

THE SUNDAY OF THE PASSION: PALM SUNDAY



April 10, 2022

Saint of Egypt Episcopal Church

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Deacon / Homilist: The Rev. Bill Thaete
Presider: The Rev. Craig Vocolka

We acknowledge....

... that the Suquamish and S'Klallam people are the traditional stewards of the land on which our buildings stand and we pay our respect to their people and heritage.

Dear Ones,

Today, we begin the most solemn, liturgically charged week of the year. When we recite the creed, we bow at the memory of the Incarnation, and this week reminds us that the ultimate effect of the incarnation of Christ is that human nature participates in God.

While that can be said simply, the church's prayer this week leads us to realize that it happens through a long and difficult process of watching Jesus be stripped of human power so that we can learn something about what divine power is.

Luke, like Matthew and Mark, tells the story of the last week of Jesus' earthly life as if it were the opening of a theater production with a well-prepared script. We could say that Jesus' procession into Jerusalem had been in process since the moment described in [Luke 9:51](#) when, shortly after the Transfiguration and the conversation with Moses and Elijah about his "exodus," Jesus "set his face to go to Jerusalem." Now, with carefully chosen vocabulary, Luke tells us that Jesus was "ascending" to Jerusalem.

Before arriving, Jesus sent disciples to a nearby village to bring him a colt whose owner simply accepted the mysterious explanation that "the master" had need of it. The disciples set Jesus on a borrowed beast as if on a pauper's throne, and Jesus entered the holy city to the chanting of people acclaiming him as the king coming in the name of God. Their singing echoes that of the angels at his birth ([Luke 2:14](#)).

Luke's narrative draws us into a liturgical drama. Preplanned and carried through with obvious references to ancient prophecies, Jesus' arrival in Jerusalem signaled the beginning of the final act of his earthly ministry, the baptism he said he had to undergo ([Luke 12:50](#)).

His meal with the disciples, prepared with the same mysterious precision, announced the imminent arrival of the reign of God, the realm where he would eat and drink with them after going through his own Passover.

Luke's depiction of Jesus' Passover supper adds to those of Matthew and Mark and even reflects John's. In Luke, Jesus tells the disciples, "Do this in memory of me," a phrase only he and Paul put on Jesus' lips ([1 Corinthians 11:23-25](#)). By emphasizing that phrase, Luke teaches that all who share the "supper of the Lord" are called to do what Jesus did: consecrate their lives for one another and for the salvation of the world.

To remind us how challenging it is to share this communion of life with Jesus, Luke tells us that at the very table of the Last Supper the disciples got into an argument about who was the greatest. In response, Luke quotes Jesus as teaching in words what John portrays in gesture when Jesus washed the feet of his disciples: "I am among you as one who serves."

That becomes the key to interpreting everything we hear in today's Gospels, from Jesus' humble and peaceable entry into Jerusalem through his last prayer for others, "Father, forgive them, they know not what they do."

This week invites us to embark on a retreat with the whole church. Today, we process into Jerusalem and preview the Passion story. Monday, we remember how Mary of Bethany anointed Jesus as messiah before he suffered. Tuesday, we witness Jesus' anguish about being betrayed and abandoned by his disciples. On Wednesday, we watch as Judas conspires with those who reject Jesus words and deeds. On Thursday, we begin the three-day liturgy that begins with the invitation to communion, passes through despair and ends with the mystery of living in God's invincible love.

When we begin this annual liturgical retreat, we do not know which element of the mystery will captivate us. We cannot plan to do more than pay attention and be willing to find ourselves in the position of various ones of the actors in the drama.

This week, we remember that the implication of the Incarnation is that God assumed the apparent powerlessness of suffering to that we might participate in divine life and the power of undying love.

With prayers and blessings,

fr craig

The Liturgy of the Palms

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

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

Presider Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality, through Jesus Christ our Lord. **Amen.**

The Gospel Reading - Matthew 21:1-11

Deacon 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."

Presider The Lord be with you.

People **And with thy Spirit.**

Presider Let us give thanks unto our Lord God.

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

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 King of kings by those who spread their garments and branches of palm along the 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.**

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

People **Hosanna in the highest.**

The Palm Sunday Procession at the door

The Procession

Presider Let us go forth in peace.

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

Presider prays:

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.*

Bless the Lord who forgiveth all our sins.

His mercy endures forever.

Collect for Purity

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Presider Almighty 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.*

Lord have mercy upon us

Christ have mercy upon us

Lord have mercy upon us

The Collect of the Day

Presider The Lord be with you.

People And with thy spirit.

Presider Let us pray.

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

The First Reading - Isaiah 50:4-9a

The Lord God has given me the tongue of a teacher,
that I may know how to sustain the weary with a word.

Morning by morning he wakens--wakens my ear to listen as those who are taught.

The Lord God has opened my ear, and I was not rebellious, I did not turn backward.

I gave my back to those who struck me, and my cheeks to those who pulled out the beard;

I did not hide my face from insult and spitting.

The Lord God helps me; therefore I have not been disgraced;

therefore I have set my face like flint, and I know that I shall not be put to shame;

he who vindicates me is near. Who will contend with me? Let us stand up together.

Who are my adversaries? Let them confront me.

It is the Lord God who helps me; who will declare me guilty?

Silence

Psalm 31:9-16

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."

The Second Reading - Philippians 2:5-11

Let the same mind be in you that was in Christ Jesus,
who, though he was in the form of God,
did not regard equality with God
as something to be exploited,
but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
he humbled himself
and became obedient to the point of death--
even death on a cross.

Therefore God also highly exalted him
and gave him the name
that is above every name,
so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

Silence

The Gospel Reading - Luke 22:14-23:56

The Passion of our Lord Jesus Christ according to Luke.

The customary responses before and after the Gospel are omitted

When the hour for the Passover meal came, Jesus took his place at the table, and the apostles with him. He said to them, "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God." Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!" Then they began to ask one another, which one of them it could be who would do this.

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

"You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

"Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers." And he said to him, "Lord, I am ready to go with you to prison and to death!" Jesus said, "I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me."

He said to them, "When I sent you out without a purse, bag, or sandals, did you lack anything?" They said, "No, not a thing." He said to them, "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled." They said, "Lord, look, here are two swords." He replied, "It is enough."

He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, "Pray that you may not come into the time of trial." Then he withdrew from them about a stone's throw, knelt down, and prayed, "Father, if you are willing, remove this cup from me; yet, not my will but yours be done." Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, "Why are you sleeping? Get up and pray that you may not come into the time of trial."

While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son of Man?" When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?" Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, "No more of this!" And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, "Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!"

Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among

them. Then a servant-girl, seeing him in the firelight, stared at him and said, "This man also was with him." But he denied it, saying, "Woman, I do not know him." A little later someone else, on seeing him, said, "You also are one of them." But Peter said, "Man, I am not!" Then about an hour later still another kept insisting, "Surely this man also was with him; for he is a Galilean." But Peter said, "Man, I do not know what you are talking about!" At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, "Prophesy! Who is it that struck you?" They kept heaping many other insults on him.

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said, "If you are the Messiah, tell us." He replied, "If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God." All of them asked, "Are you, then, the Son of God?" He said to them, "You say that I am." Then they said, "What further testimony do we need? We have heard it ourselves from his own lips!" Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king." Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

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

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

Then they all shouted out together, "Away with this fellow! Release Barabbas for us!" (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting, "Crucify, crucify him!" A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

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

Two others also, who were criminals, were led away to be put to death with him. When they came to the place

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

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

The Homily—The Rev. Bill Thaete

On Palm Sunday it is customary to omit the Nicene Creed and the Confession of Sin.

Collect for the Armed Forces of our Country, *said together*

People Almighty God, we commend to your gracious care and keeping all the men and women of our armed forces at home and abroad; remembering those who are deployed, especially *Ben Newcomb*. Defend them day by day with your heavenly grace; strengthen them in their trials and temptations; give them courage to face the perils which beset them; and grant them a sense of your abiding presence wherever they may be; through Jesus Christ our Lord. Amen.

The Prayers of the People from "Intercessions for the Christian People"

The Deacon or other person appointed says

Christ Jesus was obedient unto death on a cross, and exalted by God he continues to plead for all humankind. Let us join him in prayer for all our brothers and sisters, saying: Father, we place our lives in your hands: Lord, hear our prayer.

Establish peace and friendship among all earth's peoples, let violence and enmity give way to concord. Father, we place our lives in your hands:

Lord, hear our prayer.

Renew your church's longing for your reign of justice; may Christians work together to establish what is right in your eyes. Father, we place our lives in your hands:

Lord, hear our prayer.

Grant a share in Christ's exaltation to all who share his degradation, especially to those whose poverty and helplessness are exploited by the powerful Father, we place our lives in your hands:

Lord, hear our prayer.

Heal the wounds which crime has inflicted on our cities, and help our judges and lawmakers to fashion a society based on trust and respect. Father, we place our lives in your hands:

Lord, hear our prayer.

Open our eyes to the sins we have committed; may our repentance lead us to seek forgiveness, and restore us to the Paradise of your presence. Father, we place our lives in your hands:

Lord, hear our prayer.

Here other intercessions may be offered.

Let us pray for our own needs and those of others.

Silence. The People may add their own petitions.

The Presider concludes

Father, the prayer of Christ brought forgiveness to those who crucified him, and the prayer of the thief brought him a place with Christ at your side. Hear the prayers we now make to you, and sustain your people in their need. We make our prayer through Christ, our crucified Lord. **Amen.**

The Peace

Birthdays

THE HOLY COMMUNION

All stand as the gifts of bread and wine and money offering are placed on the Table.

The Offertory Sentence, said together

All things come of thee, O Lord, and of thine own have we given thee.

Eucharistic Prayer II

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The people remain standing. The Presider says

The Lord be with you.

People **And with thy spirit.**

Presider Lift up your hearts.

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

Presider Let us give thanks unto our Lord God.

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

Presider It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Through Jesus Christ our Lord; who was in every way tempted as we are, yet did not sin; by whose grace we are able to triumph over every evil, and to live no longer unto ourselves, but unto him who died for us and rose again. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Presider and People

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

The people kneel or stand. Then the Presider continues

All glory be to thee, O Lord our God, for that thou didst create heaven and earth, and didst make us in thine own image; and, of thy tender mercy, didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the cross for our redemption. He made there a full and perfect sacrifice for 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.

At the following words concerning the bread, the Presider 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

For in the night in which he was betrayed, he took bread; and when he had given thanks to thee, he broke 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 this, all of you; for this is my Blood of the New Covenant, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord and heavenly Father, we thy people do celebrate and make, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; and looking for his coming again with power and great glory.

And we most humbly beseech thee, O merciful Father, to hear us, and, with thy Word and Holy Spirit, to bless and sanctify these gifts of bread and wine, that they may be unto us the Body and Blood of thy dearly-beloved Son Jesus Christ.

And we earnestly desire thy fatherly goodness to accept this our sacrifice of praise and thanksgiving, whereby we offer and present unto thee, O Lord, our selves, our souls and bodies. Grant, we beseech thee, that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction; and also that we and all thy whole Church may be made one body with him, that he may dwell in us, and we in him; through the same Jesus Christ our Lord;

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

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

People and Presider

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 Presider breaks the consecrated Bread. A period of silence is kept.

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

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

A period of silence follows for reflection on the holy Sacrament.

Presider 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 with the following words

The Body of Christ, the Bread of Heaven.

After Communion, the Presider says

Let us pray.

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

The Priest gives the blessing

The 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.**

Deacon Let us go forth in the name of Christ.

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

Happy Birthday!

12th Jan Peterson

16th Olivia Stalter

Happy Anniversary!

13th Malcolm & Sylvia Campbell

The Sanctuary Lamp is given today by Malcolm & Sylvia Campbell in recognition of their anniversary.