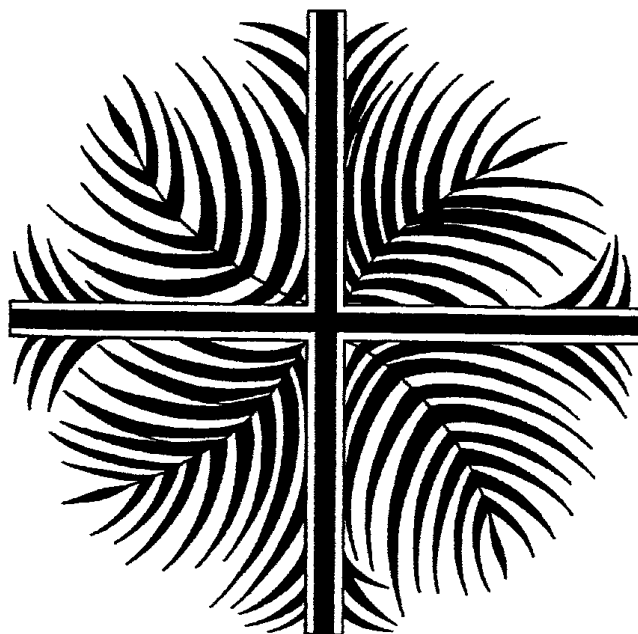


SUNDAY OF THE PASSION: PALM SUNDAY

April 13, 2025

THE HOLY EUCHARIST (RITE II)

10:00 am



The Church of the Holy Spirit (Episcopal)

Knowing • Loving • Serving

God + Neighbor

204 Monument Road

Orleans, Massachusetts 02653-3512

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On Holy Week and Antisemitism

The story of Jesus' betrayal, trial, torture and death makes many references to "the Jews." These crescendo during Holy Week in the Passion readings we share each year. Language such as "his blood be on us and on our children" (Mt. 27:25) has fueled centuries of murderous violence and state-sponsored genocide against our Jewish sisters and brothers – all, somehow, rationalized as righteousness in the minds of the persecutors. The 1662 version of our Anglican prayer book, in fact, guided the faithful to pray on Good Friday that God would take from all "Jews, Turks, Infidels, and Heretics" their "ignorance, hardness of heart, and contempt of thy Word." That language survived until 1928.

Our gospels (themselves written decades after the events we remember, grieve and celebrate this week) actually tell a story of what scholar Craig S. Keener understands as "competing Judaisms." Virtually all persons the gospels name this week understood themselves as Jewish – both persecutors and the persecuted. The evangelists wrote as Jewish Christians, critiquing other Jews and particularly leadership, from within – as did the prophets of Hebrew scripture. We have been given the story of the Jews as a sacred stand-in for the larger story of humankind.

There are parts of our own selves that wish, like the Jerusalem leadership, to be rid of Jesus. There are parts of our own selves that, like a number of Jesus' own disciples, seek to position the self as righteous over/against some perceived inferior "other." The gospels never invite or justify such a response. The gospels certainly do not condone antisemitism. The hateful uses to which the Passion story has been put in the course of Christian history should bring us to our knees.

A number of Christian churches have purged NRSV reference to "the Jews" completely from Holy Week liturgies. It can be said that such edits reduce the potential for antisemitic readings of these texts. Our own liturgies have been guided this week by the wisdom of scholars Raymond Brown and Amy-Jill Levine, who ask us to avoid such editing but instead to hazard discomfort, to reflect upon our own responses to scriptural references to "the Jews" and to move through Holy Week mindful of the sin of systemic Christian antisemitism, committed to confronting it, and honoring the beauty and witness of a kindred faith which continues to inform our own.

Faithfully,



Weather allowing, we begin our liturgy in the Courtyard with the tolling of the church bell.

The Liturgy of the Palms

Celebrant: Blessed is the King who comes in the name of the Lord.

People: **Peace in heaven and glory in the highest.**

Celebrant: Let us pray.

People: **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.**

A reading from Luke 19:28-40

After telling a parable to the crowd at Jericho, Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, "Why are you untying the colt?" They said, "The Lord needs it." Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." He answered, "I tell you, if these were silent, the stones would shout out."

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 God thanks and praise.**

Celebrant: 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.

People: **Amen.**

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

People: **Hosanna in the highest.**

Celebrant: Let us go forth in peace
People: **In the Name of Christ. Amen.**

The Processional Taize Chant



Following the cross, we process towards Monument Road, turning left at Galley West and then proceeding past the Parish Hall to the parking lot. We continue down the hill and bear left across the main lot to enter church together through the north door.

Broadcast service begins here.

The Opening Hymn 154 All glory, laud and honor

Valet will ich dir geben

Celebrant: Let us pray.
People: **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.**

Celebrant: Now our feet are standing within your gates, O Jerusalem.
People: **Jerusalem is built as a city at unity with itself.**

The Word of God

Celebrant: Let us pray.

Almighty and ever living 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.**

Please be seated for the lesson.

A reading from the letter of Paul to the 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.

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

Hymn 435 At the name of Jesus every knee shall bow

King's Weston

The Homily

The Rev. Patrick C. Ward

The Confession

Let us confess our sins against God and our neighbor.

Silence.

God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen

Please stand as you are able.

The Absolution

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

The Peace

The peace of the Lord be always with you.
People: **And also with you.**

The Greeting and invitation to keeping Holy Week

The Holy Communion

The Offertory
(sung in Latin)

Adoramus Te

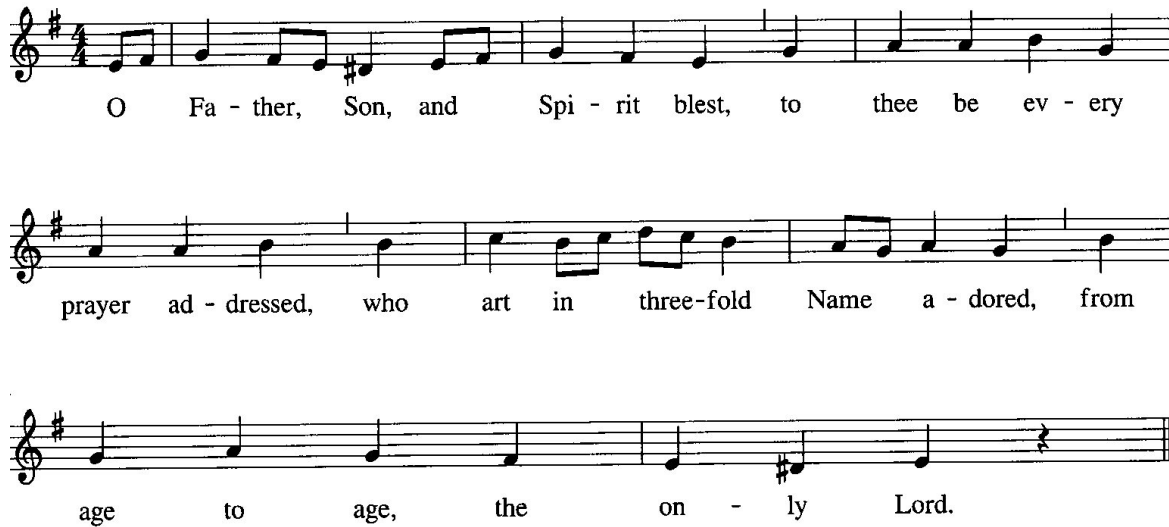
Antonio Lotti (1667-1740)

We adore you, Christ, and bless you,
for through the sacred Cross and your passion
you have redeemed us.

Please stand as you are able as the offering is presented.

Hymn 143

Erhalt uns, Herr



O Fa - ther, Son, and Spi - rit blest, to thee be ev - ery
prayer ad - dressed, who art in three-fold Name a - dored, from
age to age, the on - ly Lord.

Celebrant All things come of thee, O Lord.

People **And of thine own have we given thee. Amen.**

The Great Thanksgiving

Eucharistic Prayer A

God be with you.

People: **And also with you.**

Celebrant: Lift up your hearts.

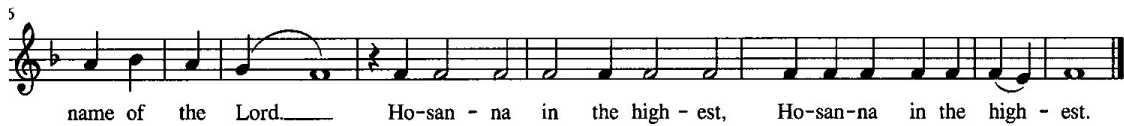
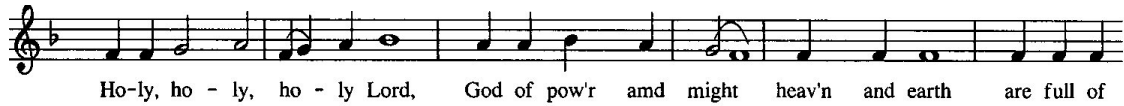
People: **We lift them to God.**

Celebrant: Let us give thanks to God.

People: **It is right to give our 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. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Therefore, we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who forever sing this hymn to proclaim the glory of your Name:

The Sanctus



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 forever. **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.**

The Breaking of the Bread

Lamb___ of God, you take___ a - way the sins of the

6 world, have___ mer - cy on us. Lamb___ of God, you

11 take___ a - way the sins of the world, grant___ us peace.

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.

The Prayer for Spiritual Communion

Holy Jesus, Redeemer of the World, we believe that you are present in the Blessed Sacrament of this altar. Even while some of us are unable to receive you in the elements of bread and wine, we invite you to enter our hearts and be our companion along the way. Awaiting in hope, we know that you are present in every moment of our lives and will never leave us comfortless. For all good things come from you O Lord, and from that goodness, lead us to the love of others. For you live with the Father and the Holy Spirit now and forever. Amen.

Communion begins in silence.

*All are welcome to receive the sacrament in either or both forms (bread and wine). You may stand or kneel to receive.
If you wish to receive grape juice or a gluten-free wafer, simply make your needs known to the person serving you.*

The Communion Hymn 458 My Song is Love Unknown

Love Unknown

Taize Chant



The Prayer after Communion

Let us pray.

Eternal God, by grace you accept us as living members of your Son Jesus Christ, and feed us with spiritual food in this sacrament of his Body and Blood. Strengthen us to do your work of reconciliation as faithful witnesses of Christ our Lord. To Him, to you, and to the Holy Spirit may all creation sing hymns of thanks and praise. Amen.

The Sending *(when lay eucharistic visitors are scheduled to make home or hospital visits)*

Celebrant: In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood.
People: **We who are many are one body, for we all share in the one bread and the one cup.**

The Passion of Our Lord and Savior Jesus Christ

Congregation voices the text in bold.

Luke 23:1-49

The assembly of the elders of the people rose as a body and brought Jesus before Pilate. They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king." Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Then they all shouted out together,

"Away with this fellow! Release Barabbas for us!"

(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

"Crucify, crucify him!"

A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Two others also, who were criminals, were led away to be put to death with him.

Congregation stands.

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews."

One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He replied, "Truly I tell you, today you will be with me in Paradise."

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last.

Silence.

When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

At the conclusion of the reading, all leave in silence.

You are welcome to take your palm home with you or to leave it at the foot of the cross in the courtyard.

We invite all to maintain silence in the church and courtyard following the service.

Coffee will be served in the parish hall.

Celebrant and Preacher

The Rev. Patrick C. Ward

Music Director

Joan Kirchner

Eucharistic Ministers

Kate Paradise, Cynthia Murray

Readers

Carol Baffi-Dugan, Nancy Boccia,
Lizzie/Raven Thompson, Tom Dewing, Diana Landau, Earle Bailey

Ushers

Mary Anne and Don Bragdon

Altar Guild

Barbara Wahlquist

Audio/Video

John Harter

The Terraces

Jen Marlin

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