



THE ORDER FOR  
HOLY COMMUNION

PALM SUNDAY | PASSION SUNDAY  
April 13, 2025

## THE PROCESSION OF THE PALMS

In the Anglican tradition, the Procession of the Palms is a solemn and celebratory practice, marking the beginning of Holy Week and commemorating Christ's triumphant entry into Jerusalem. As we gather to remember this pivotal event, we invite everyone to join in the procession.

Upon your arrival, you will be provided with a palm branch, symbolizing the palms the crowd scattered before Jesus as He rode into the city. The service will begin with a blessing of the palms, after which we will process together out into the courtyard and then back into the church, lifting our palms high, and waving them with reverence and joy.

As we process, we reflect on the path Christ took towards His passion, encouraging each participant to contemplate the deep love and humility demonstrated through His actions. This procession is not merely a ritual re-enactment but a spiritual journey, inviting us to align our steps with those of Christ, who leads us into the heart of our faith.

Whether you are familiar with this tradition or experiencing it for the first time, we welcome all to participate.

# THE PROCESSIONAL

*During Lent, there is no processional hymn. Please stand as the clergy and servers enter.*

## THE WELCOME

## THE BLESSING OF THE PALMS

*¶ The Minister shall take his place within the sanctuary, the people standing.*

O SAVIOUR of the world, who by thy Cross and precious  
Blood hast redeemed us;

Answer. **Save us and help us, we humbly beseech thee, O Lord.**

*¶ Then shall the Priest, or some other Minister, read the Lesson.*

*The Reverend Henry Birkinbine*

Hear the words of the Gospel written in the eleventh chapter of Saint Mark, at the first verse.

1 Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples 2 and said to them, "Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. 3 If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'" 4 And they went away and found a colt tied at a door outside in the street, and they untied it. 5 And some of those standing there said to them, "What are you doing, untying the colt?" 6 And they told them what Jesus had said, and they let them go. 7 And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. 8 And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. 9 And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord! 10 Blessed is the coming kingdom of our father David! Hosanna in the highest!"

Minister. Hosanna in the highest.

Answer. **Thanks be to God.**

*¶ Then shall the Priest go to the Holy Table and, facing the people, shall say,*

Lift up your hearts.

Answer. **We lift them up unto the Lord.**

Priest. Let us bless the Lord.

Answer. **It is meet and right so to do.**

*¶ Then shall the Priest go to the Holy Table and, facing the people, shall say,*

**I**T is very meet, right, and our bounden duty, that we should at all times, and in all places, bless thee, O Lord, Almighty, Everlasting God, for thy whole creation; but especially do we praise thee, at this time, for the mighty acts whereby thou hast redeemed us, through thy Son, Jesus Christ our Lord. And we beseech thee, O Lord, send thy blessing upon us who now make our prayer unto thee, and sanctify to our use these branches of palm; that we who bear them in thy Name may ever hail him as our King, the same thy Son, Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

LET us proceed in peace.

Answer. **In the Name of the Lord. Amen.**

*¶ During the procession shall be sung the Hymn, All glory, laud, and honour.*

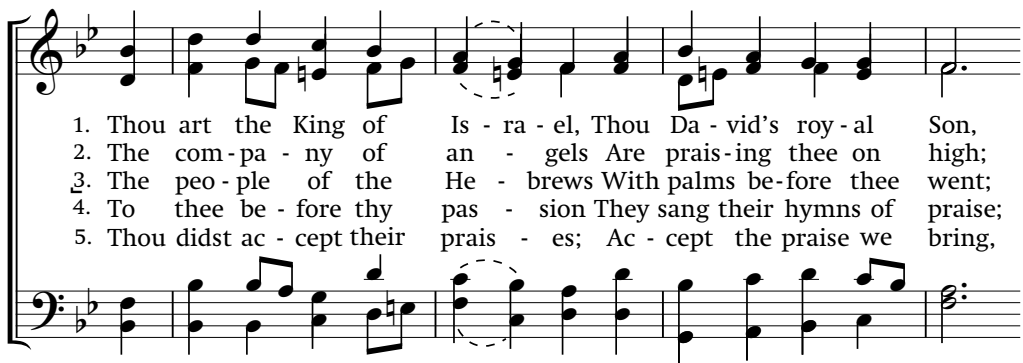
*refrain*



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

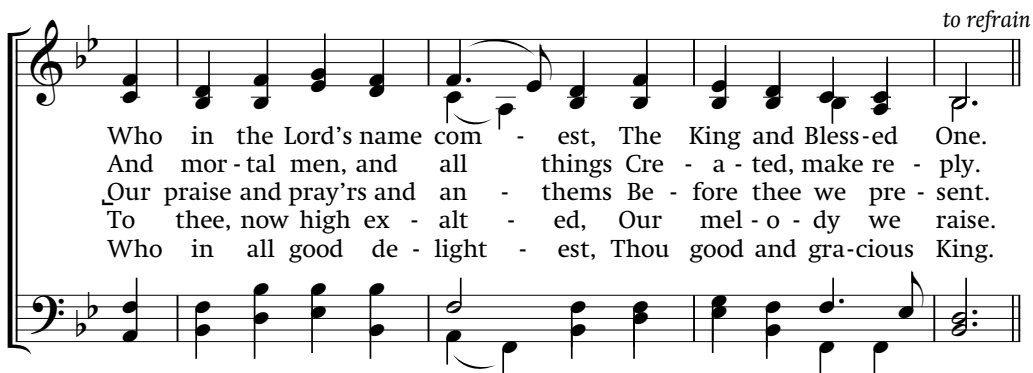


To whom the lips of chil - dren Made sweet ho-san-nas ring. A-men.



1. Thou art the King of Is - ra - el, Thou Da - vid's roy - al Son,  
 2. The com - pa - ny of an - gels Are 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 praise we bring,

*to refrain*



Who in the Lord's name com - est, The King and Bless-ed One.  
 And mor - tal men, and all things Cre - a - ted, make re - ply.  
 Our praise and pray'rs and an - thems Be - fore thee we pre - sent.  
 To thee, now high ex - alt - ed, Our mel - o - dy we raise.  
 Who in all good de - light - est, Thou good and gra-cious King.

*¶ When the procession has returned to the chancel steps, the procession shall pause, and there shall be said or sung,*

Psalm 122  
*Laetatus sum.*

I WAS glad when they said unto me,

**\*We will go into the house of the Lord.**

Our feet shall stand in thy gates, O Jerusalem.

**\*Jerusalem is built as a city that is at unity in itself.**

For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the Name of the Lord.

**\*For there is the seat of judgment, even the seat of the house of David.**

O pray, for the peace of Jerusalem; they shall prosper that love thee.

**\*Peace be within thy walls, and plenteousness within thy palaces.**

For my brethren and companions' sakes, I will wish thee prosperity.

**\*Yea, because of the house of the Lord our God, I will seek to do thee good.**

Glory be to the Father, and to the Son, and to the Holy Ghost:

**\*As it was in the beginning, is now and ever shall be, world without end.**

**Amen.**

*¶ Then, if the Ante-Communion is to follow, the Priest shall add,*

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

## THE OPENING SENTENCES (BCP p. 85)

The Lord be with you.

Answer. **And with thy spirit.**

Minister. Let us pray.

*Please kneel.*

**A**LMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

## THE SUMMARY OF THE LAW (BCP p. 87)

*Then may the Minister say,*

**H**ear what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

*Here shall be sung*

**L**ord, have mercy upon us,  
Christ, have mercy upon us,  
Lord, have mercy upon us

## THE COLLECTS (BCP p. 137)

*Then may follow this Collect.*

**O** ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

*The shall be said the COLLECT(S) OF THE DAY.*

**A**LMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour 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. Amen.

*Danielle Versluys*

## **THE FIRST LESSON** (Philippians 2:5 -11)

*Please be seated, for the FIRST lesson.*

Reader            Here begins the fifth verse of the second chapter of St. Paul's epistle to the Philippians.

5 Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Reader            The Word of the Lord.

Answer           **Thanks be to God.**



# THE SEQUENCE HYMN #402 "When I Survey the Wondrous Cross"

*Please stand.*

1. When I sur - ve y the won - drous cross  
2. For - bid it, Lord, that I should boast,

On which the Prince of Glo - ry died,  
Save in the cross of Christ, my God;

My rich - est gain I count but loss,  
All the vain things that charm me most,

And pour con - tempt on all my pride.  
I sac - ri - fice them to his blood.

## THE GOSPEL (St. Matthew 27:1-54)

Minister      Hear the Gospel of our Lord Jesus Christ according to St. Matthew.



Glo-ry to you, O Lord.

1 When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death. 2 And they bound him and led him away and delivered him over to Pilate the governor.

3 Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, 4 saying, "I have sinned by betraying innocent blood." They said, "What is that to us? See to it yourself." 5 And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself. 6 But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since it is blood money." 7 So they took counsel and bought with them the potter's field as a burial place for strangers. 8 Therefore that field has been called the Field of Blood to this day. 9 Then was fulfilled what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, 10 and they gave them for the potter's field, as the Lord directed me."

11 Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?" Jesus said, "You have said so." 12 But when he was accused by the chief priests and elders, he gave no answer. 13 Then Pilate said to him, "Do you not hear how many things they testify against you?" 14 But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

15 Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. 16 And they had then a notorious prisoner called Barabbas. 17 So when they had gathered, Pilate said to them, "Whom do you want me to release for you: Barabbas, or Jesus who is called Christ?" 18 For he knew that it was out of envy that they had delivered him up. 19 Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much because of him today in a dream."

20 Now the chief priests and the elders persuaded the crowd to ask for Barabbas and destroy Jesus. 21 The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." 22 Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified!" 23 And he said, "Why? What evil has he done?" But they shouted all the more, "Let him be crucified!"

24 So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." 25 And all the people answered, "His blood be on us and on our children!" 26 Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole battalion before him. 28 And they stripped him and put a scarlet robe on him, 29 and twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, "Hail, King of the Jews!" 30 And they spit on him and took the reed and struck him on the head. 31 And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him.

32 As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross. 33 And when they came to a place called Golgotha (which means Place of a Skull), 34 they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it. 35 And when they had crucified him, they divided his garments among them by casting lots. 36 Then they sat down and kept watch over him there.

37 And over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.” 38 Then two robbers were crucified with him, one on the right and one on the left. 39 And those who passed by derided him, wagging their heads 40 and saying, “You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.” 41 So also the chief priests, with the scribes and elders, mocked him, saying, 42 “He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. 43 He trusts in God; let God deliver him now, if he desires him. For he said, ‘I am the Son of God.’” 44 And the robbers who were crucified with him also reviled him in the same way.

45 Now from the sixth hour there was darkness over all the land until the ninth hour. 46 And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” 47 And some of the bystanders, hearing it, said, “This man is calling Elijah.” 48 And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. 49 But the others said, “Wait, let us see whether Elijah will come to save him.” 50 And Jesus cried out again with a loud voice and yielded up his spirit.

51 And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. 52 The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, 53 and coming out of the tombs after his resurrection they went into the holy city and appeared to many. 54 When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe and said, “Truly this was the Son of God!”

Minister      This is the Gospel of our Lord.



**Praise to you, O Christ.**

# THE SEQUENCE HYMN #402 "When I Survey the Wondrous Cross"

*Please stand.*

3. See, from his head, his hands, his feet,  
4. Were the whole realm of na - ture mine,

Sor - row and love flow min - gled down!  
That were an of - f'ring far too small;

Did e'er such love and sor - row meet,  
Love so a - maz - ing, so di - vine,

Or thorns com - pose so rich a crown?  
De - mands my soul, my life, my all.

THE NICENE CREED (BCP p. 89)

*The service continues with the confession of the Nicene Creed by all.*

**I** BELIEVE in one God the Father Almighty, Maker of heaven and earth,  
And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God,  
Begotten of his Father before all worlds,  
God of God, Light of Light,  
Very God of very God, Begotten, not made,  
Being of one substance with the Father,  
By whom all things were made:  
Who for us men and for our salvation came down from heaven,  
And was incarnate by the Holy Ghost of the Virgin Mary,  
And was made man, And was crucified also for us under Pontius Pilate.  
He suffered and was buried,  
And the third day he rose again according to the Scriptures,  
And ascended into heaven, And sitteth on the right hand of the Father.  
And he shall come again with glory to judge both the quick and the dead;  
Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of life,  
Who proceedeth from the Father and the Son,  
Who with the Father and the Son together is worshiped and glorified,  
Who spake by the Prophets.  
And I believe one holy Catholic and Apostolic Church.  
I acknowledge one Baptism for the remission of sins.  
And I look for the Resurrection of the dead,  
And the Life of the world to come. Amen.

## THE ANNOUNCEMENTS (BCP p. 90)

*Please be seated.*

**Collect for birthdays:** WATCH over thy child, O Lord, as his days increase; bless and guide him wherever he may be, keeping him unspotted from the world. Strengthen him when he stands; comfort him when discouraged or sorrowful; raise him up if he fall; and in his heart may thy peace which passeth understanding abide all the days of his life; through Jesus Christ our Lord. Amen.

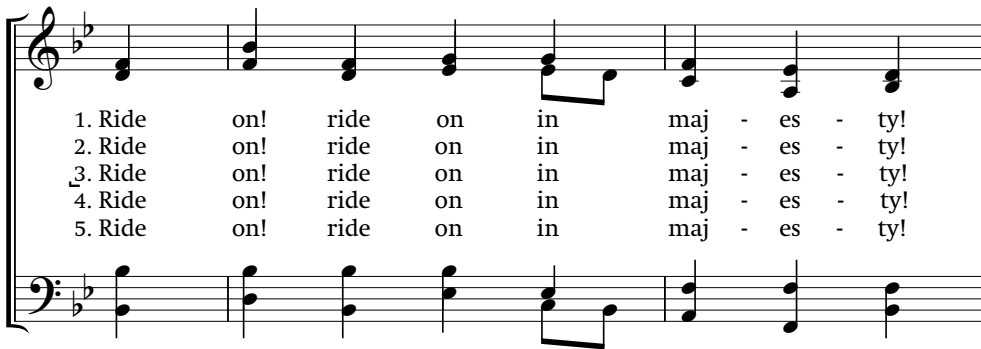
## THE BLESSING OF THE CHILDREN

## THE SERMON

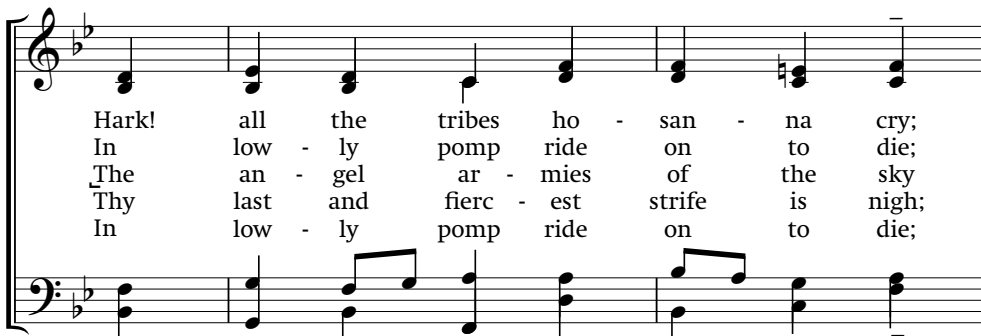
*The Rector*

# OFFERTORY HYMN #105 "Ride on, Ride on in Majesty"

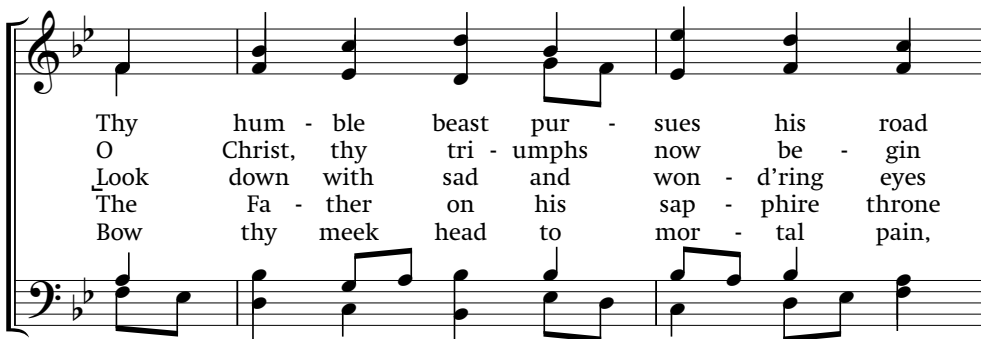
*Please remain seated, and then stand during the final stanza.*



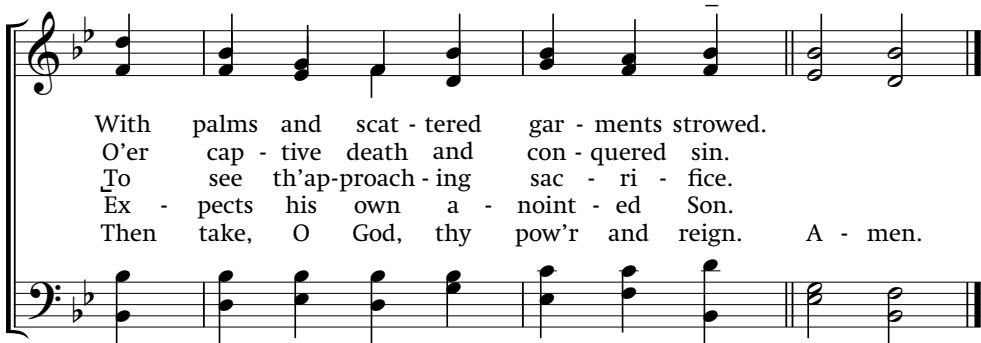
1. Ride on! ride on in maj - es - ty!  
2. Ride on! ride on in maj - es - ty!  
3. Ride on! ride on in maj - es - ty!  
4. Ride on! ride on in maj - es - ty!  
5. Ride on! ride on in maj - es - ty!



Hark! all the tribes ho - san - na cry;  
In low - ly pomp ride on to die;  
The an - gel ar - mies of the sky  
Thy last and fierc - est strife is night;  
In low - ly pomp ride on to die;



Thy hum - ble beast pur - sues his road  
O Christ, thy tri - umphs now be - gin  
Look down with sad and won - d'ring eyes  
The Fa - ther on his sap - phire throne  
Bow thy meek head to mor - tal pain,



With palms and scat - tered gar - ments strowed.  
O'er cap - tive death and con - quered sin.  
To see th'ap - proach - ing sac - ri - fice.  
Ex - pects his own a - noint - ed Son.  
Then take, O God, thy pow'r and reign. A - men.



## THE DOXOLOGY

*Pleaser stand.*

Praise God, from whom all blessings flow; Praise him, all creatures here be - low;

Praise him above, ye heav'nly host; Praise Father, Son, and Ho - ly Ghost. A - men.

## THE OFFERING (BCP p. 92)

*Then after the table has been set, shall the minsiter say,*

**A**LL things come of thee, O LORD, and of thine own have we given thee.  
Amen.

*I Chronicles 29:14*

## PRAYER FOR THE CHURCH MILITANT (BCP p. 93)

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

*Please kneel.*

**A**LMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [\*alms and ] oblations, and to 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. We beseech thee also, so to direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

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.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour 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 give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

*Then shall the Presbyter say the following words to those who come to receive the Holy Communion.*

**Y**e who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

## THE GENERAL CONFESSION (BCP p. 96)

*The Priest and the People together say:*

**A**LMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

## THE ABSOLUTION (BCP p. 96)

*The Presbyter stands and says:*

**A**LMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

## THE COMFORTABLE WORDS (BCP p. 96)

*Then shall the Presbyter say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you.

*St. Matthew 11:28*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

*St. John 3:16*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

*1 Timothy 1:15*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

*1 St. John 2:1, 2*

## THE SURSUM CORDA (BCP p. 97)

Lift up your hearts.

Answer. **We lift them up unto the Lord.**

Presbyter. Let us give thanks unto our Lord God.

Answer. **It is meet and right so to do.**

**I**T 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.

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

# THE SANCTUS ET BENEDICTUS QUI VENIT

Ho - ly, Ho - ly, Ho - ly, Lord God of Hosts; Heav - en and

This system contains the first six measures of the piece. It features a treble and bass clef with a key signature of two flats. The melody is primarily chordal, with some triplet markings over the third measure and the sixth measure.

7  
earth are full of Thy glo - ry. Glo - ry be to Thee, O Lord most high.

This system contains measures 7 through 12. It continues the chordal melody with a triplet in measure 8. A sharp sign is placed above the treble clef staff in measure 10, indicating a key change to one flat.

Bless - ed is He that com - eth in the

This system contains measures 13 through 16. It continues the chordal melody. A sharp sign is placed above the treble clef staff in measure 13, indicating a key change to one flat.

Name of the Lord; Ho - san - nah in the high - est.

This system contains measures 17 through 20. It continues the chordal melody. A sharp sign is placed above the treble clef staff in measure 17, indicating a key change to one flat. The system ends with a double bar line and a sharp sign above the treble clef staff in measure 20.

## THE PRAYER OF HUMBLE ACCESS (BCP p. 100)

**W**E 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 our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. **Amen.**

## THE PRAYER OF CONSECRATION (BCP p. 100)

**A**LL glory be to thee, Almighty God, our heavenly Father, who 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; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night in which he was betrayed, 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. **Amen.**

# THE AGNUS DEI

*The Priest and the People together sing:*

O Lamb of God that tak - est a - way the

This system contains the first two measures of the piece. The vocal line begins with a half note 'O' on G4, followed by quarter notes 'Lamb' on F4, 'of' on E4, and 'God' on D4. The piano accompaniment consists of a steady bass line of quarter notes in the left hand and chords in the right hand. A triplet of eighth notes is marked above the vocal line starting on the second measure.

sins of the world, have mer - cy up on us.

This system contains the next two measures. The vocal line continues with quarter notes 'sins' on D4, 'of' on C4, 'the' on B3, and 'world,' on A3. The piano accompaniment continues with quarter notes in the left hand and chords in the right hand. A triplet of eighth notes is marked above the vocal line starting on the second measure. The system ends with a double bar line and repeat dots.

O Lamb of God that tak - est a - way

This system contains the first two measures of the third system. The vocal line begins with a half note 'O' on G4, followed by quarter notes 'Lamb' on F4, 'of' on E4, and 'God' on D4. The piano accompaniment consists of a steady bass line of quarter notes in the left hand and chords in the right hand. A triplet of eighth notes is marked above the vocal line starting on the second measure.

28 the sins of the world, grant us Thy peace.

This system contains the final two measures. The vocal line continues with quarter notes 'the' on D4, 'sins' on C4, 'of' on B3, and 'the world,' on A3. The piano accompaniment continues with quarter notes in the left hand and chords in the right hand. A triplet of eighth notes is marked above the vocal line starting on the second measure. The system ends with a double bar line and repeat dots.

## THE DISTRIBUTION (BCP p. 101)

*Then shall the Presbyter first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Presbyters, and Deacons, in like manner, and after that to the people also in order, into their hands, all devoutly kneeling.*

*\*NOTE: If you would like your wafer intincted, please leave it in your hand and the chalice-bearer will intinct for you and place it in your mouth.*

*\*\*NOTE: If you would like a blessing instead, please come forward and cross your arms over your chest.*

## POST-COMMUNION PRAYERS (BCP p. 102)

Presbyter.      And now, as our Saviour 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.**



*Then shall be said the PRAYER OF OBLATION as follows.*

**O** LORD and heavenly Father, we thy humble servants 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, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all partakers of the Holy Communion, may be filled with thy grace and heavenly benediction, and be 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 offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

*Then shall be said,*

**A**LMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thine everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most 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 honour and glory, world without end. Amen.

## THE BLESSING & DISMISSAL (BCP p. 104)

*Then, the people kneeling, the Presbyter shall let them depart with this BLESSING.*

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

Minsiter        Go in peace to love and serve the Lord.

Answer        **Thanks be to God.**

## THE RECESSIONAL

*During Lent, there will be no recessional hymn.*



# Welcome to Christ's Chapel Anglican Church

Christ's Chapel Anglican Church is a parish of the Reformed Episcopal Church (REC).

The REC is a founding jurisdiction of the Anglican Church in North America (ACNA). Since 1873 the Reformed Episcopal Church has remained faithful to the absolute authority of the Word of God as our only infallible rule in all matters of faith and practice.

Wherever you have come from, and whoever you are, we hope that you feel at home with us here. If this is your first time here, please introduce yourself after the service. We'd love to have the opportunity to get to know you better!

Families with children are most welcome. We offer Children's Church in the narthex during the sermon – please, ask a Welcomer for more information if you would like to join.



[christschapel.org](http://christschapel.org)



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