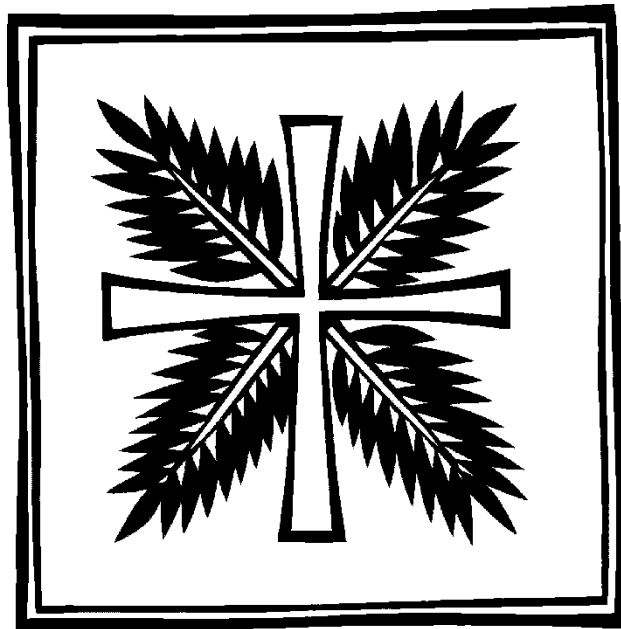


SAINT ANNE'S  
EPISCOPAL CHURCH

+ + +

Conway, South Carolina



The Sunday of the Passion: Palm Sunday

10:00 AM

March 29, 2026

# The Liturgy of the Palms

*Weather permitting, everyone (including children) is encouraged to meet in the vacant lot between the church and Hardwick's. From there we will process into the church. Anyone who does not wish to enter in procession is welcomed to head into the sanctuary and be seated.*

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

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

*Priest                    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.*

## **PROCESSIONAL GOSPEL READING: Matthew 21:1-11**

<sup>1</sup>When [Jesus and his disciples] had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, <sup>2</sup>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. <sup>3</sup>If anyone says anything to you, just say this, ‘The Lord needs them.’ And he will send them immediately.” <sup>4</sup>This took place to fulfill what had been spoken through the prophet, saying,

<sup>5</sup>“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.”

<sup>6</sup>The disciples went and did as Jesus had directed them; <sup>7</sup>they brought the donkey and the colt, and put their cloaks on them, and he sat on them. <sup>8</sup>A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup>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!”

<sup>10</sup>When he entered Jerusalem, the whole city was in turmoil, asking, “Who is this?”

<sup>11</sup>The crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”

## BLESSING OF THE PALMS

*Priest*            The Lord be with you.

*People*            *And also with you.*

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

*People*            *It is right to give our 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.*

*The palm branches are distributed.*

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

*People*            *Hosanna in the highest.*

## THE PROCESSION

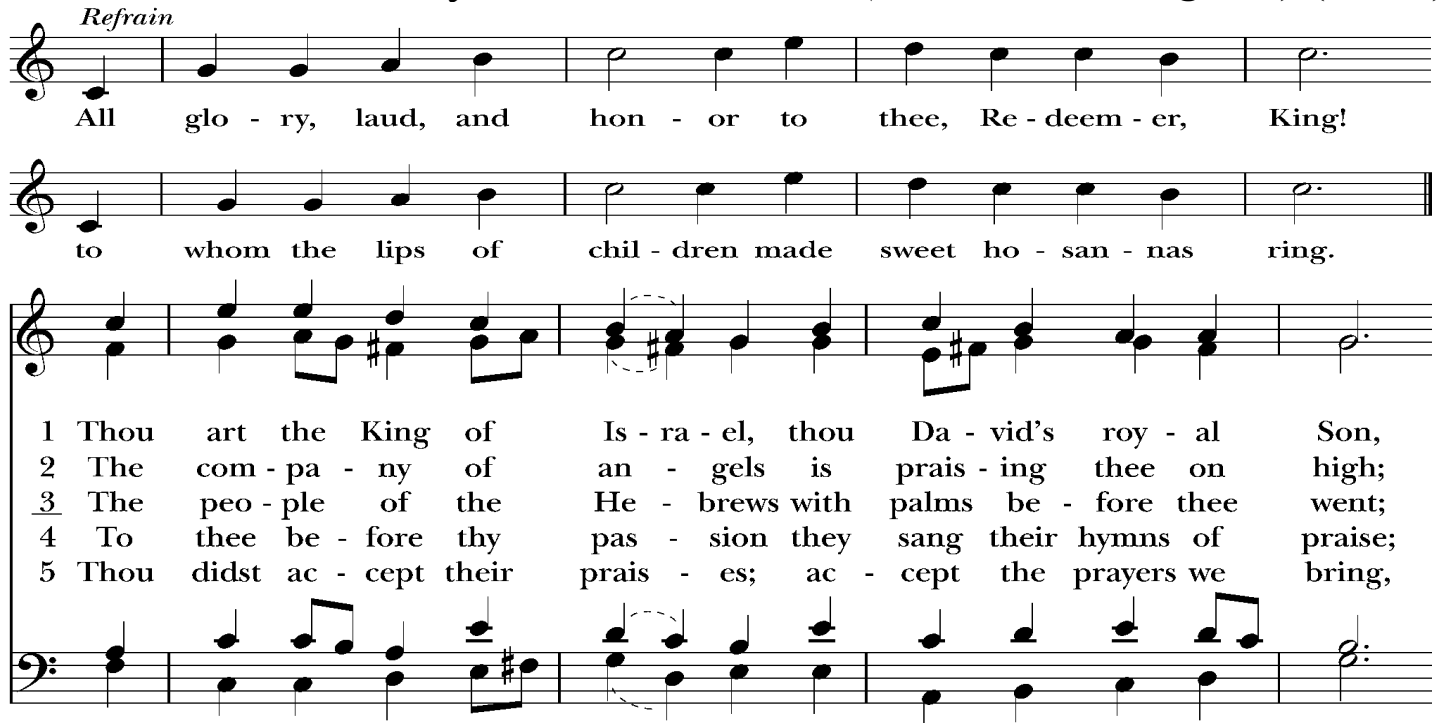
*Priest*            Let us go forth in peace.

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

# PROCESSION HYMN

## *All Glory, Laud, And Honor (Valet will ich dir geben) (H 154)*

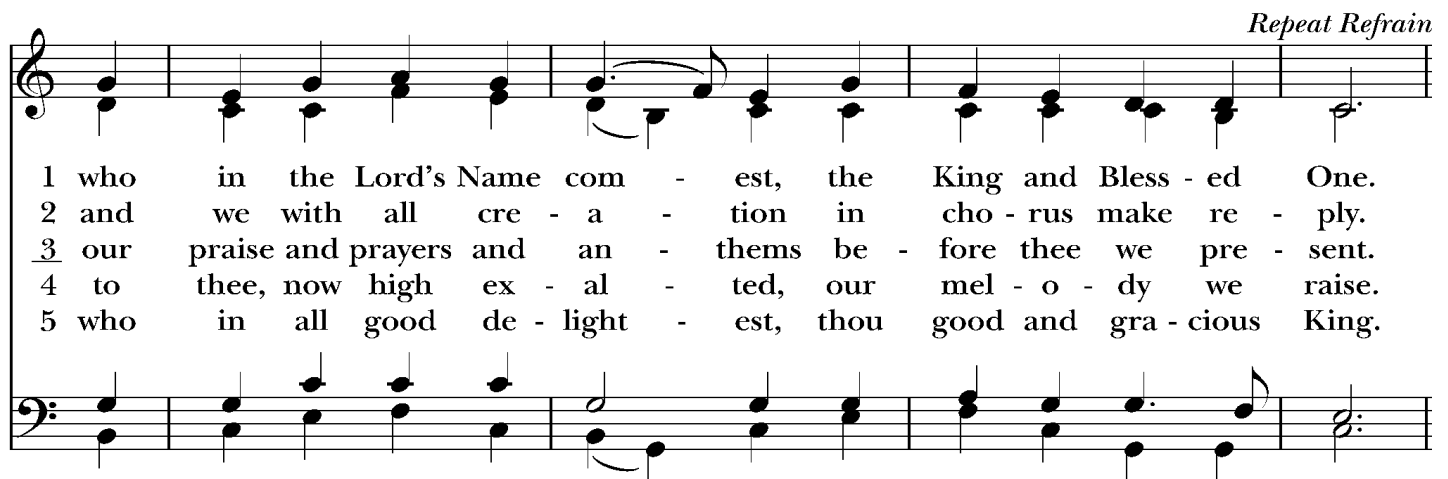
*Refrain*



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.*

*Verger, cross, clergy, choir then the people enter the church continuing to sing.*

# The Word of God

## THE COLLECT OF THE DAY

Priest                The Lord be with you.

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

Priest                Let us pray.

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

## THE LESSONS

*Please be seated.*

### FIRST READING: Isaiah 50:4-9A

A Reading from the book of the prophet Isaiah.

<sup>4</sup>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.

<sup>5</sup>The Lord GOD has opened my ear, and I was not rebellious,  
I did not turn backward.

<sup>6</sup>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.

<sup>7</sup>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; <sup>8</sup>he who vindicates me is near.

Who will contend with me? Let us stand up together.

Who are my adversaries? Let them confront me.

<sup>9a</sup>It is the Lord GOD who helps me; who will declare me guilty?

Reader                The Word of the Lord.

**People**             ***Thanks be to God.***

## **PSALM: Psalm 22**

*The cantor will sing the refrain and the congregation repeats it. The cantor will sing the psalm verses, the people joining in the refrain where indicated.*

Cantor My God, my God, why have you abandoned me?

**People** *My God, my God, why have you abandoned me?*

Cantor All who see me scoff at me; They mock me with parted lips, they wag their heads: "He relied on the Lord; let him deliver him, Let him rescue him, if he loves him."

**People** *My God, my God, why have you abandoned me?*

Cantor Indeed, many dogs surround me, A pack of evildoers closes in upon me; They have pierced my hands and my feet; I can count all my bones.

**People** *My God, my God, why have you abandoned me?*

Cantor They divide my garments among them, and for my vesture they cast lots. But you, O Lord, be not far from me; O my help, hasten to aid me.

**People** *My God, my God, why have you abandoned me?*

Cantor I will proclaim your name to my brethren; In the midst of the assembly I will praise you: "You who fear the Lord, praise him; All you descendants of Jacob, give glory to him; Revere him, All you descendants of Israel!"

**People** *My God, my God, why have you abandoned me?*

## **SECOND READING: Philippians 2:5-11**

A Reading from Paul's letter to the Church in Philippi.

<sup>5</sup>Let the same mind be in you that was in Christ Jesus, <sup>6</sup>who, though he was in the form of God, did not regard equality with God as something to be exploited,<sup>7</sup>but emptied himself, taking the form of a slave, being born in human likeness.

And being found in human form, <sup>8</sup>he humbled himself and became obedient to the point of death—even death on a cross. <sup>9</sup>Therefore God also highly exalted him and gave him the name that is above every name,<sup>10</sup>so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth,<sup>11</sup>and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Reader The Word of the Lord.

**People** *Thanks be to God.*

# SEQUENCE HYMN

*Please stand as you are able*

## *Jesus Living Word Incarnate (VF 75)*

Je - sus liv - ing word in - car - nate; of Ma - ry, vir - gin mo - ther born.

Lift - ed on the cross, most ho - ly, for us, cru - ci - fied and scorned.

Cleanse us by the true o - be - dience of thy ho - ly life out - poured,

feed us with these ho - ly my - ster - ies, Christ, e - ter - nal - ly a - dored.

Words: Beverly Easterling © 1949 Beverly Easterling. All rights reserved. Used by permission.  
Music: Carl Haywood © Carl Haywood. All rights reserved. Used by permission.

*The customary responses before and after the Gospel are omitted.  
The congregation may be seated for the first part of the Passion.  
At the verse which mentions the arrival at Golgotha (Matthew 27:33) all stand.*

## **THE PASSION GOSPEL: Matthew 26:14—27:66**

The Passion of our Lord Jesus Christ according to Matthew

<sup>14</sup>One of the twelve, who was called Judas Iscariot, went to the chief priests <sup>15</sup>and said, “What will you give me if I betray him to you?” They paid him thirty pieces of silver. <sup>16</sup>And from that moment he began to look for an opportunity to betray him.

<sup>17</sup>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?” <sup>18</sup>He 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.’” <sup>19</sup>So the disciples did as Jesus had directed them, and they prepared the Passover meal.

<sup>20</sup>When it was evening, he took his place with the twelve; <sup>21</sup>and while they were eating, he said, “Truly I tell you, one of you will betray me.” <sup>22</sup>And they became greatly distressed and began to say to him one after another, “Surely not I, Lord?” <sup>23</sup>He answered, “The one who has dipped his hand into the bowl with me will betray me. <sup>24</sup>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.” <sup>25</sup>Judas, who betrayed him, said, “Surely not I, Rabbi?” He replied, “You have said so.”

<sup>26</sup>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.” <sup>27</sup>Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; <sup>28</sup>for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. <sup>29</sup>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.”

<sup>30</sup>When they had sung the hymn, they went out to the Mount of Olives.

<sup>31</sup>Then Jesus said to them, “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.’

<sup>32</sup>But after I am raised up, I will go ahead of you to Galilee.” <sup>33</sup>Peter said to him, “Though all become deserters because of you, I will never desert you.” <sup>34</sup>Jesus said to

him, “Truly I tell you, this very night, before the cock crows, you will deny me three times.” <sup>35</sup>Peter said to him, “Even though I must die with you, I will not deny you.” And so said all the disciples.

<sup>36</sup>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.” <sup>37</sup>He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. <sup>38</sup>Then he said to them, “I am deeply grieved, even to death; remain here, and stay awake with me.” <sup>39</sup>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.” <sup>40</sup>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? <sup>41</sup>Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” <sup>42</sup>Again he went away for the second time and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” <sup>43</sup>Again he came and found them sleeping, for their eyes were heavy. <sup>44</sup>So leaving them again, he went away and prayed for the third time, saying the same words. <sup>45</sup>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. <sup>46</sup>Get up, let us be going. See, my betrayer is at hand.”

<sup>47</sup>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. <sup>48</sup>Now the betrayer had given them a sign, saying, “The one I will kiss is the man; arrest him.” <sup>49</sup>At once he came up to Jesus and said, “Greetings, Rabbi!” and kissed him. <sup>50</sup>Jesus said to him, “Friend, do what you are here to do.” Then they came and laid hands on Jesus and arrested him. <sup>51</sup>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. <sup>52</sup>Then Jesus said to him, “Put your sword back into its place; for all who take the sword will perish by the sword. <sup>53</sup>Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? <sup>54</sup>But how then would the scriptures be fulfilled, which say it must happen in this way?” <sup>55</sup>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. <sup>56</sup>But all this has taken place, so that the scriptures of the prophets may be fulfilled.” Then all the disciples deserted him and fled.

<sup>57</sup>Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. <sup>58</sup>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. <sup>59</sup>Now the chief priests and the whole

council were looking for false testimony against Jesus so that they might put him to death, <sup>60</sup>but they found none, though many false witnesses came forward. At last two came forward <sup>61</sup>and said, “This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’ ” <sup>62</sup>The high priest stood up and said, “Have you no answer? What is it that they testify against you?” <sup>63</sup>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.” <sup>64</sup>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.”

<sup>65</sup>Then the high priest tore his clothes and said, “He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. <sup>66</sup>What is your verdict?” They answered, “He deserves death.” <sup>67</sup>Then they spat in his face and struck him; and some slapped him, <sup>68</sup>saying, “Prophecy to us, you Messiah! Who is it that struck you?”

<sup>69</sup>Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, “You also were with Jesus the Galilean.” <sup>70</sup>But he denied it before all of them, saying, “I do not know what you are talking about.” <sup>71</sup>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.” <sup>72</sup>Again he denied it with an oath, “I do not know the man.” <sup>73</sup>After a little while the bystanders came up and said to Peter, “Certainly you are also one of them, for your accent betrays you.” <sup>74</sup>Then he began to curse, and he swore an oath, “I do not know the man!” At that moment the cock crowed. <sup>75</sup>Then Peter remembered what Jesus had said: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.<sup>27:</sup>

<sup>1</sup>When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. <sup>2</sup>They bound him, led him away, and handed him over to Pilate the governor.

<sup>3</sup>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. <sup>4</sup>He said, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See to it yourself.” <sup>5</sup>Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. <sup>6</sup>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.” <sup>7</sup>After conferring together, they used them to buy the potter’s field as a place to bury foreigners. <sup>8</sup>For this reason that field has been called the Field of Blood to this day. <sup>9</sup>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,<sup>10</sup> and they gave them for the potter's field, as the Lord commanded me.”

<sup>11</sup>Now Jesus stood before the governor; and the governor asked him, “Are you the King of the Jews?” Jesus said, “You say so.”<sup>12</sup> But when he was accused by the chief priests and elders, he did not answer.<sup>13</sup> Then Pilate said to him, “Do you not hear how many accusations they make against you?”<sup>14</sup> But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

<sup>15</sup>Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted.<sup>16</sup> At that time they had a notorious prisoner, called Jesus Barabbas.<sup>17</sup> So after they had gathered, Pilate said to them, “Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?”<sup>18</sup> For he realized that it was out of jealousy that they had handed him over.<sup>19</sup> While he was sitting on the judgment seat, his wife sent word to him, “Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.”<sup>20</sup> Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed.<sup>21</sup> The governor again said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.”<sup>22</sup> Pilate said to them, “Then what should I do with Jesus who is called the Messiah?” All of them said, “Let him be crucified!”<sup>23</sup> Then he asked, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”

<sup>24</sup>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, “I am innocent of this man's blood; see to it yourselves.”<sup>25</sup> Then the people as a whole answered, “His blood be on us and on our children!”<sup>26</sup> So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

<sup>27</sup>Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him.<sup>28</sup> They stripped him and put a scarlet robe on him,<sup>29</sup> 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, “Hail, King of the Jews!”<sup>30</sup> They spat on him, and took the reed and struck him on the head.<sup>31</sup> After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

<sup>32</sup>As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross.

*Please stand as you are able*

<sup>33</sup>And when they came to a place called Golgotha (which means Place of a Skull), <sup>34</sup>they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. <sup>35</sup>And when they had crucified him, they divided his clothes among themselves by casting lots; <sup>36</sup>then they sat down there and kept watch over him. <sup>37</sup>Over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.”

<sup>38</sup>Then two bandits were crucified with him, one on his right and one on his left. <sup>39</sup>Those who passed by derided him, shaking their heads <sup>40</sup>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.” <sup>41</sup>In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, <sup>42</sup>“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. <sup>43</sup>He trusts in God; let God deliver him now, if he wants to; for he said, ‘I am God’s Son.’ ” <sup>44</sup>The bandits who were crucified with him also taunted him in the same way.

<sup>45</sup>From noon on, darkness came over the whole land until three in the afternoon. <sup>46</sup>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?” <sup>47</sup>When some of the bystanders heard it, they said, “This man is calling for Elijah.” <sup>48</sup>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. <sup>49</sup>But the others said, “Wait, let us see whether Elijah will come to save him.” <sup>50</sup>Then Jesus cried again with a loud voice and breathed his last. <sup>51</sup>At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. <sup>52</sup>The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. <sup>53</sup>After his resurrection they came out of the tombs and entered the holy city and appeared to many. <sup>54</sup>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!”

<sup>55</sup>Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. <sup>56</sup>Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

<sup>57</sup>When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. <sup>58</sup>He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. <sup>59</sup>So Joseph took the body and wrapped it in a clean linen cloth <sup>60</sup>and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. <sup>61</sup>Mary Magdalene and the other Mary were there, sitting opposite the tomb.

<sup>62</sup>The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate <sup>63</sup>and said, “Sir, we remember what that impostor said while he was still alive, ‘After three days I will rise again.’ <sup>64</sup>Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, ‘He has been raised from the dead,’ and the last deception would be worse than the first.” <sup>65</sup>Pilate said to them, “You have a guard of soldiers; go, make it as secure as you can.” <sup>66</sup>So they went with the guard and made the tomb secure by sealing the stone.

*A period of silence follows The Passion Gospel.*

## THE SERMON

The Reverend Kevin Holland Sparrow

*Please be seated.*

*A moment of quiet reflection is held after the sermon.*

## THE PRAYERS OF THE PEOPLE

**L**ord God in humility and reverence we offer you our prayers, be swift to answer them we beg as we say, Lord in your mercy, hear our prayer.

Father, the world waits for your Good News. Be present to all who turn to you, strengthen those who fail or hesitate, come into our lives each day, and give us hearts and greet you with joy.

Lord in your mercy, *hear our prayer.*

We call those who follow you, “the church” – and we have surrounded these faithful people with buildings, ministries, hierarchies, rubrics, headaches, heartaches and deep joy. Remind us that we need only You and one another. We pray for *Sarah, the Archbishop of Canterbury, Sean, our Presiding Bishop, Ruth our Bishop, Kevin our priest, and Charlie our intern.* In the Diocesan Cycle of Prayer, we pray for *Christ Episcopal Church, Denmark, Mr. Larry Watt, Sr. Warden.* In the Anglican Cycle of Prayer, we pray for *The Anglican Church of Melanesia*

Lord in your mercy, *hear our prayer.*

Give your grace to this nation, to our leaders, to our public servants and to our health care workers and first responders. We pray for *Donald, our President, Henry, our Governor, members of Congress, the Supreme Court and all those in public authority.*

Lord in your mercy, *hear our prayer.*

Remind us of just how connected we are and how much we need each other. We offer our deepest prayers for the recovery of the human family, that we might form a sustainable way of life for the well-being of the people of the world.

Lord in your mercy, *hear our prayer.*

Comfort us. Comfort all people. And strengthen us for the days to come. Especially we pray for *Shirley, Bill, John, Michael, Kayla, Jacquie, Michael and Julie, Aphrodite, Georgia Anna, Phillip, Jill, Sandra, Angela, Jeri, Brandon, Cindy, Gary, Drew, Debbie, Kathleen, Chrystal, Don, Melissa-Ann, Maverick, George, Bernadine, Lew, Ted, Ann and Mike, Betty, Bobby, Jeff, Josie, Joyce, Laura, Linda, Mike, Susan, Thom and Carol, and Trudy.*

Lord in your mercy, *hear our prayer.*

We mourn those who have died and left this world. Bless the departed with eternal light and joy when the day of new life comes. Especially we pray for *Bonnie Barrett, Nicholas Josphe Bagnato, Sr., Veronica Walters, and Winston D. McIver Sr.*

Lord in your mercy, *hear our prayer.*

Priest        O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

## THE PEACE

*Priest*        The Peace of Christ be always with you.

*People*        *And also with you.*

# The Holy Communion

## OFFERTORY SENTENCE

*The Celebrant says:*

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. *Philippians 2:8-9*

## OFFERTORY ANTHEM

### *Lamb of God*

Words and Music by Twila Paris

arr. Russell Mauldin

St Anne's Chancel Choir

## OFFERTORY PRESENTATION

*Please stand as you are able.*

1. Praise God, from whom all blessings flow; Praise Him, all creatures here be - low; Praise Him a - bove, ye heav'n - ly host; Praise Fa - ther, Son, and Ho - ly Ghost!

Chords: G, Em, D, G, Am, C, D, D, Em, C, Em, G, Am<sup>7</sup>, D<sup>7</sup>, G

## THE GREAT THANKSGIVING

*Please stand as you are able.*

**Priest** The Lord be with you.

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

**Priest** Lift up your hearts.

**People** *We lift them to the Lord.*

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

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

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

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

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

**SANCTUS**      *Holy, Holy, Holy (Folk/Pruner) (American folk melody)*

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 (bass clef). The key signature has one flat (B-flat) and the time signature is 6/4. The lyrics are: "Ho - ly, ho - ly, ho - ly Lord, God of power and might, heaven and earth are full of your glo - ry. Ho - san - na in the high - est. \* Bless - ed is he who comes in the name of the Lord. Ho - san - na in the".

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

*\*Optional text:*  
Bless - ed is the one

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "high - est. Ho - san - na in the high - est." Below the main score, there is an optional text section: "\*Optional text: Bless - ed is the one" with a short musical notation for the words "Bless - ed is the one".

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace. But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love.

Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation.

Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

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

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

*Celebrant and People*

(piano) *Leader*  
Christ has died.

Christ has died.

Christ is ris - en. Christ will come a - gain.

The musical score is written for piano and voice. It consists of two systems. The first system has a treble and bass staff. The treble staff begins with a treble clef, a key signature of one sharp (F#), and a 3/4 time signature. The bass staff begins with a bass clef, the same key signature, and the same time signature. The lyrics 'Christ has died.' are written below the treble staff. The second system also has a treble and bass staff. The treble staff begins with a treble clef, the same key signature, and the same time signature. The bass staff begins with a bass clef, the same key signature, and the same time signature. The lyrics 'Christ is ris - en. Christ will come a - gain.' are written below the treble staff. The music is simple and homophonic, with the piano accompaniment providing a steady harmonic background for the vocal line.

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

Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with The Blessed Virgin Mary, St. Anne, all your saints, past, present, and yet to come, we may praise your Name for ever.

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

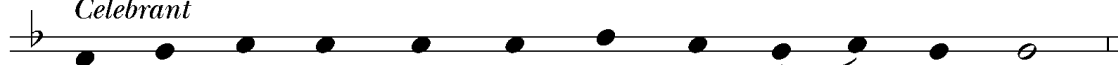
A - men. A - men. A - men.

The musical notation for 'Amen' is written on a single treble staff. It begins with a treble clef, a key signature of one sharp (F#), and a 3/4 time signature. The melody is simple and homophonic, with the piano accompaniment providing a steady harmonic background for the vocal line.

# THE LORD'S PRAYER

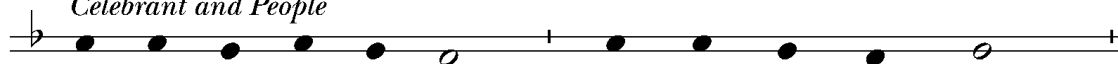
## *S 148 The Lord's Prayer (Contemporary) (Chant/Martens)*

*Celebrant*

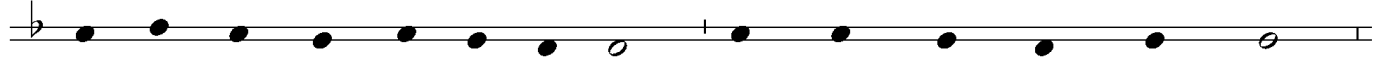


As our Sa - vior Christ has taught us, we now pray,

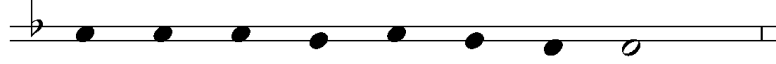
*Celebrant and People*



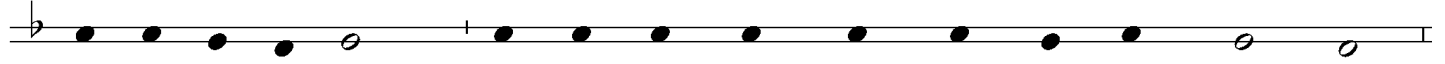
Our Fa - ther in hea - ven, hal - lowed be your Name,



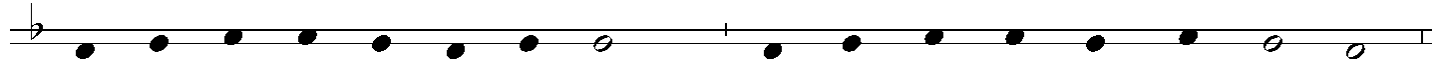
your king - dom come, your will be done, on earth as in hea - ven.



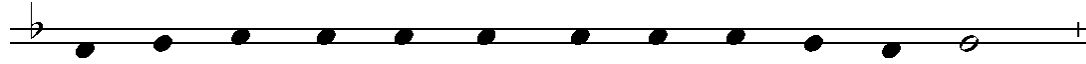
Give us to - day our dai - ly bread.



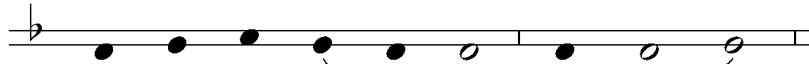
For - give us our sins as we for - give those who sin a - gainst us.



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



For the king - dom, the power, and the glo - ry are yours,



now and for ev - er. A - men.

# THE BREAKING OF THE BREAD

*A period of silence is kept after the breaking of the bread.*

# FRACTION ANTHEM *Lamb of God Agnus Dei (Proulx) Missa Oecumenica*

Lamb \_\_\_\_\_ of God, you take \_\_\_\_\_ a - way the

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

Lamb \_\_\_\_\_ of God, you take \_\_\_\_\_ a - way the

sins of the world, grant \_\_\_\_\_ us peace.

The musical score is written in G minor (three flats) and 4/4 time. It consists of four systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The lyrics are: "Lamb of God, you take away the sins of the world, have mercy on us. Lamb of God, you take away the sins of the world, grant us peace." The piano accompaniment features a steady bass line and chords that support the vocal melody.

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

## INVITATION

Priest      The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

***All baptized Christians, from any tradition or denomination, are warmly invited to share in Holy Communion at Saint Anne's.***

*The ushers will guide you when it is time to come forward. To receive the bread, simply hold out your hands. You may then either:*

- Drink from the chalice by gently guiding it to your lips, or*
- Dip (intinct) the bread into the chalice yourself.*

*Please know that receiving only the bread or only the wine is a full participation in Communion. Gluten-free hosts are available—just let the minister know.*

*If you would prefer a blessing, simply cross your arms over your chest, and the priest will be honored to offer a blessing.*

*If you are interested in learning more about Baptism, Fr. Kevin would be delighted to talk with you.*

*Wherever you are on your journey with God—or toward God—you have a place here, and you are most welcome.*

## DISTRIBUTION

# COMMUNION HYMN

*Please be seated.*

## ***Bread of Life*** (VF 80)

*Refrain*

Bread of life, hope of the world,

The first system of music features a vocal line and a piano accompaniment. The vocal line begins with a whole rest, followed by a double bar line and a repeat sign. The piano accompaniment starts with a whole rest, followed by a double bar line and a repeat sign. The lyrics "Bread of life, hope of the world," are written below the vocal line.

Je-sus Christ, our bro - ther: — feed us now, give us life,

The second system of music continues the vocal line and piano accompaniment. The lyrics "Je-sus Christ, our bro - ther: — feed us now, give us life," are written below the vocal line.

1.-4. to Verses Final  
lead us — to one an - oth - er. one an - oth - er. —

The third system of music includes a box with "1.-4. to Verses" and "Final" above the vocal line. The lyrics "lead us — to one an - oth - er. one an - oth - er. —" are written below the vocal line. The system ends with a double bar line and a final cadence.

1.-4. to Verses Final

The fourth system of music includes a box with "1.-4. to Verses" and "Final" above the piano accompaniment. The system ends with a double bar line and a final cadence.

1 As we pro - claim your death, as we re - call your life,  
 2 The bread we break and share was scat - tered once as grain:  
 3 We eat this liv - ing bread, we drink this sav - ing cup;  
 4 Hold us in u - ni - ty, in love for all to see:  
 5 You are the bread of peace, you are the wine of joy,

we re - mem - ber your prom - ise  
 just as now it is gath - ered,  
 sign of hope in our bro - ken world,  
 that the world may be - lieve in you,  
 bro - ken now for your peo - ple,

to re - turn a - gain.  
 make your peo - ple one.  
 source of last - ing love.  
 God of all who live.  
 poured in end - less love.

## **POST-COMMUNION PRAYER**

*Please stand as you are able.*

Let us pray.

Eternal God, you have graciously accepted us as living members of 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 Savior. *Amen.*

## **SENDING OF LAY EUCHARISTIC VISITORS**

Priest      Rebecca, in the name of Saint Anne's, I send you forth bearing these holy gifts to Betty, that those to whom you go may share with us in the communion of Christ's body and blood. We who are many are one body.

*People      Because we all share in one bread, one cup.*

## **SOLEMN PRAYER OVER THE PEOPLE**

Priest      Bow down before the Lord.

*Silence*

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

## CLOSING HYMN

### *When I Survey The Wondrous Cross (Rockingham) (H 474)*

1 When I sur - vey the won - drous cross where the young  
2 For - bid it, Lord, that I should boast, save in the  
3 See, from his head, his hands, his feet sor - row and  
4 Were the whole realm of na - ture mine, that were an

Prince of Glo - ry died, my rich - est gain I  
cross of Christ, my God: all the vain things that  
love flow min - gled down! Did e'er such love and  
of - fering far too small; love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.  
charm me most, I sac - ri - fice them to his blood.  
sor - row meet, or thorns com - pose so rich a crown?  
so di - vine, de - mands my soul, my life, my all.

## DISMISSAL

*Priest* Let us go forth in the name of Christ.

*People* *Thanks be to God.*

## The Passion Gospel Readers

Susan Slavin	Jesus
Mike Battle	Narrator
Charlie Jordan	Pilate
Mike Roberts	Peter
Jen Boyle	Judas
Krystin Dean	Servant Girl, Pilate's Wife, etc. (Reader #1)
Patrick Rabon	Centurion, High Priest, etc. (Reader #2)

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*Those interested in giving future sanctuary candles in memory or in honor of someone –  
or in thanksgiving – please contact the church office*

# Saint Anne's Episcopal Church

## Holy Week Schedule



**PALM SUNDAY**

**March 29**  
**8:30 and 10 A.M.**



**MAUNDY**  
**THURSDAY**

**April 2**  
**6 P.M.**



**GOOD FRIDAY**

**April 3**  
**6 P.M.**



**EASTER**

**April 5**  
**10 A.M.**