

Cover Art:
Entry of the King into Jerusalem
ca.1030-1040
Artist:Unknown
Wikimedia

The Sunday of the Passion: Palm Sunday

March 24, 2024 10 AM

The Liturgy of the Palms

Introit

Hosanna to the Son of David.

Blessed be he that cometh in the name of the Lord.

O King of Israel: Hosanna in the highest.

Words: Matthew 21:9

Music: Jack Ossewaarde (1918–2004)

Celebrant Let us pray.

Assist us mercifully with thy help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby thou hast given us life and immortality; through Jesus Christ our Lord. ¶ *People* Amen.

¶ *The Deacon then reads the following*

The Gospel

Mark 11:1-11

Deacon ✠ The Holy Gospel of our Lord Jesus Christ according to Mark.

People Glory be to thee, O Lord.

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and said to them, “Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. If anyone says to you, ‘Why are you doing this?’ just say this, ‘The Lord needs it and will send it back here immediately.’” They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, “What are you doing, untying the

colt?” They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting, “Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!” Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Deacon The Gospel of the Lord.

People Praise be to thee, O Christ.

Celebrant The Lord be with you.

People And with thy spirit.

Celebrant Let us give thanks unto our Lord God.

People It is meet and right so to do.

¶ *The People now raise their Palm Branches as the Celebrant continues with this blessing*

It is right to praise thee, Almighty God, for the acts of love by which thou hast redeemed us through thy 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 leadeth to eternal life; who liveth and reigneth in glory with thee and the Holy Spirit, now and for ever. ¶ *People Amen.*

Deacon Let us go forth in peace.

People In the Name of Christ. Amen.

¶ *The Organ sounds and, as the People enter the Church, the following is sung*

Hymn at the Procession

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)
 Music: St. Theodulph: Melchior Teschner (1584–1635)

The Collect of the Day

Celebrant The Lord be with you.

People And with thy spirit.

Celebrant Let us pray.

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

¶ *People* Amen.

¶ *Then all are seated*

The Word of God

The Lesson

Isaiah 50:4–9a

The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary. Morning by morning he wakens, he wakens my ear to hear as those who are taught. The Lord God has opened my ear, and I was not rebellious, I turned not backward. I gave my back to the smiters, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting. For the Lord God helps me; therefore I have not been confounded; therefore I have set my face like a 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 is my adversary? Let him come near to me. Behold, the Lord God helps me; who will declare me guilty?

Reader The Word of the Lord.

People Thanks be to God.

¶ *All remain seated for the singing of the Psalm by the Choir*

Have mercy upon me, O Lord, for I am in trouble, *
and mine eye is consumed for very heaviness; yea, my soul and my body.
For my life is waxen old with heaviness, and my years with mourning. *
My strength faileth me, because of mine iniquity, and my bones are consumed.
I became a reproach among all mine enemies, but especially among my neighbours; *
and they of mine acquaintance were afraid of me;
and they that did see me without, conveyed themselves from me.
I am clean forgotten as a dead man out of mind; *
I am become like a broken vessel.
For I have heard the blasphemy of the multitude, and fear is on every side; *
while they conspire together against me,
and take their counsel to take away my life.
But my hope hath been in thee, O Lord; *
I have said, Thou art my God.
My times are in thy hand; deliver me from the hand of mine enemies, *
and from them that persecute me.
Show thy servant the light of thy countenance, *
and save me for thy mercy's sake.

The Epistle

Philippians 2:5–11

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Reader The Word of the Lord.

People Thanks be to God.

¶ *All stand for the singing of the following Hymn*

Hymn at the Sequence

1 Cross of Je - sus, cross of sor - row, where the
 2 Here the King of all the a - ges, throned in
 3 O mys - ter - ious con - de - scend - ing! O a -
 4 Cross of Je - sus, cross of sor - row, where the

blood of Christ was shed, per - fect Man on
 light ere worlds could be, robed in mor - tal
 ban - don - ment sub - lime! Ve - ry God him -
 blood of Christ was shed, per - fect Man on

thee did suf - fer, per - fect God on thee has bled!
 flesh is dy - ing, cru - ci - fied by sin for me.
 self is bear - ing all the suf - fer - ings of time!
 thee did suf - fer, per - fect God on thee has bled!

Words: William J. Sparrow-Simpson (1860–1952)

Music: Cross of Jesus: John Stainer (1840–1901)

g All are seated

The Passion of Our Lord Jesus Christ

Mark 14:1–15:47

Narrator The Passion of our Lord Jesus Christ according to Saint Mark:

It was two days before the Passover and the festival of Unleavened Bread.
 The chief priests and the scribes were looking for a way to arrest Jesus
 by stealth and kill him; for they said,

Reader Not during the festival, or there may be a riot among the people.

Narrator While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger,

Reader Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.

Narrator And they scolded her. But Jesus said,

Jesus Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.

Narrator Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him,

Reader Where do you want us to go and make the preparations for you to eat the Passover?

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

Jesus Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, ‘The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?’ He will show you a large room upstairs, furnished and ready. Make preparations for us there.

Narrator So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

When it was evening, he came with the twelve. And when they had taken their places and were eating, Jesus said,

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

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

Reader Surely, not I?

Narrator He said to them,

Jesus It is one of the twelve, one who is dipping bread into the bowl with me. For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.

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

Jesus Take; this is my body.

Narrator Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them,

Jesus This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.

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

Jesus You will all become deserters; for it is written, 'I will strike the shepherd, and the sheep will be scattered.' But after I am raised up, I will go before you to Galilee.

Narrator Peter said to him,

Reader Even though all become deserters, I will not.

Narrator Jesus said to him,

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

Narrator But he said vehemently,

Reader Even though I must die with you, I will not deny you.

Narrator And all of them said the same.

They went to a place called Gethsemane; and he said to his disciples,

Jesus Sit here while I pray.

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

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

Narrator And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said,

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

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

Jesus Simon, are you asleep? Could you not keep awake one hour? Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.

Narrator And again he went away and prayed, saying the same words. And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him. He came a third time and said to them,

Jesus Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.

Narrator Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. Now the betrayer had given them a sign, saying,

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

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

Reader Rabbi!

Narrator And kissed him. Then they laid hands on him and arrested him. But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them,

Jesus Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled.

Narrator All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. Peter had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. For many gave false testimony against him, and their testimony did not agree.

Some stood up and gave false testimony against him, saying,

Reader We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.'

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

Reader Have you no answer? What is it that they testify against you?

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

Reader Are you the Messiah, the Son of the Blessed One?

Narrator Jesus said,

Jesus I am; and you will see the Son of Man seated at the right hand of the Power, and coming with the clouds of heaven.

Narrator Then the high priest tore his clothes and said,

Reader Why do we still need witnesses? You have heard his blasphemy! What is your decision?

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

Reader Prophecy!

Narrator The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by.

When she saw Peter warming himself, she stared at him and said,

Reader You also were with Jesus, the man from Nazareth.

Narrator But he denied it, saying,

Reader I do not know or understand what you are talking about.

Narrator And he went out into the forecourt. Then the cock crowed. And the servant-girl, on seeing him, began again to say to the bystanders,

Reader This man is one of them.

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

Reader Certainly you are one of them; for you are a Galilean.

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

Reader I do not know this man you are talking about.

Narrator At that moment the cock crowed for the second time. Then Peter remembered that Jesus had said to him, Before the cock crows twice, you will deny me three times. And he broke down and wept.

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him,

Reader Are you the King of the Jews?

Narrator He answered him,

Jesus You say so.

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

Reader Have you no answer? See how many charges they bring against you.

Narrator But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom.

Then he answered them,

Reader Do you want me to release for you the King of the Jews?

Narrator For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again,

Reader Then what do you wish me to do with the man you call the King of the Jews?

Narrator They shouted back,

All **Crucify him!**

Narrator Pilate asked them,

Reader Why, what evil has he done?

Narrator But they shouted all the more,

All **Crucify him!**

Narrator So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

All **Hail, King of the Jews!**

Narrator They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

¶ *All stand*

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

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

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

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

All **He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.**

Narrator Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice,

Jesus Eloi, Eloi, lema sabachthani?

Narrator Which means,

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

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

All **Listen, he is calling for Elijah.**

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

Reader Wait, let us see whether Elijah will come to take him down.

Narrator Then Jesus gave a loud cry and breathed his last.

¶ *All kneel and keep silence for a time, then stand together*

Narrator And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said,

Reader Truly this man was God's Son!

¶ *All are then seated*

The Sermon

The Rev. Canon Martin Draper

The Prayers of the People

¶ *The Deacon says*

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

¶ *All kneel*

Almighty and everliving God, who in thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: Receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord; and grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

Give grace, O heavenly Father, to all bishops and other ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

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

We beseech thee also so to rule the hearts of those who bear the authority of government in this and every land, that they may be led to wise decisions and right actions for the welfare and peace of the world.

Have mercy we pray on those who now suffer the miseries of wars not of their own making. Have compassion on the wounded and dying; comfort the broken-hearted; confound the hatred and madness of those who make war; guide our rulers, bring war to an end, bring peace across the world. Unite us all under the reign of your Son, the Prince of Peace, before whose judgement seat the rulers of the world will give account, and in whose name we pray.

Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless ✠ thy holy Name for all thy servants departed this life in thy faith and fear, beseeching thee to grant them continual growth in thy love and service; and

to grant us grace so to follow the good examples of the Blessed Virgin Mary, Blessed Michael and All Angels, Blessed George, and of all thy saints, that with them we may be partakers of thy heavenly kingdom.

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

¶ *All stand*

The Peace

Celebrant The peace of the Lord be always with you.

People And with thy spirit.

¶ *Then the Ministers and People greet one another in the name of the Lord;*

Announcements

The Church of St. Michael & St. George is grateful for the generosity of all visitors and parishioners who donate as part of the weekly offertory. If you wish, please place your donation in the collection plate or use the QR code below to give online. These gifts are used to support our parish and our mission, in addition to parishioners' annual commitments.



The Holy Communion

¶ *The choral setting of the Mass Ordinary is the Communion Service in Summation in F*

Anthem at the Offertory

Vexilla regis prodeunt, Fulget crucis mysterium,
Quo carne carnis conditor Suspensus est patibulo.
O Crux, ave, spes unica, Hoc passionis tempore
Auge piis justitiam Reisque dona veniam.
Te, summa Deus Trinitas Collaudet omnis spiritus;
Quos per crucis mysterium Salvas, rege per saecula. Amen.

The royal banners forward go, The Cross shines forth in mystic glow,
Where He, as man, who gave man breath, Now bows beneath the yoke of death.
O Cross, our one reliance, hail! Still may thy power with us avail
More good for righteous souls to win, And save the sinner from his sin.
To Thee, eternal Three in One, Let homage meet by all be done,
As by the cross Thou dost restore, So rule and guide us evermore. Amen.

Words: Venantius Honorius Fortunatus (A.D. 569)

Music: Anton Bruckner (1824-1896)

¶ *Then as the Ushers come forward all stand and make the following response*

Celebrant All things come of thee, O Lord
People And of thine own have we given thee.

The Great Thanksgiving

¶ *The Celebrant faces the People and says*

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

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

Through Jesus Christ our Lord; who for our sins was lifted high upon the cross, that he might draw the whole world to himself; who by his suffering and death became the author of eternal salvation for all who put their trust in him.

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

¶ Sung by the Choir

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

¶ The People kneel

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

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

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

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ’s holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled ✠ with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

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

And now, as our Savior Christ hath taught us, we are bold to say,

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

The Breaking of the Bread

¶ *The Celebrant breaks the Bread and a period of silence is kept; then is sung by the Choir*

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
grant us thy peace.

The Prayer of Humble Access ¶ *Said by all*

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 Invitation and Ministration of Communion

¶ *All Christians baptized with water in the Name of the Father, Son, and Holy Spirit are welcome to receive Holy Communion. Proceed to the Altar Rail when invited by the Usher. To receive the Bread, extend your palms, crossed and upward; when offered the Chalice, please assist in guiding it. Those who do not wish to receive Holy Communion may come forward for a blessing; please indicate this to the Priest by crossing your arms over your chest.*

Anthem at the Communion

O Living Bread! who once didst die, and lay Thee down in rocky tomb:

Within my heart for ever lie, and shed Thy brightness o'er its gloom.

O precious Blood! So freely shed, sweet pledge of pardon from above:

Speak to my heart so cold and dead, and wake it into Life and Love.

O Sacred Food! O Cleansing Tide! Fill all my soul with Love divine:

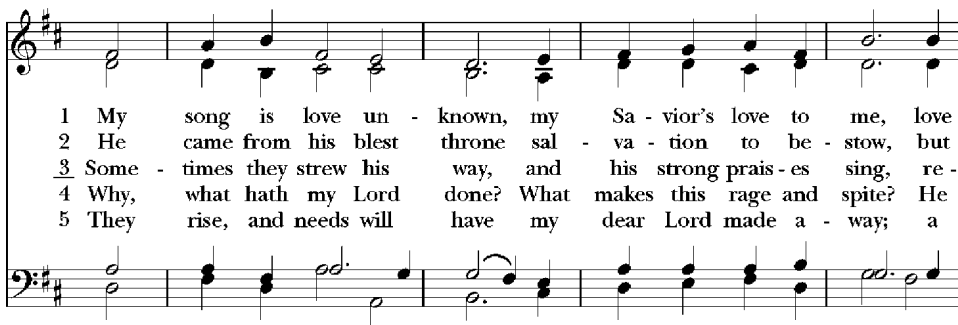
O Thou that didst my life redeem: Come to my heart and make me Thine. Amen.

Words: Bishop Walsham How (1823-1897)

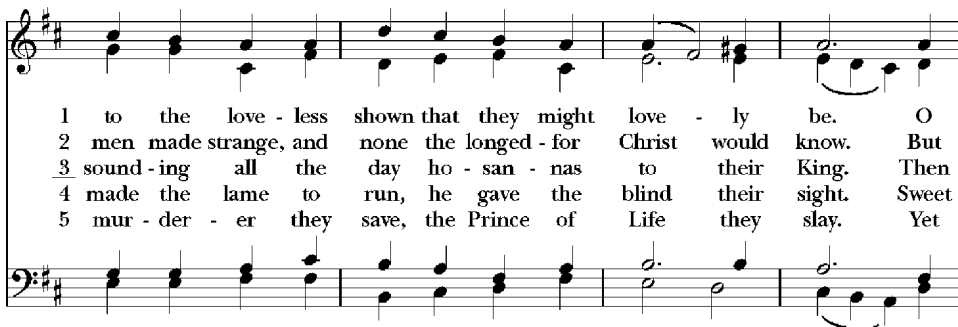
Music: Percy Whitlock (1903-1946)

Hymn at the Communion

g Sung by all



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

The Postcommunion Prayer

¶ Said by all kneeling

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

Solemn Prayer over the People

¶ The Celebrant faces the People and says

Almighty God, we pray thee graciously to behold this thy 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 liveth and reigneth for ever and ever.

And the blessing ✠ of God Almighty, the Father, the Son, and the Holy Ghost be upon you and remain with you forever. *¶ People* Amen.

¶ All stand

Deacon Let us bless the Lord.

People Thanks be to God.

¶ All remain in place while the following Hymn is sung

Hymn

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: A Compleat Melody or Harmony of Zion, 1734

¶ *Then the Choir and Ministers depart in silence*

***Holy Week has begun — please observe a reverent silence while
leaving the Church***

This Morning's Liturgy

† **Jack Ossewaarde** was born in Kalamazoo, Michigan and died in Stamford, Connecticut. From 1948-1953 he was the Organist of Calvary Episcopal Church in New York City, succeeding Harold Friedell, who had moved to St. Bartholomew's Church on Park Avenue. From 1953-1958 Ossewaarde was Organist of Christ Church Cathedral in Houston. In 1958, upon the death of Harold Friedell, Ossewaarde was called to succeed Friedell at St. Bartholomew's, where he remained organist until 1982.

† **Herbert Sumsion**, the composer of the Communion Service settings, was born in Gloucester, England and in the 1920's taught first at Moreley College, London and then for two years at the Curtis Institute in Philadelphia. In 1928 he was appointed Organist of Gloucester Cathedral, where he spent the rest of his professional life.

† **Anton Bruckner** was a contemporary of Brahms. Born in Ansfelden, Upper Austria he came to notice as an organist – at the cathedral in Linz, and as the court organist in Vienna. He concertized in Europe and England. He eventually concentrated on composing and is known for his 9 symphonies, 3 masses, a Requiem and a Te Deum as well as other major works. He also composed a number of organ pieces. Today's motets highlight his choral works.

† **Percy Whitlock** was born in Chatham and died in Bournemouth, England. He was educated at King's School and the Royal College of Music. He began his career as assistant organist at Rochester Cathedral and later was organist at three other churches in Rochester and Bournemouth. In addition to organ and choral pieces, he also composed for orchestra.

Holy Week 2024

“Love so amazing, so divine”

Holy Week Preacher



The Rev. Canon Martin Draper is a retired priest living in London. His early ministry was in the Diocese of London, where he served at St. Mary-the-Virgin, Primrose Hill, and St. Matthew's, Westminster. Later, he served in the Diocese of Europe, where he was the Chaplain of St. George's, Paris, for eighteen years, and, until his retirement, Archdeacon of France. Father Draper now helps in a number of central London parishes, most especially St. James's, Paddington, and St. Marylebone Parish Church. Father Draper has led Quiet Mornings and preached at CSMSG in years past.

Holy Week 2024

“Love so amazing, so divine”

The Sunday of the Passion: Palm Sunday, March 24

8:00 AM Holy Eucharist
10:00 AM Choral Eucharist
5:00 PM Passion Vespers

Holy Monday, March 25

5:30 PM Evensong

Holy Tuesday, March 26

5:30 PM Evensong

Holy Wednesday, March 27

5:30 PM Evensong

Maundy Thursday, March 28

5:30 PM A Family Service with Footwashing and Holy Eucharist
(St. George's Chapel) Simple Supper will follow.
7:00 PM The Mandatum, Holy Eucharist, and Stripping of the Altar
9:00 PM Vigil at the Altar of Repose starts

Good Friday, March 29

7:00 AM Stations of the Cross
Noon Vigil at the Altar of Repose ends
Noon The Good Friday Liturgy

Holy Saturday: The Eve of Easter, March 30

7:00 PM The Great Vigil of Easter Incense will be used.
A reception with dessert will follow.

The Sunday of the Resurrection: Easter Day, March 31

7:30 AM Holy Eucharist
8:45 AM Festival Music for Organ and Brass
9:00 AM Choral Eucharist
The nursery (0 - 3 yrs.) will be available, register online
10:45 AM Festival Music for Organ and Brass
11:00 AM Choral Eucharist
5:00 PM Holy Eucharist with Baptism (St. George's Chapel)

The Sunday of the Passion: Palm Sunday

March 24, 2024

10:00 am



THE CHURCH OF ST. MICHAEL & ST. GEORGE

6345 Wydown Boulevard

P.O. Box 11887

St. Louis, MO 63105

www.csmsg.org

314. 721. 1502

The Rev. Andrew John Archie *Rector*

The Rev. Peter James Speropulos *Assistant Rector*

The Rev. Thomas Roy Albinson *Assistant Rector*

The Rev. Dr. Stewart Douglas Clem *Priest Associate; Theologian in Residence*

The Rev. Anne Hunter Kelsey *Priest Associate*

Mr. S. William Aitken *Interim Organist and Choral Director*

