



Holy Eucharist

The Sunday of the Passion: Palm Sunday

10:00 a.m. — March 24, 2023

Rite II

Welcome

We welcome everyone to St. James this morning and are delighted you are here. Please join us for coffee and conversation after the service in Centennial Hall, located directly below the church.

The Liturgy is outlined from the *Book of Common Prayer* (BCP). If you don't have a prayer book at home, you can find one here: <https://www.bcponline.org/>

Liturgy is the public prayer and worship of God. Liturgy is a Greek word that comes from the root words for people and work, so the Liturgy is the work of the people. The liturgy is something that we all do together, not something the priest does on our behalf. But the Greek 'leitourgia' also means the work for the people and is what God does for us as we gather to worship.

This Bulletin is annotated with explanations and instructions in the side columns, but everything you need to know to follow the words in the liturgy are in the main panels. If you choose to use the sign of the cross, the appropriate places to do so are signaled with this symbol: ✠ All manual actions, including sitting, bowing, standing, and kneeling are optional, based on personal piety. The recommendation is to stand when praising God or giving thanks, sit to listen, and kneel to petition God or confess. Praying with our entire bodies is important, but so is being comfortable, so you can choose what is best for you, despite the guidelines in the bulletin.

Worship begins with a musical meditation to give us a moment to center ourselves. Many members will use this time to say a quiet prayer asking for God to help them prepare to be fully present and able to receive God's grace. This sample prayer can be found on pg. 833 of the *Book of Common Prayer*.

*"O Almighty God, who pours out on all who desire it the spirit of grace and of supplication:
Deliver us, when we draw near to you, from coldness of heart and wanderings of mind,
that with steadfast thoughts and kindled affections we may worship you in spirit and in truth; through Jesus Christ our Lord. Amen."*

Palm Sunday: With its two Gospel readings and elongated procession, Palm Sunday is a unique day in our year. We will bless and process the palms in solidarity with Jesus entry into Jerusalem and then hear read the events that will come at the end of the week that include his last meal, arrest, trial, and crucifixion. The day turns from celebration to deep solemnity as we begin our walk through this most holy week of the year.

Silence is always an important part of our worship. It allows time for reflection and listening for God's voice. There is more silence during Lent than any other season, and we encourage you to use that time to listen to what God may be saying to you.

The Eucharistic service is split into two main parts, the Liturgy of the Word and the Liturgy of the Table. Both have a deep element of drama about them. During the first act, we hear God's word read, listen, reflect and act on it. Today, we split this first act into two parts: Palm and Passion.

The prayer book tells us, *"When circumstances permit, the congregation may gather at a place apart from the church, so that all may go into the church in procession."*

This reenacting of Jesus' triumphal entry into Jerusalem dates back at least to the 4th century when Christians would gather at the Mount of Olives and, after prayers, lessons, and psalms, process into the holy city.

We start with the collect for Palm Sunday, which already anticipates our need for help from God and the events of Holy Week. Even as we begin today with joy, we are aware that the week will bring great sadness.

After the collect we read the Markan account of Jesus' triumphal entry into Jerusalem. In response we bless and raise our own palms and shout Hosanna during the procession.

The Liturgy of the Palms

BCP p. 270

Presider Blessed is the King who comes in the name of the Lord.
People **Peace in heaven and glory in the highest.**
Presider Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. **Amen.**

The Holy Gospel

Mark 11:1-11

Deacon The Holy Gospel of our Lord Jesus Christ according to Mark.
People **Glory to you, Lord Christ.**

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, Jesus sent two of his disciples and 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. If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'" They went away and found a colt tied near a door, outside in the street. As they were untying it, some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it. Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. Then those who went ahead and those who followed were shouting,

"Hosanna!
Blessed is the one who comes in the name of the Lord!
Blessed is the coming kingdom of our ancestor David!
Hosanna in the highest heaven!"

Then 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.

Deacon The Gospel of the Lord.
People **Praise to you, Lord Christ.**

The Blessing of the Palms

BCP p. 271

Presider The Lord be with you.
People **And also with you.**
Presider Let us give thanks to the Lord our God.
People **It is right to give 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 Procession of the Palms

BCP p. 271

Presider Let us go forth in peace.
People **In the name of Christ. Amen.**

As the choir and congregation enter the Nave, all heartily sing the hymn.

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, high;
 2 The com - pa - ny of an - gels is prais - ing thee on went;
 3 The peo - ple of the He - brews with palms be - fore thee we pre - sent;
 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.

The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt. Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889).

The Sermon

The Rev. Josh Hoover

The Collect for Holy Week

Presider The Lord be with you.

People And also with you.

Presider Let us pray.

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. **Amen.**

The hymn, All Glory Laud and Honor, has been linked to Palm Sunday since the 9th century. As we make our way into our pews you are encouraged to join in the singing. It is customary to wave our palms in the air during the refrain.

Throughout the service, hymns are meant for congregational participation. St. Augustine of Hippo, one of the patriarchs of the church, told us that when we sing, we pray twice. The words of our hymns, are sometimes thought of as the theology of the people. We sing our hymns the entire way through because we want to hear all of what the hymns are telling us about God and ourselves.

Generally speaking, we stand while singing and sit while listening.

Having someone comment on the scriptures read goes back to the earliest days of Christianity and to the Jewish Synagogue worship which preceded it. Since 1549, a sermon has been required at every Eucharistic service in the Anglican Communion.

Today's sermon will be focusing on the Palms portion of our service and is, therefore, positioned in this first part of the service and not at the end of the lessons.

After the sermon, the Collect for Holy Week transitions us from the celebration of Palms to the Passion of Jesus.

The First Lesson

Reading and commenting on scripture goes back to the earliest services of Christianity. Following the pattern of Jewish synagogue worship, readings follow a set pattern for what will be read when. This is known as a lectionary.

The Christian communities began to add letters of Paul and others to their service. It was these readings that became in time our New Testament.

Our pattern is to read a portion of the Old Testament, followed by a portion of a Psalm and then a reading from a New Testament epistle, or letter.

The themes of today's lessons are a large mood change from the celebration of our first gospel to a new emphasis on righteous suffering and sacrifice.

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?
Reader The Word of the Lord.
People **Thanks be to God.**

The choir sings the psalm.

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

Plainsong, Tone VII.3

- 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."

The Second Lesson

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.

Reader The Word of the Lord.

People Thanks be to God.

Please stand as able and sing the hymn.

Hymn Ride on! ride on in majesty!

Winchester New

1. Ride on! ride on in ma-jes-ty! Hark! all the tribes ho-san-na cry; thy
2. Ride on! ride on in ma-jes-ty! In low-ly pomp ride on to die; O
3. Ride on! ride on in ma-jes-ty! The an-gel ar-mies of the sky look
4. Ride on! ride on in ma-jes-ty! Thy last and fierc-est strife is nigh; the
5. Ride on! ride on in ma-jes-ty! In low-ly pomp ride on to die; bow

hum-ble beast pur-sues his road with palms and scat-tered gar-ments strowed.
Christ, thy tri-umphs now be-gin o'er cap-tive death and con-quired sin.
down with sad and won-dering eyes to see the ap-proach-ing sac-ri-fice.
Fa-ther on his sap-phire throne ex-pects his own a-noint-ed Son.
thy meek head to mor-tal pain, then take, O God, thy power, and reign.

Words: Henry Hart Milman (1791-1868), alt.

Music: *Winchester New*, melody from *Musicalisches Hand-Buch*, 1690;
harm. William Henry Monk (1823-1889)

Normally, we stand for the Gospel reading to show the particular importance we place on Jesus' words and actions. But due to the length of today's reading, we find it easier to be attentive if we present it as a drama and stay seated until Jesus arrives at Golgotha.

Because of the weight and content of today's lessons, the Nicene Creed and Confession are considered redundant and are omitted.

Now we pray for ourselves and particularly on behalf of others. The prayer book offers different forms for these prayers, but also encourages us to write our own prayers based on the concerns of our community.

In the early centuries of the Christian Church, only members could stay for the rest of the service. Visitors would be asked to leave at the time of the peace as only the baptized persons who took part in it could see the Eucharist. After the visitors left, the Christians would greet each other with the kiss of peace. Today we shake hands or hug, though since Covid we are more likely to fist bump or wave. There are no set words to use in greeting each other, but Peace, God's peace, and Peace be with you are all common.

The Holy Gospel *see booklet in your bulletin*

Mark 14:32—15:47

The customary responses before and after the Gospel are omitted.

The congregation may sit for the first part of the reading.

We invite you to read the lines marked Congregation.

Silence is kept after the conclusion of the passion reading, all standing. When the Prayers of the People are announced, please feel free to stand or kneel.

The Prayers of the People - Form III

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 all bishops, priests, and deacons;

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

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.

Silence

The People may add their own petitions.

The Celebrant adds a concluding Collect.

The Peace

Presider

The peace of the Lord be always with you.

People

And also with you.

Welcome and Announcements

The Holy Communion

Offertory Anthem

John Goss (1800-1880)

O Savior of the world, who by thy Cross and precious Blood hath redeemed us, save us and help us, we humbly beseech thee O Lord. Amen.

Eucharistic Prayer A

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 him thanks and praise.

It is right and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

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,

Sanctus and Benedictus

The people stand or kneel as able.

John Merbecke (1510-1585)

Ho - ly, Ho - ly, Ho - ly, Lord God of hosts,

Heav'n and earth are full of thy glo - ry: Glo-ry be to thee, O Lord Most High.

† Bless-ed is he that com-eth in the Name of the Lord. Ho-san-na in the High - est.

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."

Anthems are usually sung by the choir or a soloist. They are meant to create a meditative space for us to reflect on what we have heard, read, and prayed.

The Liturgy of the Table is the second act in our Eucharistic drama. It is based on Jewish Fellowship meals, particularly the Passover observance. This second act begins with the offertory.

We give back to God from the gifts God has given us. Just as scripture tells us that Jesus took, blessed, broke and gave the bread and wine, so the priest will repeat these actions.

Through repeating the words and actions of Jesus' last meal with his disciples, we ourselves join the story and make it our own.

We don't just watch the drama or listen to it unfold; we enter into the story as we too take the bread and wine and eat and drink.

While the bread and wine remain the bread and wine, they are not unchanged.

The significance of the bread and wine for those partaking of them changes radically. Though they remain ordinary bread and wine, the elements of communion become the outward signs of inward grace.

That grace, or gift from God is Jesus' real presence in the Eucharist through the power of the Holy Spirit. The real presence of Christ is a full statement of our belief in God as a Trinity of persons.

This real presence is not the result of a magical incantation on the part of the priest. No set of words makes Eucharist happen.

It is the whole action taken together that effects the Eucharist: the gathered community of faith remembering Jesus' last meal with his disciples and calling on the Holy Spirit to transform the gifts of bread and wine into spiritual food and drink. It is God's action that makes the Eucharist.

The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection. In the Lord's Prayer we ask for daily bread meaning the things we need to get through each day. But as a part of that, the bread also symbolizes God's presence, which is something that is also essential to our getting through the day.

At St. James, we believe that the altar does not belong to us but to God and that God welcomes all people to the feast. Wherever you are in your life of faith or doubt you are welcome to receive this gift with us.

To receive the bread, place one hand over the other and extend them to the priest.

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:

**Christ has died.
Christ is risen.
Christ will come again.**

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.

The Lord's Prayer

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 Presider breaks the consecrated bread.

Fraction Anthem: Agnus dei

John Merbecke (1510-1585)

O Lamb of God, that ta - kest a - way the sins of the world,

have mer-cy up-on us. O Lamb of God, that ta-kest a-way the sins of the world,

have mer - cy up - on us. O Lamb of God,

that ta - kest a - way the sins of the world, grant us thy peace.

Invitation to Communion

Presider These are the gifts of God for the people of God, take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All are invited to God's table. The response after receiving communion is AMEN. Gluten-free bread is available. If you choose not to receive communion, we welcome you to come forward for a blessing, indicated by crossing both arms over your chest. If you have not yet been baptized, we encourage you to speak to the Clergy.

The choir sings the anthem.

Anthem

Edward Elgar (1857-1934)

Ave, verum corpus natum de Maria Virgine: vere passum, immolatum in cruce pro homine: cuius latus perforatum fluxit aqua et sanguine: esto nobis praegustatum, mortis in examine. O clemens, O pie, O dulcis Jesu, Fili Mariae.

Hail the true body, born of the Virgin Mary: You who truly suffered and were sacrificed on the cross for the sake of man. From whose pierced flank flowed water and blood: Be a foretaste for us in the trial of death. O sweet, O merciful, O Jesus, Son of Mary.

Please stand or kneel as able.

The Postcommunion Prayer

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 †
People Amen.

There are two ways to receive the wine. You may help the Eucharistic Minister guide the chalice or common cup to your lips or you may wait for the tray, take a small cup, drink it, and place the cup in the basket provided. If you feel unsafe receiving wine, we urge you to take the bread only. In the 16th century, the Council of Trent, a gathering of bishops from all around the church, made it clear that whenever you take either element, you are receiving Christ.

Anyone who does not wish to receive communion may either wait in their seat, or come forward for a blessing. If you come forward for a blessing, please cross your arms over your chest in an X to signify your intention.

Some of our communion is set aside each week to take to the sick and shut-ins. If you or someone you know would like to have communion brought to them, you can ask the priest to make arrangements. When you can't come to church, the church can come to you.

Each week, after giving thanks for the many gifts and most especially the spiritual food we have been given, we are sent back into the world with God's blessings on our time and ministry while we are away.

All sing.

Hymn 480 When Jesus left his Father's throne

Kingsfold



1 When Je - sus left his Fa - ther's throne, he chose an hum - ble birth;
2 Sweet were his words and kind his look, when mo - thers round him pressed;
3 When Je - sus in - to Zi - on rode, the chil - dren sang a - round;



like us, un - hon - ored and un - known, he came to dwell on earth.
their in - fants in his arms he took, and on his bos - om blessed.
for joy they plucked the palms and strowed their gar - ments on the ground.



Like him may we be found be - low, in wis - dom's path of peace;
Safe from the world's al - lur - ing harms, be - neath his watch - ful eye,
Ho - san - na our glad voic - es raise, ho - san - na to our King!



like him in grace and know - ledge grow as years and strength in - crease.
thus in the cir - cle of his arms may we for ev - er lie.
Should we for - get our Sa - vior's praise, the stones them - selves would sing.

Words: James Montgomery (1771-1854). Music: *Kingsfold*, English folk melody; adapt. and harm. Ralph Vaughan Williams (1872-1958). By permission of Oxford University Press.

As the celebration ends, we are charged to go out into the world as disciples, loving the world in God's name. The Eucharist is therefore not an exclusive gathering that separates us from the world, but a challenge to reach out beyond our own church to the world around us.

We are so glad you could join us today, we hope you are as blessed by this service as we are by your presence.

The Dismissal

People Thanks be to God.

Voluntary Postlude I

Jean Langlais (1907-1991)

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Worship Schedule

Sundays 8:00 a.m. in person

Sundays 10:00 a.m. in person and on [Facebook](#) and our [Website](#)

Weekdays Morning Prayer 8:00 a.m. on [Facebook](#)

Weekdays Compline 7:50 p.m. on [Zoom](#)

The Rev. Joshua A. Hoover, Rector

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