

ST. THOMAS' PARISH

EPISCOPAL CHURCH • DUPONT CIRCLE



Palm Sunday
March 25, 2018

The Liturgy of the Palms

DEAR SISTERS AND BROTHERS IN CHRIST, during Lent we have been preparing by works of love and self-sacrifice 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 Savior, 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 his risen life.

Celebrant: Blessed is the One who comes in the name of the Lord.
People: **Peace in heaven and glory in the highest.**
Celebrant: 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.**

Celebrant: The Lord be with you.
People: **And also with you.**
Celebrant: 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.**

Celebrant: Blessed is he who comes in the name of the Lord.
People: **Hosanna in the highest.**

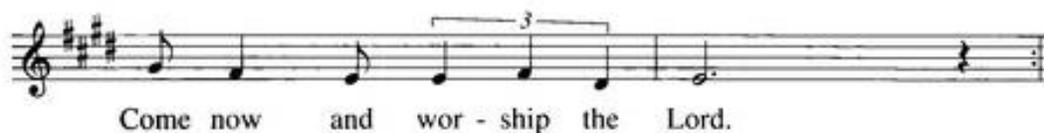
The Procession

Celebrant Let us go forth in peace.

People In the name of Christ, Amen.

✠ All make their way into the church while singing the following hymn. Once you enter the church, please make your way to a pew and remain standing.

Hymn Come all you people



Entrance into the church

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.

Hymn

All glory, laud, and honor

Valet will ich dir geben

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.

Collect of the Day

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Let us pray.

ALMIGHTY AND EVERLIVING GOD, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

First Reading Isaiah 50:4-9a

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 she 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;
she 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?

Lector: The Word of the Lord

All: **Thanks be to God**

Hymn

“Ride On King Jesus”

✦ *Please stand as the Gospel is brought into the midst of the people.*

Ride on, King— Je - sus, No - one can a hin-der me. —

10 Coda

5 Ride on, King— Je-sus ride— on, no - one can a hin-der me. Oh—

9 1. no - one can a hin-der me. 2. no - one can a hin-der me. In that

13 great get-tin' up mor - nin' fare thee well, — fare thee well. In that
D.C. al Coda

17 great get-tin' up mor - nin' fare thee well, — fare thee well. In that

⊕ Coda Fine

21 No - one can a hin - der me. Oh—

The Holy Gospel – Mark 11:1-11

Celebrant: The 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.

Celebrant: The Gospel of the Lord.
People: Praise to you Lord Christ.

The Sermon

The Rev. Alex Dyer

✠ *Please observe a moment of silence following the sermon.*

Prayers of the People

✠ *Standing*

Celebrant: We stand with Christ in his suffering.

Leader: For forgiveness for the many times we have denied Jesus, let us pray to the Lord.

All: Lord, have mercy.

For grace to seek out those habits of sin which mean spiritual death, and by prayer and self-discipline to overcome them, let us pray to the Lord.

Lord, have mercy.

For Christian people, that through the suffering of disunity there may grow a rich union in Christ, let us pray to the Lord.

Lord, have mercy.

For those who make laws, interpret them, and administer them, that our common life may be ordered in justice and mercy, let us pray to the Lord.

Lord, have mercy.

For those who still make Jerusalem a battle-ground, let us pray to the Lord.

Lord, have mercy.

For those who have the courage and honesty to work openly for justice and peace, let us pray to the Lord.

Lord, have mercy.

For those in the darkness and agony of isolation, that they may find support and encouragement, let us pray to the Lord.

Lord, have mercy.

For those, weighed down with hardship, failure, depression, anxiety, substance abuse, sorrow, or feel that God is far from them, let us pray to the Lord.

Lord, have mercy.

For those who are tempted to give up the way of the cross, let us pray to the Lord.

Lord, have mercy.

That we, with those who have died in faith✠, may find mercy in the day of Christ, let us pray to the Lord.

Lord, have mercy.

Holy God, holy and strong, holy and immortal,
have mercy upon us.

Holy and gracious God: 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:
Celebrant and People
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

As our Savior Christ has taught us, we now pray,

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 for ever. Amen.

Fraction Anthem

✘ *The Celebrant breaks the consecrated Bread and after a moment of silence, all sing*

Lamb of God, you take a - way the sins of the world:
have mer - cy on us. Lamb of God, you take a - way the
sins of the world: have mer - cy on us. Lamb of God,
you take a - way the sins of the world: grant us peace.

Celebrant: The gifts of God for the people of God.

✘ *Communion will be directed by the ushers. Please form a line in the center aisle and return to your pew via the side aisles.*

Communion Hymn

“Jesus Remember Me

Taize

Je - sus, re - member me When you come in - to your king dom

Jes - sus, re - member me When you come in - to your king - dom.

Post Communion Prayer

✠ *The following is said by all, standing.*

ETERNAL GOD, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

Hymn

Ride on! Ride on in majesty

Musicalisches Hand-Buch

The image shows a musical score for the hymn 'Ride on! Ride on in majesty'. It consists of three systems of music, each with a treble and bass staff. The key signature is one flat (B-flat), and the time signature is 4/4. The melody is primarily in the treble clef, with a supporting bass line in the bass clef. The music is written in a simple, hymn-like style with block chords and moving lines.

RIDE on, ride on in majesty!
Hark, all the tribes hosanna cry,
Thy humble beast pursues his road
With palms and scattered garments strowed.

- | | | | |
|---|---|---|---|
| 2 | Ride on, ride on in majesty!
In lowly pomp ride on to die:
O Christ, thy triumphs now begin
O'er captive death and conquered sin. | 4 | Ride on, ride on in majesty!
Thy last and fiercest strife is nigh;
The Father on his sapphire throne
Awaits his own anointed Son. |
| 3 | Ride on, ride on in majesty!
The winged squadrons of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice. | 5 | Ride on, ride on in majesty!
In lowly pomp ride on to die;
Bow thy meek head to mortal pain,
Then take, O God, thy power, and reign. |

Dismissal

Celebrant: Let us bless the Lord People: Thanks be to God!

Postlude

“The Palms”

Faure



Introduction to Holy Week

It is still uncertain when Christians first began to make an annual (as opposed to a weekly) memorial of the death and resurrection of Christ. This Pascha (a word derived indirectly from *pesach*, Hebrew 'Passover') was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the Pascha developed into the articulated structure of Holy Week and Easter. Through participation in the whole sequence of services, the Christian shares in Christ's own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning. The procession with palms, which was already observed in Jerusalem in the fourth century, is accompanied by the reading or singing of the Passion Narrative, in which the whole story of the week is anticipated. Maundy Thursday (from *mandatum*, 'commandment', because of the use of John 13.34 in the Antiphon) contains a rich complex of themes: humble Christian service expressed through Christ's washing of his disciples' feet, the institution of the Eucharist, the perfection of Christ's loving obedience through the agony of Gethsemane.

After keeping vigil ('Could you not watch with me one hour?') Thursday passes into Good Friday with its two characteristic episodes. The veneration of the Cross is older; the sequence of meditations and music known as the Three Hours' Devotion was introduced into the Church of England in the nineteenth century. The first is now sometimes incorporated into the structure of the second. It is a widespread custom for there not to be a celebration of the Eucharist on Good Friday, but for the consecrated bread and wine remaining from the Maundy Thursday Eucharist to be given in communion. The church remains stripped of all decoration. It continues bare and empty through the following day, which is a day without a liturgy: there can be no adequate way of recalling the being dead of the Son of God, other than silence and desolation. But within the silence there grows a sense of peace and completion, and then rising excitement as the Easter Vigil draws near.

This solemn season preserves some of the oldest texts still in current use, and rehearses the deepest and most fundamental Christian memories. At the same time, the services and ceremonies of Holy Week have in the course of Christian history been the occasion of, or have actively encouraged, hostility towards our Jewish sisters and brothers. The '*Ioudaioi*' of St. John's Gospel have all too easily been identified with 'the Jews' as a whole, or more specifically those Jews who were neighbors of a Christian church. This places a double responsibility on those who lead the keeping of Holy Week today: to be faithful to the act of collective memory, but also to be sensitive to the ways in which an unreflecting use of traditional texts (like the Reproaches) can perpetuate a strain of Christian anti-Semitism and not honor those following the path of Judaism.



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EPISCOPAL CHURCH • DUPONT CIRCLE

“As St. Thomas’ Parish we are followers of Jesus, striving to see Christ in each person, and to be Christ in our community, our city, and our world.”

Vestry

Catherine Manhardt, Senior Warden
Dennis Hobb, Junior Warden
David Swanson, Treasurer
Gregory Zitterkob, Clerk

Jennie Allison, Karen Garlick, Reggie Greer, Bettina Hager,
Bob Moluf, Bob McDonald, and Ariel Vaagen

Staff

The Rev. Alex Dyer -
Robert Koehnke -
Cindy Adkins -
Stacey George -
Kimberly Davis --

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Parish Administrator
Music Director
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Assisting Volunteer Clergy

The Rt. Rev. V. Gene Robinson -

Bishop in Residence

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Parish Office Hours:

9:00am - 1:00pm Mondays, Tuesdays, Wednesdays, & Fridays
11:00am - 3:00pm Thursdays

St. Thomas' Parish

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Episcopal Diocese
of Washington

