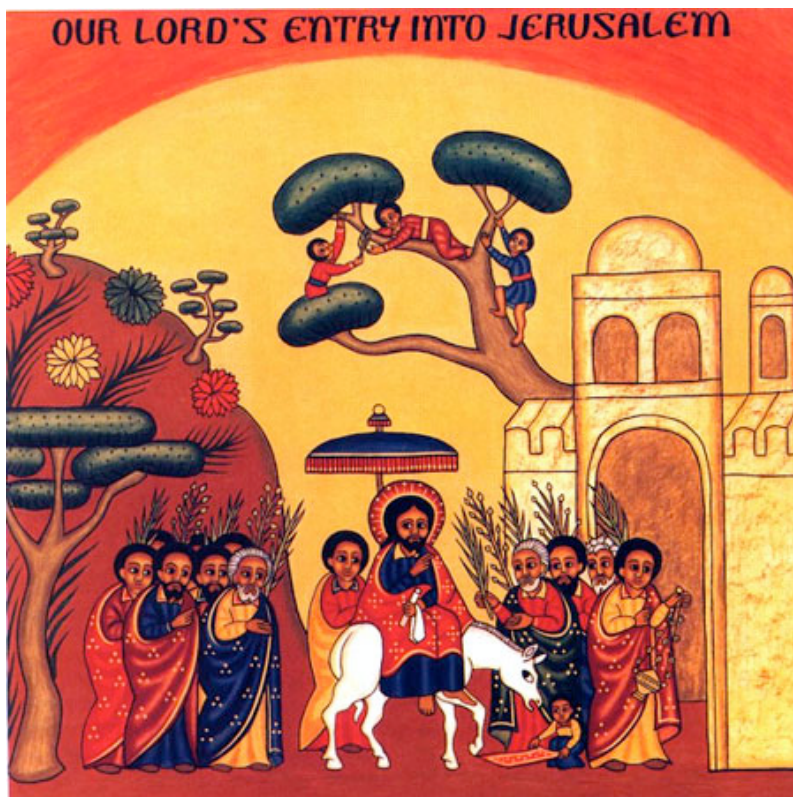


# THE SUNDAY OF THE PASSION (PALM SUNDAY)

MARCH 28, 2010



*Icon of Our Lord's Entry into Jerusalem  
in the Ethiopian style*

ST. LUKE'S EPISCOPAL CHURCH  
(ANGLICAN COMMUNION)



**HOLY WEEK**



**WORSHIP SCHEDULE**

**Wednesday in Holy Week, March 31**  
Holy Eucharist, 12:15 pm

**Maundy Thursday, April 1**  
Liturgy at 7 pm

*Includes the Foot Washing, Communion, and Stripping of the Altar*

**Good Friday, April 2**

Stations of the Cross & Communion, 12 Noon

Solemn Liturgy of Good Friday, 7 pm

*Includes the Passion Gospel, the Veneration of the Cross  
and Communion from the Sacrament reserved from Maundy Thursday*

**Great Vigil of Easter, April 3**

Liturgy at 7 pm

*Includes the Lighting of New Fire, Vigil Lessons,  
Renewal of Baptism, and First Eucharist of Easter*

**Easter Day, April 4**

Holy Eucharist, 8:30 am

Holy Eucharist & Easter Egg Hunt, 10:30 am



# PALM PROCESSION & HOLY EUCHARIST

## THE LITURGY OF THE PALMS

*The choir and congregation gather in the courtyard (weather permitting). Otherwise, all assemble in the parish hall. When all are assembled, the Celebrant says*

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

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

This morning begins the Great Week of the Christian Year.

During Lent we have been preparing by works of love and self-sacrifice for the celebration of the Lord's death and resurrection.

With Christians throughout the world,  
we come together this week to call to mind,  
and to express in word and action,  
the center of the Easter mystery:

our Lord's Passover from death to life.

Christ entered in triumph into the Holy City to complete his work as Messiah:  
to suffer, to die and to rise to new life.

Today we commit ourselves to walk the way of the cross,  
so that, sharing his sufferings,  
we may be united with him in his risen life.

*Celebrant*      The Lord be with you.

*People*      **And also with you.**

*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.**

*The Gospel account of our Lord's Triumphal Entry into Jerusalem is then read:*

The Holy Gospel of our Lord Jesus Christ according to Luke.

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

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

*Luke 19:28-40*

The Gospel of the Lord.

*People*      **Praise to you, Lord Christ.**



*The Celebrant then says the following blessing over the Palms.*

*During the blessing, the Celebrant will sprinkle the raised palms with holy water as a sign of blessing.*

*Celebrant*    The Lord be with you.

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

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

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

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

*When all have received their palms, the procession begins with these words:*

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

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

Let us go forth in peace.

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

*The Procession forms and the people make their way in the church following the Crucifer. Once people are in the Church, then they join in singing the hymn on the following page.*

# Processional Hymn

*All Glory, Laud, and Honor*

*Refrain*



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

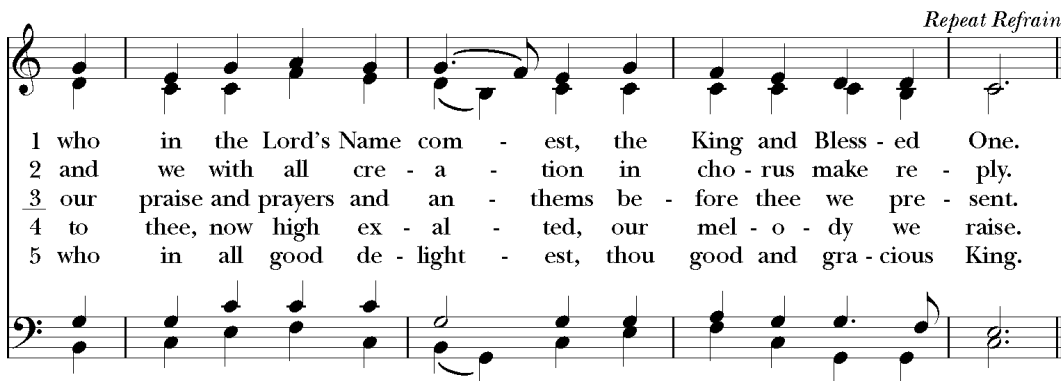


to whom the lips of chil - dren made sweet ho - san - nas ring.



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.

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 Collect of the Day

*Celebrant* The Lord be with you.

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

*Celebrant* Let us pray.

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



## THE PROCLAMATION OF THE WORD OF GOD

### First Reading

Isaiah 50:4-9a

The Lord GOD has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens--wakens my ear to listen as those who are taught. The Lord GOD has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord GOD who helps me; who will declare me guilty?

The Word of the Lord.

People **Thanks be to God.**

### The Gradual Psalm

Psalm 31:9-16

*(Spoken at 8:30, alternating verses by side)*

*The Cantor sings the following Antiphon, which is then repeated by the Congregation. The Antiphon is sung again by all after each section as indicated.*

Mode 2

**Refrain**

Have mer - cy on me, O God.

from *Gradual Psalms for the RCL*, ed. Bruce E. Ford, Church Publishing Incorporated

- 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.

**Refrain**

11 I have become a reproach to all my enemies and  
even to my neighbors,  
a dismay to those of my acquaintance; \*  
when they see me in the street they avoid me.

12 I am forgotten like a dead man, out of mind; \*  
I am as useless as a broken pot.

*Refrain*

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.

*Refrain*

15 My times are in your hand; \*  
rescue me from the hand of my enemies,  
and from those who persecute me.

16 Make your face to shine upon your servant, \*  
and in your loving-kindness save me."

*Refrain*

## Second Reading

Philippians 2:5-11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Word of the Lord.

*People*      **Thanks be to God.**

# Sequence Hymn

*Alone thou goest forth*

The musical score is written in G minor (three flats) and 4/4 time. It consists of three systems, each with a vocal line and a piano accompaniment line. The lyrics are as follows:

1 A - lone thou go - est forth, O Lord, in  
 2 Our sins, not thine, thou bear - est, Lord; make  
 3 This is earth's dark - est hour, but thou dost  
 4 Grant us with thee to suf - fer pain that,

sac - ri - fice to die; is this thy sor - row  
 us thy sor - row feel, till through our pit - y  
 light and life re - store; then let all praise be  
 as we share this hour, thy cross may bring us

nought to us who pass un - heed - ing by?  
 and our shame love an - swers love's ap - peal.  
 giv - en thee who liv - est ev - er - more.  
 to thy joy and re - sur - rec - tion power.

Words: Peter Abelard (1079–1142); tr. F. Bland Tucker (1895–1984)  
 Music: *Bangor*, from *A Compleat Melody or Harmony of Zion*, 1734

*The Passion Gospel is traditionally read in parts, with the congregation taking the boldfaced roles as indicated below.*

*The Narrator announces the Passion as follows*

## The Passion of Our Lord Jesus Christ According to Luke

*All are then seated.*

The assembly of the elders of the people rose as a body and brought Jesus before Pilate. They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king." Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Then they all shouted out together,

*Congregation*      **"Away with this fellow! Release Barabbas for us!"**

(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

*Congregation*      **"Crucify, crucify him!"**

A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

*All who are able stand*

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember

me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent."

*All bow their heads and observe a moment of silence*

And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

## The Sermon

The Rev. Lisa E. Caton

## The Prayers of the People

I ask you to pray for the peace of Jerusalem, and for all the nations of the world. Pray for enemies to be reconciled and for justice to be done.

*(pause for silent prayer)*

Lord, hear us.

**Lord, hear our prayer.**

I ask you to pray for all candidates for baptism and confirmation, and for Christians everywhere. Pray for courage and integrity in following the way of the cross.

*(pause for silent prayer)*

Lord, hear us.

**Lord, hear our prayer.**

I ask you to pray for all who offer their gifts to Christ, and for those who have betrayed his trust in them. Pray for love and loyalty in all our relationships.

*(pause for silent prayer)*

Lord, hear us.

**Lord, hear our prayer.**

I ask you to pray for the sick and all prisoners, and for people preparing to die. Pray for healing, freedom, and hope.

*(pause for silent prayer)*

Lord, hear us.

**Lord, hear our prayer.**

I ask you to pray for the forgiveness of our sins through our Lord Jesus Christ. Pray for pardon and peace.

*(pause for silent prayer)*

Lord, hear us.

**Lord, hear our prayer.**

I ask you to give thanks for the lives of those whom we remember today, especially \_\_\_\_\_ and for the ever blessed Virgin Mary; Saint Luke, our Patron, and all the saints, and for the resurrection light that shines on them. Remember those who have died.

*(pause for silent prayer)*

Lord, hear us.

**Lord, hear our prayer.**

*The Celebrant concludes with this prayer*

Holy God, hear the prayers of your Church. Forgive our sins, and send us the grace we need to be faithful followers of our crucified and risen Lord, for we pray in Jesus' name. **Amen.**

## The Peace

*All stand. The Celebrant says to the people*

Christ has reconciled us to God in one body by the cross.

*People*      **We meet in his name and share his peace.**

The peace of the Lord be always with you.

*People*      **And also with you.**

# THE HOLY COMMUNION – RECEIVING CHRIST



## Offertory Anthem (10:30 only)

*On humble beast now rides the king*  
by Hal H. Hopson

*All are seated for the Anthem, which is sung by the choir.*

On humble beast now rides the King. This day among the palms. The people shout, the children sing their praise to him in psalms. Hosanna! Blessed is he, the Lord!

He comes in peace and majesty, his purpose to proclaim, in triumph now he passes by, Hosanna to his name! He knows those praises soon will fade, and there will be shouts of "crucify!" from lips of evil men. Will I betray him? Or will I crown the King? He reigns today to free us all from every sin and wrong. Lift high your palms in praise of him, and sing Hosanna! Blessed is he who comes in the name of the Lord! Hosanna!

*After the Anthem, all stand to sing the Offertory Hymn.*

*During the hymn, the peoples gifts of bread, wine, and alms are brought to the altar to be offered to God.*

## Offertory Hymn

*My Song is Love Unknown*

**At the 8:30 service: Sing only verses 1, 2 & 7**

*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;  
 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 (1624–1683), alt.

Music: *Love Unknown*, John Ireland (1879–1962)

Copyright: Music: Copyright © 1924, John Ireland. By permission of executors of N. Kirby, deceased.

# The Great Thanksgiving

*The people remain standing. The Celebrant faces them and says*

*People*      The Lord be with you.  
**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 our thanks and praise.**

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy, through Jesus Christ our Savior, 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, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing (say):

*Celebrant and People*

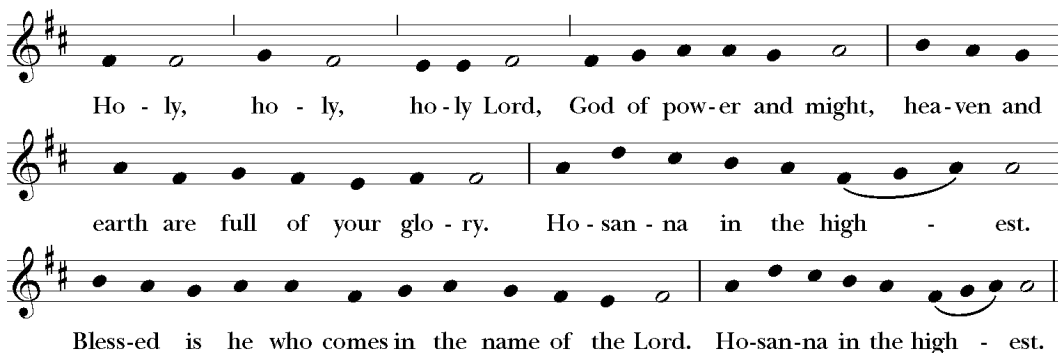
**Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.**

**Hosanna in the highest.**

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

**Hosanna in the highest.**

*Sung at 10:30 am*



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 people stand or kneel.*

*Then the Celebrant continues*

Blessed are you, gracious God,  
creator of the universe and giver of life.  
You formed us in your own image  
and called us to dwell in your infinite love.  
You gave the world into our care  
that we might be your faithful stewards  
and show forth your bountiful grace.

But we failed to honor your image  
in one another and in ourselves;  
we would not see your goodness in the world around us;  
and so we violated your creation,  
abused one another,  
and rejected your love.  
Yet you never ceased to care for us,  
and prepared the way of salvation for all people.

Through Abraham and Sarah  
you called us into covenant with you.  
You delivered us from slavery,  
sustained us in the wilderness,  
and raised up prophets  
to renew your promise of salvation.  
Then, in the fullness of time,  
you sent your eternal Word,  
made mortal flesh in Jesus.  
Born into the human family,  
and dwelling among us,  
he revealed your glory.  
Giving himself freely to death on the cross,  
he triumphed over evil,  
opening the way of freedom and life.

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

On the night before he died for us,  
Our Savior Jesus Christ took bread,  
and when he had given thanks to you,  
he broke it, and gave it to his friends, and said:  
“Take, eat:  
This is my Body which is given for you.  
Do this for the remembrance of me.”

As supper was ending, 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 poured out 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:

*Celebrant and People*

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

*The Celebrant continues*

Remembering his death and resurrection,  
we now present to you from your creation  
this bread and this wine.  
By your Holy Spirit may they be for us  
the Body and Blood of our Savior Jesus Christ.  
Grant that we who share these gifts

may be filled with the Holy Spirit  
and live as Christ's Body in the world.  
Bring us into the everlasting heritage  
of your daughters and sons,  
that with Mary, the Mother of Christ; Luke, our patron,  
and all your saints,  
past, present, and yet to come,  
we may praise your Name for ever.

Through Christ and with Christ and in Christ,  
in the unity of the Holy Spirit,  
to you be honor, glory, and praise,  
for ever and ever. *AMEN.*

### **The Lord's Prayer**

And now, as our Savior Christ has taught us, we are bold to say  
**Our Father, who art in heaven . . .**

## The Breaking of the Bread

*The Celebrant breaks the consecrated bread. A period of silence is kept, and then all say  
The celebrant begins*

Lamb of God, you take away the sins of the world:

*And all join in*

**have mercy on us.**

**Lamb of God, you take away the sins of the world:**

**have mercy on us.**

**Lamb of God, you take away the sins of the world:**

**grant us peace.**

*This anthem is sung instead at 10:30 am.*

The image shows a musical score for a four-part setting of the 'Agnus Dei' text. It consists of four staves of music, each with a treble clef and a key signature of one sharp (F#). The lyrics are written below the notes. The first staff begins with 'Lamb of God, you take a - way the sins of the world:'. The second staff continues with 'have mer - cy on us. Lamb of God, you take a - way the'. The third staff continues with 'sins of the world: have mer - cy on us. Lamb of God,'. The fourth staff concludes with 'you take a - way the sins of the world: grant us peace.' The music is written in a simple, melodic style with various note values and rests.

Music: From *New Plainsong*; David Hurd (b. 1950)  
Copyright: Copyright © 1981, G.I.A. Publications, Inc

## The Prayer of Humble Access

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

## The Communion

*The Celebrant says the following Invitation*

The Gifts of God for the People of God.

*and may add* Take them in remembrance that Christ died for you,

and feed on him in your hearts by faith, with thanksgiving.

*The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.*

*The Bread and the Cup are given to the communicants with these words*

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [Amen.]

*or with these words*

The Body of Christ, the bread of heaven. [Amen.]

The Blood of Christ, the cup of salvation. [Amen.]

*All Christians of any age who are baptized with water in the name of the Father, Son, and Holy Spirit are invited to come to the altar to share with us in the communion of the body and blood of Christ.*

*Those who do not wish to receive may come to the altar to receive a blessing. If you wish a blessing, please fold your arms across your chest to indicate you desire a blessing.*

# Communion Hymn

*What wondrous love is this?*



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

## **Sending forth of the Lay Eucharistic Visitor**

*A Lay Eucharistic Visitor is a layperson licensed by the bishop to take the consecrated elements of the Eucharist to the sick and shut-in of the congregation.*

*When a LEV is scheduled to make a visit, they are sent forth with these words:*

In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's Body and Blood

*And the people respond*

**We who are many are one body, because we all share one bread, one cup.**

## **Post-Communion Prayer**

*After Communion, the Celebrant says*

Let us Pray.

*Celebrant and People*

**Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.**

# The Holy Week Blessing & Dismissal

*The Celebrant says to the People*

Bow down before the Lord.

*The People give a Solemn Bow as the Celebrant prays this prayer over them.*

Almighty God, we pray you graciously to behold this your family for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who lives and reigns for ever and ever. **Amen.**

*The Deacon, or the Celebrant, may dismiss the people with these words*

Go in peace to love and serve the Lord.

*After which the people respond*

**Thanks be to God.**

## Processional Hymn

*O Sacred head sore wound.*

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)





# Leadership

## Diocese of New Jersey

Bishop of New Jersey    The Rt. Rev. George Councill  
Assisting Bishop    The Rt. Rev. Sylvestre D. Romero

## Parish of St. Luke's

### **Rector**

The Rev. Dirk C. Reinken  
*On Sabbatical until May 23*

### **Priests Associate**

The Rev. Canon Joan Fleming  
*Clergy Leadership during Sabbatical Period*

The Rev. Lisa E. Caton  
*Clergy Assistance during Sabbatical Period*

### **Church Musician**

Charles E. "Chic" Walker

### **Sexton**

Ben Caldwell, Jr.

## Lay Officers

<b>Senior Warden</b>	Claudia Wallace	<b>Clerk of Vestry</b>	Ivette Santiago-Green
<b>Junior Warden</b>	Michele Leblanc	<b>Treasurer</b>	Jamie Griswold

## Vestry

### **Through January 2011**

John Sampson  
Joy Kubilewicz  
Ivette Santiago-Green

### **Through January 2012**

Tad Hall  
Allison Lazarus  
Meg Rich

### **Through January 2013**

Sonya Brockington  
Adesola "Addie" Osanyinjobi  
Lytisha "Tee" Williams

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