

Welcome to Advent Episcopal Church! Advent Episcopal Church provides worship to the Northwest Valley. Services are also live-streamed through the Advent Facebook page and on our YouTube channel. **Face masks are optional for fully vaccinated persons** at worship but **REQUIRED** for all unvaccinated persons until further notice. *Hymns and service music are offered at 10 AM only.* Hymn numbers preceded by the letter “H” indicate they are found in the blue *Hymnal 1982*, as with “S” for service music; hymn numbers preceded by the letter “L” are found in the red and black hymnal *Lift Every Voice and Sing II*. Following the 10 AM service, we welcome you to stay after for food & fellowship in Paine Hall adjacent to the church. **Please join us!**

Prelude

(10:00 AM)

Liturgy of the Palms

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

People Peace in heaven and glory in the highest.

Celebrant 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.*

A Reading According to the Gospel of Luke [19:28-40]

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 Celebrant then says the following blessing

Celebrant The Lord be with you.

People And also with you.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

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

The following or some other suitable anthem may then be said

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

People Hosanna in the highest.

The Procession

Deacon/Priest Let us go forth in peace.

People In the name of Christ. *Amen.*

The people will hold their palm branches in their hands while reciting in unison:

Psalm 118:1-2, 19-29 In unison Confitemini Domino

¹ Give thanks to the LORD, for he is good; *
his mercy endures for ever.

² Let Israel now proclaim, *
"His mercy endures for ever."

¹⁹ Open for me the gates of righteousness; *
I will enter them;
I will offer thanks to the LORD.

²⁰ "This is the gate of the LORD; *
he who is righteous may enter."

²¹ I will give thanks to you, for you answered me *
and have become my salvation.

²² The same stone which the builders rejected *
has become the chief cornerstone.

²³ This is the LORD's doing, *
and it is marvelous in our eyes.

We pause while the Celebrant says the following

Gracious God, as we come together to celebrate the entry into Jerusalem of the Prince of Peace, we confess to you that we are like the people who carpeted the road and waved their branches, but who understood so little of this King.

We are tempted to put our trust in powerful Warrior-Messiahs of our day, and find it hard to believe that the way to life passes through death.

We prefer protection to vulnerability, control over our destiny rather than faith in God, who brings life out of self-giving death.

We want our own life to continue, and find it hard to look beyond our shores to nations whose ways differ from ours, but who, like us, need trust, love and life instead of our mutual defensiveness and fear.

Forgive us in our hostile world, for we find it hard to follow the Prince of Peace in faith, or to trust God instead of weapons.

Set us and our world free, we pray. *Amen.*

(Australia: Confession for Palm Sunday)

From a wandering nomad, you created your family;
for a burdened people, you raised up a leader;
for a confused nation, you chose a king;
for a rebellious crowd, you sent your prophets.
In these last days, you have sent us your Son,
your perfect image, bringing your Kingdom,
revealing your will, dying, rising, reigning,
redeeming your people for yourself.

H 154

(Kenya: Eucharistic liturgy)

Jesus, ride again into our cities,
temples, upper rooms and Gethsemanes.
Give us sight so that this time we
might recognize you.

(USA: Prayers for Peace)

Lord of all creation, you speak to us through your creatures of your beauty and grace and humor and the loveliness of your form. So often Lord, we take your gifts for granted, so often we are blind, so often we are brutal, so often we try to prove our superiority or make a profit out of your creatures. In their silence and suffering you rebuke us and sometimes by riding on a donkey you show us their beauty. Lord, this day let me not miss the loveliness of flowers or reject the loveliness of your animals, for if I do that, I fear I may miss you altogether. *Amen.*

(India: Subir Biswas)

Celebrant Jesus is passing this way
this way, this way.

People Jesus is passing this way
He's passing this way today.

Homage, homage of flowers
To the Son of God, homage of flowers
To the flower that blossomed in Jerusalem.
Adoration of the living soul
Adoration, adoration.

(South Indian: A Malayalam Bhajan)

Surely, Jesus, good Lord,
you are a mother?
Are you not a mother who,
like a hen, gathers her chicks under her wings?
Indeed, Lord, you are a mother.

(St. Anselm, 1033-1109)

O Lord Jesus, who would gather up your children in your
arms as a mother hen gathers up her brood under her
wings, hear our prayer:

for young people with no prospect of employment;
older people who see no chance of returning to work;
those dispirited by many years of unemployment;
women seeking jobs to provide their families with the
necessities of life;
for those who suffer disproportionately from
unemployment;
people of other races who experience the vitriol of
racism;
people with disabilities who are so often ignored and
overlooked;
those without skills or schooling who are dismissed out of
hand.

Impress each unemployed person with your loving care of
them, that they may be made newly aware of the proper
value and respect that your love gives them as part of your
Father's creation.

(United Kingdom: Christians Unemployment Group, Sheffield)

Servant Christ,
help us to follow you into the temple of your chosen
people, to erase from the worship of your church all that
hinders the sense of your presence, and the free flow of
your word; to open up your house that it may be a House
of prayer for all people.
Servant Christ, help us to follow you.
Amen.

(India: Litany of the Disciples of Christ the Servant)

Jesus, King of the universe;
Ride on in humble majesty,
ride on through conflict and debate,
ride on through sweaty prayer and betrayal of friends,
ride on through mockery an unjust condemnation,
ride on through cruel suffering and ignoble death,

ride on to the empty tomb and your rising and triumph,
ride on to raise up your Church,
a new body for your service,
ride on, King Jesus,
to renew the whole earth in your image:
In compassion come to help us.

(India)

Celebrant Jesus is passing this way
this way, this way.
People Jesus is passing this way
He's passing this way today.

A reading from the Book of 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?

R: The Word of the Lord.

P: Thanks be to God.

Robert Knox Kennedy
(b. 1945)



© 1979, Robert Knox Kennedy.

Psalm 31:9-16 (8:00 AM, read in unison; 10:00 AM, sung.)

- ⁹ Have mercy on me, O LORD, for I am in trouble; *
my eye is consumed with sorrow,
and also my throat and my belly.
- ¹⁰ For my life is wasted with grief,
and my years with sighing; *
my strength fails me because of affliction,
and my bones are consumed.
- ¹¹ I have become a reproach to all my enemies and
even to my neighbors,
a dismay to those of my acquaintance; *
when they see me in the street they avoid me.
- ¹² I am forgotten like a dead man, out of mind; *
I am as useless as a broken pot.

¹³ For I have heard the whispering of the crowd;
fear is all around; *
they put their heads together against me;
they plot to take my life.

¹⁴ But as for me, I have trusted in you, O LORD. *
I have said, "You are my God.

¹⁵ My times are in your hand; *
rescue me from the hand of my enemies,
and from those who persecute me.

¹⁶ Make your face to shine upon your servant, *
and in your loving-kindness save me."

A reading from Paul's Letter to the Philippians [2:5-11]

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

R: The Word of the Lord.

P: *Thanks be to God*

Sequence Hymn

H 474

The customary responses before and after the Gospel are omitted. Remain seated until directed to stand.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO LUKE

When the hour for the Passover meal came, Jesus took his place at the table, and the apostles with him. "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 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: "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: "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, "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."

"Lord, I am ready to go with you to prison and to death!"

"I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.

"When I sent you out without a purse, bag, or sandals, did you lack anything?"

"No, not a thing."

"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."

"Lord, look, here are two swords."

"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,

"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,

"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,

"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,

"Woman, I do not know him." A little later someone else, on seeing him, said,

"You also are one of them."

"I am not!"

Then about an hour later still another kept insisting, "Surely this man also was with him; for he is a Galilean."

"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."

"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."

"Are you, then, the Son of God?"

"You say that I am."

"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,

"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?"

"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,

*People: **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,

"You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him." Then they all shouted out together,

*People: **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,

People: *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?"

*At the mention of the place called "The Skull,"
all should stand, as able.*

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,

People: *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."

"Jesus, remember me when you come into your kingdom."

"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.

Silence is kept.

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.

Silence is observed.

Prayers of the People, Form III

BCP 387

Father, we pray for your holy Catholic Church;
That we all may be one.

Grant that every member of the Church may truly and humbly serve you;

That your Name may be glorified by all people.

We pray for Justin, the Archbishop of Canterbury; for Michael, our Presiding Bishop; for Jennifer, our Bishop; for Debbie, Janet, Meg, Janice, and Timothy, our clergy; for Sharon, our Licensed Lay Pastoral Care Minister; and for all bishops, priests, and deacons,

That they may be faithful ministers of your Word and Sacraments.

We honor and pray for our Indigenous neighbors.

That we may dwell together in respectful harmony.

We pray for all who govern and hold authority in the nations of the world;

That there may be justice and peace on the earth.

Give us grace to do your will in all that we undertake;

That our works may find favor in your sight.

Have compassion on those who suffer from any grief or trouble;

That they may be delivered from their distress.

Give to the departed eternal rest;

Let light perpetual shine upon them.

We praise you for your saints who have entered into joy;

May we also come to share in your heavenly kingdom.

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

A concluding collect is added.

When the Liturgy of the Palms has preceded, the Nicene Creed and the Confession of Sin may be omitted at this service.

Peace *All stand*

The Celebrant says to the people

The peace of the Lord be always with you.

People And also with you.

Maintaining a safe social distance, the Ministers and People greet one another in the name of the Lord.

Birthday, Anniversary & Travelers Blessing

The Offertory Sentence *Said by all (2 Cor. 9:7)*

All that we are and all that we have comes from God.

Let us offer our best to God in thanksgiving,
remembering that God loves a cheerful giver.

The people stand as able while the offerings of bread, wine, and money are presented and placed on the Altar.

The Presentation and blessing of the gifts

(8:00) All things come of thee, O Lord.

And of thine own have we given thee.

(10:00) *sung* *GARDINER*

All things are thine; no gift have we,
Lord of all gifts, to offer thee;
And hence with grateful hearts today
Thine own before thy feet we lay.

The Great Thanksgiving

Eucharistic Prayer A

The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

The Celebrant proceeds

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

Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.

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:

Celebrant and People (S-124 at 10:00 AM)

*Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.*

Hosanna in the highest.

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

Hosanna in the highest.

Then the Celebrant continues

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 many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

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. 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.**

People and Celebrant

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

A period of silence is kept.

Fraction Anthem (Omit 'Alleluias' in Lent)

8:00 spoken Christ our Passover is sacrificed for us;
Therefore let us keep the feast.

Fraction Anthem (sung at 10:00) S169

Antiphon: My flesh is food indeed, and my blood
is drink indeed, says the Lord.

*All baptized persons are welcome to receive Holy Communion.
Please come to the altar rail when directed by an usher.*

*The People come forward single file, one at a time to a
communion station to receive the bread, and may intinct the
bread in the chalice at the gate, returning to their seat after
consuming it.*

Communion Hymn L 97

After communion the Celebrant says

Let us pray.

Celebrant and People

Almighty and everliving God,
we thank you for feeding us with the spiritual food
of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us in these holy mysteries
that we are living members of the Body of your Son,
and heirs of your eternal kingdom.
And now, Father, send us out
to do the work you have given us to do,
to love and serve you
as faithful witnesses of Christ our Lord.
To him, to you, and to the Holy Spirit,
be honor and glory, now and for ever. Amen.

The Blessing

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; and the blessing of God Almighty, the Father, the Son (✠) and the Holy Spirit be upon you and remain with you always. *Amen.*

Dismissal (8:00 AM only)

Deacon Let us bless the Lord.

People **Thanks be to God.**

Closing Hymn (10:00 AM only) H 458

*Please be seated for the hymn to sing
softly or meditate on its text.*

After the altar party leaves quietly, the congregation
leaves the worship space in silence to begin
Holy Week with meditation and solemnity.



Advent Episcopal Church

13150 W Spanish Garden Drive
Sun City West, Arizona 85375
Phone (623) 584-0350

E-mail: information@adventaz.org

WEBSITE www.adventaz.org

The Rt. Rev. Jennifer A. Reddall, *Bishop of Arizona*

Rev. Canon Timothy M. Dombek, *Rector*

timothy@adventaz.org

Mr. Eldon Wold, Jr., *Music Director*

AFFILIATED CLERGY (non-stipendiary)

Rev. Dr. Janet Gooltz

Deacon Debbie Greenleaf

Deacon Meg Lewis

Rev. Janice Watts