

PLEASE TURN OFF YOUR CELLULAR TELEPHONES AS YOU ENJOY THE PRELUDE!
THANK YOU.

CHRIST EPISCOPAL CHURCH

EAST NORWALK, CONNECTICUT



PALM SUNDAY: APRIL 17, 2011

THE REVEREND FRANK E. WISMER, III, VICAR

ALL ARE INVITED TO WORSHIP IN THIS PLACE,
INCLUDING YOUNG CHILDREN AND THEIR OCCASIONAL NOISE BUT,
IF YOU WOULD PREFER—CHRIST CHURCH DOES OFFER CHILDCARE DURING WORSHIP.
PLEASE CONSULT AN USHER FOR ANSWERS TO ANY QUESTIONS YOU MAY HAVE.
☺ WELCOME HOME!

The Liturgy of the Palms

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

People: Peace in heaven and glory in the highest.

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.*

(Here a Deacon or other person appointed reads one of the following)

Matthew 21:1-11

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, “Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, ‘The Lord needs them.’ And he will send them immediately.” This took place to fulfill what had been spoken through the prophet, saying, “Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey.” The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting, “Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!” When he entered Jerusalem, the whole city was in turmoil, asking, “Who is this?” The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”

The Celebrant then says the following blessing

Celebrant: God be with you.

People: And also with you.

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

People: It is right to give God 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.*

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

People: *Hosanna in the highest.*

The Procession

Deacon: Let us go forth in peace.

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

*(The procession is led to the front doors of the church
where the procession will halt for the following collect.)*

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. *Amen.*

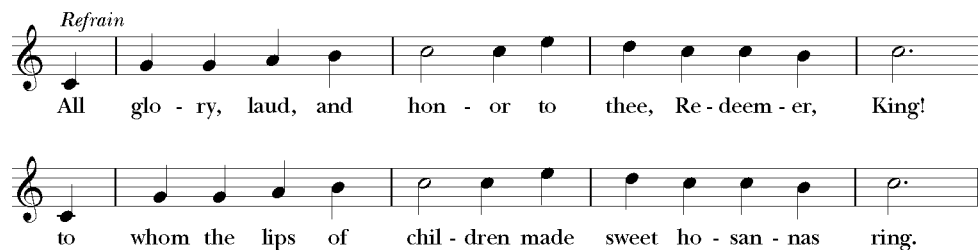
*(The procession will continue into the sanctuary where
the crowd will be met with the opening hymn.)*

The Holy Eucharist: Rite Two

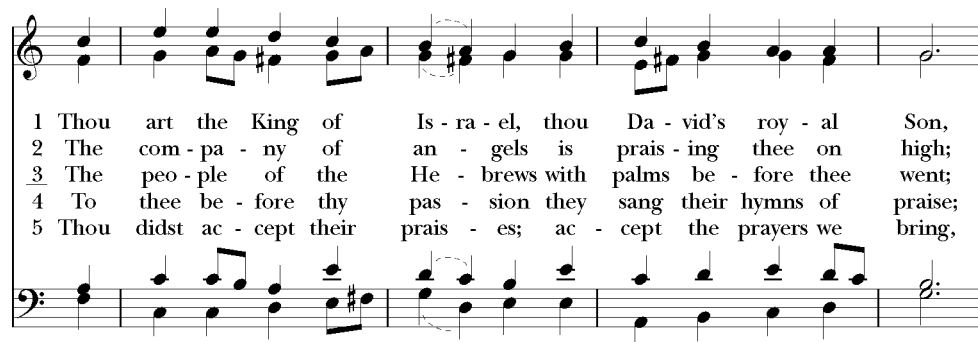
The Opening Hymn 154

All Glory, Laud and Honor

Refrain

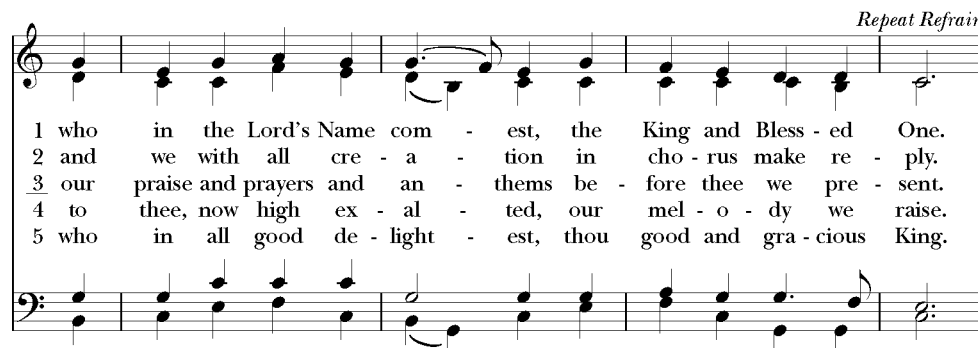


All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.



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.

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

Celebrant The Lord be with you.
People And also with you.
Celebrate Let us pray.

The Celebrant then adds

Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

The Lessons

The people sit.

A Reading from the Book of 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.

Psalm 31:9-16

Book of Common Prayer, Page 623

- 9 Have mercy on me, O Lord, for I am in trouble; *
my eye is consumed with sorrow,
and also my throat and my belly.
- 10 For my life is wasted with grief,
and my years with sighing; *
my strength fails me because of affliction,
and my bones are consumed.
- 11 I have become a reproach to all my enemies and
even to my neighbors,
a dismay to those of my 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.
- 13 For I have heard the whispering of the crowd;
fear is all around; *
they put their heads together against me;
they plot to take my life.
- 14 But as for me, I have trusted in you, O Lord. *
I have said, “You are my God.
- 15 My times are in your hand; *
rescue me from the hand of my enemies,
and from those who persecute me.
- 16 Make your face to shine upon your servant, *
and in your loving-kindness save me.”

Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. *Amen.*

A Reading from the Letter of Paul to the 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.

People The Word of the Lord.
 Thanks be to God.

The Sequence Anthem

Hosanna Processional

Donal Moore

*Hosanna, Hosanna, Hosanna in the highest!
Blessed is He that comes in the name of the Lord.
All glory and honor to our King: Let loud Hosannas ring.
Hosanna in the highest! Hosanna to our King!*

Then, all standing if able, the Deacon or a Priest reads the Gospel, first saying

The Passion of our Lord Jesus Christ according to Matthew. (26:14–27:66)

One of the twelve, who was called Judas Iscariot, went to the chief priests and said, what will you give me if I betray Jesus to you? The priests paid him thirty pieces of silver. And from that moment Judas began to look for an opportunity to betray Jesus.

On the first day of Unleavened Bread the disciples came to Jesus, saying, where do you want us to make the preparations for you to eat the Passover? Jesus said, Go into the city to a certain man, and say to him, “The Teacher says, my time is near; I will keep the Passover at your house with my disciples.” So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, Jesus took his place with the twelve; and while they were eating, he said, truly I tell you, one of you will betray me. And the disciples became greatly distressed and began to say to him one after another, surely not I, Lord? He answered, the one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born. Judas, who betrayed him, said, surely not I, Rabbi? Jesus replied, you have said so.

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, take, eat; this is my body. Then he took a cup, and after giving thanks he gave it to them, saying, drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to his disciples, you will all become deserters because of me this night; for it is written, “I will strike the shepherd, and the sheep of the flock will be scattered,” But after I am raised up, I will go ahead of you to Galilee. Peter said to him, though all become deserters because of you, I will never desert you. Jesus said to him, truly I tell you, this very night, before the cock crows, you will deny me three times. Peter said to him, even though I must die with you, I will not deny you. And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, “Sit here while I go over there and pray.” He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, “I am deeply grieved, even to death; remain here, and stay awake with me.” And going a little farther, he threw himself on the ground and prayed, “My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.” Then he came to the disciples and found them sleeping; and he said to Peter, “So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” Again he went away for the second time and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, “Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand.” While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him. At once he came up to Jesus and said, “Greetings, Rabbi! and kissed him. Jesus said to him, “Friend, do what you are here to do. Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of

the high priest, cutting off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?" At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled. Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him, "You have said so. But I tell you, From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered, "He deserves death." Then they spat in his face and struck him; and some slapped him, saying, "Prophecy to us, you Messiah! Who is it that struck you?" Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again he denied it with an oath, "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor. When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, 'I have sinned by betraying innocent blood.' But they said, 'What is that to us? See to it yourself.' Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, 'It is not lawful to put them into the treasury, since they are blood money.' After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, 'And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me.'

Narrator: Now Jesus stood before the governor; and the governor asked him,

Pilate: Are you the King of the Jews?

Narrator: Jesus said,

Jesus: You say so.

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

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

Narrator: But Jesus gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to the crowd,

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

Narrator: For Pilate realized that it was out of jealousy that the chief priests and the elders had handed Jesus over.

While Pilate was sitting on the judgment seat, his wife sent word to him,

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

Narrator: Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed.

The governor again said to them,

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

Narrator: And the crowd said,

Crowd: Barabbas.

Narrator: Pilate said to them,

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

Narrator: All of them said,

Crowd: Let him be crucified!

Narrator: Then Pilate asked,

Pilate: Why, what evil has he done?

Narrator: But the crowd shouted all the more,

Crowd: Let him be crucified!

Narrator: So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying,

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

Narrator: Then the people as a whole answered,

Servant: His blood be on us and on our children!

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

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped Jesus and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying,

Soldier: Hail, King of the Jews!

Narrator: They spat on Jesus, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, the soldiers came upon a man from Cyrene named Simon; they compelled this man to carry Jesus' cross.

All stand, if able.

And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, 'This is Jesus, the King of the Jews.' Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, 'You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.' In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, 'He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, "I am God's Son."'

The bandits who were crucified with him also taunted him in the same way. From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, 'Wait, let us see whether Elijah will come to save him.' Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. Joseph went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. Joseph then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, Sir, we remember what that impostor said while he was still alive. He said, "After three days I will rise again." Therefore command the tomb to be made secure until the third day; otherwise Jesus' disciples may go and steal him away, and tell the people, "He has been raised from the dead," and the last deception would be worse than the first. Pilate said to them, you have a guard of soldiers; go, make it as secure as you can. So they went with the guard and made the tomb secure by sealing the stone.

After the Gospel, the Reader says

The Gospel of the Lord.
People Praise to you, Lord Christ.

The people sit.

The Sermon

Father Frank

Then, all standing if able, the Celebrant continues with

The Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. *Amen.*

Silence may follow. All kneel if able.

Silence may follow. All kneel if able.

1 Glo - ry be to Je - sus, who in bit - ter pains
 2 Grace and life e - ter - nal in that blood I find,
 3 Blest through end - less a - ges be the pre - cious stream
 4 Oft as earth ex - ult - ing wafts its praise on high,
 5 Lift ye then your voic - es; swell the might - y flood;

1 poured for me the life - blood from his sa - cred veins!
 2 blest be his com - pas - sion in - fi - nite - ly kind!
 3 which from sin and sor - row doth the world re - deem!
 4 an - gel hosts, re - joic - ing, make their glad re - ply.
 5 loud - er still and loud - er praise the pre - cious blood.

The Prayers of the People: Form I

Book of Common Prayer, Page 383

The Intercessor begins:

With all our heart and with all our mind, let us pray to the Lord, saying, "Lord, have mercy."

For the peace from above, for the loving kindness of God,
 and for the salvation of our souls, let us pray to the Lord.

Lord, have mercy.

For the peace of the world, for the welfare of the holy Church of God,
 and for the unity of all peoples, let us pray to the Lord.

Lord, have mercy.

For our Bishops, and for all the clergy and people, let us pray to the Lord.

Lord, have mercy.

For Barack, our President, for the leaders of the nations, and for all in authority,
 let us pray to the Lord.

Lord, have mercy.

For this city of Norwalk, for every city and community,
 and for those who live in them, let us pray to the Lord.

Lord, have mercy.

For reasonable weather, and for an abundance of the fruits of the earth,
let us pray to the Lord.

Lord, have mercy.

For the good earth which God has given us, and for the
wisdom and will to conserve it, let us pray to the Lord.

Lord, have mercy.

For those who travel on land, on water, or in the air or through outer space,
let us pray to the Lord.

Lord, have mercy.

For the aged and infirm, for the widowed and orphans, and
for the sick and the suffering, let us pray to the Lord.

Lord, have mercy.

For **Anita, Belle, Bernice, Bob, Carol, Charles, Clara, Dan, Deb, Eleanor, Ernestine, Ginny,
Harold, Howard, Irma, Isabella, Janice, John, Judy, Kathy, Kim, Lawson, Leslie, Marc,
Mary, Maureen, Melissa, Nancy, Nick, Richard, Rose, Sebastian, Sharon, Shirley, Shirley,
Terry, and Vivian**; let us pray to the Lord.

Lord, have mercy.

For the poor and the oppressed, for the unemployed and the destitute,
for prisoners and captives, and for all who remember and care for them,
let us pray to the Lord.

Lord, have mercy.

For all who have died in the hope of the resurrection—**especially, Helen and Adrian**
and all the departed, let us pray to the Lord.

Lord, have mercy.

For deliverance from all danger, violence, oppression, and
degradation, let us pray to the Lord.

Lord, have mercy.

That we may end our lives in faith and hope, without
suffering and without reproach, let us pray to the Lord.

Lord, have mercy.

Defend us, deliver us, and in thy compassion protect us,
O Lord, by thy grace.

Lord, have mercy.

In the communion of saints, let us commend ourselves,
and one another, and all our life, to Christ our God.

To thee, O Lord our God.

All stand if able. The Celebrant says to the people

The peace of the Lord be always with you.
People And also with you.

Announcements and Children’s Homily

Father Frank

Celebrant Ascribe to the Lord the honor due his Name;
bring offerings and come into his courts. *Psalm 96:8*

The Offertory Anthem

Weep, Oh Mary Weep

Patrick Liebergen

Chorus:

*Weep, Oh Mary weep, for thy son shall take His cross.
Weep, Oh Mary weep, His sacrifice shall be thy loss.
He'll shed His blood and cry for help, to our God who reigns above,
And give His life to save us all, His final breath an act of love.
Weep, Oh Mary weep.*

*Weep, Oh Mary weep, Thy only son shall bear the scorns.
Weep, Oh Mary weep, His sacred head shall wear the thorns.
He'll suffer long in bitter pain and pray to God before His death.
Upon the cross He'll bear our sins and save us with His final breath.
Weep, Oh Mary weep.*

*The holy Son shall give His life and ask that we live with no more strife.
Thy holy Child shall lead us on our way that love and peace may be ours today.*

*Weep, Oh Mary weep, for Thy child, thy only son,
Weep, Oh Mary weep, for He is the chosen one.
He'll shed His blood and cry for help to our God who reigns above,
And give His life to save us all, His final breath an act of love.*

Repeat Chorus

733 *May be sung in unison* Anonymous

All things come of thee, O Lord, and of thine own have we giv-en thee. A-men.

The image shows a musical score for the hymn 'All Things Come Of Thee, O Lord'. It is numbered 733 and is noted as 'May be sung in unison' and 'Anonymous'. The score is written on two staves, a treble clef on top and a bass clef on the bottom. The lyrics are: 'All things come of thee, O Lord, and of thine own have we giv-en thee. A-men.' The music is in a simple, homophonic style with a key signature of one flat (B-flat).

The Holy Communion

The Great Thanksgiving

Eucharistic Prayer C

Book of Common Prayer, Page 369

The people remain standing if able. The Celebrant, whether bishop or priest, faces them and sings or says

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

God of all power, Ruler of the Universe, you are worthy of glory and praise.
Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.
By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.
Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.
By his blood, he reconciled us. By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

The Sanctus S130

Franz Schubert

Ho - ly, ho - ly, ho - ly Lord, God of power and
might, Ho - ly, ho - ly, ho - ly Lord,
God of power and might, hea - ven and earth are
full, full of your glo - ry. Ho -
san - na in the high - est. Ho - san - na

The musical score is written for voice and piano. It consists of five systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is B-flat major (two flats). The time signature is 4/4. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of power and might, Ho - ly, ho - ly, ho - ly Lord, God of power and might, hea - ven and earth are full, full of your glo - ry. Ho - san - na in the high - est. 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. Ho - san - na in the high - est.

The Celebrant continues

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

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 he was betrayed he took bread, said the blessing, broke the bread, 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."

After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,
*We celebrate his death and resurrection,
as we await the day of his coming.*

Lord God of our Fathers; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

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

People and Celebrant

Book of Common Prayer, Page 364

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

Book of Common Prayer, Page 364

A period of silence is kept.

Christ our Passover is sacrificed for us;
Therefore let us keep the feast.

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

Je - sus, re - deem - er, re - deem - er of the world:

give us your peace, give us your peace.

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

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

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
 2 Who was the guilt - y? Who brought this up - on thee? A - las, my
 3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
 4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
 5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
 2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
 3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
 4 sor - row, and thy life's ob - la - tion; thy death of an - guish
 5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
 2 I it was de - nied thee: I cru - ci - fied thee.
 3 while we noth - ing heed - ed, God in - ter - ced - ed.
 4 and thy bit - ter pas - sion, for my sal - va - tion.
 5 and thy love un - swerv - ing, not my de - serv - ing.

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Book of Common Prayer, Page 365

Eternal God, heavenly Father,
 you have graciously accepted us as living members
 of your Son our Savior Jesus Christ,
 and you have fed us with spiritual food
 in the Sacrament of his Body and Blood.
 Send us now into the world in peace,
 and grant us strength and courage
 to love and serve you
 with gladness and singleness of heart;
 through Christ our Lord. *Amen.*

The Blessing

The Bishop when present, or the Priest, may bless the people.

Sung Benediction

Go In Peace

Barber L. Waters

OCEAN PARK
Kenneth E. White

Go in peace and the peace of God be with you this
day. Go in peace and the peace of God
be with you al - way. Cel - e - brate and
share the joy! Cel - e - brate New Life!
Go in peace and the peace of God be with you al - way.

The musical score is written for voice and piano. It consists of five systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The key signature is one sharp (F#) and the time signature is 3/4. The lyrics are printed below the vocal line. The score includes dynamic markings such as *p* (piano) and *f* (forte). The lyrics are: "Go in peace and the peace of God be with you this day. Go in peace and the peace of God be with you al - way. Cel - e - brate and share the joy! Cel - e - brate New Life! Go in peace and the peace of God be with you al - way."

All stand if able.

1 Ride on! ride on in ma - jes - ty! Hark! all the tribes ho -
 2 Ride on! ride on in ma - jes - ty! In low - ly pomp ride

san - na cry; Thy hum - ble beast pur - sues his road With
 on to die: O Christ, thy tri - umphs now be - gin O'er

palms and scat - ter'd gar - ments strowed.
 cap - tive death and con - quer'd sin. A - men.

3 Ride on! ride on in majesty!
 The angel armies of the sky
 Look down with sad and wond'ring eyes
 To see the approaching sacrifice.

4 Ride on! ride on in majesty!
 Thy last and fiercest strife is nigh;
 The Father on his sapphire throne
 Expects his own anointed Son.

5 Ride on! ride on in majesty!
 In lowly pomp ride on to die;
 Bow thy meek head to mortal pain,
 Then take, O God, thy power, and reign. Amen.

The Dismissal

Let us go forth in the name of Christ.
 People Thanks be to God.

The Postlude

Fling Wide The Gates

John Stainer

Readings for April 24, 2011: Acts 10:34-43; Psalm 118:1-2; Colossians 3:1-4; Matthew John 20:1-18

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The mission of Christ Episcopal Church is to promote the growth of faith and Christian fellowship; by following the word of God. We encourage an open, accepting, welcoming, inclusive environment; providing realistic outreach activities to support the needs of the parish and the community.

APRIL 17, 2011: PALM SUNDAY

Celebrant: The Reverend Frank Wismer

8:00 a.m.

Usher: Joe Oravez

10:00 a.m.

Lector: Paul Mordoff, Lector

Intercessor: Marge Owens, Min. of Com.

Ushers: Judy White and Sandra Kittredge

Altar Guild: All available Altar Guild Members

APRIL 24, 2011: EASTER DAY

Celebrant: The Reverend Frank Wismer

8:00 a.m.

Usher: Joe Oravez

10:00 a.m.

Lector: Bunny Zamm

Intercessor: Barbara Judson

Usher: Bill Davis and Joyce Generoso

Altar Guild: All available Altar Guild Members