

Palm Sunday, March 28, 2021
Living Faith Lutheran Church
Sechelt, British Columbia

Preservice Music/welcome/announcements

GATHERING

The Holy Spirit calls us together as the people of God.

The assembly gathers wherever they may be since, even though we are unable to be present “in-person”, we are, nonetheless, a gathered community—separated by distance but one in spirit. If desired and if possible, palm branches, or willow or cedar or branches of other trees and shrubs may be near at hand, not for the usual procession, but as another symbol of our celebration of this holy day. Those branches, being blessed, may be kept somewhere in the home, behind a cross or work of art, as a reminder of this occasion when the year-long pandemic is coming to an end.

ACCLAMATION

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

Hosanna in the highest. (Repeat 3x)

PROCESSIONAL GOSPEL

The holy gospel according to Mark 11:1-11. **Glory to you, O Lord.**

¹When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples ²and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. ³If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" ⁴They went away and found a colt tied near a door, outside in the street. As they were untying it, ⁵some of the bystanders said to them, "What are you doing, untying the colt?" ⁶They told them what Jesus had said; and they allowed them to take it. ⁷Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. ⁸Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. ⁹Then those who went ahead and those who followed were shouting,

"Hosanna! Blessed is the one who comes in the name of the Lord!

¹⁰Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!"

¹¹Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

The gospel of the Lord. **Praise to you, O Christ.**

BLESSING OF THE BRANCHES

The presiding minister and the assembly greet each other

The Lord be with you. **And also with you.** Let us pray. *A brief silence is kept.*

We praise you, O God, for redeeming the world through our Saviour Jesus Christ.

Today he entered the holy city in triumph and was proclaimed messiah and king by those who spread garments and branches along his way. Bless these branches and those of us who carry them.

Grant us grace to follow our Lord in the way of the cross, so that, joined to his death and resurrection, we enter into life with you; through the same Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Let us come together in peace **in the name of Christ. Amen.**

GATHERING HYMN #344 "All Glory, Laud and Honor"

Refrain

All glory, laud, and honor to you, redeemer, king,
to whom the lips of children made sweet hosannas ring.

1 You are the king of Israel and David's royal Son,
now in the Lord's name coming, our King and Blessed One. *Refrain*

2 The company of angels are praising you on high;
creation and all mortals in chorus make reply. *Refrain*

3 ***Verse and refrain piano only:***
The multitude of pilgrims with palms before you went;
our praise and prayer and anthems before you we present. Refrain

4 To you, before your passion, they sang their hymns of praise.
To you, now high exalted, our melody we raise. *Refrain*

5 Their praises you accepted; accept the prayers we bring,
great author of all goodness, O good and gracious King. *Refrain*

PRAYER OF THE DAY

As we now enter into the contemplation of the passion of our Lord Jesus Christ and meditate on the salvation of the world through his sufferings, death, burial, and resurrection, let us pray.

Silence is kept.

Sovereign God, you have established your rule in the human heart through the servanthood of Jesus Christ. By your Spirit, keep us in the joyful procession of those who with their tongues confess Jesus as Lord and with their lives praise him as Saviour, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen. (Be seated for all the readings)

WORD

First Reading Isaiah 50:4-9a

⁴The 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.

⁵The Lord GOD has opened my ear,
and I was not rebellious,
I did not turn backward.
⁶I 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.
⁷The 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;
⁸he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
⁹It is the Lord GOD who helps me;
who will declare me guilty?
All of them will wear out like a garment;
the moth will eat them up.

Second Reading Philippians 2:5-11

⁵Let the same mind be in you that was in Christ Jesus,
⁶who, though he was in the form of God,
did not regard equality with God
as something to be exploited,
⁷but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
⁸he humbled himself
and became obedient to the point of death —
even death on a cross.
⁹Therefore God also highly exalted him
and gave him the name
that is above every name,
¹⁰so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
¹¹and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

A brief introduction to the reading of the Passion Story

While listening to the story. . .THE Story. . .and after hearing it—
this story that is at the very heart of the Christian faith. . .
the story that defines and shapes and forms us,
there are two questions we need to reflect on and answer.

And the first is this: “What are we. . .what are you. . .
going to do with this Jesus who loves you, loves us, to death?”
I mean, we have to do something with him because he isn’t going to go away. . .
and he isn’t going to leave you alone.

Now, you. . .we . . .could do as some have done and try our best to ignore him
and pretend that he really doesn’t have a claim on your life
and that you don’t really belong to him.

Or you could do as others have done and try and push away
and pretend that you don’t have his blood on your hands
and that he doesn’t have yours on his.

Or you could plug your ears tightly and pretend that you can’t hear
speaking to you and calling out your name.

You could try and pretend all of that—but it won’t do you any good—
because, like it or not, he is here today. . .right where you are. . .and right now. . .
and he is standing before you because he loves you. . .
and because he wants you to be his. . .and because he wants to be yours.

And so, just as the disciples, the chief priest, the people and Pontius Pilate
had to wrestle with the question of “what to do with this Jesus”—
so we who are here or at home or wherever you are listening to this
2000 years and 10,000 kilometres away from that time and place—
you and I confront the same dilemma:
“What are we going to do with this Jesus who loves us to death. . .
who won’t let us go. . .and who won’t go away?”

The second question we need to reflect on and then answer are his questions to us:
“Will you come and die with me? Will you take up your cross and follow me?
Will you go where I have gone and do for others what I have done for you. . .
and give your life to and for the world?”

What will we say in answer to those questions that really make up
one , single, overarching and overwhelming question:
“Will you come and follow me and die with me?”

Will we say that it sounds too depressing, too demeaning, too demanding
to put our own very important needs and wishes to death
in order to put the needs of others in first place?

Or will we say that we are too tired and worn out after a year in the lockdown. . .
that we are already so over-booked and over-committed
with mortgages and bills and work or just trying to stay afloat. . .
that we couldn't possibly put our lives at his disposal—at least not right now.

Will we try and put him off by saying that maybe later. . .
when we are feeling a little stronger and better and more confident. . .
when we are back to what we call "normal"
and we have more money or time or energy or focus—
why, then we will be happy to go with him. . .but not right now. . .
because, right now, we just couldn't. . .can't. . .do it.

What will our answer be? Because that is THE question—
THE question that THE story. . .and the one who is at the centre of the story. . .
compels us to wrestle with, struggle with, and answer.

You see, the next seven days aren't important only for their historical or liturgical value.
Rather, they are important because that Jesus that they tell us about
is the same Jesus who is where you are, right in front of you. . .
right now, at this moment, behind these words.

In truth, deep down, preachers believe this. . .and pretty much
have to believe this or we couldn't do what we do. . .
preachers believe what Martin Luther says:
That when we open our mouths in proclamation, Jesus falls out—
which means that, yes, he is truly present. . .now.

So, what are you going to do with him?
And will you follow him. . .and go and die with him?
Hard questions, aren't they? Difficult decisions, aren't they?
But they are the questions and decisions I am asking you
to think about as you hear this story—
and not just hear, but listen. . .listen and then answer.

The Story of our Lord's Passion according to St. Mark 14:1-15:47

(Taken from the Rev. Dr. Eugene Peterson's "The Message". If possible, you are urged to listen to the story being read and told rather than reading it. However, if you do read it, consider reading it aloud so that your ears and hearts also "listen" along with your lips and minds).

In only two days the eight-day Festival of Passover and the Feast of Unleavened Bread would begin. The high priests and religion scholars were looking for a way they could seize Jesus by stealth and kill him. They agreed that it should not be done during Passover Week. "We don't want the crowds up in arms," they said.

Jesus was at Bethany, a guest of Simon the Leper. While he was eating dinner, a woman came up carrying a bottle of very expensive perfume. Opening the bottle, she poured it on his head. Some of the guests became furious among themselves. "That's criminal! A sheer waste! This perfume could have been sold for well over a year's wages and handed out to the poor." They swelled up in anger, nearly bursting with indignation over her.

But Jesus said, "Let her alone. Why are you giving her a hard time? She has just done something wonderfully significant for me. You will have the poor with you every day for the rest of your lives. Whenever you feel like it, you can do something for them. Not so with me. She did what she could when she could - she pre-anointed my body for burial. And you can be sure that wherever in the whole world the Message is preached, what she just did is going to be talked about admiringly."

Judas Iscariot, one of the Twelve, went to the cabal of high priests, determined to betray him. They couldn't believe their ears, and promised to pay him well. He started looking for just the right moment to hand him over.

On the first of the Days of Unleavened Bread, the day they prepare the Passover sacrifice, his disciples asked him, "Where do you want us to go and make preparations so you can eat the Passover meal?" He directed two of his disciples, "Go into the city. A man carrying a water jug will meet you. Follow him. Ask the owner of whichever house he enters, 'The Teacher wants to know, Where is my guest room where I can eat the Passover meal with my disciples?' He will show you a spacious second-story room, swept and ready. Prepare for us there." The disciples left, came to the city, found everything just as he had told them, and prepared the Passover meal.

After sunset he came with the Twelve. As they were at the supper table eating, Jesus said, "I have something hard but important to say to you: One of you is going to hand me over to the conspirators, one who at this moment is eating with me." Stunned, they started asking, one after another, "It isn't me, is it?" He said, "It's one of the Twelve, one who eats with me out of the same bowl."

In one sense, it turns out that the Son of Man is entering into a way of treachery well-marked by the Scriptures - no surprises here. In another sense, the man who turns him in, turns traitor to the Son of Man - better never to have been born than do this!"

In the course of their meal, having taken and blessed the bread, he broke it and gave it to them. Then he said, Take, this is my body. Taking the chalice, he gave it to them, thanking God, and they all drank from it. He said, This is my blood, God's new covenant, poured out for many people. "I'll not be drinking wine again until the new day when I drink it in the kingdom of God." They sang a hymn and then went directly to Mount Olives.

Jesus told them, "You're all going to feel that your world is falling apart and that it's my fault. There's a Scripture that says, I will strike the shepherd; The sheep will go helter-skelter. "But after I am raised up, I will go ahead of you, leading the way to Galilee." Peter blurted out, "Even if everyone else is ashamed of you when things fall to pieces, I won't be." Jesus said, "Don't be so sure. Today, this very night in fact, before the rooster crows twice, you will deny me three times." He blustered in protest, "Even if I have to die with you, I will never deny you." All the others said the same thing.

They came to an area called Gethsemane. Jesus told his disciples, "Sit here while I pray." He took Peter, James, and John with him. He plunged into a sinkhole of dreadful agony. He told them, "I feel bad enough right now to die. Stay here and keep vigil with me." Going a little ahead, he fell to the ground and prayed for a way out: "Papa, Father, you can - can't you? - get me out of this. Take this cup away from me. But please, not what I want - what do you want?" He came back and found them sound asleep. He said to Peter, "Simon, you went to sleep on me? Can't you stick it out with me a single hour? Stay alert, be in prayer, so you don't enter the danger zone without even knowing it. Don't be naive. Part of you is eager, ready for anything in God; but another part is as lazy as an old dog sleeping by the fire." He then went back and prayed the same prayer.

Returning, he again found them sound asleep. They simply couldn't keep their eyes open, and they didn't have a plausible excuse. He came back a third time and said, "Are you going to sleep all night? No - you've slept long enough. Time's up. The Son of Man is about to be betrayed into the hands of sinners. Get up. Let's get going. My betrayer has arrived."

No sooner were the words out of his mouth when Judas, the one out of the Twelve, showed up, and with him a gang of ruffians, sent by the high priests, religion scholars, and leaders, brandishing swords and clubs. The betrayer had worked out a signal with them: "The one I kiss, that's the one - seize him. Make sure he doesn't get away." He went straight to Jesus and said, "Rabbi!" and kissed him. The others then grabbed him and roughed him up.

One of the men standing there unsheathed his sword, swung, and came down on the Chief Priest's servant, lopping off the man's ear. Jesus said to them, "What is this, coming after me with swords and clubs as if I were a dangerous criminal? Day after day I've been sitting in the Temple teaching, and you never so much as lifted a hand against me. What you in fact have done is confirm the prophetic writings." All the disciples cut and ran. A young man was following along. All he had on was a bedsheet. Some of the men grabbed him but he got away, running off naked, leaving them holding the sheet.

They led Jesus to the Chief Priest, where the high priests, religious leaders, and scholars had gathered together. Peter followed at a safe distance until they got to the Chief Priest's courtyard, where he mingled with the servants and warmed himself at the fire. The high priests conspiring with the Jewish Council looked high and low for evidence against Jesus by which they could sentence him to death. They found nothing.

Plenty of people were willing to bring in false charges, but nothing added up, and they ended up canceling each other out. Then a few of them stood up and lied: "We heard him say, 'I am going to tear down this Temple, built by hard labor, and in three days build another without lifting a hand.'" But even they couldn't agree exactly.

In the middle of this, the Chief Priest stood up and asked Jesus, "What do you have to say to the accusation?" Jesus was silent. He said nothing. The Chief Priest tried again, this time asking, "Are you the Messiah, the Son of the Blessed?" Jesus said, "Yes, I am, and you'll see it yourself: The Son of Man seated At the right hand of the Mighty One, Arriving on the clouds of heaven."

The Chief Priest lost his temper. Ripping his clothes, he yelled, "Did you hear that? After that do we need witnesses? You heard the blasphemy. Are you going to stand for it?" They condemned him, one and all. The sentence: death. Some of them started spitting at him. They blindfolded his eyes, then hit him, saying, "Who hit you? Prophecy!" The guards, punching and slapping, took him away.

While all this was going on, Peter was down in the courtyard. One of the Chief Priest's servant girls came in and, seeing Peter warming himself there, looked hard at him and said, "You were with the Nazarene, Jesus." He denied it: "I don't know what you're talking about." He went out on the porch. A rooster crowed.

The girl spotted him and began telling the people standing around, "He's one of them." He denied it again. After a little while, the bystanders brought it up again. "You've got to be one of them. You've got 'Galilean' written all over you." Now Peter got really nervous and swore, "I never laid eyes on this man you're talking about." Just then the rooster crowed a second time. Peter remembered how Jesus had said, "Before a rooster crows twice, you'll deny me three times." He collapsed in tears.

At dawn's first light, the high priests, with the religious leaders and scholars, arranged a conference with the entire Jewish Council. After tying Jesus securely, they took him out and presented him to Pilate. Pilate asked him, "Are you the 'King of the Jews'?" The high priests let loose a barrage of accusations. Pilate asked again, "Aren't you going to answer anything? That's quite a list of accusations." Still, he said nothing. Pilate was impressed, really impressed.

It was a custom at the Feast to release a prisoner, anyone the people asked for. There was one prisoner called Barabbas, locked up with the insurrectionists who had committed murder during the uprising against Rome. As the crowd came up and began to present its petition for him to release a prisoner, Pilate anticipated them: "Do you want me to release the King of the Jews to you?" Pilate knew by this time that it was through sheer spite that the high priests had turned Jesus over to him.

But the high priests by then had worked up the crowd to ask for the release of Barabbas. Pilate came back, "So what do I do with this man you call King of the Jews?" They yelled, "Nail him to a cross!" Pilate objected, "But for what crime?" But they yelled all the louder, "Nail him to a cross!"

Pilate gave the crowd what it wanted, set Barabbas free and turned Jesus over for whipping and crucifixion. The soldiers took Jesus into the palace (called *Praetorium*) and called together the entire brigade. They dressed him up in purple and put a crown plaited from a thorn bush on his head. Then they began their mockery: "Bravo, King of the Jews!" They banged on his head with a club, spit on him, and knelt down in mock worship. After they had had their fun, they took off the purple cape and put his own clothes back on him.

Then they marched out to nail him to the cross. There was a man walking by, coming from work, Simon from Cyrene, the father of Alexander and Rufus. They made him carry Jesus' cross. The soldiers brought Jesus to Golgotha, meaning "Skull Hill." They offered him a mild painkiller (wine mixed with myrrh), but he wouldn't take it. And they nailed him to the cross. They divided up his clothes and threw dice to see who would get them. They nailed him up at nine o'clock in the morning. The charge against him - the king of the Jews - was printed on a poster. Along with him, they crucified two criminals, one to his right, the other to his left.

People passing along the road jeered, shaking their heads in mock lament: "You bragged that you could tear down the Temple and then rebuild it in three days - so show us your stuff! Save yourself! If you're really God's Son, come down from that cross!" The high priests, along with the religion scholars, were right there mixing it up with the rest of them, having a great time poking fun at him: "He saved others - but he can't save himself! Messiah, is he? King of Israel? Then let him climb down from that cross. We'll all become believers then!" Even the men crucified alongside him joined in the mockery.

At noon the sky became extremely dark. The darkness lasted three hours. At three o'clock, Jesus groaned out of the depths, crying loudly, "Eloi, Eloi, lama sabachthani?" which means, "My God, my God, why have you abandoned me?" Some of the bystanders who heard him said, "Listen, he's calling for Elijah." Someone ran off, soaked a sponge in sour wine, put it on a stick, and gave it to him to drink, saying, "Let's see if Elijah comes to take him down." But Jesus, with a loud cry, gave his last breath. *(Pause for a time of silence in remembrance of his death)*

At that moment the Temple curtain ripped right down the middle. When the Roman captain standing guard in front of him saw that he had quit breathing, he said, "This has to be the Son of God!"

There were women watching from a distance, among them Mary Magdalene, Mary the mother of the younger James and Joses, and Salome. When Jesus was in Galilee, these women followed and served him, and had come up with him to Jerusalem.

Late in the afternoon, since it was the Day of Preparation (that is, Sabbath eve), Joseph of Arimathea, a highly respected member of the Jewish Council, came. He was one who lived expectantly, on the lookout for the kingdom of God. Working up his courage, he went to Pilate and asked for Jesus' body. Pilate questioned whether he could be dead that soon and called for the captain to verify that he was really dead. Assured by the captain, he gave Joseph the corpse.

Having already purchased a linen shroud, Joseph took him down, wrapped him in the shroud, placed him in a tomb that had been cut into the rock, and rolled a large stone across the opening. Mary Magdalene and Mary, mother of Joses, watched the burial.

A lengthy silence follows for meditation and prayer

HYMN OF THE DAY #666 "What Wondrous Love"

- 1 What wondrous love is this, O my soul, O my soul!
 What wondrous love is this, O my soul!
 What wondrous love is this that caused the Lord of bliss
 to bear the dreadful curse for my soul, for my soul,
 to bear the dreadful curse for my soul?

- 2 When I was sinking down, sinking down, sinking down,
 when I was sinking down, sinking down,
 when I was sinking down beneath God's righteous frown,
 Christ laid aside his crown for my soul, for my soul,
 Christ laid aside his crown for my soul.

- 3 To God and to the Lamb I will sing, I will sing;
 to God and to the Lamb I will sing;
 to God and to the Lamb, who is the great I AM,
 while millions join the theme, I will sing, I will sing,
 while millions join the theme, I will sing.

- 4 And when from death I'm free, I'll sing on, I'll sing on;
 and when from death I'm free, I'll sing on;
 and when from death I'm free, I'll sing God's love for me,
 and through eternity I'll sing on, I'll sing on;
 and through eternity I'll sing on.

Text: North American folk hymn, 19th cent., alt.

AFFIRMATION OF FAITH

Let us affirm our faith with all the descendants of Abraham and Sarah
in the words of the ancient Jewish *Shema*:

Hear, O Israel, the Lord our God, the Lord is one.

**You shall love the Lord your God with all your heart,
with all your soul, with all your mind, and with all your strength.**

This is the first and the great commandment.

The second is like unto it: You shall love your neighbour as yourself.

There is no commandment greater than these.

PRAYERS OF INTERCESSION

Relying on the promises of God, we pray boldly for the church, the world, and all in need, saying “Hear us, O God” and responding “Your mercy is great.” *A brief silence*

In Jesus you came among us as a suffering servant. Give your church humility. Redeem your people from pride and the certainty that we always know your will. Heal us and empower us to confess Christ crucified. Hear us, O God. **Your mercy is great.**

In creation, life springs from death. Redeem your creation awaiting resurrection: restore lost habitats and endangered species. Create new possibilities for areas affected by climate change, grant relief from natural disasters and nurture new growth. Hear us, O God. **Your mercy is great.**

Jesus was handed over to the powers of this world. In all nations, instruct the powerful, that they would not exploit their power but maintain justice. Sustain soldiers, and guide those who command them, that they serve those in greatest need. Hear us, O God. **Your mercy is great.**

On the cross Jesus joined all who feel forsaken. Abide with those who are condemned to death. Defend those who are falsely accused. Console and strengthen those who are mocked or bullied. Accompany all who suffer (*especially the families of those murdered in Atlanta, Georgia, and Boulder, Colorado; as well as ask your presence and comfort upon those whom we name now in silence or aloud. . .*) Grant them respite and comfort. Hear us, O God. **Your mercy is great.**

You called followers to tend Jesus’ body in death. Sustain hospice workers and funeral directors. Bless this congregation’s ministries at times of death: those who plan and lead funerals, those who prepare meals, all who offer support in grief. Hear us, O God. **Your mercy is great.**

You inspired the centurion to confess Jesus as your Son. We praise you for the faith you have given to people of all places and times. Give us also such faith to trust the promises of baptism and, with them, to look for the resurrection of the dead. Hear us, O God. **Your mercy is great.**

We entrust ourselves and all our prayers to you, O faithful God, through Jesus Christ our Lord. **Amen.**

PEACE/OFFERING/OFFERTORY *A musical reflection is played while the table is set*

OFFERING PRAYER

Faithful God, **you walk beside us in desert places, and you meet us in our hunger with bread from heaven. Accompany us in this meal, that we may pass over from death to life with Jesus Christ, our Saviour and Lord. Amen.**

MEAL

GREAT THANKSGIVING

May God be with you. **And also with you.**
Lift up your hearts. **We lift them to our God.**
Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

PRAYER OVER THE GIFTS

Blessed are you, O living God, sovereign of time and space.
You bring forth bread from the earth and fruit from the vine.
Your word leads us across the sea to freedom,
and you have carried us together to this holiest of all weeks.
Blessed be your name forever!

Blessed are you, O living God, for your glory revealed in Jesus Christ.
He is our King who shows his power in weakness.
He is our Servant, who washes our feet with love.
He is our Lamb, whose blood takes away our sin.
He is our Host at this meal, offering us the cup of salvation.

In the night in which he was betrayed, our Lord Jesus took bread,
and gave thanks to you; broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you. Do this for the remembrance of me.
Again, after supper, he took the cup, gave thanks to you, and gave it for all to drink, saying:
This cup is the new covenant in my blood, shed for you and for all people
for the forgiveness of sin. Do this for the remembrance of me.

Blessed are you, O living God, for the gift of your loving Spirit.
Fill this meal and us with the life of your Son.
Make us servants of one another and of everyone in need.
Bring us with all your people to the joy of the resurrection.
Blessed be your name forever! Amen. Amen. And Amen.

LORD'S PRAYER *(sung)*

**Our Father in heaven, hallowed be your name,
your kingdom come, your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial and deliver us from evil.
For the kingdom, the power, and the glory are yours, now and forever. Amen.**

FRACTION *(The bread is broken)* The gifts of God for the people of God. **Thanks be to God.**

INVITATION TO THE TABLE

Jesus draws the whole world to himself. Come to this meal and be fed.

SHARING OF THE MEAL

Music is played until all are fed with the bread of life

PRAYER AFTER COMMUNION

God of steadfast love, **at this table you gather your people into one body for the sake of the world. Send us in the power of your Spirit, that our lives may bear witness to the love that has made us new in Jesus Christ, our Saviour and Lord. Amen.**

SENDING

BLESSING

You are what God made you to be: created in Christ Jesus for good works, chosen as holy and beloved, freed to serve your neighbour.

God bless you **✠** that you may be a blessing, in the name of the holy and life-giving Trinity. **Amen.**

SENDING HYMN #346 "Ride on, Ride On In Majesty"

Ride On, Ride On in Majesty!



1 Ride on, ride on in maj - es - ty! Hear all the
2 Ride on, ride on in maj - es - ty! In low - ly
3 Ride on, ride on in maj - es - ty! The hosts of
4 Ride on, ride on in maj - es - ty! In low - ly



tribes ho - san - na cry; O Sav - ior meek, your road pur -
pomp ride on to die. O Christ, your tri - umphs now be -
an - gels in the sky look down with sad and won - d'ring
pomp ride on to die, bow your meek head to mor - tal



sue, with palms and scat - tered gar - ments strewed.
gin o'er cap - tive death and con - quered sin.
eyes to see the ap - proach - ing sac - ri - fice.
pain, then take, O Christ, your pow'r and reign!

Text: Henry H. Milman, 1791–1868, alt.

Music: THE KING'S MAJESTY, Graham George, 1912–1993

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DISMISSAL

Go in peace. Share the good news. **Thanks be to God.**

Postlude