



ASCENSION  
*and*  
SAINT AGNES

EPISCOPAL ✦ ANGLICAN  
CHURCH

WASHINGTON, D.C.



# PALM SUNDAY

APRIL 13, 2025







# Welcome

**WELCOME** to all of our guests and visitors. Whether you are simply passing through or looking for a spiritual home, we are blessed to have you join us in worship.

**WE ARE A COMMUNITY** that expresses its love for our Lord Jesus Christ in ancient, yet timeless worship forms. We are a community that seeks to understand what it prays. We are a community that asks the Holy Spirit to teach us to love one another and the world beyond our church walls. By God's graciousness, we are growing.

**CONNECT WITH US** by completing a Welcome Card. Our rector, Father Dominique, or a member of our leadership team (Vestry), would love to be in touch.



*¶ Text in bold to be spoken aloud by congregants.*

*Prayerful silence is golden. Please help maintain the prayerful atmosphere of the church with a reverent silence in preparation for our celebration; if you wish to have a moment of fellowship, you are welcome to gather in the social hall/undercroft.*

*¶ Please stand at the sound of the bell.*

**MASS SETTING**      *Missa L'Hora Passa*      Ludovico Viadana (1560-1627)

**PRELUDE**      *Great Fantasia in G Minor, BWV 542*      J.S. Bach

**INTROIT**      Matthew 21:9      Frei Manuel Cardoso (1566-1650)

*Turbæ quæ præcedebant et quæ sequebantur  
clamabant, dicentes: "Hosanna filio David:  
Benedictus qui venit in nomine Domini."*

The multitudes that went before and that followed,  
cried out, saying: "Hosanna to the son of David:  
Blessed is he that cometh in the name of the Lord."

## THE LITURGY OF THE PALMS

### ANTIPHON

*Celebrant:* Blessed be the King that cometh in the name of the Lord.

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

### COLLECT

*Celebrant:* Let us pray.

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

**GOSPEL**      Luke 19:28-40

*Celebrant:* The Lord be with you.

**People:** And with thy spirit.

*Celebrant:* The Holy Gospel of Our Lord Jesus Christ according to Luke.

**People:** **Glory be to thee, O Lord.**

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

"Blessed is the king  
who comes in the name of the Lord!  
Peace in heaven,  
and glory in the highest heaven!"

Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

## **THE BLESSING OF THE PALMS**

*Celebrant:* The Lord be with you.

**People:** **And with thy spirit.**

*Celebrant:* Let us give thanks unto our Lord God.

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

It is right to praise thee, Almighty God, for the acts of love by which thou hast redeemed us through thy Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way. Let these branches be for us signs of his victory, and grant that we who bear them in his Name may ever hail him as our King, and follow him in the way that leadeth to eternal life; who liveth and reigneth in glory with thee and the Holy Spirit, now and for ever. AMEN.

*The Celebrant sprinkles the palms with holy water*

*Celebrant:* Blessed is he who cometh in the Name of the Lord.

**People:** **Hosanna in the highest.**

## PROCESSION TO THE CHURCH

*Celebrant:* Let us go forth in peace.

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

*The congregation joins the procession into the church as directed by the ushers and acolytes. Go directly to a pew and remain standing for the hymn. The palm branches are held until we are seated for the readings.*

**HYMN**

*All Glory Laud and Honor*

Hymn #154

## COLLECT OF THE DAY

*Celebrant:* Let us pray.

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

*g Please be seated.*

## THE LITURGY OF THE WORD

*There are often four Scripture passages at every Mass.*

**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?

*Lector:* The Word of the Lord

**People:** Thanks be to God.

**GRADUAL** Psalm 31:9-16

Tone VIII.1

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

*During Lent, Alleluia (Hebrew for "Praise YHWH") is "tucked away". In its stead, a "tract", a series of psalms verses, that focus our prayer on God's healing mercy. We are not pretending that Jesus has not risen, but, rather, are preparing our hearts to experience Him afresh, more deeply in the mystery of the Resurrection.*

My God, My God, look upon me: why hast thou forsaken me?

*g Please remain seated.*

**THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO LUKE**

Luke 22:14-23:56

*For the sake of prayerful simplicity, the customary responses before and after the Gospel are omitted: neither is the triple Sign of the Cross made at the announcement.*

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, "Prophecy! 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."

*g Please stand.*

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.

*g Please kneel as able.*

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.

*g Please be seated.*

**SERMON**

*Think Twice*

Fr. Dominique Peridans

*g Please stand.*

## **PRAYERS OF THE PEOPLE**

That the Church Universal may discover again that unity which is the Father's will, by following in the humble footsteps of Her Lord,  
*let us pray to the Lord.*

That our nation and the nations of the world may seek after the ways that make for peace, let us pray to

*All*

Lord, have mer - cy.

The image shows a musical score for two staves. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It contains four measures of music, each with a chord. The bottom staff is in bass clef with the same key signature and time signature. It contains four measures of music, each with a chord. The lyrics 'Lord, have mer - cy.' are written below the top staff, with hyphens under 'mer' and 'cy'.

the Lord,  
*let us pray to the Lord.*

**All: Lord, have mercy.**

That the grace of this Holy Week may renew our parish, setting us more firmly and lovingly on the path of holiness,  
*let us pray to the Lord.*

**All: Lord, have mercy.**

That persons who are suffering, the children in our midst and neighborhood, and those who are orphaned, persons on our prayer list, persons we now name silently in our hearts \_\_\_\_\_, may all know the renewal of grace, *let us pray to the Lord.*

**All: Lord, have mercy.**

That all who, with Christ, have entered the shadow of death may rest in peace and rise in glory,  
*let us pray to the Lord.*

**All: Lord, have mercy.**

In the communion of the ever-blessed and glorious Virgin Mary, the holy patriarchs, prophets, apostles and martyrs, Saints Agnes and Francis, and of all the saints, let us commend ourselves, and one another, and all our life to Christ our God. **Amen.**

To thee, O Lord, our God.

The image shows a musical score for two staves. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It contains four measures of music, each with a chord. The bottom staff is in bass clef with the same key signature and time signature. It contains four measures of music, each with a chord. The lyrics 'To thee, O Lord, our God.' are written below the top staff.

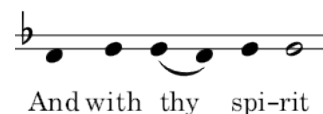
## THE PEACE

*Reconciled to God and one another, we receive the peace of Christ and offer it to one another, “the peace of Christ”, accompanied by a gesture: hug, handshake, smile, slight bow ... Some of our neighbors may prefer no contact, which we respect.*

*Celebrant*



**All:**



*g Please be seated as the altar is prepared.*

## OFFERTORY

Eric Barnum

*Adoramus Te, Christe,  
et benedicimus tibi,  
quia per sanctam crucem tuam  
redemisti mundum.  
Qui passus es pro nobis,  
Domine, Domine, miserere nobis*

We adore Thee, O Christ,  
and we bless Thee,  
who by Thy Holy Cross  
hast redeemed the world.  
Thou, who hast suffered death for us,  
O Lord, O Lord, have mercy on us.

*g Please stand when thurifer comes forward to cense the congregation.*

## HYMN

*My Song is Love Unknown*

Hymn #458

*To follow along with the Eucharistic Prayer, turn to page 340 of the Book of Common Prayer.*

## THE HOLY COMMUNION

**Celebrant:** Pray, beloved: that this, my sacrifice and yours, may be acceptable to God the Father Almighty.

**People:** May the Lord receive this sacrifice at thy hands, to the praise and glory of His Name, both to our benefit and that of all His holy Church.

**Celebrant:** Amen.



## SURSUM CORDA

*Celebrant*                      *People*  
The Lord be with you. And with thy spi - rit.

*Celebrant*                      *People*  
Lift up your hearts. We lift them up un - to the Lord.

*Celebrant*  
Let us give thanks un - to our Lord God.

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

## SANCTUS & BENEDICTUS

*The Sanctus and Benedictus (Latin for “holy” and “blessed”) is one of the earliest elements of the liturgy (St. Clement of Rome—fourth Bishop of Rome, +104—mentions it) and concludes the Preface. It is the hymn of the seraphim in Isaiah 6:3 that never ceases before God, in which we now join. This hymn is sung by our cantors at 10:30am.*

*Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.  
Pleni sunt caeli et terra gloria tua.  
Hosanna in excelsis.  
Benedictus qui venit in nomine Domini.  
Hosanna in excelsis.*

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

*g Please kneel.*

## THE GREAT THANKSGIVING

*The Greek eukharistos means “grateful.” The “Great Thanksgiving,” the solemn heart of the Eucharistic Prayer, is a sequence of prayers received from the early Church, whose fundamental pattern is found in the Jewish celebration of the Passover, which involves both a meal and a sacrifice. After our “offertory” prayer that God welcome our celebration, turning our hearts “upwards” and giving thanks in the “preface,” and joining the seraphim (angels) before God in the sanctus and benedictus, we “do in memory” of Christ. There follows what Christ said at the Last Supper (“This is my body...”), an invocation of the Holy Spirit, various intercessions, and concluding solemn praise to the Trinity. This is not simple repetition or reenactment, but grateful worship offered to the Father by Christ through the priest, acting in the person of Christ, and in all the members of Christ’s Body. Indeed, the whole Church enters into the very dynamic of Christ’s self-giving.*

## LORD’S PRAYER

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



Our Fa - ther, who art in hea - ven, hal - low - ed  
 be thy Name, thy king - dom come, thy will be done,  
 on earth as it is in hea - ven. Give us this day our  
 dai - ly bread. And for - give us our tres - pas - ses,  
 as we for - give those who tres - pass a - gainst us. And lead  
 us not in - to temp - ta - tion, but de - liv - er us  
 from e - vil. For thine is the king - dom, and the power,  
 and the glo - ry, for ev - er and ev - er. A - men.

## THE FRACTION

*The Celebrant breaks the Eucharistic Bread or Host (from the Latin for “victim”), recalling Christ’s gesture of breaking bread at the Last Supper. The priest then puts a piece of the host into the chalice (“commingles,” a rite dating from the eighth century) to signify the unity of the living and glorious Body and Blood of the Lord in the work of salvation, often saying inaudibly as he/she does so: “May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it.”*

## PRAYER OF HUMBLE ACCESS

*Celebrant:* We do not presume...

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

## INVITATION

*Celebrant:* Behold ✠ the Lamb of God, behold him that taketh away the sins of the world.

**People:** Lord, I am not worthy that thou shouldest come under my roof.  
But speak the word only and my soul shall be healed.

## AGNUS DEI

*This chant has been sung since the 7th century. It is based upon John the Baptist's reference to Jesus (John 1:29): "Behold the Lamb of God that takest away the sins of the world," which the priest just echoed in presenting the consecrated bread and wine to the congregation.*

*Agnus Dei, qui tollis peccata  
mundi, miserere nobis.*

*Agnus Dei, qui tollis peccata  
mundi, miserere nobis.*

*Agnus Dei, qui tollis peccata  
mundi, dona nobis pacem.*

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.

*All baptized Christians are welcome to receive Holy Communion. Kneeling (or standing) at the Communion rail, we receive the Host (consecrated bread) on the out-stretched right palm of the hand (supported underneath by the left palm). The Priest (or Deacon) will not place the Host on the tongue. You are also invited, if you so desire, to receive the consecrated wine from the common Chalice. Two options for the Chalice (which will be held by the acolyte): 1) Raise/tilt it, from the base, to your lips; 2) Dip the host (not fingers!) in the wine (intinction). If you prefer not to receive the consecrated wine, discreetly shake your head "no".*

*If you are not receiving Communion, you are invited to come forward for a blessing (indicated by crossing your arms over your chest).*

*If you have not been baptized and find yourself drawn to Jesus Christ and life in Him, please let a member of leadership know. We would be honored to have a conversation with you about your faith journey, or questions you may have regarding the sacrament of Baptism.*

## COMMUNION John 3:16

John Stainer (1840-1901)

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

*g Please kneel as able.*

## PRAYER OF THANKSGIVING

*Celebrant:* Eternal God, heavenly Father,

**People:** Thou hast graciously accepted us as living members of Thy Son our Savior Jesus Christ, and Thou hast 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 Thee with gladness and singleness of heart; through Christ our Lord. Amen.

*☪ Please be seated.*

**WELCOME AND ANNOUNCEMENTS**

Fr. Dominique Peridans, rector

*☪ Please kneel as able.*

**SOLEMN PRAYER**

*Celebrant:* Let us bow before the Lord. 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.**

*☪ Please stand.*

**CLOSING HYMN**

*O Sacred Head, Sore Wounded*

Hymn #168

**DISMISSAL**

*The Celebrant sends us forth to carry the mystery of God into the world.*

*Celebrant:* *Let us bless the Lord.*

*People:* *Thanks be to God.*

*The congregation departs in silence.*

