



PALM SUNDAY

April 5, 2020 ♦ 10:00 a.m.

*While we're unable to be in church together, we gather today as the church, the Body of Christ.
Sometime today, bring a branch or sprig or bough in from your place and let it be your palm branch for this Palm Sunday.
Put it in a prominent place so that you will have the opportunity to reflect on this day in Jesus' life and in yours.
Wherever you are, we hope you'll participate fully in our worship through singing, prayer, hearing the Good News of Jesus Christ,
and receiving spiritual communion. May God richly bless you as you bless us!*

THE LITURGY OF THE PALMS

Blessed is the King who comes in the name of the Lord.
Peace in heaven and glory in the highest.

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 of our Lord Jesus Christ according to Matthew (21:1-11)

Glory to you, Lord Christ.

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying,

"Tell the daughter of Zion,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey."

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting,

"Hosanna to the Son of David!
Blessed is the one who comes in the name of the Lord!
Hosanna in the highest heaven!"

When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

The Gospel of the Lord.

Praise to you, Lord Christ.

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give God 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 forever. **Amen.**

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

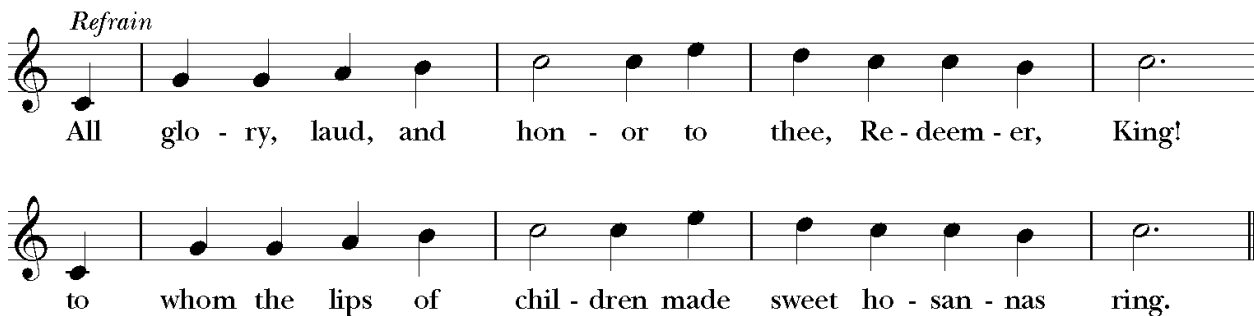
Hosanna in the highest.

Let us go forth in peace.

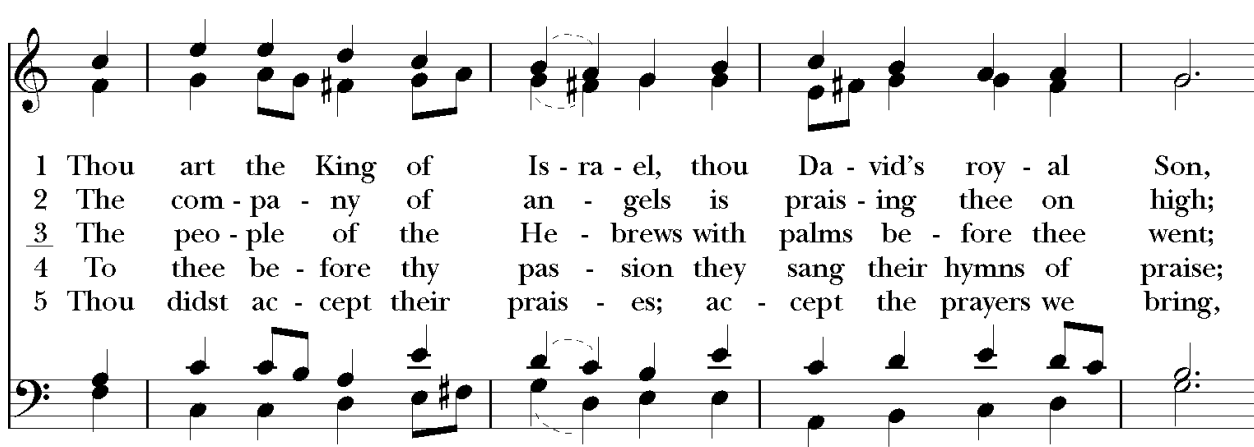
In the name of Christ. Amen.

We process into the church carrying our palm branches, singing "All glory, laud, and honor".

Refrain



All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.



1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
2 The com - pa - ny of an - gels is prais - ing thee on high;
3 The peo - ple of the He - brews with palms be - fore thee went;
4 To thee be - fore thy pas - sion they sang their hymns of praise;
5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain

1 who in the Lord's Name com - est, the King and Bless - ed One.
 2 and we with all cre - a - tion in cho - rus make re - ply.
 3 our praise and prayers and an - thems be - fore thee we pre - sent.
 4 to thee, now high ex - al - ted, our mel - o - dy we raise.
 5 who in all good de - light - est, thou good and gra - cious King.

The Lord be with you.

And also with you.

Let us pray.

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

All sing this paraphrase of a portion of Psalm 118, next page.



Our voic - es join in glad con - fes - sion: "Your love for ev - er is the same."
Hark! right - eous and vic - to - rious sing - ing: "The Lord's right hand does val - iant - ly."

Most bless'd is he in our pro - ces - sion who comes tri - um - phant in God's name.
For life re - stor'd my prais - es bring - ing: "The Lord's right hand does val - iant - ly."

Let branch - es mark the way be - fore him, and at the al - tar hail his fame.
The gates of right - eous - ness stand o - pen, I en - ter and I praise God's name.

You are my God, and I will praise you: Your love for ev - er is the same.
This is God's gate; the right - eous en - ter. Your love for ev - er is the same.

Genevan Psalter, 1551; harm. Claude Goussier, 1564
vers. Stanley Wiermi, 1982

THE WORD OF GOD

READER: A Reading from the Letter of Paul to the Philippians

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.

Hear what the Spirit is saying to God's people.

Thanks be to God.

Silence is marked by the ringing of a bell.

THE SERMON

Karen Haig

Silence is marked by the ringing of a bell.

 THE PRAYERS OF THE PEOPLE

Form II

In the course of the silence after each bidding, the People offer their own prayers, either silently or aloud.

I ask your prayers for God's people throughout the world; for Michael, our Presiding Bishop; Gregory, our Bishop; Karen, our Rector; and Nancy, Judith, Patricia, Jan and Jim, priests among us. In our Anglican Cycle of Prayer, we pray for the Episcopal Church of Jerusalem & the Middle East and for the Most Revd Suheil Dawani, Archbishop. In our Diocesan Cycle of Prayer, we pray for St. James and St. Columba, both in Kent; for this gathering; and for all ministers and people. In our parish cycle of prayer, we pray for our congregation.

Pray for the Church.

Silence

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. For the victims and the perpetrators of war, for all those who go in harm's way to serve, both here at home and in lands far away, and for their families and loved ones.

Pray for justice and peace.

Silence

I ask your prayers for our community and our world, reeling in the face of the coronavirus: for the sick and the dying, for health care workers and policy makers, for those who are frightened and most vulnerable.

Pray for resilience and peace.

Silence

I ask your prayers for the poor, the sick, the hungry, the oppressed, and those in prison.

Pray for those in any need or trouble.

Silence

I ask your prayers for all who seek God, or a deeper knowledge of God.

Pray that they may find and be found by God.

Silence

I ask for your prayers for all in need of healing, peace, and comfort. [especially _____].

Silence

I ask your prayers for the departed [especially _____].

Pray for those who have died.

Silence

Dear people of God, for whom else or what else shall we pray?

Members of the congregation offer prayers either silently or aloud.

Silence

The Presiding Priest adds a concluding Collect. The People respond "Amen".

The peace of the Lord be always with you.

And also with you.

 WELCOME, BIRTHDAYS, ANNIVERSARIES & ANNOUNCEMENTS

Birthday prayers found on page 830 and Anniversary prayer on page 431 in the red Book of Common Prayer.

THE HOLY COMMUNION

Please remain seated. We encourage you to make your customary offering by mailing your check to the church or by contacting Julie in the office to make other arrangements.

ORGAN VOLUNTARY

Ab, holy Jesus

Johann Christoph Oley

 PRESENTATION ANTHEM

All things come from you, O Lord,
and of your own have we given you.

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

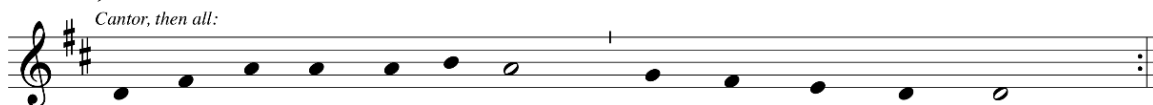
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

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

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:


HOLY, HOLY

Cantor, then all:




Ho - ly, ho - ly, ho - ly Lord, God of pow'r and might.

Cantor:




Heav'n and earth are full of your glo - ry.



Ho - san - na in the high - est, in the high - est.

All:





Ho - san - na in the high - est, in the high - est.

Cantor:



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

Cantor, then all: *Last time* 



Ho - san - na in the high - est, in the high - est.

Music: *Corpus Christi Mass, Adoro te devote*, setting by Richard Proulx, © 1992, GIA Publications, Inc.

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:

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.**

And now, as our Savior Christ has taught us, we are bold to say,

**Our Father, who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.**

**Give us this day our daily bread,
and forgive us our trespasses, as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.**

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

ACCLAMATION AFTER THE BREAKING OF THE BREAD

Cantor:

Lamb of God, you take a - way the sins of the world,

Assembly: *Repeat as needed*

have mer - cy on us, have mer - cy on us.

Cantor:

Lamb of God you take a - way the sins of the world,

grant us peace, grant us peace.

Assembly:

Grant us peace, grant us peace.

Music: *Corpus Christi Mass, Adoro te devote*, setting by Richard Proulx, © 1992, 2002, GIA Publications, Inc.

The gifts of God for the People of God. Take them in remembrance that Christ died for you and lives for you and feed on him in your hearts by faith with thanksgiving.

Let us pray.

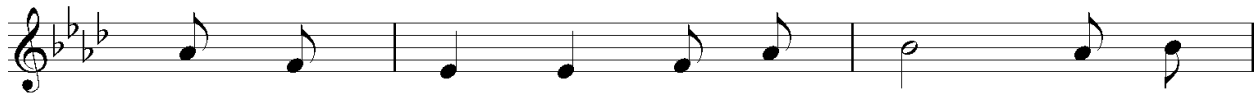
My Jesus, I believe that you are truly present in the Blessed Sacrament of the Altar. I love you above all things, and long for you in my soul. Since I cannot now receive you sacramentally, come at least spiritually into my heart. As though you have already come, I embrace you and unite myself entirely to you; never permit me to be separated from you. Amen.

 COMMUNION OF THE PEOPLE

HYMN (sung by all)

Morning glory, starlit sky

(HYMNAL 585)



1 Morn - ing glo - ry, star - lit sky, soar - ing
2 O - pen are the gifts of God, gifts of
3 Love that gives, gives ev - er more, gives with
4 Drained is love in mak - ing full, bound in
5 There - fore he who shows us God help - less
6 Here is God: no mon - arch he, throned in



1 mu - sic, schol - ars' truth, flight of swal - lows,
2 love to mind and sense; hid - den is love's
3 zeal, with ea - ger hands, spares not, keeps not,
4 set - ting o - thers free, poor in mak - ing
5 hangs up - on the tree; and the nails and
6 eas - y state to reign; here is God, whose



1 au - tumn leaves, mem - ory's trea - sure, grace of youth:
2 a - go - ny, love's en - deav - or, love's ex - pense.
3 all out - pours, ven - tures all, its all ex - pends.
4 man - y rich, weak in giv - ing power to be.
5 crown of thorns tell of what God's love must be.
6 arms of love ach - ing, spent, the world sus - tain.

The congregation remains seated and reads the words of Jesus and the Crowd in bold type.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW

EVANGELIST: Jesus stood before Pilate; and Pilate asked him,

PILATE: Are you the King of the Jews?

JESUS: You say so.

EVANGELIST: But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,

PILATE: Do you not hear how many accusations they make against you?

EVANGELIST: But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them,

PILATE: Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?

EVANGELIST: For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them,

PILATE: Which of the two do you want me to release for you?

CROWD: Barabbas.

PILATE: Then what should I do with Jesus who is called the Messiah?

CROWD: Let him be crucified!

PILATE: Why, what evil has he done?

EVANGELIST: But they shouted all the more,

CROWD: Let him be crucified!

EVANGELIST: So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying,

PILATE: I am innocent of this man's blood; see to it yourselves.

EVANGELIST: So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying,

CROWD: Hail, King of the Jews!

EVANGELIST: They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him. As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross.

Silence is kept for a few moments.

EVANGELIST: And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews." Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying,

CROWD: You who would destroy the temple and build it in three days, save yourself. If you are the Son of God, come down from the cross.

EVANGELIST: In the same way the chief priests also, along with the scribes and elders, were mocking him, saying,

CROWD: He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God, let God deliver him now, if he wants to; for he said, "I am God's Son."

EVANGELIST: The bandits who were crucified with him also taunted him in the same way. From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice,

JESUS: Eli, Eli, lema sabachthani?

EVANGELIST: That is, "My God, My God, why have you forsaken me?" When some of the bystanders heard it, they said,

CROWD: This man is calling for Elijah.

EVANGELIST: At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said,

CROWD: Wait let us see whether Elijah will come to save him.

EVANGELIST: Then Jesus cried again with a loud voice and breathed his last.

Silence is kept for a few moments, during which some may wish to kneel.

EVANGELIST: At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

CENTURION: Truly this man was God's Son!

We sing together

1. My song is love un - known, My
2. He came from his blest throne, Sal -

Sav - ior's love for me, Love to the love - less
va - tion to be - stow, But all made strange, and

shown That they might love - ly be. O
none The longed - for Christ would know. But

who am I That for my sake My
O my friend, My friend in - deed, Who

Lord shall take Frail flesh, and die?

The musical score is written on five staves in G major (one sharp) and 4/4 time. The lyrics are printed below the notes, with some words hyphenated across lines. The first line includes two verses of lyrics. The score ends with a double bar line.

Text: Samuel Crossman, c.1624-1683

Tune: LOVE UNKNOWN, 6 6 6 6 4 4 4; John Ireland, 1879-1962, © John Ireland Trust

MINISTERS OF THE LITURGY

Presiding Priest & Preacher
Assisting Priest
Organist & Choirmaster
Song Leader
Lector & Intercessor

The Rev. Karen Haig
The Rev. Jim Friedrich
Paul Roy
Micah Parker
Peter DeMann