



St. Wilfrid of York

The Episcopal Church in Huntington Beach

St. Wilfrid's is a Christian community seeking to know and unconditionally share God's unfailing love.

The Sunday of the Passion: Palm Sunday

13 APRIL 2025, 10:30 AM



Palm Sunday is the feast in which we recall Jesus' triumphal entry into Jerusalem and His Passion on the cross. It is also known as the Sunday of the Passion. Palm Sunday marks the beginning of Holy Week, which concludes on Easter Sunday, and focuses on the final days of Jesus' life. The red wall hangings (or the red cloths displayed) throughout the church on Palm Sunday mark the solemnity of the passion and the shedding of blood.

We invite you to silence your cell phone before the service begins.

Festival Prelude The South Coast Brass

THE LITURGY OF THE PALMS

The People gather in the courtyard for a blessing of the palms and procession.

Opening Acclamation

Cantor or Celebrant

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.**

Gospel Luke 19:28-40 (NRSV)

Gospeler: ♣ The Holy Gospel of our Lord Jesus: Christ according to John.

People: **Glory to you, Lord Christ.**

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 Gospel of the Lord.

People: **Praise to you, Lord Christ.**

Prayer over the Branches

Presider: The Lord be with you.

People: **And also with you.**

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

People: **It is right to give God thanks and praise.**

Presider: 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 God's victory, and grant that we who bear them in his name may ever hail him as our King, and follow God 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 People follow the procession into the church and join in singing the processional song. Once in the church, please remain standing as you are able.

Blessing and Procession

Cantor or Celebrant

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

People

Ho - san - na in the high - est.

Deacon

Let us go forth in peace. In the name of Christ. A - men.

People

Hymn Of Praise

All glory, laud, and honor

VALET WILL ICH DIR GEBEN

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.

-A *Collect* is a short prayer with a specific structure. Its purpose is to gather into one the individual prayers of the People.-

Collect of the Day

Presider: The Lord be with you.

People: And also with you.

Presider: Let us pray.

Almighty and everliving 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 LITURGY OF THE WORD

– The *liturgy* is God’s community gathered to actively share the Word and the Eucharist. The Old Testament is a collection of the canonical books of the Hebrew Bible that are authoritative for both Christian and Jews. –

The First Lesson Isaiah 50:4-9a (NRSV)

A reading from the Prophet Isaiah.

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

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

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

I gave my back to those who struck me,
 and my cheeks to those who pulled out the beard;
I did not hide my face
 from insult and spitting.

The Lord God helps me;
 therefore I have not been disgraced;
therefore I have set my face like flint,
 and I know that I shall not be put to shame;
 he who vindicates me is near.

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

Who are my adversaries?
 Let them confront me.

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

The Word of the Lord.

People: **Thanks be to God.**

The People remain seated for the singing of the Psalm. The antiphon printed below is first sung by the Choir, then by everyone. Thereafter, it is sung by all as indicated.

Psalm 31:9-16 *In te, Domine, speravi*

Peter R. Hallock

ANTIPHON



Organ: *Everyone:*

In-to your hands I com-mend my spir-it.

Choir: Have mercy on me, O Lord, for I am in trouble; my eye is consumed with sorrow, and also my throat and my belly. For my life is wasted with grief, and my years with sighing; my strength fails me because of affliction, and my bones are consumed.

ALL REPEAT THE ANTIphon

Choir: 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. I am forgotten like a dead man, out of mind; I am as useless as a broken pot.

ALL REPEAT THE ANTIphon

Choir: 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. But as for me, I have trusted in you, O Lord. I have said, "You are my God."

ALL REPEAT THE ANTIphon

Choir: "My times are in your hand; rescue me from the hand of my enemies, and from those who persecute me. Make your face to shine upon your servant; and in your loving kindness save me."

ALL REPEAT THE ANTIphon

The Epistle Philippians 2:5-11 (NRSV)

A reading from the letter of St. Paul to the Philippians.

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.

The Word of the Lord.

People: **Thanks be to God.**

Anthem When I survey the wondrous cross

When I survey the wondrous cross on which the Prince of glory died,
My richest gain I count but loss, and pour contempt on all my pride.
Forbid it, Lord, that I should boast, save in the death of Christ my God!
All the vain things that charm me most, I sacrifice them to his blood.
See, from his head, his hands, his feet, sorrow and love flow mingled down!
Did e'er such love and sorrow meet, or thorns compose so rich a crown?
Were the whole realm of nature mine, that were a present far too small;
Love, so amazing, so divine, demands my soul, my life, my all! Amen.

Text: Isaac Watts

Music: Lowell Mason, arr. Gilbert Martin

THE PASSION OF OUR LORD JESUS: CHRIST ACCORDING TO ST. LUKE 23:1-49

All may be seated for the reading of the Passion Gospel. The customary response before and after the Gospel is omitted. All stand at the verse which mentions the arrival at 'Golgotha' (The Place of a Skull).

When John speaks of 'the Jews,' he's primarily speaking of the Jewish leadership, not all Jews. The vast majority of scholars believe that John's Gospel, the last of the four Gospels, was written about a century after Jesus' birth amid a rising intra-Jewish conflict, with Jesus' followers – who were themselves Jewish – claiming he was the Messiah, while other Jews rejected that belief. Only later did Christianity spread widely beyond those Jewish communities, which increased the likelihood that Gentiles (people who are not Jewish) would misinterpret John's words as justifying hatred toward Jews.

The People will speak the part of the "Crowd."

Narrator: Then the assembly rose as a body and brought Jesus before Pilate.
They began to accuse Jesus saying,

Elder 1: We found this man perverting our nation,

Elder 2: forbidding us to pay taxes to the emperor,

Elder 3: and saying that he himself is the Messiah, a king.

Narrator: Then Pilate asked Jesus,

Pilate: Are you the king of the Jews?

Narrator: Jesus answered,

Jesus: You say so.

Narrator: Then Pilate said to the chief priests and the Crowds,

Pilate: I find no basis for an accusation against this man.

Narrator: But they were insistent and said,

Elder 1: He stirs up the people

Elder 2: by teaching throughout all Judea,

Elder 3: from Galilee where he began even to this place.

Narrator: When Pilate heard this, he asked whether the man was a Galilean.
And when he learned that Jesus was under Herod's jurisdiction,
Pilate sent Jesus off to Herod, who was himself in Jerusalem at that time.

Narrator: 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 Jesus and was hoping to see him perform some sign.

Herod 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 Jesus with contempt and mocked him; then Herod put an elegant robe on Jesus 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,

Pilate: 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, this man has done nothing to deserve death. I will therefore have him flogged and release him.

Narrator: Then the elders all shouted out together,

Elders: Away with this fellow! Release Barabbas for us!

Narrator: (Barabbas was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.)

Narrator: Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

Crowd: **Crucify, crucify him!**

Narrator: A third time Pilate said to them,

Pilate: 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.

Narrator: But the Elders kept urgently demanding with loud shouts that Jesus should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. Pilate 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 Jesus 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.

Narrator: 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,

Jesus: 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?

Narrator: Two others also, who were criminals, were led away to be put to death with Jesus.

Narrator: When they came to the place that is called The Skull (*please stand as you are able*), they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said,

Jesus: Father, forgive them; for they do not know what they are doing.

Narrator: And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying,

Elder 1: He saved others;

Elder 2: let him save himself

Elder 3: if he is the Messiah of God, his chosen one!

Narrator: The soldiers also mocked him, coming up and offering him sour wine, and saying,

Soldier 1: If you are the King of the Jews,

Soldier 2: save yourself!

Narrator: There was also an inscription over Jesus that read, "This is the King of the Jews." One of the criminals who was hanged there kept deriding Jesus and saying,

Criminal 1: Are you not the Messiah? Save yourself and us!

Narrator: But the other rebuked him saying,

Criminal 2: 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.

Narrator: Then he said,

Criminal 2: Jesus, remember me when you come into your kingdom.

Narrator: Jesus replied,

Jesus: Truly I tell you, today you will be with me in Paradise.

Narrator: 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,

Jesus: Father, into your hands I commend my spirit.

Narrator: Having said this, he breathed his last.

Silence is kept.

Narrator: When the centurion saw what had taken place, he praised God and said,

Centurion: Certainly this man was innocent.

Narrator: 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 Jesus' acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

-The Sermon or Homily helps us apply the words of the early prophets and Christ in our lives.-

The Sermon

The Rev. Nathan Biornstad
Rector

A period of silent reflection follows the homily.

Hymn My song is love unknown

LOVE UNKNOWN

Women & High Voices All My song is love un - known, my Sa - vior's love to me, love
 Men & Low Voices He came from his blest throne sal - va - tion to be - stow, but
 Choir Some - times they strew his way, and his strong prais - es sing, re -
 All Why, what hath my Lord done? What makes this rage and spite? He
 They rise, and needs will have my dear Lord made a - way; a

1 to the love - less shown that they might love - ly be. O
 2 men made strange, and none the longed - for Christ would know. But
 3 sound - ing all the day ho - san - nas to their King. Then
 4 made the lame to run, he gave the blind their sight. Sweet
 5 mur - der - er they save, the Prince of Life they slay. Yet

1 who am I that for my sake my Lord should take frail flesh, and die?
 2 O my friend, my friend in - deed, who at my need his life did spend.
 3 "Cru - ci - fy!" is all their breath, and for his death they thirst and cry.
 4 in - ju - ries! Yet they at these them-selves dis-please, and 'gainst him rise.
 5 steadfast he to suf-fering goes, that he his foes from thence might free.

Intercessory Prayers

Leader: Beloved in Christ, are we not wholly reliant on God's tender love and mercy? So let us cry out to our Lord, saying, "Look upon us in mercy," and responding with, "and with compassion remember us."

Have mercy on your Church, for the times we have denied you, O Holy One. We have not been humble as you are humble. We are too often quick to speak and slow to love.

Silence

Look upon us in mercy,

People: **And with compassion remember us.**

Leader: Have mercy on those who hold authority in the nations of the world, O Lord, especially those who are threatened by your message of love and mercy. Forgive us our silence and complicity.

Silence

Look upon us in mercy,

People: **And with compassion remember us.**

Leader: Have mercy on those of us who are called to be stewards of your creation, O God. We have exploited and mistreated your masterpiece. Teach us to love what you have called good.

Silence

Look upon us in mercy,

People: **And with compassion remember us.**

Leader: Have mercy on our enemies, O Holy One, and on those who persecute us. Teach us the love of Jesus, who from the cross prayed, "Father, forgive them."

Silence

Look upon us in mercy,

People: **And with compassion remember us.**

Leader: Have mercy on all who are sick and suffering, O Lord. Strengthen the afflicted. Comfort and care for those wasted with grief. May your face shine upon your servants. We pray especially for Claire, Jane, Jim, Linda, Martha, and Natalie.

You may add additional prayer requests at this time.

Look upon us in mercy,

People: **And with compassion remember us.**

Leader: You became obedient to death, even death on a cross. Even as you have shared our mortality, mercifully grant us to share in your resurrection. We pray especially for those who loved Kim and Thelma.

You may add additional prayer requests at this time.

Look upon us in mercy,

People: **And with compassion remember us.**

Prayers of the People

In Our Prayers: Caroline Anderfaas, Betsy Bailey, Robert Cherpes, Carol Collacott, Diane Coy, Ginger Leachman, Les Lewis, Esther Manguramas, Steve Martin, Ann Ortt, Barbara Pape, George Ranney, Claire Ross, Marianne Sparks, the Vargo family, John Walton, Tom Wesley, Betty Wilcox, and the Wimmer family.

- The Peace is an extension of Christian greeting and teaching to love our neighbor as ourselves. It symbolizes our intent to forgive as we are forgiven, to live in peace with all people. We greet one another in the name of the Lord. –

Passing of the Peace

Priest: The peace of Christ be always with you.

People: **And also with you.**

Then the people may greet one another in the name of the Lord.

Announcements & Blessings

Thank You Holy Week Volunteers!

The story of Holy Week is one of the most powerful narratives we tell as a church. It lives and breathes in the voices of those who read it aloud, those who serve at the altar, and those who prepare for each service. During Holy Week, when the liturgies are many, we'd like to thank all the volunteers who step up in remarkable ways—often participating in multiple services to help carry the weight of the week, including those who work behind the scenes. Thank you for lending your voices, your preparation, your talents, and your care. You help bring the ancient story of Holy Week into the present moment, each year, for each of us.

A special thank you to today's Passion readers:

Barbara Van Dine, David Stoneman, Claire Stoneman, Joanie Pashley-Baynes, Jane Pape, Steven Nadolny, Sharon Maka'ena, Canon Roger Leachman, Laura Groth, Kayden Francis, Jeff Campana, and Debbi Campana

Join POP!

St. Wilfrid's has several fundraiser events throughout the year. These occasions provide fun and social opportunities, which build community. They also help us to balance our budget. Philanthropic Opportunity Planners, or POP, are needed! Interested? Have ideas? Please see or contact Steven Nadolny, vestry member and Stewardship Chair. Call or text his cell at (714) 536-5172 or connect via email at steven@jimbocosw.com. St. Wilfrid's needs you!

Rides During Holy Week

Thanks to Darleen York, Barbara Van Dine, and a handful of generous volunteers, rides are available for those who need help getting to our Holy Week services—especially helpful for anyone who prefers not to drive at night. Contact Darleen at (714) 883-5842 for help.

Adult Forum with Bill Yarchin: How Should We Think About the Afterlife?

Wednesday, April 30th at 5:30pm

St. Wilfrid's friend Bill Yarchin will give a special presentation on Wednesday, April 30th. Join us for a potluck dinner from 5:30pm to 6:15pm, followed by Bill's presentation from 6:15pm to 8:00pm. Sign up to attend this forum at the SCRIP table or by calling the office at (714) 926-7512.

A Night of Stories: An Evening of Music

Join the staff singers of The St. Wilfrid Choir for an evening of music and storytelling on Saturday, May 17th at 7pm. Through melody and verse, we'll take you on a journey woven with song, featuring an original composition by Michael J. Searing inspired by the beloved children's book, The Giving Tree, by Shel Silverstein.

Tickets: \$25 (available at the SCRIP table or online [here](#))

THE HOLY COMMUNION

Offertory Sentence

— As a continuation of thousands of years of spiritual practice, talent, treasures, and oblations are offered before the altar in our response to God's care and nurture. —



If you would like to support the mission and ministries of St. Wilfrid's through an online donation, please scan this QR code

Offertory The Marie-Gold (Five Dances)

Anthony Holborne

Please stand as you are able and join in singing the refrain of the Offertory Presentation before and after the verse sung by the choir.

Offertory Presentation

Jeffrey Smith

Refrain

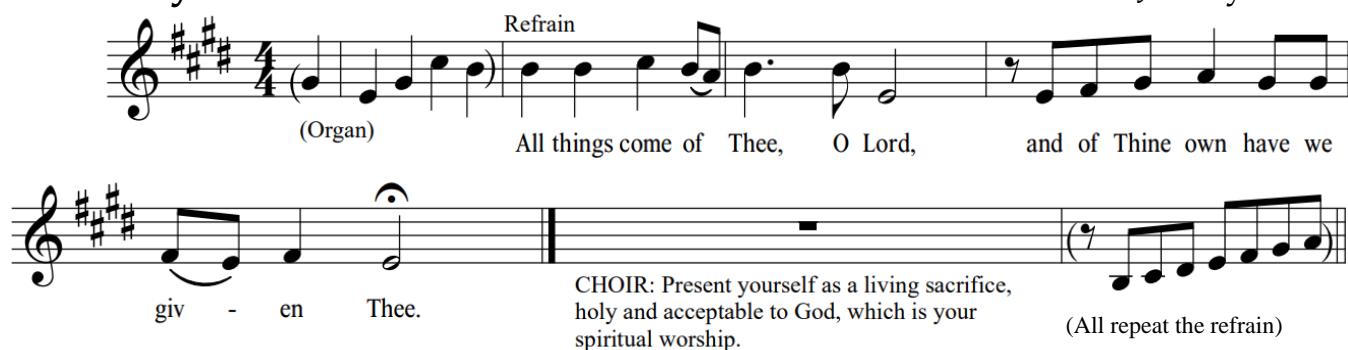
(Organ)

All things come of Thee, O Lord, and of Thine own have we

giv - en Thee.

CHOIR: Present yourself as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

(All repeat the refrain)



Great Thanksgiving

- A Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself. For Anglicans there are two great Sacraments: Eucharist and Baptism. The *Sursum Corda* (Lift up your hearts) is an invitation for the people joining in the Eucharistic offering, to raise minds and hearts to "things that are above, where Christ is, seated at the right hand of God." -

Presider: The Lord be with you.

People: **And also with you.**

Presider: Lift up your hearts.

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

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

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

The Presider continues.

It is right, and a good and joyful thing, always and every where to give thanks to you, Father Almighty, Creator of heaven and earth.

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 we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

– The *Sanctus* echoes the words of the high angels, in the prophet Isaiah's vision of the dwelling place of God (Isaiah 6:1-3).
The *Benedictus* also comes directly from Scripture as the acclamation that disciples uttered as Jesus: entered Jerusalem. –

Sanctus & Benedictus

Jeffrey Smith



The people may continue standing, or they may kneel as they are able.

Presider: Holy and gracious Father, in your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; 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 shed 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:

Presider and People: **Christ has died.**
Christ has risen.
Christ will come again.

Presider: We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

— The *epiclesis* is the point at which the church, through the voice of the Presider, asks God to make holy, 'sanctify', 'send', 'pour', 'breathe', both the gift of bread and wine and the people who stand around the altar in worship. —

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us **☩** also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

The Lord's Prayer

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

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen

The Breaking of the Bread

— The fraction (breaking) of the bread is a crucial link between what has come before and what comes after it. Christ has offered his life for us, and the breaking of the bread makes it possible for all to share in that life. —

A period of silence is kept. The Presider breaks the consecrated bread.

Fraction Anthem Lamb of God

Jeffrey Smith

Women and High Voices
(Organ) 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: have mer-cy on us. 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.

Men and Low Voices

All Voices

—We eat and drink the sacramental foods. Through the inward and spiritual grace of this sacramental action we are reconstituted as Christ's body, infused with Christ's life, and empowered to be Christ's presence in the world.—

Invitation To Communion

Presider: We gather around the table of God. It is made ready for those who love God and who want to love God more. So come, you who have much faith and you who have little, you who have been here often, and you who have not been for a long time or ever before, you who have tried to follow and you who have fallen short. Come. Wherever you are on your journey of faith, the Church welcomes you and Christ invites you to be known, fed and loved here.

These are the Gifts of God, for you the People of God.

Christ our Lord invites to his table all who love him and who seek to live in peace with one another. As directed by an usher, please come forward to the Communion rail, kneel, and cup your hands to receive the bread. Those who choose not to receive, but would prefer a blessing, may indicate their desire by folding their arms across their chest. Gluten-free wafers are available upon request. Upon receipt of the bread you may cross yourself and take a few moments for prayers. Following the bread, you will have an opportunity to take the wine. You may receive the wine in one of three ways: sipping the wine via the common cup (to limit the spread of illness, the inside of our chalice has a high white gold content, and we use a high alcohol proof wine), through Intinction (if you would like to have your piece of bread {wafer} dipped into the wine, please leave the wafer in your hand and a member of the Altar Party will dip the bread into the wine for you and place the dipped wafer back into your hand), or by drinking from the small plastic chalices.

Healing Prayer Ministers Let us pray with you

During Communion, Healing Prayer Ministers are available to pray with you and anoint with holy oil blessed by the Bishop. You'll find them at the front of the sanctuary, at both the north and south sides of the altar. If you would like additional time with a Prayer Minister, simply let them know, and they will meet with you in the Chapel after the service or at a time that is convenient for you. Your prayers are, of course, confidential.



Communion Hymn 441

In the cross of Christ I glory

RATHBUN

1 In the cross of Christ I glory,
 2 When the woes of life o'er - take me,
 3 When the sun of bliss is beam - ing
 4 Bane and bless - ing, pain and plea - sure,
 *5 In the cross of Christ I glo - ry,
 tower - ing
 hopes de -
 light and
 by the
 tower - ing

1 o'er the wrecks of time; all the light of
 2 ceive, and fears an - noy, nev - er shall the
 3 love up - on my way, from the cross the
 4 cross are sanc - ti - fied; peace is there that
 5 o'er the wrecks of time; all the light of

1 sa - cred sto - ry gath - ers round its head sub - lime.
 2 cross for - sake me: lo, it glows with peace and joy.
 3 ra - diance stream - ing adds new lus - ter to the day.
 4 knows no mea - sure, joys that through all time a - bide.
 5 sa - cred sto - ry gath - ers round its head sub - lime.

Communion Meditation There is a green hill far away

There is a green hill far away,
 Without a city wall,
 Where the dear Lord was crucified,
 Who died to save us all.

We may not know, we cannot tell
 What pains He had to bear,
 But we believe it was for us
 He hung and suffered there.

He died that we might be forgiv'n,
He died to make us good,
That we might go at last to heav'n,
Saved by His precious blood.

Oh, dearly, dearly has He loved!
And we must love Him too
And trust in His redeeming blood
And try His works to do

Text: Cecil Frances Alexander

Music: Bob Chilcott

Post Communion Prayer

Please stand as you are able. After Communion, the Presider invites everyone to prayer.

Presider: Let us pray together:

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

The Blessing *The Priest blesses the people.*

May God give you grace never to sell yourself short, grace to risk something big for something good, and grace to remember that the world is now too dangerous for anything but truth, and too small for anything but love.

And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you now and always. **Amen.**

Hymn O sacred head, now wounded

PASSION CHORALE

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,
 *4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 *5 My days are few, O fail not, with thine im - mor - tal power,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?
 5 to hold me that I quail not in death's most fear - ful hour;

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

Dismissal

Presider: Let us go forth into the world, rejoicing in the power of the Spirit.

People: **Thanks be to God.**

In reverence for the solemnity of this Passion Sunday the People depart in silence.

HOLY WEEK AT ST. WILFRID'S

Sunday, April 13th to Sunday, April 20th

We enter the sanctuary together today, **Palm Sunday**, with joy, waving palms as the crowds once did in Jerusalem, shouting "Hosanna!" But as the week unfolds, the mood shifts. In the quiet of **Holy Monday** and **Holy Wednesday**, we pause for prayer, preparing our hearts for what is to come. On **Holy Tuesday**, we gather for Women of the Cross, moving liturgy that brings to life the stories and faith of the women who stood at the cross and the empty tomb. **Maundy Thursday** brings us to the table, where we break bread as Jesus did, then kneel, imitating him washing the disciples' feet. Afterwards, the altar will be stripped. After the service, our **Garden of Gethsemane Vigil** begins, as we remember how Jesus prayed throughout the night before his arrest. The night turns to betrayal, leading us to the sorrow of **Good Friday**, where we stand at the foot of the cross in grief and reverence. Darkness lingers through **Holy Saturday**, but as the first fire of Easter is kindled at this evening service, hope is rekindled with it. On **Easter Sunday**, the tomb is empty, and we rejoice—Christ is risen! Journey through Holy Week with us!

Palm Sunday – April 13th

Services at 8:30am and 10:30am beginning on the patio and processing into the sanctuary

Holy Monday – April 14th

Evening Prayer Service at 7pm in the chapel

Holy Tuesday – April 15th

Women of the Cross Service at 7pm in the chapel

Holy Wednesday – April 16th

Evening Prayer Service at 7pm in the chapel

Maundy Thursday – April 17th

Candlelight Mediterranean gathering with appetizers followed by sacred foot washing in Sacquety Hall at 6:30pm with the service concluding in the sanctuary with the Stripping of the Altar and moving of the reserve Sacrament

Easter Sunday – April 20th

Services at 8:30am and 10:30am

Brunch and children's Easter egg hunt between services

Garden of Gethsemane Prayer Vigil – April 17th to April 18th

Beginning at the conclusion of the Maundy Thursday service, sign up to spend an hour in prayer during our Gethsemane Vigil, symbolizing the hours Jesus asked his disciples to pray with him. The Vigil will continue throughout the night and conclude at noon on Good Friday. Sign up on the easel in the narthex for an hour time slot.

Good Friday – April 18th

Services at 12pm (noon) in the sanctuary and 7pm in the church

Holy Saturday – April 19th

Great Easter Vigil Service at 7:30pm beginning with a fire on the patio and processing together in the sanctuary

PARTICIPANTS IN TODAY'S LITURGY

THE REV. NATHAN BIORNSTAD, RECTOR

THE REV. WILLIAM E. WELLS, ASSOCIATE & MINISTER OF MUSIC

SUZANNA BYRNE AND THE REV. TAMARA GREEN, PRAYER MINISTERS

THE ST. WILFRID CHOIR

MICHAEL SEARING, CANTOR

THE SOUTH COAST BRASS:

JOHN DEEMER, AMY LAMBERT, MARK GHIASSI, CRAIG MCKNIGHT, FAITH VALDEZ



By tradition, The Episcopal Church offers Holy Communion to all baptized persons. If you are not baptized, but wish to receive, we invite you to participate fully in the opening part of the service, called the Ministry of the Word, hearing God's Word and reflecting on your life, enabling you to come to the table for Communion, if you so choose, with a heart prepared to receive. We hope that, if you feel touched by the Word and Sacrament and wish to learn more about the life-giving power of the Spirit of the Risen Christ, you will contact Fr. Nathan to inquire about participating in Holy Baptism.

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