



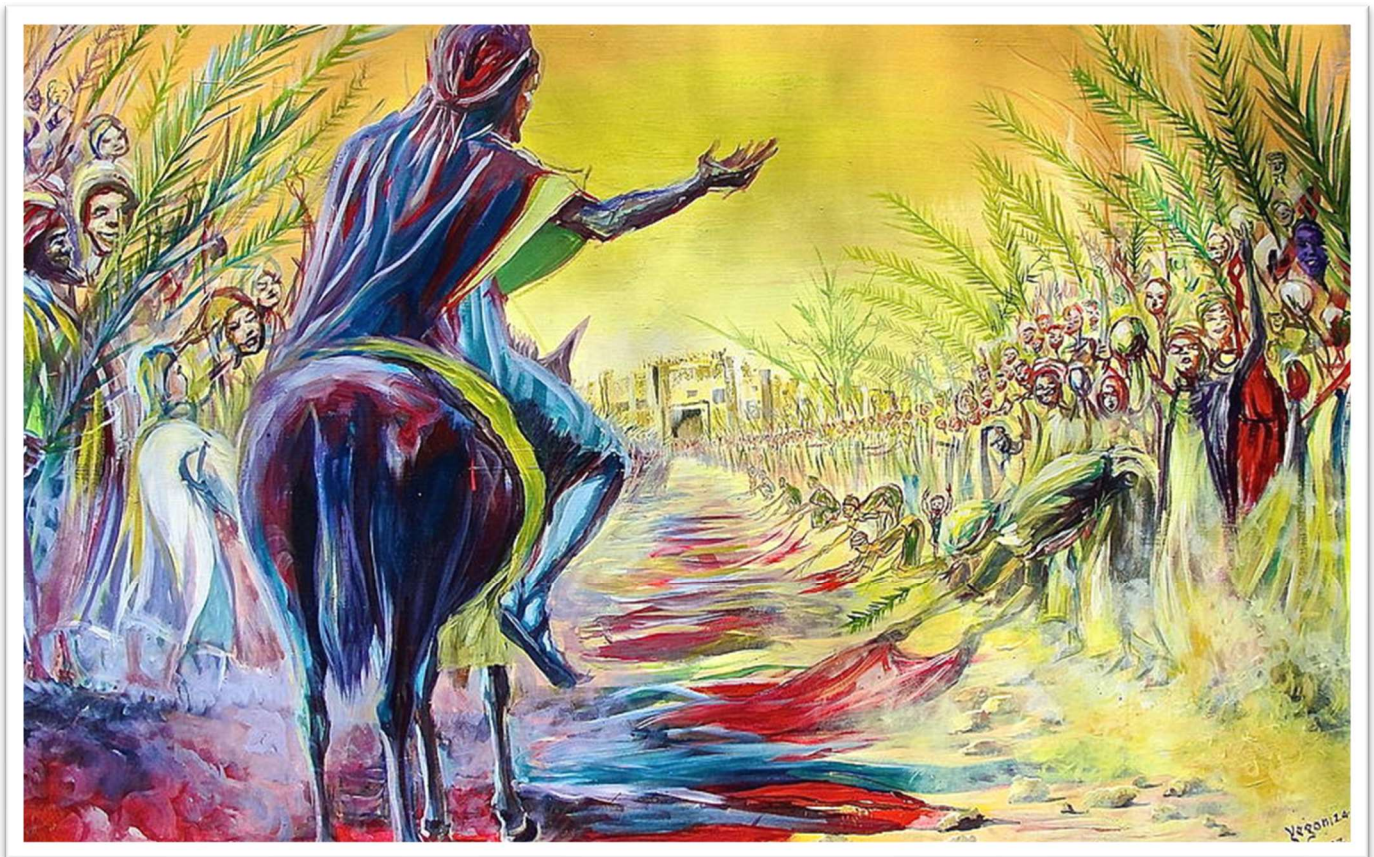
St. Wilfrid of York

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

29 MARCH 2026, 10:30 AM



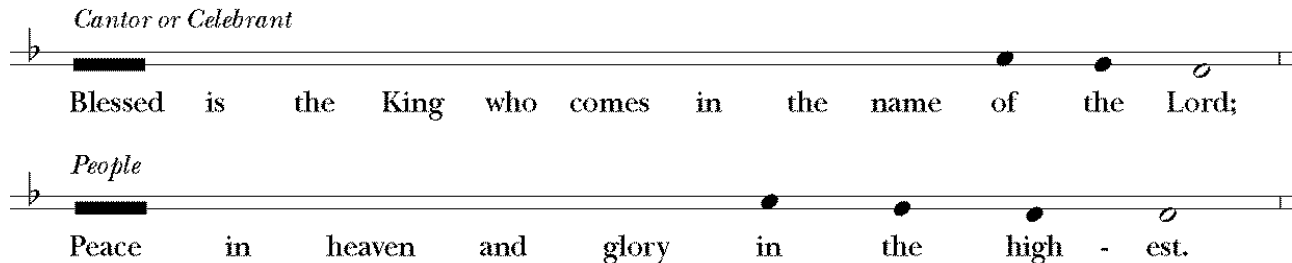
Kindly silence your cell phone before the service begins.

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 high - est.

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 Matthew 21:1-11 (NRSV)

Gospeler: ✠ The Holy Gospel of our Lord Jesus: Christ according to St. Matthew.

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

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,

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.

Collect of the Day

Presider: The Lord be with you.

People: **And also with you.**

Presider: Let us pray.

Jesus, you are the way through the wilderness: show us your truth in which we journey, and by the grace of the Holy Spirit be in us the life that draws us to God.

Amen.

The People may be seated.

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 Book of Common Prayer has always placed great importance on the *Psalms* in worship. They are sung or said in every service of the church, and their words make up the petitions and language of our liturgy.-

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

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

Peter R. Hallock

ANTIPHON



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 first letter of St. Paul to the Corinthians.

When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might rest not on human wisdom but on the power of God.

Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory. But, as it is written,

“What no eye has seen, nor ear heard,
nor the human heart conceived,
what God has prepared for those who love him” —

these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.

Those who are unspiritual do not receive the gifts of God's Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. Those who are spiritual discern all things, and they are themselves subject to no one else's scrutiny.

“For who has known the mind of the Lord
so as to instruct him?”

But we have the mind of Christ.

The Word of the Lord.

People: **Thanks be to God.**

THE *Word* OF THE LORD

Please stand as you are able and join in the singing of the hymn.

Sequence Hymn My song is love unknown LOVE UNKNOWN

All My song is love un - known, my Sa - vior's love to me, love
Women & High Voices He came from his blest throne sal - va - tion to be - stow, but
Men & Low Voices Some - times they strew his way, and his strong prais - es sing, re -
Choir Why, what hath my Lord done? What makes this rage and spite? He
All 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 stead - fast he to suf - fer - ing goes, that he his foes from thence might free.

All may be seated for the reading of the Gospel. Please stand as you are able at the verse which mentions the arrival at 'Golgotha' (The Place of a Skull).

Gospel Matthew 27:11-54 (NRSV)

Gospeler: ✠ The Holy Gospel of our Lord Jesus Christ according to St. Matthew.

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

Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many

accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

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

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." Then the people as a whole answered, "His blood be on us and on our children!" So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha, which means Place of a Skull, (*please stand*) they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the

King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

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

The Gospel of the Lord.

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

-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.

Intercessory Prayers

Leader: As we walk with Christ in the journey of Holy Week, preparing to celebrate the Paschal Mystery of his death and resurrection, let us cry to the Lord, "Crucified King" and responding, "hear our prayer."

Have mercy on your Church, O Lord, for the times we have denied you. We have not been humble. We have been unwilling to share the gospel with our friends and families.

Silence

Crucified King,

People: **Hear our prayer.**

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 justice. Have mercy on us for our silence and complicity.

Silence

Crucified King,

People: **Hear our prayer.**

Leader: Have mercy on us as we have been called to be stewards of your creation. We have exploited and mistreated your masterpiece. Have mercy on us and teach us to love what you have called good.

Silence

Crucified King,

People: **Hear our prayer.**

Leader: Have mercy on us, O Lord. Teach us to value what you hold dear. Increase in us love for our neighbors.

Silence

Crucified King,

People: **Hear our prayer.**

Leader: Have mercy on all who are sick and suffering, O Lord. Strengthen those whose strength fails them. Comfort and care for those wasted with grief. Make your face to shine upon your servants. We pray especially for Brooke, Carol Margaret, Celeste, Claire, Gail, Jamond, Jim, Patti, Peter, Suzanna, and Tamara, and for those we now name, silently or aloud.

You may add additional prayer requests at this time.

Crucified King,

People: **Hear our prayer.**

Leader: Merciful Lord, you know the pain of death – even death on the cross. Have mercy on the dying and the dead. Bring them to the joy of everlasting life in you. We pray especially for those we now name, silently or aloud.

You may add additional prayer requests at this time.

Crucified King,

People: **Hear our prayer.**

Prayers of the People

In Our Prayers: Caroline Anderfaas, Betsy Bailey, Lin Callaghan, the Cherpes family, Carol Collacott, Diane Coy, the Rev. Tamara Green, Ginger Leachman, the Lewis Family, Esther Manguramas, the Martin and Wilcox families, Barbara Pape, Claire Ross, Marianne Sparks, John Walton, and the Wesley family.

PUSH Prayer (Praying Until Something Happens)

At our September 2025 Vestry meeting, the Vestry prayerfully considered how the Holy Spirit might be guiding us and what good and important work our parish is called to do. After prayerfully discerning and asking God to reveal what God would like to do at St. Wilfrid's, the Vestry voted, and the Rector crafted the following parish prayer.

We call the prayer a PUSH prayer (Praying Until Something Happens) because we believe we are moving toward a greater alignment with God's desire for our faith community. So, when we pray in faith that something will happen, we do so confidently, knowing that our desires align with God's desires. God desires that humanity encounter the Risen Christ, be renewed and refreshed by the Holy Spirit, and turn away from selfish desires, leaving more room for God and God's love.

Leader: Gracious God, throughout human history, you have encountered humanity time and time again. Pour out your Spirit upon us, so that we might be refreshed. Give us strength and courage as we share your message of hope, healing, and reconciliation. We give you thanks for answering our prayer for five new members; may your good work continue in them and us. May fifty hearts be touched by your Spirit and join us soon. We also pray for fifteen more volunteers so that we are well-equipped to share your ministry of love with others. We also pray that you provide us with a rectory so that our future clergy might have permanent residency nearby. **Amen.**

Passing of the Peace

- 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. –

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

Holy Week Childcare

If you like to attend an evening service during Holy Week and would like childcare during the service, please let the office know so we can be sure to schedule

our wonderful Little Lambs teacher, Vee, or one of our excellent preschool teachers. Our Little Lambs child care program is available on Sundays in Room 8 during both services for toddlers and children up to 4 years old.

Easter Thanksgivings and Memorials

If you would like to make an Easter contribution for the enhancement of worship or for outreach ministry, you may donate online [here](#). Be sure to include your Thanksgiving or Memorial. For example, "In thanksgiving of Fr. Nathan and his leadership" or "In memory of Fr. Charles." Today is the last day to donate in order to have your donation listed in the Easter Sunday bulletin.

Food Pantry Sunday

Next Sunday is Food Pantry Sunday. As always on the first Sunday of the month, we invite you to bring donations to support our neighbors in need. In April, we are again supporting the Oak View neighborhood through the organization, ComUNIDAD. ComUNIDAD hosts a weekly Friday food distribution and welcomes items like corn, tuna, diced tomatoes, black beans, dry pinto beans, and white rice. We are also collecting sturdy, usable clothing for school-age children for the Oak View Family Resource Center (Food Sundays only).

Community Service Day

St. Wilfrid's will once again be partnering with the Greater Huntington Beach Interfaith Community for their Community Service Day on Saturday, April 26th. Previously, we have worked with Robyne's Nest and beach clean up projects. More info about this year's project will be available soon.

THE HOLY COMMUNION

- 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." -

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 Anthem Ride On, King Jesus

Ride on, King Jesus;
no man can a-hinder me.

He is King of Kings,
He is Lord of Lords,
Jesus Christ, the First and Last;
No man a-works like Him.

Ride on, King Jesus;
no man can a-hinder me.

King Jesus rides a milk-white horse;
No man a-works like Him.

The river of Jordan He did cross;
no man a-works like Him.

King Jesus rides in the middle of the air,
no man a-works like Him.

He calls the saints from ev’ry where;
no man a-works like Him.

Music & Text: Traditional Spiritual; arr. Howard Helvey

Please stand as you are able and join in singing the Presentation Hymn.

Presentation Hymn

Eternal Lord of Love

OLD 124th

Unison or harmony

1 E - ter - nal Lord of love, be - hold your Church

walk - ing once more the pil - grim way of Lent,

led by your cloud by day, by night your fire,

moved by your love and toward your pres - ence bent:

far off yet here— the goal of all de - sire.

The Great Thanksgiving

Please stand as you are able.

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 God thanks and praise.**

Presider: 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.

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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:

All sing together.

Sanctus & Benedictus

David Hurd

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and
earth are full of your glo - ry. Ho - san - na in the high - est.
Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

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

Presider: We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

- At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.-

On the night before he died for us, 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, according to his command, O Father,

Presider and People: **We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

Presider: And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being ✠ sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with St. Wilfrid and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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

David Hurd



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.

—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.*

Communion Hymn 441

In the cross of Christ I glory

RATHBUN

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

PARTICIPANTS IN TODAY'S LITURGY

THE REV. NATHAN BIORNSTAD, RECTOR

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

JOANIE PASHLEY-BAYNES AND MARTHA LUMIA, LECTORS

THE ST. WILFRID CHOIR

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