

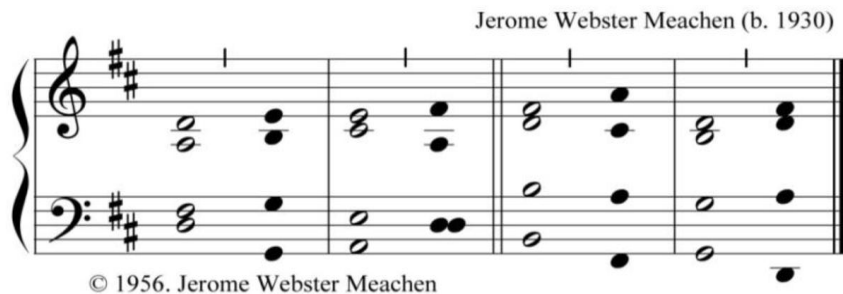
The Lessons

The First Lesson – Jeremiah 28:5-9

The prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and all the people who were standing in the house of the Lord; and the prophet Jeremiah said, “Amen! May the Lord do so; may the Lord fulfill the words that you have prophesied, and bring back to this place from Babylon the vessels of the house of the Lord, and all the exiles. But listen now to this word that I speak in your hearing and in the hearing of all the people. The prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms. As for the prophet who prophesies peace, when the word of that prophet comes true, then it will be known that the Lord has truly sent the prophet.”

The Word of the Lord. Thanks be to God

Psalm 89:1-4,15-18



1 Your love, O Lord, for ever will I **sing**; *
from age to age my mouth will proclaim your
faithfulness.

2 For I am persuaded that your love is established
for **ever**; *
you have set your faithfulness firmly in the **heavens**.

3 "I have made a covenant with my **chosen one**; *
I have sworn an oath to David my **servant**:

4 "I will establish your line for **ever**, *
and preserve your throne for all **generations**."

15 Happy are the people who know the festal **shout**!
*
they walk, O Lord, in the light of your **presence**.

16 They rejoice daily in your **Name**; *
they are jubilant in your **righteousness**.

17 For you are the glory of their **strength**, *
and by your favor our might is **exalted**.

18 Truly, the Lord is our **ruler**; *
the Holy One of Israel is our **King**.

The Second Lesson— Romans 6:12-23

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.

What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

The Word of the Lord. **Thanks be to God.**

Sequence Hymn – *Blest are the Pure in Heart* #656

The Gospel— Matthew 10: 40-42

The Holy Gospel of our Lord Jesus Christ according to Matthew.

Glory to you, Lord Christ.

Jesus said, “Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet’s reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple~ truly I tell you, none of these will lose their reward.” The Gospel of the Lord. **Praise to you, Lord Christ.**

The Sermon- Fr. Will Drosos

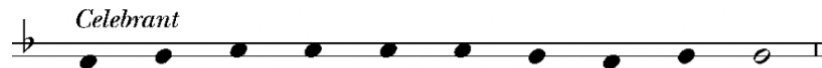
The Nicene Creed (BCP p. 358)

The Prayers of the People Form IV (1982 S108)

The Confession (BCP 360)

The Peace


Celebrant



The peace of the Lord be al - ways with you.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is a simple line of notes: G4, A4, Bb4, C5, Bb4, A4, G4, F4, E4, D4. The notes are mostly quarter notes, with a half note for the final 'you'.

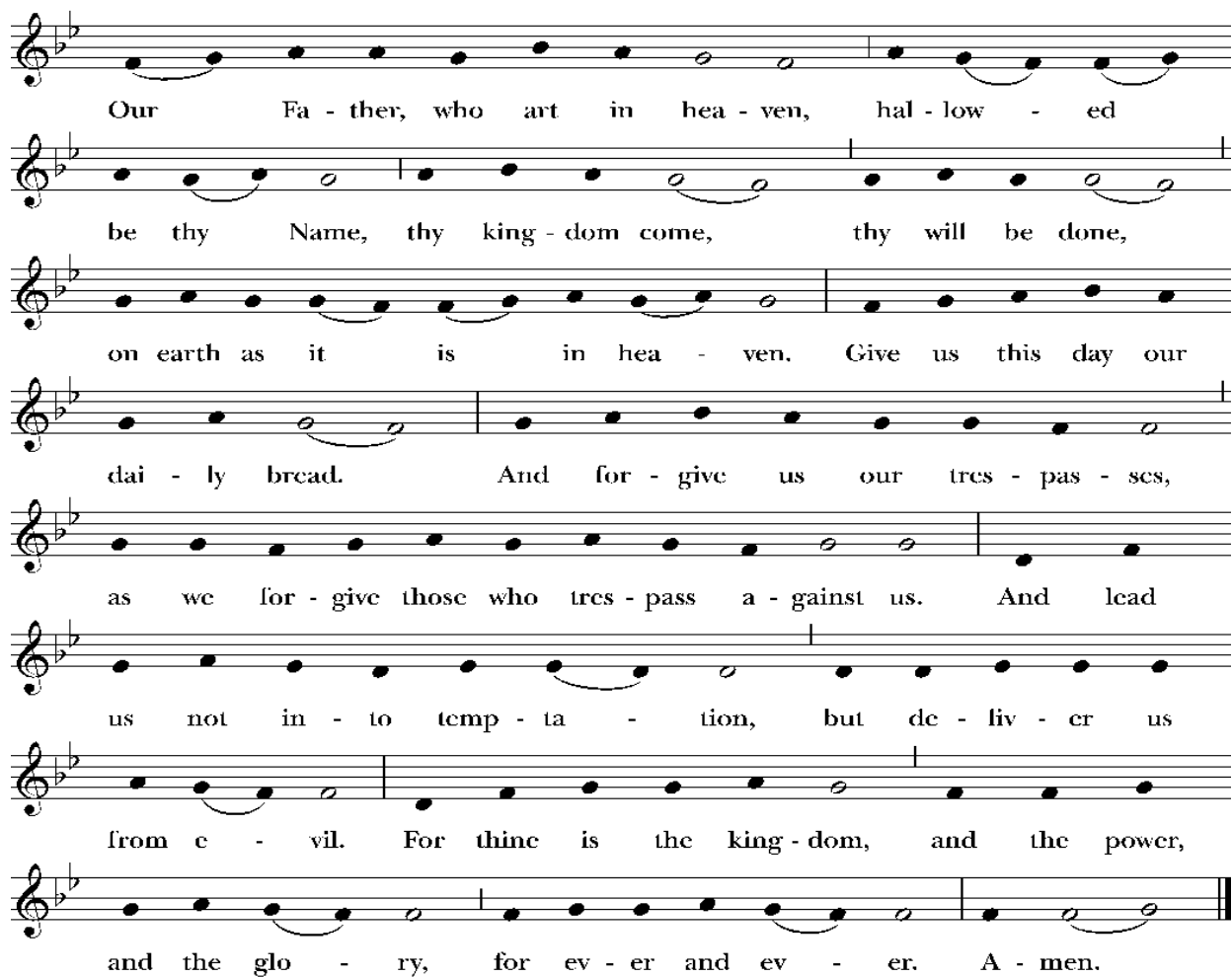
People



And al - so with you.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is a simple line of notes: G4, A4, Bb4, C5, Bb4, A4, G4, F4, E4, D4. The notes are mostly quarter notes, with a half note for the final 'you'.

The Lord's Prayer

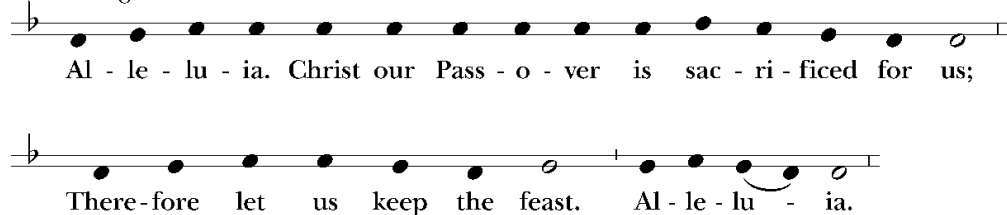


Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta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

Music: Plainsong; adapt. Charles Winfred Douglas (1867-1944). Setting: Copyright © Church Publishing Inc.

Fraction

This setting is not used in Lent.



Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;
There - fore let us keep the feast. Al - le - lu - ia.

This setting may be sung full by all, or by the choir, or as a versicle and response.

Music: Ambrosian chant; adapt. Mason Martens (1933-1991). Copyright © 1971 Mason Martens.

As all worshipers prepare for Christ's presence in the Holy Mystery of the Eucharist, you may pray one of the following prayers silently to yourself: The Prayer of Humble Access on page 337 of the BCP ; The Prayer Before Receiving Communion on pg 834 of the BCP.

If you wish to receive Holy Communion in both kinds (bread and wine), please eat the bread and sip from the chalice. This is the traditional method of receiving the Eucharist in both kinds in the Western Church. If you would not like to sip from the chalice, you are welcome to receive Communion in one-kind, ie. only the bread. The Church teaches that receiving communion in one kind is a complete and valid reception of the Sacrament.

Communion Hymn – Here, O My Lord #318

Post Communion Prayer (BCP p. 366)

The Blessing

Recessional Hymn – Christ is Made the Sure Foundation #518

The Dismissal

Deacon *People*

Let us bless the Lord. Thanks be to God.

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