

Saint Thomas's Church

PALM SUNDAY

Sunday, March 28, 2021

Sung Eucharist
at 11 o'clock



Manuscript Illumination of Christ's Entry into Jerusalem, ca. 1030-1040
The Getty Museum, Los Angeles

Celebrant & Gospeller: Fr D'Angelo
Homilist: Fr Brinton
Intercessor: Fr Shire
Cantors: Elizabeth Anderson & David Yung
Reader: Bruce McEachern
Organist & Director of Music: Matthew Whitfield

MUSIC OF THE MASS – Missa V, *Dominator Deus*

PRELUDE: Fantasia super 'Valet will ich dir geben,' BWV 735, *J.S. Bach*

INTROIT: 'Hosanna to the Son of David'

Hosanna filio David : benedictus qui venit in nomine Domini. Rex Israel: Hosanna in excelsis.

Hosanna to the Son of David! Blessed is he who comes in the Name of the Lord, the King of Israel. Hosanna in the highest.

Standing behind the table laden with palms, the Celebrant says:

Brothers and sisters in Christ, during Lent we have been preparing for the celebration of our Lord's death and resurrection. Today we come together to begin this solemn celebration in union with the Church throughout the world. Christ enters his own city to complete his work as our Saviour, to suffer, to die, and to rise again. Let us go with him in faith and love, so that, united with him in his sufferings, we may share in his risen life.

THE GOSPEL OF THE PALMS - Mark 11.1-10

V / The Lord be with you.

R / *And with thy spirit*

V / The Holy Gospel is written in the 11th chapter in the Gospel according to Saint Mark, beginning at the first verse

R / *Glory be to thee, O Lord*

And when they drew near to Jerusalem, to Beth'phage and Bethany, at the Mount of Olives, he sent two of his disciples, and said to them, "Go into the village opposite you, and immediately as you enter it you will find a colt tied, on which no one has ever sat; untie it and bring it. If any one says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'" And they went away, and found a colt tied at the door out in the open street; and they untied it. And those who stood there said to them, "What are you doing, untying the colt?" And they told them what Jesus had said; and they let them go. And they brought the colt to Jesus, and threw their garments on it; and he sat upon it. And many spread their garments on the road, and others spread leafy branches which they had cut from the fields. And those who went before and those who followed cried out, "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest!"

The Gospel of Christ
R / *Praise be to thee, O Christ*

THE BLESSING OF THE PALMS

Let us pray.

O God our heavenly Father, whose blessed Son, our Lord Jesus Christ, entered Jerusalem as Messiah to suffer and to die; bless (+) we pray these palms, that they may be unto us a sign 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 leadeth to eternal life; who liveth and reigneth with thee and the Holy Spirit, now and for ever.

Amen.

HYMN 130 - All Glory, laud, and honour

- 1 All Glory, laud, and honour
To thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.
- 2 Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and blessed One.
All glory, laud, and honour...
- 3 The company of angels
Are praising thee on high,
And mortal men and all things
Created make reply
All glory, laud, and honour...
- 4 The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present.
All glory, laud, and honour...
- 5 To thee before thy Passion
They sang their hymns of praise;
To thee now high exalted
Our melody we raise.
All glory, laud, and honour...
- 6 Thou didst accept their praises,
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.
All glory, laud, and honour...

S' THEODULPH

Melody by M. Teschner, c 1613

Adapted and harmonized by J.S. Bach

S' Theodulph of Orleans, d. 821

Tr J. M. Neale, 1818-66

KYRIE ELEISON

*Kyrie Eleison : Lord, have mercy upon us.
Christe Eleison : Christ, have mercy upon us.
Kyrie Eleison : Lord, have mercy upon us.*

THE COLLECT OF THE DAY

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

OLD TESTAMENT LESSON: Isaiah 50.4-9a

The Lord GOD has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary. Morning by morning he wakens, he wakens my ear to hear as those who are taught. The Lord GOD has opened my ear, and I was not rebellious, I turned not backward. I gave my back to the smiters, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting. For the Lord GOD helps me; therefore I have not been confounded; therefore I have set my face like a 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 is my adversary? Let him come near to me. Behold, the Lord GOD helps me; who will declare me guilty?

The word of the Lord
R / *Thanks be to God*

PSALM 31.9-16

- 9 Thou hast not shut me up into the hand of the enemy; / but hast set my feet in a broad place.
10 HAVE mercy upon me, O LORD, for I am in trouble, /
and mine eye is consumed for very heaviness; yea, my soul and my body.
11 For my life is waxen old with sorrow, / and my years with mourning.
12 My strength faileth me because of my adversity, / and my bones are consumed.
13 I am become a reproach because of all mine enemies, / and especially unto my neighbours;
14 And they of mine acquaintance are afraid of me; /
and they that see me in the street flee from me.
15 I am clean forgotten, as a dead man out of mind; / I am become like a broken vessel.
16 For I have heard the whispering of the multitude, and fear is on every side; /
while they conspire together against me, and plot to take away my life.

THE EPISTLE: Philippians 2.5-11

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The word of the Lord
R / *Thanks be to God*

SEQUENCE HYMN - The royal banners forward go

- 1 The royal banners forward go,
The Cross shines forth in mystic glow;
Where he in flesh, our flesh who made
Our sentence bore, our ransom paid.
- 2 There whil'st he hung, his sacred side
By soldier's spear was open'd wide,
To cleanse us in the precious flood
Of water mingl'd with his Blood.
- 3 Fulfill'd is now what David told
In true prophetic song of old,
How God the heathen's King should be;
For God is reigning from the Tree.
- 4 O Tree of glory, Tree most fair,
Ordain'd those holy limbs to bear,
How bright in purple robe it stood,
The purple of a Saviour's Blood!
- 5 Upon its arms like balance true,
He weighed the price for sinners due,
The price which none but he could pay,
And spoil'd the spoiler of his prey.
- 6 To thee, Eternal Three in One,
Let homage meet by all be done:
As by the Cross thou dost restore,
So rule and guide us evermore. Amen.

Please remain standing for the Gospel, but if you need to sit please do so. You may wish to stand again at "When it was noon. . ."

PASSION GOSPEL: Mark 14.1-15; 15.1-47

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus by stealth and kill him; for they said, "Not during the festival, or there may be a riot among the people." While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. But some were there who said to one another in anger, "Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor." And they scolded her. But Jesus said, "Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her." Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him. On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" So he sent two of his disciples, saying to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, 'The Teacher asks, Where is my guest room where I may eat the Passover with my disciples?' He will show you a large room upstairs, furnished and ready. Make preparations for us there."

As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?" He answered him, "You say so." Then the chief priests accused him of many things. Pilate asked him again, "Have you no answer? See how many charges they bring against you." But Jesus made no further reply, so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom. Then he answered them, "Do you want me to release for you the King of the Jews?" For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead. Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" They shouted back, "Crucify him!" Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!" So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him, "Hail, King of the Jews!" They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it. And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

It was nine o'clock in the morning when they crucified him. The inscription of the charge against him read, "The King of the Jews." And with him they crucified two bandits, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon. At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which means, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "Listen, he is calling for Elijah." And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down." Then Jesus gave a loud cry and breathed his last.

Silence

And the curtain of the temple was torn in two, from top to bottom. Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, "Truly this man was God's Son!"

There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem. When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. When he learned from the centurion that he was dead, he granted the body to Joseph. Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

Please kneel or be seated for the keeping of a profound silence.

SERMON

OFFERTORY

OFFERTORY HYMN 596 - My song is love unknown

- 1 My song is love unknown,
My Saviour's love to me,
Love to the loveless shown,
That they might lovely be.
O who am I
That for my sake
My Lord should take
Frail flesh and die?
- 2 He came from his blest throne,
Salvation to bestow;
But men made strange, and none
The longed-for Christ would know.
But O, my friend,
My friend indeed,
Who at my need
His life did spend!
- 3 Sometimes they strew his way,
And his sweet praises sing;
Resounding all the day
Hosannas to their king.
Then 'Crucify!'
Is all their breath,
And for his death
They thirst and cry.
- 4 Why, what hath my Lord done?
What makes this rage and spite?
He made the lame to run,
He gave the blind their sight.
Sweet injuries!
Yet they at these
Themselves displease,
And `gainst him rise.
- 5 They rise, and needs will have
My dear Lord made away;
A murderer they save,
The Prince of Life they slay.
Yet cheerful he
To suffering goes,
That he his foes
From thence might free.

6 Here might I stay and sing,
No story so divine;
Never was love, dear King,
Never was grief like thine.
This is my Friend,
In whose sweet praise
I all my days
Could gladly spend.

LOVE UNKNOWN
John Ireland 1879-1962

Samuel Crossman, 1624-83

PRAYER OVER THE GIFTS

Gracious God, the suffering and death of Jesus, thine only Son, makes us pleasing in thy sight. Alone we can do nothing, but through his sacrifice, may we receive thy love and mercy. Through the same Christ our Lord. *Amen.*

Please kneel

INTERCESSIONS

Celebrant: Brothers and sisters in Christ, let us pray for the Church and for the world.

silence

Lord, in thy mercy

R / *We beseech thee, hear our prayer.*

Intercessor: I bid your prayers for the whole church of God worshipping at this solemn time, for Andrew our bishop, and all clergy and laity who minister to God's people.

silence

Lord, in thy mercy

R / *We beseech thee, hear our prayer.*

Intercessor: I bid your prayers for the Queen and for all in authority in our country, province, and city; that our common life may be ordered in justice and mercy.

silence

Lord, in thy mercy

R / *We beseech thee, hear our prayer.*

Intercessor: I bid your prayers for all those in need, for the sick _____ for elders in isolation, for prisoners, for those who mourn, and all for whom our prayers are asked _____ that they may find support and encouragement in all their troubles.

silence

Lord, in thy mercy

R / *We beseech thee, hear our prayer.*

Intercessor: I bid your prayers for the dead, for those who have died recently _____ and for those whose year's mind is today _____ that they may share with the Blessed Virgin Mary, Blessed Thomas, and all the saints in God's eternal kingdom.

silence

Lord, in thy mercy

R / *We beseech thee, hear our prayer.*

Celebrant: Lord of the Church, hear our prayer, and make us one in heart and mind to serve thee and all thy people in this world; through Jesus Christ our Lord. *Amen.*

INVITATION, CONFESSION AND ABSOLUTION

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty. We do earnestly repent, And are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

EUCCHARISTIC PRAYER

V / The Lord be with you; R / *And with thy spirit.*

V / Lift up your hearts; R / *We lift them up unto the Lord.*

V / Let us give thanks unto our Lord God; R / *It is meet and right so to do.*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, Creator and Preserver of all things.

For the redemption of the world by the death and passion of our Saviour Christ, both God and Man; who did humble himself, even to the death upon the Cross for us sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

The Cantor sings:

Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory.

Glory be to thee, O Lord most High. Blessèd is he that cometh in the Name of the Lord:

Hosanna in the highest.

Blessing and glory and thanksgiving be unto thee Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death, until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood; who, in the same night that he was betrayed, took Bread; and, when he had given thanks, he brake it; and gave it to his disciples, saying, Take, eat; this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all, of this; for this is my Blood of the new Covenant, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me.

Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy beloved Son, his mighty resurrection, and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy Bread of eternal life and the Cup of everlasting salvation, the memorial which he hath commanded; And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion; And we pray that by the power of thy Holy Spirit, all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

THE LORD'S PRAYER, FRACTION AND PEACE

Celebrant: As our Saviour Christ hath commanded and 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 them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. *Amen.*

The consecrated Bread is broken.

V / The peace of the Lord be always with you;
R / *And with thy spirit.*

HOLY COMMUNION

All who intend to receive Holy Communion pray together:

We do not presume

to come to this thy Table, O merciful Lord, Trusting in our own righteousness, But in thy manifold and great mercies. We are not worthy So much as to gather up the crumbs under thy Table. But thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, So to eat the Flesh of thy dear Son Jesus Christ, And to drink his Blood, That our sinful bodies may be made clean by his Body, And our souls washed through his most precious Blood, And that we may evermore dwell in him, And he in us. Amen.

The Cantor sings:

O Lamb of God, that takest away the sin of the world, have mercy upon us.

O Lamb of God, that takest away the sin of the world, have mercy upon us.

O Lamb of God, that takest away the sin of the world, grant us thy peace.

MOTET: Why do the nations so furiously rage together? (from Messiah), *G.F. Handel*

Why do the nations so furiously rage together, and why do the people imagine a vain thing? The kings of the earth rise up, and the rulers take counsel together against the Lord, and against His Anointed. (Psalm 2, 1-2)

Please kneel

PRAYER AFTER COMMUNION

Celebrant: 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 the same thy Son Jesus Christ our Lord. **Amen.**

BLESSING

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. **Amen.**

CONCLUDING HYMN 139 - O Sacred head, surrounded

- 1 O Sacred head, surrounded
By crown of piercing thorn!
O bleeding head, so wounded,
Reviled, and put to scorn!
Death's pallid hue comes o'er thee,
The glow of life decays,
Yet angel-hosts adore thee,
And tremble as they gaze.

- 2 I see thy strength and vigour
All fading in the strife,
And death with cruel rigour
Bereaving thee of life;
O agony and dying!
O love to sinners free!
Jesu, all grace supplying,
O turn thy face on me.
- 3 In this thy bitter Passion,
Good Shepherd, think of me
With thy most sweet compassion,
Unworthy though I be:
Beneath thy Cross abiding
For ever would I rest,
In thy dear love confiding,
And with thy presence blest.

PASSION CHORALE
H.L. Hassler's Lustgarten 1601
arr. by J.S. Bach 1685-1750

From a 14th c Latin hymn
Tr H.W. Baker 1821-77

POSTLUDE: O Mensch, bewein dein Sünde groß, BWV 622, *J.S. Bach*